ROBERT ADAMS

Just The Satsangs

NOTHING
Robert was a very unusual spiritual teacher. He did not want to be one at all. He liked being left alone to walk with his little dog Dimitri or sit in his backyard doing nothing. Yet he was forced to teach. His Parkinson’s disease progressed to the point he could not do physical work any more. And needed more and more to be taken care of.

Twice a week we’d have satsang. This talk occurred sometime during July of 1990. We were meeting at the house of Henry Denison in hollywood hills at the time. Robert's satsangs had grown from maybe 7 or 8 people in 1989 to approximately 30 at the time of this talk. Satsang never got much bigger than that until the year before he left for Sedona in 1995. The following talk is a mere shadow of the actual satsang. As many as 4 or 5 people would be recording Robert’s talk at the same time. He would be covered with microphones and wires. He once joked that he felt that he was an electric chair.

Several places in the tape you will hear several tape recorder popping sounds as tapes are being changed.

Each satsang usually had the same format. A twenty minute period of Hindu style chanting which Robert loved. A reading from the Ashtravakra Gita. The talk itself, usually on a theme. A question and answer session which robert called, "Stump The Guru." Then more chanting and another reading from the Ashtravakra Gita or from Roberts own, "Confessions Of The Jnani." Finally there would be Darshan. Where each attendee would go up to Robert in traditional guru-disciple fashion, as was done around his own teacher, Ramana Maharshi fifty years before. During darshan desert would be served called prashad.

None of this non-talk period was usually recorded. We were recording to make transcripts without thoughts in mind to preserve the ambience of the entire satsang as a whole. However, as words in Robert’s mind was the enemy in a sense what is preserved here is only the outer teachings. Not the immediacy of his presence in immersion in the silence and sweet chanting of the satsang. Nor does the tape provide any indication of the power of darshan and looking into Robert’s intense gaze.

Robert’s talks would vary from being intensely serious to intensely humorous. One never knew what might happen.

http://www.itisnotreal.com

You can find other talks there as well as his biography.

by Edward Muzika
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The Confession of a Jnani

Written by Robert Adams

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

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

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

The Jnani confesses his experience thus:

I am infinite, imperishable, Self-luminous, Self-existent, I am without beginning or end, I am birthless, deathless, without change or decay. I permeate and interpenetrate all things. In the myriad universes of thought and creation, I Alone Am.”
Robert: I welcome you with all my heart.

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

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

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

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

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

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

If you were dreaming and you dreamt you were falling off a mountain and I was falling beside you. And I said to you, "Don't worry, nothing can happen to you, you're dreaming," you wouldn't believe me, you would be filled with fear and you would say, "Can't you see we're falling, can't you see what's happening, how can you tell me I'm dreaming?" Just before you hit the ground you wake up, and you laugh, "It was all a dream." In the same way you have attached yourself to sickness, to health, to good, to bad, to happiness, to unhappiness, these are all concepts. You've attached yourself to person.
place or thing. You have forgotten that this is a dream. You believe it’s real and because you believe it’s real you suffer accordingly. When you leave your body you will have to come back again and again and again, all part of the dream, until you become detached.

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

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

Be still and know that I am God.

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

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

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

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

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

When thoughts come to you, you simply ask yourself, "To whom do these thoughts come? From whence cometh these thoughts," follow the thoughts to their source. Find out the source of your thoughts. You will find that the source of your thoughts is I. Follow the I-thread to its source by asking, "Who am I?" or "What is the source of I? Where
You will realize that the pronoun I, is the first word that was ever spoken and everything else is attached to I. Everything is attached to the I. I feel happy. I feel sad. I feel sick. I feel well. I feel poor, I feel rich. Everything is attached to I. If the I becomes dissolved, so does everything else and you become free.

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

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

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

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

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

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

Christian Science unfortunately believes that you shouldn’t go to doctors even if your sick. But they have a belief system. A belief system doesn’t make it so. You have to have a consciousness of the Truth. That’s why there are some Christian Scientists who do not go to doctors and it works but most of them that do not go to doctors die because they
are not high enough. You can't just accept this system and say, "This is the way it is," mentally. You have to become a living embodiment of the teaching and then it works.

In other words you can't join a Christian science church and never go to a doctor again. You have to work on yourself. You have to do certain things within your own consciousness until you lift yourself up and out of the ordinary human error, then things begin to happen. But of course what I'm saying to you is go beyond sickness and health, beyond poverty and riches, beyond good and bad. We're not trying to exchange bad for good, they're two sides of the same coin. We are trying to get off the wheel. To become completely totally free of human good and human bad. It's a completely different dimension. If you exchange bad for good, you'll have to exchange good for bad. For we live in a world of duality. For every good there's a bad. For every bad there's a good, for every up there's a down. For every amount of pressure pushing this way an equal amount of pressure pushes the other way. Like in the flying of jet planes. Without pressure the plane couldn't fly, without resistance. This is the world in which we live. I am talking about transcending the world, going beyond the limitations of this world. Becoming pure bliss, pure consciousness while embodied. Completely different, do you follow? (SA: Yes.)
Transcript 2

There Is No Birth!

12th August, 1990

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

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

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

[ plays music then Robert continues ]

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

Om, shanti, shanti, peace.

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

As you sit in silent meditation and you watch your thoughts, observe how they come and they go. Observe the kind of thoughts that come to you. We do not try to change them. We do not repeat affirmations. You merely watch the thoughts and they leave of their own accord.
This is how you deal with your mind. You observe your thoughts, you become the witness to your thoughts or you ask yourself, "To whom do these thoughts come?" one or the other. If you do this often enough, the day is going to come, when you become totally free and you realize and understand what I mean, when I say, "You are unborn, you are nirvana, emptiness."

What do I mean when I say you are unborn?

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

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

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

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

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

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

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

All of the things that you are interested in, all of your fears, all of your frustrations, goods and bads, all of your happy and sads, it's all a dream. And the more you get attached to it, the more human you become. It's like getting attached to a dream and never waking up and you keep living the dream. Consequently, you create your own reincarna-
tion because you are attached to person, place and thing. And this pulls you back into a body, over and over and over again until you learn to let go, until you start practicing, emptiness.

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

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

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

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

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

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

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

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

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

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

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

In other words, do not allow your thoughts to go outward. When your thoughts go outward conditions take place. When you keep your thoughts in your heart centered, all of a sudden you find peace, pure happiness it comes by itself. We have to allow the power that we don't understand to take care of us. This mysterious power knows what your needs are.
I recall when I first saw a picture of Ramana Maharshi in my teens and I had to go to India to see him. I had no idea, why? I didn't have the funds. A couple of months later my aunt died and left me fourteen thousand dollars. And I left my family and went to India. I don't know why? And it has been like this all of my life. So I’ve learnt to surrender my wants, my desires, my ego, to the power that knows the way. And this power will always carry you on a stream of blessedness to your highest good, if you allow it. But you have to become humble and you have to let go of fear. You do this by this the methods we teach, through self-inquiry and becoming the witness.

This is called satsang it means that I shouldn’t even be talking as much as I do and just answering questions and talking back and forth. So let's do that now. Express your ideas, ask questions, do something, share with us some of your experiences:
Transcript 3

MY CONFESSION
16th August, 1990

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

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

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

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

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

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

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

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

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

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

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

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

For instance, let's take a simple example. If we all looked at this room and I asked you, "What is your impression of this room?" One person will say, "Oh I think it's lovely," another person will say, "I hate it!" Another person will say, "It's too small," somebody else will say, "It's too big," somebody else will say, "It's very clean," someone else will say, "It’s very dirty," that's how it is, you're seeing yourself. You're seeing nothing but yourself. The world is a reflection of your mind. The universe is an emanation of yourself. If you didn't exist there would be no universe. The universe exists because you exist. You are the universe and that's true of every so-called fact in your life. It's a fact that someone is dying and if someone dies, that's a fact but it’s not the truth.

The truth is, we are all unborn. Noone was ever born. If noone was ever born how can you die? Noone was born and noone dies. Again I'm expressing my confession. That's how it appears to me. That's what I mean when I say, "This teaching is useless to most people," because you can't do anything with it, yet things happen, lives improve, spirituality grows, happiness ensues, bliss comes. It all happens spontaneously. Just by being present and this is what satsang is all about. By being present, without taking thought, with-
out manipulation, without playing mind games, without trying to improve yourself, without thinking of yourself, without thinking of others, everything good happens, all by itself. Why? Because emptiness is goodness, nirvana is absolute reality. The unborn is the Self and you are that, what else can I say.
Robert: I want to let you in on a little secret. There are no problems. There are no problems. There never were any problems, there are no problems today, and there will never be any problems. Problems just mean that the world isn't turning the way you want it to. But in truth, there are no problems. Everything is unfolding as it should. Everything is right. You have to forget about yourself and expand your consciousness until you become the whole universe. The reality in back of the universe is pure awareness. It has no problems. And you are that.

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

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

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

So, for some reason, lately, I’ve been dreaming about the Queen of England. She was coming to satsang. I don’t know why... for about three nights in a row. But I did have
an interesting vision this morning at about four o'clock, and we'll spend the rest of the
time discussing them, because I found it very interesting.

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

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

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

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

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

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

So you ask yourself, "What do I think about all day long?" Of course, if you fear
something, if you worry, if you believe something is wrong somewhere, if you think
you're suffering from lack, or limitation, or sickness or anything, then you're out of it completely, because you're not understanding that all these things are simply a manifestation of your own mind. And if you worry about these things you become attached to false imagination. It's called false imagination. You've been attached to habit energy for many years, and all these attachments and beliefs come from habit energy.

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

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

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

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

Some of you still believe in cause and effect. This is true in the relative world, but in the world of reality there is no cause. Nothing has ever been made. Nothing has ever been created. There is no creation. I know it's hard to comprehend. How do I exist if I was not born, I have no life and I do not disappear in old age? You exist as I-am. You have always existed and you will always exist. You exist as pure intelligence, as absolute reality. That is your true nature. You exist as sat-chit-ananda. You exist as bliss consciousness, but you do exist. You exist as emptiness, as nirvana, but you do exist. So don't worry about being non-existent. But you do not exist as the body. You do not exist as person, place or thing. Do you feel that? If you have a strong feeling about that, then you're close to self-realization.
Principle number three: You are aware and you have a deep understanding of the egoless-ness of all things, that everything has no ego. I’m not only speaking of sentient beings. I’m speaking of the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. Nothing has an ego. There is no ego. And do you realize what this means? It means that everything is sacred. Everything is God. Only when the ego comes, does God disappear, what we call “God.” Everything becomes God. You have reverence for everything. When there is no ego, you have reverence for everybody and everything.

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

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

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

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

Anyway, I explained these four principles to all the bodhisattvas and all the mahasattvas. Then we sat three hours in meditation and they got up and walked back into the forest. Then there was a flash of light, and I opened my eyes.
Transcript 5

THE FOUR PRINCIPLES REVISITED

23rd August, 1990

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

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

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

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

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

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

SM: I know it but I uh...
R: But yet you know about food, you know about sleep. You know about girls.
SM: Count me out of that.

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

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

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

Remember again, your body came to this earth because of karma. And it's going to go through whatever is has to go through. But you've got absolutely nothing to do with that because you are not your body. But if you think about it you spoil it. Subsequently, allow your body to do whatever it came here to do. Do not interfere. Do not fight. Simply observe. Do not react. You will be okay.
Robert: Good evening. It’s good to see you again, whoever is here again? Please do not be shocked at some of the things I may say. I am not a teacher, nor am I a lecturer, nor am I a minister. I am merely a looking glass so that you can see your own reflection. What you think of yourself you see in me. I may say certain things you’re not used to. Bear with me. You should not accept anything I say nor should you believe anything I say, until you’re able to prove it to yourself.

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

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

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

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

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

- Not to accept anything unless you can demonstrate it.

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

To do affirmations, mantras, yoga exercises and so forth, will not awaken you. You start from the beginning. You simply admit to yourself that you exist. This is the truth. You do exist, don’t you? So you say to yourself, "I exist. I know that for sure. I exist. I exist. That’s all I know. I’m ignorant of everything else, but I do know that I exist because here I
am.” And, as you keep saying this to yourself, "I exist,” you begin to put more space between "I" and "exist." "I... exist." Say that to yourselves: "I... exist, "I... exist."

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

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

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

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

That’s the method you use, self-inquiry. You follow the I-thought to its source. How long does it take? It depends on yourself. How sincere you are, what else
you're doing with your life. If you're using this like you do everything else... For instance, if you say, "Well today I'm going to practice the I thought, then I'm going to go to a movie, then I'm going to go bowling, then I'm going to watch TV, then tomorrow I'll do the same thing." Of course what's going to happen in a case like that? Very little, but if you put your energy into it, and you practice it every chance you get, and you put this first in your life, you will see amazing results, amazing results. But you have to put it first in your life.

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

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

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

So let's briefly go over the four principles again, for I feel they're very important. Another thing I do is this: Most ministers, teachers, whatever, philosophers, they always search for new knowledge. They research, research, research, and then they share with their congregations or students something profound, something new every Sunday. And of course, you always forget the previous Sunday and you go into new words. It's a game of words. You may learn about the astral planes, the causal planes, reincarnation. You may learn about how to become positive in your life, how to attract the right mate, how to attract money, health, and all kinds of stuff. How to channel, how to do this, and it's very exciting to the ego. What we do here is we try for you to remove your
ego so you do not get caught up in the world. That's the only way to become happy, truly happy, and self-realized. This is why I reiterate, and repeat again and again, the same principle. So it can soak deep into your subconscious mind, and you can become a living embodiment of this truth.
Working with the Four Principles of Self-Realization

30th August, 1990

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

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

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

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

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

As an example, if you believe in the devil, the devil will appear to you, because you are creating the devil yourself. If you believe in a god, the god will appear to you. As for instance, Rama Krishna believed in the god Kali. Kali used to become very real to him,
and he used to dance and sing with Kali (he laughs), and this was true as far as he was concerned. But he created Kali. That's why nobody else was able to see her but him. And that's how we create our lives.

Think of the things you fear in your life. Say you fear becoming sick, you fear poverty, you fear getting divorced, you fear getting married. Whatever you fear is a concept created by your own mind. There is no question of should I get married or shouldn't I get married. It doesn't matter. What matters is how you react to it, how you see it, what you expect of it. This is true of every aspect of your life. That's what you've been trained to believe since you were a little kid. It first started in kindergarten. Your teachers brainwashed you, your family brainwashed you, the outside world brainwashed you, the system brainwashed you, and here you are. You are filled with ideas, concepts, notions, feelings, attitudes and that makes you what you are: miserable. (laughter)

As soon as you wake up all that disappears. Nothing can ever happen to you that is of a destructive nature. There is absolutely nothing that can ever destroy you. You cannot be destroyed. Your body may appear to vanish, but that's like a dream. You dream about yourself, you're doing something, and you get shot, and you disappear. But then you wake up.

So my question to you is, "What do you believe about yourself and about the world? What's most important to you?" This is why I feel that a spiritual path, not necessarily this one, but a true spiritual path, should be the first thing of importance in your life. Why? Because it wakes you up.

No matter how good of a life you live, you may become the richest and most famous person on earth, you will have to experience the other side of the same coin one day and be the poorest, most miserable person on earth. That's the way it works. You may say to me, "My neighbor never has any problems. It's like he fell into a pot of gold. Everything he touches turns into money. He's as healthy as a horse. He's got a beautiful wife, a big house, everything he could possibly need, and look at me! And I know that guy's life hasn't changed in forty years."

You're making the wrong conclusion. He has earned this karmically, and if he doesn't pull away from it he might spend his whole life in goodness, human goodness. But then he will be drawn back again, by the law of karma, which is in his mind, and he doesn't know it, and this time he will be a homeless person. And whatever he does, he won't be able to make a dime. He'll try his best, but he'll always be poverty stricken. He won't be able to earn a dime no matter how hard he tries. This is why we should never judge. You have no idea what your neighbor's going through. Never say, "He or she has a wonderful life and look at mine. Why am I poor? Why am I sick? Why am I this way? Why am I that way?" The idea is to wake up, not to look at yourself, not to feel sorry for yourself, not to compare yourself with others, but to awaken.

When you awaken something happens that is unexplainable. There are no human words to explain. When you awaken you just understand, not even understand, you
know, you feel, and those words are inadequate, you become, divine harmony. You are no longer fooled by person, place and thing. You no longer react.

As an example, someone tells you, "Oh, you won the lotto, you won fifty-billion dollars." It's okay. You do not become a slave to that. Someone tells you, "You lost fifty billion dollars," same thing, same reaction. You do not become a slave to that. What happens in the human life does not matter. When you know who you are you do not say it doesn't matter. You simply exist. You exist as yourself. You're at peace. No one can ever take the peace away from you, no matter how hard they try. You're not fooled by things. Rather, what you do is you give of yourself. You can give yourself because you become the living Self. Therefore you can give yourself away and you're still there, for you've become the infinite Self, the divine mother, omnipresence, total oneness with all things. So you can give of yourself and yet you're always there.

When Ramana Maharshi was being robbed by robbers his devotees wanted to attack the robbers, and he said, "No, no, no. It's our dharma to be what we are, and it's their dharma to be what they are. We should not interfere in their dharma. Therefore give them what they want," and that's very profound. We are spiritual people. The world is not. Therefore we act in accordance with spiritual principles. What this really means is we, as human beings, become last, not first. That's what Jesus meant when he said, "Those who go first will be last, and those who are last will be first."

You have to develop a great humility. Do not long for anything. Do not long to be famous, or rich, or great. And do not say," I want to be poor and have nothing," either, they're both wrong. Just be yourself. When you are yourself you will be amazed how the universe takes care of you. It's like the body with vitamins and medicines. Your body, you know, is a natural healing factory. It really knows how to heal itself. But when we start taking too many vitamins and not enough sugar (he laughs), when we start taking medicines too much, the body says, "Well, you have made that into your god, so now you've got to depend on it." And then you have to keep gulping vitamins for the rest of your life or you get sick. Really, think about that.

You've got to depend upon your Self to take care of everything. Now yourself is your Self. There's one Self, so we take care of each other. But you don't think of that. When you think of others you're making a mistake. The feeling will come to you one day that you are all others. There are no others, there is just the Self, appearing as others. So how do you treat others? As you treat yourself. You don't think about it. You do not say that person is worthy and that person is not, so I'm going to help this person, not that person. You give of yourself automatically. You do not think about it because everything is your Self, and that includes the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and everything else you don't understand. It's all part of the one. What
you do to the one you do to everything. How you treat one person, that’s how you treat
the whole universe, because everything is one.

Now, these four principles I gave you (back to the four principles) have to do with
all these things. You’re supposed to ponder these things. How do you work with these
principles? First, who can tell me what they are? Go ahead.

(A student recalls them)

R: Now you said them correctly, in a way, but it’s like you’re reciting a lecture.

SD: That’s because we’re just learning them.

R: But it’s the way you say it to yourself. As soon as you open your eyes in the
morning (I’ll speak in the first person) you have to say to yourself, "I feel, and
realize, and understand, that everything, everything, say everything twice, is a projection of my mind."
And think about what that means, forget about the other three. Work on that. "Everything!
Everything! I feel that, I realize that, I understand that, that everything is a projection of
my mind." And then you may think of the problems you have, if you have any, and you
say to yourself, "If everything is a projection of my mind, where do these problems come
from? Where did they begin?" You then realize, "Why, they came from me. I projected
them. I created them." And then you say, "Who is this I that created them?" See? Now
you’re getting to the meaty part, to the substance. "Who is the I that created all this delu-
sion in my life? Where did the I come from? Who gave it birth? My mind, where did my
mind come from? The I. Why, they’re both the same! The I and my mind are the same,"
and that’s a whole new revelation.

You think along these lines. "Where does the mind-I come from and to whom does
it come?" And you follow it deep, deep within yourself. If you do it correctly you will
realize there is no I, there is no mind, so there are no problems, and it’ll be over, and you’ll
start laughing. You’ll actually start laughing at yourself. You’ll say, "To think, I feared this
and I feared that." And once you get into that consciousness something will happen to
actually physically relieve you of the problem, or what you think is a problem.

As long as you believe in your mind that there’s a problem, whether it’s little or
big doesn’t matter, they’re both the same, but as long as you believe you’ve got a problem,
you’ll have a problem, and it’ll grow, and you can’t change it. It may appear that you
change it, but it turns into something else of a worse nature, when you try to work with
the problem itself. Never try to work with the problem but ask where the problem came
from. "How did I get it? How did I get this birth? Where did it come from?" That’s a prob-
lem, the births the problem because you believe you were born you have the problem, and
you can go on and on and on.

That’s how you work with the principle. "Everything! I feel and understand that
everything is a projection, a manifestation, of my mind. Whose mind? My mind. Who is
my? I, my? I and my. Who am I? Who am I who has this problem?" And as you ask your-
self this question, you will begin to feel better, and better, and better. You will actually
begin to feel better, and as you feel better the problem becomes less and less important, and it will vanish.

This is great psychotherapy. It works. If psychiatrists gave this to patients they wouldn't have to give them any drugs.

So you understand, you feel, that everything is an emanation of your mind, or it wouldn't exist. All existence, from the smallest atom to the greatest cosmic galaxy, it all comes out of your mind. But even if I tell you this you still feel that something is real, don't you? You feel that something is real. You may say, "The sun is real." You may say, "Well, God is real." You may say, "An atom is real," but you do not comprehend that you are creating these things. They're all a project of your mind. If you didn't have a mind, you would not have these concepts. That's why we are told to annihilate the mind, to kill the mind, no mind, no concepts. All these ideas come as you begin to realize that everything is a projection of your mind.
Robert: I welcome you with all my heart. It's good to see you again. Those of you who are new, welcome.

I confess to you that I am not the body-mind phenomena. That I am eternal spirit. When I use the pronoun I, I refer to omnipresence. I'm not talking of myself, personally. I'm speaking of the universal, I. So whenever I use that pronoun, this is what I refer to, and so when I make a confession I'm not talking about Robert. I'm talking about every sentient creature on this earth. I am absolute reality. I am birthless, deathless and do not disappear. I am eternal bliss, no beginning and no end. I am that I am. I am pure intelligence, always available, omniscient, omnipotent, residing in everything. I am that, sat-chit-ananda. All knowledge, existence, bliss. I am Nirvana. I am emptiness. And because I am that, all is well. There are no problems. Nothing is wrong. There is no creation. Nothing has ever been created. I am that eternal something that has always existed from the beginning, exists now and will always exist. All is well. No problems. No anxiety. Peace, harmony, love, bliss, I am that.

(tape break)

I get a few phone calls from different people all over the world. Basically they ask the same questions. How do I solve my problems and how do I become self-realized? And that's a funny question to me. It's like a person standing in the middle of the ocean, asking for water. Self-realization is your very nature. You are already that, but because we are attached to maya, we are earthbound. We use discrimination and we believe everything we see is real. Because of this, because we believe the body is real, the mind is real, it becomes like the clouds hiding the sun. You do not say there is no sun, you wait for the clouds to dissipate and the sun shines again in all its glory and splendor.

You are Divine. You are a radiant being of light. Only the clouds of ignorance, appear have to fallen upon you and so do you believe you are human. You believe you have problems. You believe you need enlightenment. You think something is wrong someplace. But I say to you that there are no mistakes. No mistakes have ever been made. No mistakes are being made. No mistakes will ever be made. Everything is right just the way it is. Everything is beautiful. Everything is God. Everything is absolute intelligence, absolute reality, parabrahman. That is what you are. That is your real nature.

How did we get lost?

Again one way is by reading too much. There are so many books. So much to read, we become confused. We do not know which path to follow. We get involved in all kinds

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of pseudo-religious cults and this causes us to go down, as it were, until we can really find ourselves again. Reading is only for motivation. Be careful what you read. There are too many books. If you speak to those people who have really become enlightened, you will find that they hardly ever read at all. May be a couple of books but what they did, was the sadhana, the spiritual practices required. They worked on themselves consistently, constantly, 24 hours a day.

How bad do you want realization?

This is determined by what you do. If you're more interested in entertainment, TV, parties, drinking, going out a lot, spending time with the idiot friends, what do you expect? You get out of life what you put into it. If you're really looking for enlightenment in this incarnation, before you leave your body it's possible, but you have to do certain things, and through investigation, we have found that the fastest way for the average person to feel the urge for enlightenment is to sit in satsang. It tells you this in the Upanishads. Only those who sit in satsang will achieve the final goal. This means you do not even have to read. You do not have to practice meditation, formally. All you have to do is sit in Satsang and things begin to happen of their own accord. You automatically start inquiring yourself. You begin to investigate. It happens spontaneously.

Now this is an important point. Most people read books, Advaita Vedanta, Ramana Maharshi, Nisargadatta, whatever and they see what they did, but yet they do not do anything like that themselves. They never inquire. They read the books and they obtain intellectual knowledge, mind knowledge, head knowledge. If they have a good memory they can quote passages, remember phraseologies, certain clichés, certain sayings, but they never have the experience. The experience only comes when you have complete humility. When you just let go of yourself, your little self. When you stop worrying about yourself. Stop thinking of your little self so much. Stop saying, "I need this and I need that," and "I've got to become this, and I got to get this." Give up all desire. Give up all attachments to person, place or thing. Relax. Make your life very simple. Sit in silence, investigate. Find out who has problems. Find out who feels depressed. Find out who is not enlightened and you will laugh. For you are a radiant light in a world of darkness. You are divine. You are a wonderful being. Never criticize yourself. Never put yourself down. Think of yourself as God and act the part.

I give you this information so that you can do something with yourself, something practical. I give you the three vehicles that cross the ocean of samsarra to the land of self-realization. But you have to use the vehicles. You have to work with them day after day. When you first get out of bed. When you first open your eyes. And these vehicles begin to make sense to you after you practice the four principles that I shared with you.

**The First Vehicle is this:** You have a strong desire to be alone. This doesn't mean you become antisocial. It means that you have to make the time to be alone. For instance, yesterday morning before 10 o'clock, I got three phone calls, invitations to go here, to go there, to go to a movie, to go to this place, but I declined. I was all by myself in the house. I
sat down and looked at the trees and before you knew it, it was five o’clock, but I was filled with bliss, filled with joy, filled with happiness, which never goes away, anyway. There’s a time to be by yourself and there’s a time to be with people. But those who really want to become enlightened, have to make the time to be by themselves. So they can think of the four principles. They can inquire, "Where does the mind come from? Who thinks these thoughts?" Watch the thoughts, watch what they're doing to you, observe them, do not react to them, but ask, "To whom do they come," and realize they come to you. "Who are you? Who am I?" and as you follow the I thread to its source, there will be perfect peace in your life.

Many people say, "Is a path like this practical?" and I always answer what do you mean by practical. Is your life right now practical? You have no idea, I say, what life is all about. You have no idea whether you’re living or dead, you just exist. Find out who exists? Discover who you are. As far as practicality is concerned, as you discover who you are your humanhood seems to increase and become better, because the vibrations you're putting into your image-body, that appears to be real for you, is of a higher vibration and life becomes easier for you. You stop struggling. You stop reacting. You simply exist and like a divine magnet, you seem to attract everything you need in your life. But this only happens when you’re truly on the path. Everything is supplied at the right time. The right people come into your life at the right time. The right things always happen. But you have loving kindness for all things.

Your temper, your ego, your emotions have subsided. You no longer become angry at things that don’t go your way. Because you realize you have no way.

You no longer try to make God into your image and believe God is Santa Claus and you ask God for gifts or to have mercy on your soul. You realize all that God is you are. And you inquire within yourself, "To whom comes this emotion? To whom comes these questions?" This begging to God for things, "To whom does it come?" You will realize in time it’s your ego and it will happen by itself. Something will tell you, your ego has to be annihilated, removed, destroyed. You do this through self-inquiry, "Who has an ego? Where did it come from? Who gave it birth?" You will come up with your own answers and the answers are never the solution. But you come up with answers to help your humanhood. Things unfold properly, in the right way. There’s nothing to fight. Nothing to change. Everything happens by itself.

And the question many people ask, "How can things happen by themselves? How can that be?" Well, when you understand who you are, you realize, that which you call your body, has been programmed before you were born. When you first came into this body, everything was already mapped out for you. What the body was going to become. Where you’re going to end up. Even the day of your the so-called death of the body, it is all mapped out, everything is mapped out and nothing changes. So why worry? Again, this doesn't mean that you've got license to do whatever you want. As I said previously, you have to have loving kindness for all. Humility, mercy, you always have to remember,
"I am my brother and my brother is me." What's good for you is good for your friends and your relatives and everybody else. Do not separate yourself from anything. Everything is one. Not only human beings but animals, minerals, vegetables, it is all one. However you treat anything, you're really treating yourself. The whole world is a looking glass for you. And what you see is what you get. So what do you see?

This is why it is so often. I am merely a mirror for you. When you see me, you're seeing yourself. The question is therefore, "What are you seeing, what kind of self are you seeing?" If you're seeing something ugly, something negative, you have to work on yourself. Do not try to change other people. Do not try to change your circumstances. If you get rid of one set of circumstances, another one of the same nature will pop up later. You can't get rid of yourself until you change yourself. You have to work on yourself all the time and above all you've got to have patience. Patience is the key, especially when you're practicing this path. You must have a lot of patience. Do not ask when. Live each moment as it comes, in beauty and joy. One day you will be awaken and you will be surprised and you will laugh hysterically, but patience is the key.

It's like the story of the two frogs, who lived in a milk factory outside in the woods, a fat frog and a skinny frog. One day they inadvertently jumped into a milk vat and they couldn't get out. And the fat frog said, "Brother frog we've been paddling like this for a long time, we'll never get out of here, I guess we're doomed to die." And the thin frog said, "Brother frog, have hope, have faith, keep paddling something will happen, somebody will rescue us, never give up." So they kept paddling for a few hours and they still couldn't get out, and the fat frog said, "Brother frog this is the end, I'm getting tired, it's hopeless. I see no rescue coming, it is impossible, there's no way out." And the thin frog said, "Brother frog, do not give up hope, keep paddling, don't think about it, just paddle something will happen, something will give, we'll be rescued." So he paddled a couple more hours and the fat frog said, "Brother frog, you don't know what you're talking about. There's no hope, this is the end. I'm going to give up." And he stopped paddling and sank in the milk and drowned. But the thin frog kept paddling without thinking. After a while he felt something solid beneath him. He had churned the milk into butter and he was able to hop out of the vat.

And this is like us. We see no hope. We think it's the end. Nobody loves us. We have incurable diseases. We have no job. The world looks like it's coming to an end. There are wars. Man's inhumanity to man. And we don't know when it's going to end, but for whom is this? For you? Find out for whom is all this destruction. For whom is the negative conditions? Not for you, because you are not your body. As long as you believe that you are your body, then the world becomes very real to you. As long as you believe you are your mind, then your thoughts will frighten you, scare you and make you do strange things. Will make you hate people, be suspicious, be doubtful. You'll have all kinds of problems. But when you inquire, "For whom is the mind? For whom is the body?" everything stops. You see, the substratum of all existence is bliss. That's the bottom line, simply
speaking. The substratum of all existence is bliss. You come from bliss and you go to bliss. It is your real nature.

It's like you're watching a movie and in the movie, there are good people and bad people and all kinds of people, yet you watch. You do not get involved in the movie, even though you're watching the movie, you know that it'll have an end and you'll awaken from the movie and you'll get up and go home. Life is like that. Life is a cosmic movie. Things begin, things have a middle, things have an end. Everything changes, changes continuously. Nothing is ever the same and it pulls you in. It pulls you into what we call maya, into the grand illusion. It makes you believe that life is virtuous and interesting and gets you enmeshed in certain things of this world. Until you become totally involved and when you become totally involved, you see it turns out to what you didn't expect. It's different to what you thought. Then you go after something else and you go after something else, it never ends. Until you become so discouraged you don't know what to do with yourself. This is true of every human being, everybody.

So what to do?

Take timeout by yourself, think about these things. That's the first vessel. Be alone, be happy to be by yourself, where you're not disturbed. For it's only by being by yourself that you can think of these things and take control of your mind and your body. Spend lots of time by yourself. Being by yourself is not loneliness, when you understand what you're doing. Begin to love to be by yourself. You can't wait for the time that you can be alone.

Number two the Second Vessel: Is love to be in satsang. Satsang literally means, to sit at the feet of the Master with an empty mind, not with preconceived ideas. Not with doubts. Not with a fighting spirit, but with an open heart. Love for satsang leads to enlightenment. But you have to be careful in this world, to whom you go, where you go. They have so many movements, so many organizations, so many pseudo-spiritual groups that it’s hard to decide where to go. The best way to know, is to ask yourself, be by yourself. If you are sincere, if you have been working on yourself diligently, something in you will lead you to the right place. Where you can grow and unfold beautifully.

Vehicle Number Three: You have to have a desire to associate with people on the path like yourself, your friends. To associate with Sages, with people who think like you. Who are trying to unfold. It's easy for the world to pull you down. You can associate with the wrong people and they look very interesting to you. They pull you down into maya and then you have to start all over again, to work your way up. You've got to be careful, you've got to be aware where you go. With whom you hang around. Let your heart tell you. Those are the three vessels.
Robert: I welcome you with all my heart.

What can I tell you that you do not already know? I can only give my own confession. When I use the pronoun "I," I refer to omnipresence. So when I make my confession I do not speak of myself. It involves all of us. I am consciousness. Consciousness is omnipresence. When I say, "I am that I am" it means in reality we are nothing but pure consciousness.

It's like a chalkboard. You may draw pictures on the chalkboard of Indians and they're fighting the cowboys, but what happens to the chalkboard? Nothing. You can erase that picture and draw another picture. This time you're drawing the beach and the sun and the sand and it's a beautiful balmy day about seventy-five degrees. What happens to the chalkboard? Nothing. Now you erase that and you draw a storm or hurricane. People are getting blown away - winds ninety miles an hour - what happens to the chalkboard? Nothing.

This is true of our lives. Whatever you experience you’re going through, whatever the experience maybe. I can assure you that it has absolutely nothing to do with you. Whether you're going through a horrendous experience, a beautiful experience, you are like the chalkboard. It is only a picture, a play on consciousness. You are free. You are bright and shiny all the time. Like the sun. Sometimes the clouds cover the sun, do you say, "There's no sun?" When the clouds dissipate, the sun shines once again in all its glory and splendor. So, when you appear to have problems, whatever they may be. Do not go about trying to solve your problems like everybody else. But rather remove the clouds of darkness. Allow the clouds to dissipate. How do you do that? By quieting the mind. When the mind is quiet. The sun of your heart will shine once again and you will be free of problems.

[Break in tape as Robert begins self confession for everyone]

I-am that. I-am that absolute reality. That was never born and will never cease to exist. I-am pure intelligence. The same yesterday, today and tomorrow. I-am empty space. Nirvana. I-am sat-chit-ananda — being, existence, bliss. I-am bliss consciousness. Water cannot drown me. Fire cannot burn me. I have always been and will always be. This is the truth it is unchanging. Like the chalkboard. No matter what pictures appear it has absolutely nothing to do with me. I abide in the Self. The Self is my protection. The Self is my Self. I may appear to have a body, a mind, but this is an untruth. This is hypnosis, mesmer-
ism, illusion, maya. In reality I am not the body or mind. I am not the doer. I am pure consciousness, absolute reality, parabrahman. That is the truth.

Ah, somebody called me this morning, she isn't here today. She wanted me to say something about spiritual healing. Think about that spirit, spiritual healing? Who has to be healed spiritually, Who can tell me?

Student: Nobody

Robert: That's the answer, that's right. There is no one who needs spiritual healing. But in our delusion we see a different picture. People tell me, "Well, Christ healed people, how come?" How come? I don't know. Because he felt like, I guess. That was his dharma. But, did you ever wonder what happened to those people after they were healed? (laughs)

Take for instance Lazarus, that he brought back from the dead. To begin with Lazarus was about 50 years old and in those days to live to 50 years old was like 90 years old today. He was considered old. So when he brought him back from the dead, how long did he live, after that? Did he live forever? A year, a month, a day? Nobody knows. The people he healed from blindness, leprosy or whatever, how long did they stay healed? He said, "Go and sin no more!" meaning, do not keep thinking the way you're thinking. Because it is your mind that caused your so-called problem. Of course, they didn't understand what he was talking about and you can't change your mind so fast. So apparently they reverted back to their sickness. So it would seem. If you abide in the Self, there's no one that has to be healed.

There's another story about Ramana Maharshi. One of his female disciples, who had been with him for about forty years or so. She was a devotee, was lying and living in the house of a disciple. Remember the difference between a disciple and a devotee. A disciple is someone who occasionally comes to the meetings and who reads all kinds of materials and gets confused and goes to a hundred different meetings a week and never practices anything, that's a disciple. A devotee is someone who stays with the meeting or with the person and lives for that meeting and for that teaching. So anyway, his devotee was in bed dying of cancer and a disciple was taking care of her. And she said to her, "Look what's happening to you" and she started crying. "Is this what Bhagvan has done to you? If this is Bhagvan then I don't want any part of him." This is the disciple talking. "Look at you, you're emaciated, you're skin and bones, you're dying, how could this happen to you, you were such a devotee to Bhagvan for forty years?"

Hearing this, the devotee shot up in bed, she shot up fast and she said, "You fool is this what Bhagvan means to you? It is your mind that sees this picture. I am not dying, how can I die? It is you who see this picture. That's why you cry. You think that I am a body and you feel sorry for the body so you become upset with Bhagvan, me and yourself. Can't you see that I am not the body. There's no one to be sick, there's no one to die." And she had a beautiful look and smile on her face and with that she lied back down and she left her body. And she had the most gracious look. A beatific look on her smile. When Bhagwan heard this story he said, "She's not coming back, she's emancipated."
What do we see? When we look at the world do we see lack, limitation, man’s inhumanity to man. Do we see sickness poverty, wars or do we see love, harmony, peace, joy? What we really see is ourselves. If you become hurried and worried and you’re always believing something negative is going to come your way and you’re always making plans ahead of time, to save yourself, you’re really killing yourself.

You do not understand that your mind has created that picture for you and the way to handle it is to not try to improve the condition but to slow down your mind. To make the mind quiescent, quiet, still, peaceful, placid. When the mind becomes placid and quiet and still, divine harmony automatically ensues. Every negative condition you see in the world is a lie. Every positive condition you see in the world is a lie. Reality is beyond positive and negative. Why do you see these things? Why do you worry and fret about your life or about the life of someone else? What can possibly happen to you? Where can you go? Who suffers? Only the body-ego-mind suffers. To the extent that you can realize that you are not the body-ego mind, to that extent do you become totally, absolutely free.

I think I told you this story about when I was with Nimkarali Baba. And one of his devotees came to him and said, "Master, my husband is dying, only you can save him." And he was a funny old guy, he looked around and he said, "Me? I can save him?" he looked to all his devotees and he said, "What should I do?" and his devotees said, "Go save him." So he said, "Okay."

So we all trudged a mile down the road, to a little shack and there was her husband in bed with candles all around him, lying there. Nimkarali Baba looked at him and as he was looking the candles started flickering and they went out. So Nimkarali Baba started to run back to his Ashram and everybody ran with him. When he got back there they asked him, "Master why did you run away? What happened?" And he turned around and he said, "Ah God wants him to die." And that was the end of that. In other words, what a persons dharma is, is going to happen, but you have absolutely nothing to do with it. That includes yourself. Whatever your body is going through has been preordained before you took on this so-called body. And your body’s going to go through whatever it has to go through.

You have to realize that you are not the body and you have absolutely nothing to do with it. To that extent that you realize this truth to that extent will you become happy and peaceful and you will stop worrying and fretting and stop trying to change things. You will be peaceful by yourself, at home, wherever you are. You will be in the world but not of the world.

So spiritual healing is a lie, because it presumes somebody is sick or somebody is out of sorts or somebody is suffering from something. Whether it's depression or lack of companionship, whatever it may be. This is all a lie and you have to start knowing the truth. Look into yourself.

This doesn’t mean that you should sit down and do nothing. It means whatever your body’s meant to do, it’s going to do. Even though it doesn't exist. Your body is really
your Atman. It is pure consciousness. It is absolute reality. This is what your body is. This is the reason why you should never put yourself down and call yourself names and think you're bad or you're weak or there's something wrong with you. You are not what appears. When you make statements like that, negative statements about yourself, what you're really doing is getting pulled back into maya, deeper and deeper and deeper into illusion, into body-mind consciousness, into the dream and the dream becomes more real for you and you get caught up in it completely.

It's like you're watching a movie and instead of watching, you jump into the screen and want to play a part of the movie and you forget that you're not part of the movie. But you start acting out the movie until you get so caught up in it that you actually think that you're in the movie. That's how it is now. Think about yourselves and the so-called experiences that you're going through. How deep are you caught up in them? Think, you can tell about the way you feel. If you fear, if you have doubts, apprehension, suspicion, then you know you're really caught up in your slime. I'm thinking of the green slime I drink every morning. (laughter)

So you say, "What about you? You drink green slime, how come?" Well what I do every morning is I just get up. Spontaneously I throw everything in the blender, I don't think about it. Whether it's making me sick or well or whatever it's doing. And I mix it all together and then I pour it on the granola and then I eat it. I happen to enjoy the taste or I wouldn't eat it. I wouldn't do it if I didn't like it. But when I'm finished that's the end of it. I don't think about it. I don't condemn it or justify it, I just do it. So I go about everything that way, spontaneous.

Now you think, if you think about that you are not the body, your body will not function properly. Or you will get into trouble. You will only get into trouble when you're putting on an act. In other words when you're pretending to be spiritual. But when you're a real devotee of truth, of the Self, automatically, your body so-called is well taken care of. You have intuition. It comes by itself you don't even know it's intuition. You do the right things for all concerned. And it happens by itself and it can be real funny like this story I'm going to tell you.

There was once a real cheap skate. Real cheap, had millions of dollars. But always cried poor mouth. Couldn't afford a bus fare so he walked. Couldn't afford to buy a glass of lemonade so he was thirsty, real cheap. I'm sure you know people like that. Well he got old and was about to die and he had guilt feelings because he never helped anybody else with his money. He just hoarded it, he had millions of dollars saved in the banks. But he believed in heaven and hell. So he kept worrying about this. "So what shall I do?" He consequently sent for a priest, a minister and a rabbi. And he thought about this and he said, "Listen, here's what I'm going to do. I am going to give you each three million dollars if you pray for me to go to heaven." So they all talked about it and looked at each other and they said, "Well three million dollars, not bad. (laughter) They said, "Okay, we'll do it." So he made out his will and they all signed it.
Six months later the Priest, the Rabbi and the Minister received a notice that the guy was dying and was going to die. They went to his side and he looked at them and he said, "Oh okay I'm going to give you the money," but he started to think about this. And a thought came to him, and the thought said, "What if they discover something to bring me back from the dead years from now? And I'll be cured and healed and I won't be dead anymore. So if I give them my money now, I won't have anything when I come back." But then he wasn't sure and so he said, "Okay, here's what I'll do, I'll give you each five million dollars instead of three with this condition. When I die and you file pass my coffin, you each have to drop a million dollars in the coffin. So if I come back and they discover something to cure me and bring me back from the dead, I'll have a nice amount of money." So they all looked at him like he was crazy and they talked it over and they said, "Well what the heck four million is better than nothing," and they agreed.

He finally died. And he had a funeral and his casket was laid open and everybody filed passed and they looked. The minister filed passed the coffin and looked down at him and he said, "Well you son of a bitch, I don't know what I'm doing and what you're going to do with the money, but a promise is a promise," and he threw a million dollars in the coffin. Next the priest came by and he said, "Well, this is all crazy, but this is what you want okay" and he threw a million dollars in the coffin. Now the Rabbi watched all this and he said, "There must be some solution to this." And he was going to Jnana-Marga meetings, the Rabbi. And he was working from his intuition. So he filed by and looked at the money in the casket. He took out his cheque-book and wrote a cheque for three million dollars and picked up the two million in cash and he said, "When they find a cure for you you can cash your cheque. (students laugh)

And isn't this like us. We always imagine somebody's going to heal us. We go and see all these healers, psychics, channelers, everybody in town. We want advice from psychic readings. We want to know what's going to happen to us. What can possibly happen to you, if you were never born to begin with? You have no history. You are pure consciousness. Forget about healings. Forget about psychics. Forget about readers and channelers. Look to your Self for the answers. Everything is within you. Learn to be still. Find out who's worried, who fears, who's unhappy, who's depressed, who's sick and you will say, "I am, but who am I?" and follow the I to its source. And the "I" will disappear of its own accord. The realization will come, that you are absolute reality and that all is well and everything is unfolding as it should.

(tape break as Robert continues)

Govinda and Gopala are different names for Krishna. Gopala is baby Krishna.

There's only one reason why people suffer, and that is because they identify with the body-mind phenomena. That is the only reason there's no other reason. I know you can give me a lot of reasons but they are not real. If you take your mind off your body and then you get rid of your mind completely who's left to suffer? And you must ask yourself,
"Who sees the suffering? I do. Well, who's the "I" that sees that suffering?" Find out. Follow the I and see who suffers.
Robert: There are two ways that I think bring you closer to self-realization. Of course we’re already self-realized and we don’t have to come closer, we just have to remove the cloud that tells us we’re human. But there are two methods that I think through the years of understanding that brings you very close to self-realization. One is satsang which we’re doing now and the other one, is practicing all the things we learn, at home.

Now, satsang is a very sacred teaching. If you come to satsang you pick up the power that goes with it. With us it’s a direct lineage to Ramana Maharshi. So what this means in satsang, we are all actually Ramana Maharshi, everyone of us. There’s no difference and we’re all each other. This means we all have the knowledge we need, and as we keep coming to satsang, it becomes clearer and clearer and clearer. In the beginning when you first hear this it sounds strange, but it’s not so strange.

If you’re studying to become a doctor, you associate with doctors and it sort of rubs off and you feel the vibration. If you’re studying to be a lawyer. You associate with lawyers and the vibrations sort of rub off and you always feel ego. So when you come to satsang there’s a direct lineage with the founder, or the re-discoverer I should say, of Advaita Vedanta who is Ramana Maharshi.

So in any event, we should all feel something, deep within our hearts and allow it to bloom by itself without forcing it. And this happens just by attending satsang. As you attend satsang you become a sweet person. By sweet I mean, you give up all of the anger, the tantrums, the doubts, suspicions. You stop worrying and you begin to unfold like a flower, with its calyx toward the sun. You just open up. You start feeling good for no reason. You notice that things stop bothering you. You’re no longer concerned, I don’t mean you don’t care, you’re very compassionate, I mean you understand the nature of the world, that it’s maya, it’s transitory. Nothing is ever the same in the world. So the world ceases to excite you, one way or the other. The world no longer makes you too happy, nor too sad. It becomes impersonal to an extent. But you still do your work. Your body does whatever it came here to do, yet you’re always in heaven, mentally.

Now, if you can’t come to satsang or you don’t feel that kind of devotion. Then you practice diligently, the lessons, the teachings of Advaita Vedanta. And then you will find the same things happening to you in a little different way, but you will also unfold. It’s wonderful if you can do them both. But those are the two ways that’ll bring you closer to realization.
You subsequently have to ask yourself, "What am I doing with my life? In what direction am I going?" And look at your life, analyze it. From the moment you get out of bed until you go back to bed again at night. What are you doing with the hours that you're awake? Do you waste your time. What do you do? You have to remember you have only so many years to live in this world, and then you'll just vanish if you don't know who you are. You will repeat the lessons over and over again and you'll have many opportunities to understand and discover your true nature.

But the wise person begins the discovery immediately. It's like digging for gold. You can talk about the gold. You can just make a couple of holes with a shovel and say, "I'll come back next month" or you can really get into it. And get a pick axe and start chopping away. Until you discover the gold and dig it up, the same day. The choice is always yours.

There's a story about a beautiful tree, a large beautiful tree. And on the lower branch, there lived a little bird and the bird used to hop from branch to branch, tremendous tree. It would eat sweet berries and it would sing and whistle and was very happy. Then it would hop on another branch and there were sour berries and it would get upset, stop singing till it found sweet berries again. And this went on for years, sweet berries, sour berries. It was happy when it found the sweet berries, unhappy when it found the sour berries. Isn't this like us? When we think we found something we like, we become very happy. But then when it changes like all things must change, we become miserable.

And so the bird started to think about this and it flew around the tree. It happened to gaze way up to the top of the large tree and it saw a majestic big bird sitting there, a translucent shining bird. It looked so happy and so radiant. Doing nothing just sitting at the top of that tree, in bliss. And the little bird said, "Oh how I wish I could be like that big bird. Look how happy it is. It doesn't have to hunt for sweet berries or look for anything. It just sits there by itself, so radiant. I think I will fly up to it and discover its secret." So it started to fly up toward the big bird, but a quarter up the tree it saw some beautiful red berries and it stopped and started to eat the berries and they were delicious. So it forgot all about the big bird. It started to sing again, it was happy. Isn't this like us? We find something we like and we forget about spiritual life. And we say, "This is what I want, a new Jaguar, a new house, a new companion, a new something, but then after a while we become disgusted, disillusioned.

So after a while the sweet berries ran out and there were only sour berries left on the tree and the bird again became disillusioned. So it started to fly around the tree again and looked way up on the top and saw the translucent radiant bird sitting there once again, so majestic, so happy and blissful. And again it said to itself, "This time, I'm going right to the top." But on the way up it went half way up the tree again, it saw some beautiful purple berries. It had not seen purple berries in years. It loved purple berries. So it stopped and started to eat up the purple berries and became very happy again, started to sing, eating berries. And again it's like us. We find a new companion. We get a new toy. We move to a new state, whatever we do. We think that's it, now I'm going to be real happy.
But soon the berries were gone and again it was left with sour berries. So it flew around the tree and saw the big bird again. And it said, "This time I'm going straight to it and nothing is going to stop me, nothing," it resolutely made up its mind. So it started to fly up, but again three quarters up the tree it saw some orange berries and it loved orange berries. So it stopped and started to partake of the orange berries and again forgot about the big bird. And went on for months and months eating the berries until they were gone and only the sour berries were left. And again that's like us. We say we're resolutely going to go after spiritual life and that's where we're going, that's where we're headed. But then something happens. We discover some good humanhood. Something we like and we say, "To heck with the spiritual life, and we're going after this instead." So we do that until we become disillusioned and we get tired of it.

Again the bird saw sour berries and it got sad and upset. It flew around the tree again and this time it said, "Nothing is going to stop me. I'm going right to that big bird and find out who he really is. Nothing will stop me" And he flew right toward the big bird. It skipped all the berries, saw all kinds of berries on the way, it didn't care anymore, but went right to the big bird. As it got closer and closer, the big bird shone brighter and brighter and brighter until the light was unbearable. And the little bird landed right where the big bird was and you know what it discovered? It was the big bird all the time.

And that's like us isn't it? We talk about God as far away. But we have no time because we've got to do our work. We've got to do our material work, that is. And we talk about God being too far. But we're going towards God, until we resolutely make up our mind to be on the spiritual path. And then we discover something interesting. We discover that we've been God all the time. That we're the only God there is. That we are the absolute reality. That we are pure intelligence, infinite wisdom. We discover that there's only one life and that life is absolute reality, sat-chit-ananda, parabrahman and we're at peace.

Therefore the choice is always yours. In what direction do you want to go and I know sometimes it's hard. Some people have been on the spiritual path for many many years, twenty years, thirty years, forty years and they believe they have not gotten anywhere. But that isn't true, it appears that way. But remember, if you don't make it in this life, you'll make it after. But if you have been on a spiritual path you're gaining credits, you're accruing good merit to yourself. You can't help it.

The worst thing you could ever do is to judge yourself. Never judge yourself. Don't even look at yourself too much. Realize your divine nature and do not allow your problems to get to you. Understand that you are not your problems. You are not the body. You're not the thoughts or the mind. And begin by controlling your thoughts. Do not allow your thoughts to become greater than you. No matter what your thoughts tell you, don't listen. Remember your thoughts are not your friend. Your thoughts try to confound you, confuse you. And they will tell you all kinds of things. Do not listen to your thoughts, even your good thoughts. Transcend everything, go beyond your thoughts to your bliss, to your joy and to your happiness.
Your thoughts will take you away from this. It'll make you think all sorts of things. But if you realize that your mind is a trickster, you will not allow your thoughts to convey any message to you at all. As soon as the thoughts start to come, you ask yourself the question, "To whom comes these thoughts?" and they'll stop. "They come to me, well who is this me? Who is me? I am me. Well, who am I?" And you begin to search for the source of the I. And as you search, everything in your life begins to improve. As you search diligently, things improve because you're no longer reacting the same way to situations. Your reaction has become different, the situations maybe the same.

As an example, when you hear about the Iraq, United States confrontation, before you become disturbed, you're thinking of a war, and you're thinking of man's inhumanity to man and you're worried about inflation and recession in United States. And all these things used to worry you. But as you advance spiritually, you realize that this is the way of the world. The world has always been like this and you see it differently. You begin to see love, compassion. So the world hasn't really changed, you've changed. You see the situation completely differently. You realize that all this is the Self and I am that.

In other words what you realize is the first principle: "Everything Is A Projection Of Your Mind."

Whatever you see is a projection of your mind. Therefore if you see something that's not right with another person, you're seeing yourself, aren't you? If you're seeing another person who is troubled or another person who has problems or if you're seeing anything wrong, doubts, apprehensions, suspicions. You have to remember that you have to have those qualities in order to be able to see them in another person. So as you grow, you start seeing through those things. And whatever anybody else does no longer disturbs you. And if it no longer disturbs you then that negative vibration cannot come near you and you're at peace.
I AM NOT THE BODY!

28th September, 1990

Robert: (tape starts abruptly) ...I am merely voicing what I feel. I am Absolute awareness. I am sat-chit-ananda. I am not referring to Robert. I’m referring to I-am and remember I-am includes everybody here. I-am ultimate oneness. I was never born and I can never die. I am total bliss, infinite happiness, divine awareness, pure intelligence. This is the I-am.

It has come to my attention that the mantra that I gave you a while back is a little confusing to most people. When you say the mantra, "Who am I, I am he, I am not the body." There's a little confusion. I was speaking to one of you last week and I saw where the confusion lies. When you say, "I am not the body," to whom are you referring? This is an important point.

"I am not the body," to most people means simply this: "I am not my body." But I am a part from my body especially those of us with a Christian Judaeo background.

We say, "My body is the temple for the living God and God resides within myself." This may be true to an extent, but it is not the ultimate truth. The ultimate truth is exactly what it says, "I am not my body." In other words, my body does not exist, but there are not two of us. There is not I-am and my body or there is not God and my body. There is not God residing in my body. There simply is no body. No body exists. Therefore I-am, is that I-am. You are consciousness just the way you are, but you are not the body. In other words what you think is the body, is consciousness. There is not the body and consciousness. There's the body as consciousness and the body does not exist the way it appears.

As an example: Take a movie theatre, you have the moving picture on the screen. You do not see the screen because it's covered by images and you do not even think of the screen. You have no idea there is a screen because you do not think about it. You're thinking about the images. You become immersed in the movie, beginning, a middle and an end. But yet without the screen there would be no movie. So we can say the movie is not reality. The screen is the reality. And when the images cover the screen, the screen is still the reality. But the images give an appearance like reality.

An example of this is when you try to get up and grab the images on the screen what will you get. You'll be grabbing the screen, for the images do not exist. And so it is with us. Everything you see, everything that appears are images, or what is called false imagination and the only truth about these images is consciousness. These are all cosmic images on the screen of consciousness, and that's everything. You and I, the chairs, the couch, the sky, the moon, the universe are simply images, appearances, optical illusions.
The truth is that you are consciousness, but you can’t see yourself because of the maya, the grand illusion. So you believe that you are the body and you are the doer.

Again it's like the movie and the screen. You get wrapped up in the movie and you start to feel the movie. You have forgotten there is a screen and the screen is the reality, but you’re all wrapped up in the movie. And you can tell me everything about the movie. But you can’t tell me anything about the screen. The only time you remember there’s a screen is when the movie is over and even then you do not pay any attention to it because you get up and go home. But remember, if it weren’t for the screen there would be no movie. So if it weren't for consciousness, there would be no images. Consciousness is real, the images are false. The images come and go, change continuously, constantly. But consciousness remains the same all the time. Consciousness is like emptiness, like empty space and you are that. I-am that I-am, that is the meaning of this. I am absolute awareness.

So you say, "Well how come I feel all these other things? How can I feel disease? How can I feel hurt? How can I feel my problems?" The reason you feel these things is because of wrong identification. You’re not identifying with the screen, you’re identifying with the images. And as long as you believe that you’re an image like the movie, you’re going to suffer accordingly.

The secret is therefore to let go, and quiet your mind. Identifying with consciousness and not with the image which is called false imagination. But you may say to me, "Will I see my fellow man suffering? There's a war to break out in Iraq. All kinds of man's inhumanity to man is happening all around me. Is that false?" As long as you believe in it, then it's real to you. Therefore I will not tell you it's false because you believe in it.

Again it's like the person in the movie. I tell them the screen is the reality, but they say, "No, the images are real, I can see them, can't you see the person killing somebody else? And somebody dying of cancer? And a bomb falling on the city? How can you say that's not real?" So I come and take away the screen and there's nothing but a blur. This is what happens when you awaken. The human dream is over. It becomes nothing but a blur. And you become steeped in reality. Reality becomes bliss, happiness, eternal joy, sat-chit-ananda.

The question therefore is: How do I identify myself with consciousness?

There's only one way and that is to quiet your mind. Your mind has to become quiescent, still. When the mind is still reality shines forth by itself. But as long as you accept images, images are problems, things that you see with your eyes and your senses, and you think they’re real. Things that you feel. This is called false imagination. And because you feel these things first you suffer accordingly.

The secret is to transcend those feelings and again the only way to transcend those feelings is to quieten your mind. How do you quiet your mind? By taking time to be still. "Be still and know that I am God." And if you can't become still by yourself there are various methods, the highest one being self-inquiry. By simply asking yourself, "Who's mind
is not still? Who feels all the images? Who suffers? Who becomes angry? Who identifies with the world?"

Again don’t make the mistake and believe that you are not the body as I mentioned in the beginning. So you think you’re separate. There are two of you. You think there’s the body, and this is what advanced people who believe this now. They think they are not the body, but the body goes off by itself and does what it wants. But they are something else. This couldn’t be further from the truth. There’s only one ultimate oneness. One! There are never two. There’s never the body and your Self. There’s only the body as your Self. And as you see this the body vanishes and disappears. It disappears because it never existed. That which exists must always exist. That which never existed must disappear. That’s why the body gets old and dies, because it isn’t real to begin with, it’s an illusion.

So, the real you is exactly what you are right now, the Self. You are the Self. You are not the body but you are the Self. It’s one, not two. The body does not exist. If you’re traveling in the desert and you see a body of water, compare the body of water to your body. You believe in it because you see it. Yet, when you get close to it it’s not there it’s an optical illusion. True? The same thing with your body you see it, you carry it, you think it’s yours and you have identified with it. Why?

Because of your mind. Your mind is the culprit. When the mind becomes still, everything disappears and you become the Self, which you really are anyway. You have to use any method you have to, to quiet the mind. You must ask yourself, "Who am I? What is the source of the I? Where did the I come from?" And then follow the I to its culmination. The I becomes like the mirage, doesn’t exist. When you follow the I deep inside your heart, you will find that the I never existed. Remember also, that everything else is attached to the I. Every problem, the ego, the mind, everything is attached to this I. So when the I is transcended, so is everything else and you’re free.

But the important point tonight is this: When you say, "I am not the body." Realize that there are not two of you, there’s only one. It means the appearance of a body does not exist in reality. You are consciousness, you are the Self and that is the only reality and nothing else exists.

Any questions about that?

SD: It seems once you’ve explained it, you can almost just say, "I-am, is not the body." And that seems more clear to me saying that.

R: If you’re saying, "I am is not the body," then what is the body? (SD: Illusion?) Exactly. As long as you remember that the body does not exist by itself, but it’s like a projection on the screen, then you can say whatever you want. The whole secret is to know who you are and you are the immortal Self. You were never born, you can never die. You have always existed. You are sat-chit-ananda. That’s who you really are just the way you are right now. Just the way you are. No changes have to be made. Just the way you are right now. You are God. You are consciousness.
But do not mistake this with the body. I am not saying that the body is God. I’m saying that you are God. But I see you as consciousness. I see you as absolute reality, as pure awareness. That is God. If you identify your body with God you’re making a big mistake. Therefore when I tell you, "You are God" I am referring to your Self. Not your ego, not your mind and not your body. And when I refer to the term God, or consciousness, or absolute reality, I am referring to omnipresence. So when I say, "I am consciousness" I am not referring to Robert. I am referring to I-am omnipresence, which includes the whole universe, do you follow that? Everything is consciousness, nothing is left out. This is why we have reverence for all things, for all of life. For the mineral kingdom, for the vegetable kingdom, for the animal kingdom and for the human kingdom. For everything is God. Nothing is excluded. If you hate anything, you’re hating an illusion. If you feel out of sorts, or you feel sick, or you feel bad, or you feel angry, or you feel you’ve got a bad temper, you’re identifying with an illusion. This is false imagination. It’s not you. The more you think about these things the freer you become.
Transcript 13

There is No Self!

30th September, 1990

Robert: When people first come to see me, they expect a lecture, I do not give lectures. I am not a philosopher. I am not a preacher. All of the reasons you came to me are wrong. I can do absolutely nothing for you. What I usually do is make my confession to myself and since there’s one Self everybody’s included. I speak in the first person. When I use the terms I or I-am, I am not referring to Robert, I am referring to consciousness. Consciousness is omnipresent. This means that all of you are included when I use the words I-am.

So, I confess that I am not the body or the mind principle. I confess that I am not the doer. But that I am the absolute reality. I am ultimate oneness, pure intelligence, emptiness, nirvana. I am unborn and I do not disappear. And in the term between life and death, I do not prevail. I am nothingness. Emptiness. Sat-chit-ananda. Parabrahman. I am that I am. That is my confession to you and that is your confession to me. There is one consciousness, one Brahman, one ultimate reality. As I make my confession to you, remember I am not speaking about Robert, I’m speaking of oneness, of the ultimate reality, of nothingness, emptiness. I am that I am. Sat-chit-ananda. Pure awareness. The ultimate oneness. I, which is consciousness was never born and consciousness can never die. This realization transcends all your karma. To be aware of this alone, emancipates you, makes you free, now. To be aware of this, is to be this.

So again, I do not give talks, I do not give lectures, I am not a philosopher, I am not a preacher, I am nothing. If you came here to expect some teaching, you will go away disappointed because I have nothing to teach. Again I confess to you, that I-am is not the body-mind principle, nor the doer, nor the world, nor God. I-am is consciousness. Consciousness is the Self. The Self is self-contained, projecting and manifesting this world and this universe.

Last Thursday we were talking about the Self as consciousness and after about an hour into it, I finally confessed that in the ultimate reality, there’s no Self and there’s no consciousness. And some people became perplexed because just as they were beginning to
discover the Self, I come and tell them there's no Self. Now what does this mean, we'll follow through on it.

The Self exists as long as you believe you're not self-realized. Does a self-realized person need a Self? Does a self-realized person talk about consciousness? Needs consciousness or Brahman, or parabrahman, or sat-chit-ananda? Those are words, those are concepts.

As long as you are believing in concepts, words, preconceived ideas, this will halt your progress. Reality is beyond words. Reality is in the Silence. Really the only thing you have to do is quiet your mind. Make your mind quiescent and reality will shine forth all by itself. But if you go around repeating like a parrot, "I am the Self, I am consciousness, I am ultimate reality." It will actually keep you back. I tell you the truth, it's better to say nothing.

The reason I express these words, is to make you understand that there is something else besides you bodily experiences. There's something besides your everyday occurrences. And that is called the Self. The Self is merely a self-contained Self, projecting and manifesting the universe and the world. You are that Self. And the reason the universe and the world exist is because you exist. It's being emanated through you. You are the projectionist. The entire universe is a projection of your mind.

So, if there's no mind, everything becomes the Self. Then you can confess, everything is the Self and I am that. But until that happens the best thing you can do, is to speak very little. The best thing you can do, is to dive deep within yourself, and discover your true nature. This can be done at any time.

When you get caught up in the world for instance. Simply ask yourself, "Who is it that's caught up in the world?" And be truthful, say, "I-am" and go further and ask yourself, "Where did the I come from? What is this I? How did it originate? What is its cause?" Follow the I, abide in the I and you will soon come to the conclusion, that I does not exist. You will soon come to the conclusion that you are infinite space. And instead of observing objects in the world. You will observe the space that the objects seem to be glued onto.

It's like a little kids cut out book. A little kid gets a piece of paper. Cuts out a picture of the sun, pastes the sun on the paper. Cuts out a picture of a tree, pastes in on the paper. Cuts out a picture of a man, pastes it on the paper. And they become objects. And the little kid is interested in the objects. But where would the objects be without the paper? The paper is the reality of the objects. And when the kids stopped playing with those objects he simply unpeels the sun and puts the moon in its place. Takes away the clouds and pastes up stars in its place. Takes away the man and puts a woman in its place. Takes away the tree and puts grass and mountains. But did the paper change? The paper is still the same. And so it is with us. We appear to be mortals. Going through various experiences in the world. There appears to be a sky, planets, stars, others. But I say to you in truth that these are all false. Only the space is real. The space never changes and everything else does. Therefore how can anything that changes be real?
Now some of you may ask, "What good is this teaching? Is it practical? What can it do for me?" And I say to you, "Are you really happy? Do you have unchanging happiness in your life? Do you have peace, real peace?" Most of us do not even understand what happiness and peace are. We think that happiness ensues when we get things to go our way. How long does that last? As you well know from experience, things change. The only thing that's permanent in this life is change. If your happiness depends on person, place or thing, when that changes there goes your happiness, out the window. Same with peace and joy. As long as things bring you happiness, joy and peace, you will be miserable most of the time. For these things must change sooner or later and there goes your happiness with it.

Some people believe that this teaching will cure their ills. Give them financial rewards. Improve their relationships. It may, but that's not the point. We're not trying to improve our humanhood. If you wish to improve your humanhood, they have plenty of so-called science of mind classes, positive thinking courses. What we're trying to do here is annihilate our humanhood. Destroy it completely. It's our humanhood that causes the misunderstanding, the suffering.

As long as we identify with the body, we have to suffer. This doesn't mean that by not identifying with the body, the world will become a bundle of joy and there will ensue happiness and peace in the world, on the contrary. What this means is you will acquire a new attitude. You will see things differently. When you begin to understand that you are the Self. And that you are an embodiment of love. And that your true nature is sat-chit-ananda. Parabrahman. If you really feel that, and you ultimately become that, what ever you see will become a reflection of your Self. That's why you will be able to confess, the whole universe is the Self, and I am that. But until it happens to you, do not try to improve your affairs. It's like beating a dead horse. When you improve your affairs they stay improved for a while and something negative pops up somewhere else. Then you improve that and then something negative pops up somewhere else. It's unceasing, it never ends.

It's like you grow a tumor and you go to an elective doctor and he says, "Well I've got to cut it out. I'll give you a local anesthetic and cut it off right here." So he does just that, but a month later it grows back on the other side of your arm. Then he cuts that out. It grows back on your leg. He never got to the cause. You cannot destroy the effects and expect harmony. You've got to change the cause and there's only one cause and that is your erroneous belief that you are human. That you are the body and the mind. That is the only cause of your misery. Eliminate that and suffering will cease.

So again, how will you eliminate that? By simply asking yourself, "To whom does this come? Who's going through these karma's?" and you will soon realize it's your ego, not you. Your ego has absolutely nothing to do with you. It is your ego that reincarnates. It is your ego that comes back again and again. But it has absolutely nothing to do with you.

It's like people being born and people dying in this space. People come and go everyday very fast. Wait until the war in Iraq starts, then they'll really go. Then they'll
come back again and go again. It never ends. Until you get tired of playing the game. And you say to yourself, "Wait a minute, I've been playing this game for eons. I die I come back and I die and I come back and I die and I come back. I'm getting tired of it. What to do?"

When you finally ask that question, something will happen. You'll either grab the right book, meet the right teacher, hear the right words. But something will happen to you when you inquire, "Why do I have to keep playing these games?" and soon you will ask, "Who is it that plays the game? Who's going through these reincarnations? Me, I am? Who is I am? Where did I come from? What gave it birth? Did I have a father and a mother to give it birth? How did it appear?" And something will tell you it's like an optical illusion. Just as when I say to you, "The sky is blue." In reality there's no sky and there's no blue. There's only atmosphere. But if you look out the window you see a beautiful blue sky. Yet we know it does not exist. If you are in the desert dying of thirst, you see a mirage, you see an oasis and you run to drink the water but it's a mirage, doesn't exist. It's an optical illusion.

The same is true of your I. Your I appears to exist. But it is non-existent. Your body appears to exist. But it's like moving pictures on the screen. Only the screen exists. The pictures that cover it are false. If you don't believe it, try to grab them and see what you grab, you grab the screen. So it is with your so-called life. It comes from false imagination. You are dreaming the mortal dream. You believe that you are a body. And you're going through many experiences. And you do as long as you have that belief. As soon as you drop that belief reality ensues all by itself. Everything stops.

The first feeling that you achieve, is a feeling of immortality. You just know. You know that you were never born. And if you were never born, you can never die. You become aware of this.

The second feeling is that you are omnipresent. You're not your little self located in any body. There is no body. No body is home. You are free forever. Omnipresent. Omniscient. Omnipotent. You are everyone, everything, all existence and yet you are nobody. You are like a mirror, self-contained and you project the universe. But you become aware that you are the mirror and not the projection. Find your Self. Become true to your Self.

How many more years do you have left? What are you doing with your life? How do you spend each day? What is more important to you than anything else? It begins in the morning when you first open your eyes. What do you think about first thing? What you should ask yourself as soon as you get up, you say, "What the hell am I doing here?" (laughter) That's the smart thing to say. Instead of thinking, I want a cup of coffee, I want a danish, I have to go to work I have to make my weeks pay. Ask yourself, "What the hell am I doing? What am I going through? Why?"

That is the first step. To be totally dissatisfied with your lot. (laughter) As long as you're satisfied, and you say, "Oh I look good, I'm handsome, I'm pretty," and you spend three hours putting on makeup, or bathing, putting on fresh clothes every minute. Then you're feeding a dead horse. But when you realize you're going through all kinds of non-
sense and you've been going through nonsense all of your life and you ask yourself, "Where do I go from here?" The answers will come by themselves, really. You will not need any teacher.

The only reason you come here is because you're not doing it. (laughter) If you were doing the right thing why do you need me for? And so you begin to inquire, as soon as you open your eyes. "What is this body? Who is it? Who am I? What am I all about?" And then you remember you say, "I dreamt, I had a beautiful dream and I also slept soundly and now I am awake." But here's something funny you say, "I was present during my sleeping state, during my dream state and during my waking state. I was present because I said, I slept, I dreamt and I am awake. What is this I?" And again you follow through, "Where did this I come from? That sleeps, that is present during sleep, that is present during dream state. And now I say, "I am awake." Who is this I that does all this? What is its nature? What is its source?" And you begin to be aware of your thoughts. You watch your mind, as it goes through the motions of thinking, thinking, thinking, thinking, forever thinking. As if your thoughts are so important. You may say to me, "Well if I don't think about my life, who's going to take care of me? I've got to think about my life." Does the tree that grows beautiful mangoes, think about its life? And yet it grows luscious mangoes. Does the sun think, "Will I shine again tomorrow?" Does the grass think, "Am I going to grow next week?" There is a mysterious power that takes care of everything. Karmically your body came to this earth to do something. It knows what to do without your help, thank you. (laughter) It needs no help from you. By abiding on the I, your body will take care of itself. Even better than you can ever do when you're thinking. So try not to think too much. But rather follow the I-thought and when you follow it to its source, you will be surprised how easily you wake up and you become free and emancipated.

Sometimes I close my eyes, sometimes I don't. So for those of you who think I'm having some wonderful inner experiences and that's why I close my eyes, forget it. I just close my eyes because they get tired. (laughter) There are no experiences to get. You are the experience yourself. Now I've talked enough and we'll have questions and answers if you like? This is satsang and I shouldn't be talking too much. Otherwise I might become a philosopher. (laughter)
Robert: Good evening. It's good to be with you again, and I know some of you can't wait until I start talking, but I tell you in truth, that it's in silence where you receive the best message. Silence is another name for God. Quietness is a name for consciousness, peace. Everything is found in the silence, not too much in the words, in quietness. You should try to be quiet for as long as you can, especially when you are at home. Try to sit in the silence and quietness for as long as you can. It's in the silence where you will receive the message. It's in silence where pure awareness reveals itself to you. Never be afraid to sit in the silence. It's your greatest asset.

I get many phone calls. One of the most frequent requests I get is how to resolve personal problems. I had one this morning, a phone call. And this person had so many problems, yet she has been meditating for twenty-five years and she still has problems. There's only one way in which to remove all problems. I don't care how great the problem may be. It makes no difference how serious you think it is. There is one way to eliminate everything. And that way is to realize, "I am not the doer." In other words, the problem has absolutely nothing to do with you, even though it appears to, it's only an appearance.

What is a problem really? A problem is something that's not going your way. The world is not spinning the way you want it to, that's a problem. Things are not going the way you'd like them to or things are happening that you have no control of, you believe therefore you have got a problem. But if you look at everybody on this earth, one person's problem is not another person's problem usually.

Where do these problems come from? We've been told what's good and what's bad, so if we don't have the good that we think we should have, we've got a problem. But really, nothing is good and nothing is bad, but thinking makes it so. If you therefore get rid of your mind, you will not have any problems. The main aspect of our teaching is to annihilate the mind and the ego. When the mind and ego are transcended some mysterious power takes over and takes better care of you than you could ever do yourself. But first the mind and ego has to go.

It's difficult for most Americans to do things like this because we've been taught to use your mind. Mind is everything and most of you believe if you don't use your mind you will vegetate.

On the contrary, what is your mind? It is only a conglomeration of thoughts of the past and of the future. You usually worry about the past and dread the future. For your
mind brings up all sorts of things not only from this life but from past life experiences, samskaras, tendencies that you have.

If you begin to realize "I am not the doer" where is the problem? To begin with, the universe is your friend and can never hurt you. The substratum of all existence is love. Consequently, if you develop a consciousness of love there will be no problems, for love will take care of everything. Love is the same as absolute awareness, pure intelligence. Love is the same as parabrahman. Again, it is the substratum of all existence. So if you have enough love there is no problem.

The problem only arises when you think that you are human and you think you're the doer, in other words, when you believe that unless I do this something terrible will happen. But again, something terrible is only a preconceived idea, it is not the truth. Something terrible is something you’ve been brainwashed to believe. You again believe you have to live a certain way and if you can't live this way, it's terrible. You have to have certain possessions, certain things in your life. If you do not do this it's terrible. When you start to understand what, "I am not the doer" means, you become free of all problems.

What does it mean when you say, "I am not the doer?" (And this is what you should do whenever you think you’ve got a problem.) To begin with, you first realize that everything, and I mean everything, was determined before you came to this earth. Everything has been planned for you. Even the day you're going to give up the body. Everything is preordained. If you accept this and feel this, where is the problem? What's the worst thing that can ever happen to you? If you really analyze it, it's not that bad. It appears bad but it's not. And remember how the appearance works. It's like the snake and the rope. A man gets out of his bathtub in the dark and steps on a rope and he thinks it's a snake and he has a tremendous fear. When he finds out it's only a rope the fear dissipates and he is never afraid again of that problem.

So, in the same instance, when you believe, and believe, and think, and think that you have a problem, it's like the snake and the rope. It's not really a problem, it's just a preconceived idea of what's going to happen if you don't get what you want. Because you have been brought up again, to believe that your life has to be a certain way, where in truth and reality it does not have to be anyway.

As an example, if I go home this evening and I find out somebody has robbed my house, and they have cleaned everything out of my house, is that a problem? It's all been preordained. This was determined before I came to this earth in my body. I will not react negatively. I will not react at all. Because I feel that I am the universe and all is well. There are no mistakes. Therefore I will bless the thief, no problem whatsoever. If I'm walking across the street and a car passes a red light and hits me, it isn't the driver's fault. It has all been preordained. So why should I get angry? The point is that everything, everything that's happened to you, has been preordained. There is nothing wrong.

Now how should you handle things? The first concept is to realize that, "I am not the doer." When you realize you are not the doer it means that your body is going through
the experience but not you. The next thing you do is you ask yourself, "Who is having this experience? To whom does it come? It comes to me. I'm feeling the depression. I feel hurt. I feel out of sort. I feel that I've been robbed or hit by a car. I'm angry, I'm mad. Who is this I? How can the I be so many things, angry, mad, depressed, hurt, out of sort?" You therefore hold onto the feeling of I. You hold onto that feeling and you follow it through to its source. The source of I is always consciousness or absolute awareness, when you follow it to its source. But now, the only way you can follow it to its source is to forget about your problem, for you can't do both at once.

So, you have to turn resolutely away from your problem, totally away from the problem, as if it doesn't exist, and hold on to the me. Hold onto the me who thinks it has a problem. As soon as you begin to hold onto me, or I, the problem will begin to dissipate all by itself, and you'll start to laugh, you will. For it is virtually impossible for your real Self to have a problem. For your real Self is omnipresent, absolute. Your real Self is emptiness, nirvana, pure intelligence. Your real Self is omnipresent, it's everywhere present at the same time. When you understand who you are, no-thing will ever disturb you again.

Now people ask me, "If I develop a sense of I and I follow it to its culmination, does that mean I will never have a problem again?" And I have to laugh when people ask me that, for as long as you're identifying with I, it is the I that has the problem. So when you say, "Will I never have a problem again?" you're defeating your own purpose. For I is filled with problems, not only from this life but from previous existences. The trick is to follow the I to the source, and then the I will disappear, totally, completely, absolutely. And when the I disappears, so does your problem. In other words, the world doesn't change but you do. Your reaction changes. Just like the screen and its images. When the time comes when you have transcended I, you become like the screen and like the images shown on the screen. Which means the world does not change. Everything in the world will present itself to you like it always does, but it will be like water off a duck's back. It will not be attached to you anymore. You will now have identification with the screen, or with the Self.

Am I clear in this? In other words, the screen and the images are the same, but the screen is aware of itself and also of its images, and it's not affected by the kind of images you show. You can show a bank robbery taking place on the screen, a murder being committed, people making love, houses burning down, wars ensuing. How does that affect the screen? It does not. The screen is never affected, yet the images change, one after the other.

In the same way, your Self is like the screen. It is never affected by problems of any kind or any sort. The problems come upon the screen, they come and they go, but you remain the Self forever. You never change.

How do you begin to become this way? Every time you think you have a problem you must ask yourself, "To whom does the problem come? After all, I am not the doer. I am not the body. I am not the mind. So to whom does the problem come?" And of course the answer will be, "To me. I feel this problem. The problem comes to me." You hold onto
the me, you abide in the me and you go deeper, and deeper, and deeper within yourself, abiding in the I-consciousness. As you keep doing this everyday, every time a problem appears, the day will finally come soon when you transcend your sense of I. You totally transcend it. The sense of I disappears and you will become pure consciousness. That’s it.
TRANSCRIPT 15

THE MIND IS NOT YOUR FRIEND

14th October, 1990

Robert: Some of you look so serious. This is not a serious satsang, it's a lot of fun, feel happy. Happiness is your real nature. You might as well get used to it, it's going to overtake you whether you like it or not.

I want you to ask yourself a question: Why am I here at satsang? Why did I come here? Did you come to observe the speaker? To compare him to other speakers? Most of you have gone to so many meetings, you're totally confused. Going to meetings for some of you, is like going to the movies. You ask, "What's playing this week?" The same way you ask, "Who's speaking this week?" But, some of you never do anything about it. You listen to the message and then you go home and then you say, "Well wasn't he or she an eloquent speaker, that was great! What are we going to do now? Let's go bowling. Let's go watch TV" And you forget all about the meeting until next time.

Some of you have been going to meetings for thirty years or more. What have you accomplished? You have read every book that has been written. Where are you? Are you happy? Are you liberated? Are you free? Ask yourself.

What we offer here, is absolutely nothing, no thing. It's all in the invisible. It all has to do with consciousness and consciousness is your real nature. It's really what you are. When you identify with consciousness, you become your real Self. When you don't, you're a part of humanity, struggling, trying to become free.

In order to understand the body-mind phenomena, that you are not the body-mind, you first have to understand what the mind is. What is the mind? It is merely a conglomeration of energy, of thoughts, thoughts about the past and the future. That's all the mind is. The mind is not your friend. But you can use the mind to accomplish many things. We've all been programmed, brainwashed. It started, when you were in your mothers womb. All of her feelings, all of her negation or positiveness, all of her energy was transferred into you. Not only that, but you have samskaras, past life tendencies, fears, prejudices that also go into your subconscious before you were born.

When you come out into the world, you're put in your crib and you pick up the vibrations of your house. People fighting, parents hitting each other, loving each other, all that goes into your subconscious mind and makes up you. When you're at the age when you walk you go outside and play with some friends and your environment soaks into your subconscious mind. Then you go to school, you go to church, temple, synagogue and all those teachings go into your subconscious. Then you grow up you get a job, have a
family and here you are. You’re a product of preconceived ideas, of concepts. But is that really you? It’s you as long as you believe it’s you.

When you get tired of playing games, something within you gives you a push. That’s called the inner guru. It pushes you from within and something outside leads you to the right person, to the right book, to the right environment that you have to be, because you have given up playing games. In other words you’ve become tired of the world and you want liberation. Wanting liberation is very funny to me. It’s like a person taking a shower saying, “I want to get wet.” Liberation is your very nature, you have to wake up to it, to realize it’s you. So you are a conglomeration of thoughts, of energy, that has programmed you since you were a baby. And here you are. So, now that you’re here and you know how you’ve been programmed, what are you going to do about it?

But let’s talk a little bit about the mind a little more. If you know about the mind, you will know what you have to get rid of. The mind doesn’t really exist. But you’ve been programmed to believe that the mind is an entity, that it does exist. Therefore you have to play this game, getting rid of the mind. Let’s see again how the mind works. Let us compare the mind to the earth.

A farmer has two seeds. One is of Nightshade, a deadly poison and the other is of corn. The seeds are thoughts. The farmer plants both seeds. And once the seeds are planted, the earth has no alternative but to grow in abundance, whatever has been planted. In the same way, when you accept certain thoughts, your mind grows those thoughts until they become your experience. And this is why you have the problems that you’ve got today. You have created them yourself.

Take another example. Have you ever planted seeds? Sure you have, some of you have. Say a farmer plants a rose seed, a tulip seed, a carrot seed and let us imagine that these seeds are like us. They can think and talk like humans. And the rose seed says to itself, “look at that beautiful rose, they say that I will grow into a rose. I will become a rose. But that sounds impossible, how can I ever be a beautiful rose like that. It’s virtually impossible for me to do that.” By that very thought the seeds would stagnate and not grow. The carrot seed says the same thing, “I’m just a nothing, a nobody, how can I ever grow into a beautiful carrot?” By that very thought the seed would stagnate.

In the same way I say to you, "You are absolute reality. You are Brahman, infinite awareness, consciousness." But you say, "How can that be? That sounds impossible. I’m just a lowly person, I’m nobody important.” And you keep identifying with your body and your mind. As long as you identify with your body and your mind, the lord of karma, Ishvara, becomes your Master. And you’re under the jurisdiction of the Lord of Karma. Therefore you keep coming back again and again to this earth. And then you become sort of earth bound, until you become totally free. But you have to do this by yourself. You have to practice certain techniques.

Somebody asked me just recently, "You say that consciousness, reality, is like a screen and the body, the world are all images on the screen." And the question is "Since I
believe I’m an image, can I change my image to a better one?” In other words, as long as you believe that you’re an image and you are not consciousness, can you improve your lot? Can you improve your lifestyle and change your image?

Now, that is up to the lord of karma. As most of you know everything has been preordained, determined before you took up your body. But you have certain freedom, depending on your karma. And the question really is, “Can you make a sick body well? Can you make a poor person rich? Can you make a depressed person happy?” You’re working at a mind level when you do this. You’re not going to the ultimate truth, but you’re working from your mind. And you can never find freedom and liberation by working from your mind.

As an example: Let’s say for instance, you manipulate you mind enough and you’ve got cancer. You’ve been working on yourself for fifteen years. You use imaging techniques, you use mind control. You imagine that the white blood corpuscles are attacking the cancer and you finally heal yourself of cancer. You get written up in the "National Inquirer." You appear on "Phil Donahue." And you feel great and proud of yourself, you’ve healed yourself of cancer. Next month you’re crossing the street, a truck hits you and you’re dead. That’s what happens through mind manipulation.

Let’s take another case. You’re working on yourself to become rich. You take the proper real estate courses. You learn business administration. You use mind control. And after twenty years you become a multimillionaire. You get married and have three children. Then your wife and children get killed in an automobile accident. Somebody kidnaps you and holds you for ransom. And you have to pay out ten million dollars. And you’re back where you started from.

What I’m trying to say is, working with the mind is not the answer. We bypass the mind. We realize the mind is not our friend. The idea is to annihilate the mind. To annihilate thought. How we do this? Through the method of Jnana Marga, through the method of vichara, self-inquiry, this is the fastest method to liberate you from confusion and ignorance.

When you have a problem, when you have some sort of confusion. You simply ask yourself the question, "To whom does this come? Who has this problem? Or who has this karma?” And pretty soon the answer will come by itself, “I do.” Then you further ask, "From where does this I come from? What is the source of I?” You abide in the I, you hold onto the I. You start to use a meditation called, "I-I," You simply abide in the I as long as you can. And you follow the I thread into your spiritual heart. You say to yourself, "I, I, I, I, I, I." You remember that everything in the world is attached to I. Isn’t it?

Think of all the times in your life you’ve said, "I. I feel sick. I feel depressed. I feel happy. I feel out of sorts." Who is this I that you’re talking about? Is it your body? It can’t be your body. Because when you sleep and you wake up you say, "I slept." When you dream, you wake up you say, "I dreamt." And when you’re awake you say, "I’m awake." To whom are you referring when you say, "I?"
Find out, go within, ask yourself, "Who am I? Where did I come from?" But never answer, just pose the question, "What is this source of I?" and one day you will realize that I does not exist. When you follow I to the source, one day there will be like a big explosion and you will see myriads of light particles all around you. You will then realize that the whole universe is nothing but a bunch of light particles. Yet this is not the answer. For where did the light particles come from? They come from no thing, from nothing. And nothing is consciousness.

Consciousness is like space. It has no shape. Yet it takes the shape of every creation. It appears to take the shape of the world, of people. Everything is consciousness. Consciousness is like a chalkboard. And the objects of the world are like images on the chalkboard. You can draw any image that you like. You can draw an Indian. You can draw two people fighting. Two people making love. And then you erase it and draw something else. But the chalkboard never changes. The chalkboard is always the same. So it is with you. You go through all kinds of experiences. But the realization is that you are not the experiences you're going through. You are consciousness, that is your real nature. Think about that.

My real nature to you.

I am not a preacher, nor a philosopher. I am not a minister nor a lecturer. I can only share with you the way that I feel. When I use the word, "I-am," I-am referring to all of you. I-am is another word for God, the first name of God. Another word for consciousness, omnipresence is I-am. I feel that I-am not the body nor the mind. I am absolute awareness. I am ultimate oneness. I-am infinite intelligence, nirvana, emptiness, I-am that I-am. I am sat-chit-ananda. I am parabrahman. I was never born and I can never die. I Am That I Am. The world is a product of my imagination. I see the world as consciousness. I see the reality, perfection, peace, love, happiness. This is the real Self and nothing else exists.
Robert: I always take my dog for a walk in the morning and I go to the park, where I meet interesting people. There's a little old lady who walks in the park with me every once in a while. She is very spiritually inclined, and we have discussions. This morning she asked me a very interesting question, we will focus on that.

She asked me, "Robert, you say that the world is phenomena and in continuous change, change, change. And you also say that consciousness is reality, the substratum of existence. Now, we can confirm that the world is changing because we can see it, but how can we confirm consciousness? How do we know that it is not changing?" And I thought it was a very interesting question. Now you know that you exist, don't you? Everyone is aware of their own existence. When you go to sleep, and you are in the state of deep sleep, you still exist, but the world does not.

And as far as you are concerned, the world only exists when you are awake. But once you go to sleep, the world no longer exists for you, and you are in a state of dreamless sleep. The state of dreamless sleep is like Jnana, self-realization, except you have consciousness. But there is no denying that you exist, for when you wake up you say, "I slept well."

The state of dreamless sleep is like a person who died. It gives you an idea of what happens to you when you die, so-to-speak. You are in a state of dreamless sleep, and you usually stay like that for about two to four hundred years, earth time, before you do anything else. So the first state of consciousness is dreamless sleep, and you exist in dreamless sleep.

And you also exist when you dream. Take a look at your dreams. A person dreams he is married, and his wife has cancer. She is dying of cancer. And they both come to see me. He says, "What should we do? My wife has had ten operations, and is dying of cancer?"

And I say, "The only proper thing to do is turn within, and not react to it, because everything is determined before birth." They look at me and say, "That's not a practical answer. We want something practical."

And I say, "That's the best I can do. It's a dream. Hold on. You will awaken soon." But that's not good enough for them, they are caught up in a dream.

Now remember, you are dreaming the dream, everything is going on in the dream. In your dream there is a sky, there are flowers, there is a moon, there are people, just like
the world. And the dream seems to be external from you, but if you investigate, you see
the dream is all taking place in your mind. While you are dreaming you still exist as the
dreamer.

And in the dream somebody comes to you and tells you, "Look, there is going to
be a recession. There is going to be a failure of the banks." And you've got money tied up
in stocks and bonds, IRA accounts and everything else. Everything is going down. You
ask, "What should I do?"

You both decide, "Let's go see Robert." So you come to see me, and I say, "Well,
you can do two things. You can take your money and we'll build a large ashram and help
others see the truth that it's only a dream or give everything away to the poor, to the
homeless, and you won't have any problems." So they both say, "What? Are you crazy?"

That is reminiscent of a story about Jesus. If you recall the story of when Nicodemus
came to him. Nicodemus was a Pharisee, and very wealthy. He was embarrassed to
go listen to Jesus because his kind never heard anything like that. They never went out,
they were snobs. He sneaked out one dark night, and he came to Jesus and said, "Master
what should I do to enter the kingdom of heaven?" (Entering the kingdom of heaven sim-
ply means, to be self-realized.) And if you recall, Jesus said, "Give all your worldly goods
to the poor, and follow me." Nicodemus couldn't handle that and left. And that was the
end of that.

So we go back to the dream, and we say to both people, "This is only a dream,
can't you see? Do not take it so seriously." They both leave. Then somebody else comes to
me in a dream, and he says, "Robert, I've got a lot of anger in me. I do not trust anybody. I
have no friends. I feel inferior and have low self-esteem. What should I do?"

And I say, "Turn within, and you will become free and liberated, because it's all a
dream." And he says, "I can't do that, I want a practical answer." And he goes away. So
you're here having a dream all this time, but then you wake up, and it's all gone. It never
happened. Your wife never had cancer. There never was a recession. And you were never
angry. But you still existed while you were having a dream.

So now you existed during dreamless deep, and you existed during the dream,
and now you are awake, and you still exist. So you see the part of you that exists is per-
manent. It is the I-am, the Self. It is consciousness. Everything else is illusion, it comes and
goes. It is always changing, changing, changing. You are real, what you appear to be is
false. Identify with the real, not with the false. Do not accept anything you see as reality.
The only freedom you've got is to turn within, and not react to any condition, and you will
be safe. One day you will awaken from this dream, for this is also a dream, and you will
be free.

So let's talk about you. Look at all the problems you think you have. Where do
they come from? How do they get there? Why do you become upset over them? Think of
all the possessions you are afraid to loose. Think of all the sicknesses you think you are
going to catch, or that you think you have. You look at the world and you become sick
because you don't like what you see. You have to ask yourself, "For whom is the world? For whom are these problems? For whom is the anger? Am I really the doer? Am I the body? Am I the mind? What am I?" Ask yourself.

Now how does a Jnani think? I can tell you. Say there is a man, he's a Jnani, he's the manager of a bank. He's got two sons that he loves dearly. One day the two sons are going to New York by plane, and the plane crashes. Both sons die. He takes care of the funeral arrangements, goes to the burial, and when it's all over goes back to work like nothing happened. His wife and his friends and relatives approach him, and they look at him and say, "You heartless bastard, how can you treat your children like that? They loved you so much, and you loved them! You don't seem to care that they died. You never shed a tear. You were not upset at the funeral. How can you be like that?" And he smiled and said, "Sit down with me. Let me explain," "A day prior to this I had a dream, and in that dream, I was a king, and married a beautiful princess. We had six lovely sons. I used to go hunting with them, and fishing, and we truly loved each other. Then one day there was a hurricane, and all six of my sons got killed. But then I woke up!" So my question to you is, "For whom shall I mourn? For the two children who were killed in this dream, or for the six sons that were killed in the last dream?" This is how a Jnani sees things.

What do you think of that? It had nothing to do with being heartless. It had nothing to do with not having compassion. There is a great compassion, but there is a deeper wisdom, a deeper knowledge. There is no such thing as birth, and there is no such thing as death. Nobody is born, no one dies, and no one prevails in between. Nothing that appears, exists. Only the Self exists. And all this is the Self, and I am that.

You are absolute reality, ultimate oneness. You are consciousness, emptiness, sat-chit-ananda. That is your true nature. Why not abide in it, and be free? Why think about other things? Even while I am talking to you, some of you are thinking of other things. You can't help it. It's force of habit.

Empty your minds. Become still, and everything will happen of its own accord. There is really nothing you have to do, just be still. Be still and know that I am God. I-am as the Self. The Self is omnipresence. This means that everyone, everything, both sentient and insentient, is God, or consciousness. Accept that and be free.

Why do you think of other things? Why concern yourself with your body, or your mind, or the world? Why bother with yourself? Quit trying to solve problems. This doesn't mean that you are going to do nothing, for as I have told you so often, your body is going to perform the acts it came here to do. If you are meant to be an accountant, you are going to be an accountant. If you are meant to be a preacher, you'll be a preacher. If you are meant to be a homeless person, you will be a homeless person. But you have absolute nothing to do with it. For you are parabrahman, absolute reality, and you have absolutely nothing to do with the workings of your body or your mind.

Allow your mind to say and think the way it will, only don't identify with it. Allow your body to do what it must, but do not react to it. Everything will happen of its own
accord, when you allow your mind to think of its own accord, the thoughts begin to dissipate, and soon you have empty mind. Empty mind is consciousness, realization. That's all you have to do — have an empty mind. But as long as you believe, "I am the doer," and you force yourself to have an empty mind, you never will, because the forcing makes the mind stronger. Rather, observe your thoughts, watch the mind thinking, and leave it alone. Do not identify with your thoughts, or with your body, for in reality there is no body and there are no thoughts, for there is only the Self, and you are that.

All is well, and everything is unfolding as it should. There are no mistakes. None have ever been made, none are being made, and none will ever be made. It's all perception. It's how you perceive things. For instance, when you look at me what do you see? If I ask each one of you I get seven, eight, nine different answers, but the truth is you are seeing yourself. I am simply a mirror for your own reflection, but I am a self-contained mirror. So all this is taking place as an image on myself. All of life experiences are images on the screen of eternity. The screen is real. The images change. Consciousness is the screen. When you identify with consciousness you become consciousness. When you identify with the image you enhance the image, and you worry, and fret, and fear and you have all sorts of experiences.

As soon as you begin to identify with reality, with consciousness, all fear leaves you, all doubt leaves you, all false thinking leaves you, and you become free. But that's the only free choice you get. Everything else has been preordained.

The free choice again is: with what are you going to identify, with the image or the screen? If you identify with consciousness you are no longer reacting to conditions, because you understand that all things are for a short time only, then they disappear. Consequently nothing will irritate you, nothing will upset you, nothing will bother you for you are now appearing as only an image and will soon disappear.

Look at this planet which has been here for billions of years. There have been civilizations on this planet for billions of years, and they come and go. We had civilizations on this planet that surpassed our existence today. They are all gone, no trace. As a matter of fact, a couple of years ago there were some excavations in Egypt of a city that was buried about 5,000 years ago. The only thing left is a sign. They deciphered the sign and it said, "My name is King so-and-so, and this is my city that will last forever."

So today we think we are going to make this a better world in which to live, and we are going to save the world, and so on. The world has its own collective karma. It's going through a phase. Your job is to save yourself. If you find yourself in a burning building, you do not stop to admire the pictures on the wall, you get out of the building as fast as you can. So, when you know you have a short time in this existence you do not stop to play the games of life, you try to find yourself and become free as fast as you can.
Robert: (tape starts abruptly) ...who come to meeting like this, one will return and become a disciple. Out of every five disciples that come, one will become a devotee. This type of meeting is not for everyone because it hits you hard in the ego. It makes you feel that your anger, your doubts, your suspicions, your frustrations, your jealousies, your pettiness do not exist. They've been haunting you for years and it's up to you to get rid of them. It makes you realize that your possessions, your thought of ownership, taking care of yourself, your idea of God, your idea of the world of the universe, of your job, of your loved ones are all nonsense.

Most people do not like to hear this. People like to be told things that they're used to. You like to be told you'll go far in life. You'll become a successful accountant or a nurse. You'll make a lot of money. You'll have a good family. But this is not that type of a world. We have a wrong conception of the world in which we live.

You see, what difference does it make, what happens to you, if you do not realize who you are? And I'm not just speaking of dry knowledge. I know most of you here have read every book that's ever been written. But it's all dry knowledge. The whole idea is to make this a living embodiment of consciousness. And most people do not want to waste their effort to do this. They're used to buying something, they pay their cash and they get their goods, here in the West. This it not how it works.

The first step in spiritual awakening is to realize you're divinely ignorant, and that's not an insult. I have had people walk out when I've said this. That's why I say, “divinely ignorant.” With all humility you must realize this first of all. That you are divinely ignorant. Which means that you don't really understand anything. All your conceptual ideas. All your preconceived ideas. Everything you've learnt as a boy or as a girl. All the ideas and feelings and emotions that you grew up with, are basically wrong. They're all erroneous and they must be transcended. The only way to begin to transcend this is to admit to yourself, “I am divinely ignorant and I really do no know what anything is. I really know nothing. I don't know what anything is.”

As an example: We don't know what a human being is. We have no idea what it is. It just appears at birth and we take it for granted. We don't know what a dog is. Where did it come from? How did it arrive? We know that it has four legs and it's a dog, so we give it a name, dog. Like someone gave you the name Mark, Ed or Mary. But what are these things for real? We don't know what a tree is. We gave it a name tree, but what is it really? It has leaves. Some trees produce oranges, some trees produce grapefruits. Why? What's
its purpose? Where did it come from originally? And what came first, the tree or the seed? We don’t know, we have no idea. We don’t know what the sun is, or the moon, or the stars. Oh we can figure out is what they do, to keep us warm, the sun does. But we have no idea what it really is, why it exists? Why do anything exist? Why do we exist? We have no idea. But we’re brought up in a world of effects and we begin to respond to the effects of the world at an early age. We develop traits of jealousy, anger, mistrust, envy, fear, all these feelings are developed at an early age. And we don’t know why? We act accordingly, we cause problems for ourselves. We try to solve them and we spend all of our lives solving problems. Before you know it we turn around, we’re eighty, ninety years old, it’s time to go, where are we? We have no idea.

And those of us who think we’ve accomplished something materialistically. We think we’re doing good deeds. We’ve become successful in business, in world affairs and politics. Yet we have to leave it all behind, everything we worked so hard for. Nothing remains. When it’s time to leave the body, everything goes, and we’re alone. Therefore doesn’t it make sense that we should search for the answers of life. What is life all about? Doesn’t that make sense to go after that, for if we find that we will become free. But if we keep involving ourselves in our affairs, gain, loss, happy, sad, sick, healthy and so forth, we’re wasting our precious time.

It is true, as long as you believe that you are the body, you’re going to be reborn again and again and again. And you will be reborn to parents that you left off. In other words, before you die, if there’s such a thing, if you’re filled with doubt and anger and animosity and greed and jealousy and whatever, you’re going to be reborn to parents with those qualities. And you will have those qualities again. You will have to work them out.

But the ultimate truth is, that nothing I’m talking about is real. It is only for those deluded people who believe that they are the body. Reincarnation does not exist. Rebirth does not exist. Death does not exist. All these negative qualities I told you about do not exist. But as long as you believe your body is for real these qualities will come to you, they come to everyone who believe they are the body.

It behooves you therefore, to stop reading so many books. To stop running around to so many teachers and so many meetings. I’m not trying to tell you to come here all the time. What I’m trying to tell you is this; Find a teaching that is suitable for you at your stage of development. Whether it’s one of the major religions or Buddhism or whatever it may be. If that’s what you’re into, practice, practice, practice and become a living embodiment of the teaching. But going around from teacher to teacher, going around from meeting to meeting and not practicing anything will get you nowhere. Think about this.

My own personal experiences probably have come to me because in a last life or somewhere before I took on this body, which doesn’t exist, I must have practiced intense sadhana. Otherwise why would I be born and see a figure of Ramana Maharshi when I was a baby? Why would I be drawn to India? And why would I have personal experi-
ences, when my individuality was lost and I merged into infinite consciousness? I didn't ask for these experiences. I didn't ask to be sitting here today. Everything just happens.

Whatever is happening in your experiences, do not fight them. You may say, "But Robert, my experience is terrible." It makes no difference, do not fight your experiences. Merely observe them, watch them, do not react to them. Do nothing. Oh, your body will do whatever it has to do. But do not react to your anger. Do not react to your doubt. Change your mind as fast as possible. When doubt comes to you, when anger comes to you, when fear comes to you, do not entertain it. But start doing a mantra. Sing a spiritual song. Do japa. Do whatever you have to do to get rid of the situation at the moment. And then go on with your deeper spiritual practices. But do not entertain fears, doubts, anger.

The best way is of course is to ask yourself, "To whom does this come? Who is angry?" And something will come and something will say, "Me!" in anger. Hold onto that me. Don't let go of it. Find out its source. Where did it arise? Who gave it birth? If you truly follow it to its source, you will find that anger never existed. It's okay, it doesn't matter. No one can hurt you, unless you're hurtable. Makes no difference what everybody says or what they do or what you believe you see them doing, that's not the problem. The problem is your reaction. Feeling that something is wrong. What can be wrong? If you knew who you were, you would laugh. The whole world would become laughable.

So all I can do for you is to confess my experiences. And when I use the pronoun I. I'm referring to consciousness, to omnipresence. Everything becomes the Self when I say, "I." That includes everybody here. So I confess to you, that I am not the body or mind. I am not any experience. I am not the world. I am not anything that you can see, touch, taste, smell or feel. I am absolute reality. I am consciousness. I am infinite intelligence. I am satchit-ananda. I am nirvana, emptiness. I am love, pure awareness, joy, bliss. I Am That I Am. That is the truth about I, about you, about me and there's nothing else.

Become joyful, rejoice. Stay centered. Yesterday never existed. Tomorrow will never come. The only moment you have is this moment now. What you think about yourself now, determines what happens to you tomorrow. So why play games. As I said, stop reading books. Stop going to meetings so much. Spend time with yourself. When in satsang, find your Self. Know who you are and you will be the happiest person on earth.

Everything is consciousness, everything. Everything is consciousness. The reason that some of us can't feel it, is because we're wrapped up in ourselves. I don't mean your real Self, I mean our ego selves. We're so wrapped up in our affairs, and we're so wrapped up in trying to become enlightened that we never will. It's not a question of trying to become enlightened. Do you know in reality there's no such word. What's enlightened? What's self-realization? They're concepts, they're words. There's no such word. So what we're trying to become is something that doesn't exist. How can we ever become it? What exists you are already. What doesn't exist you never can become. What do you think you are? You can tell by your thinking patterns. What do you think most of the day?
As an example: What did you think about this morning as soon as you opened your eyes. Were you worried about breakfast? Were you concerned with getting too fat or too thin? Were you concerned over your hair or over another person? Were you thinking about your neighbors trying to hurt you? Or someone cheated you? Or somebody stole something from you ten years ago you can't get it out of your mind? What do you think about all day long? This is what keeps you back.

You must learn to catch yourself. Whenever some conditions arises, catch yourself, by asking yourself, "To whom does it come?" Even if you have to do this a thousand times a day. It's okay. It's better than thinking the thoughts you do think a thousand times a day. Isn't it? Catch yourself, "To whom does it come?" To me? Hold on to the me, "What is me? Who is me?" Ask yourself. Follow the me to the source. Ask yourself how the me arose? Where did it come from to begin with? Then your mind will become still, maybe for only a few seconds and then another thought will come. Practice the same procedure, "To whom does this come?"

And you can do other things. You can ask yourself, "What difference does it make, what happens to me? In reality I am eternal, immortal. In reality I was never born, can never die. So what difference does the appearance make at this time. I seem to be going through whatever I'm supposed to go through karmically. Why should I fight it?" When you stop fighting you have won the battle. For when you have stop fighting, your mind becomes calm once again. And when your mind becomes calm you automatically become your real Self. Then you forget trying to become self-realized, trying to become enlightened. You forget about those terms. You simply abide in your Self. That's all you've got to do. And your Self means a quiet mind, that's the definition of your Self. A quiet, still mind. When your mind is quiet you have bliss, you have love, you have compassion, you have Jnana, wisdom. When your mind is noisy you have doubts, suspicions, anger, greed, jealousy. It's up to you.

It makes no difference how deep those samskaras are, those tendencies. Weed them out one by one, by asking yourself, "To whom they come?" and by following the I-thread to its culmination and you will be free.

Yesterday I received an interesting gift in the mail from New York, these jogging shoes. And I didn't know who sent them, I didn't remember their name. But I also received a letter and I remember this guy. He used to come to the meetings before he came here, when we were at Jeff's. He came to about six meetings. He always used to sit in the back he’d hardly say anything. It's amazing what satsang does for a person. And he wrote me one of the profoundest letters I've ever written, I've ever seen or read and I've read many. And I want to share this with you because I think it's important. I don't know why he said to me to share this. His name is Andy Kincart, he's a friend of Richards. He's from Santa Cruz but he's living in Mahopac, New York. It starts here and continues here, Mary would you like to read it? Read it slowly. Try to really understand what he's saying.
Mary reads; “Dear Robert, seeing this card brought you to mind, however when I bought it I had no idea it said anything about a birthday inside. Consider it a metaphorical paradox. Never being born, I am born in each moment. I haven’t been in touch with you in a while. So just to let you know who is writing this, I spoke with you several times on the phone over the past six months or so, after attending a couple of meetings at Jeffery’s apartment back in April.

I’m not sure why I’m writing you now, I have nothing specific to say. I feel like a great reel of opening up has taken place recently and yet nothing has really changed at all. The main gist of it is, that the Self is being continually revealed as absolutely inescapable. This entire world of appearance is nothing, but an expression of the Self. Bondage or liberation, suffering or bliss there is no distinction in the light of the truth. I mean, whether this body-mind is identified or not, it is still consciousness and nothing else. Consciousness is all there is. The form that it takes on in this incredibly diverse world is irrelevant. Exactly, what does realization mean? When everything is already the Self. The Self realizes itself in all forms of existence.

I really must say that I don’t care if Andy kincart continues to be caught up in this conceptual world of appearance. I know even if I forget that I am one with God and that everything that happens is His will, it cannot be otherwise. God is everything.

I guess the most concise way of expressing it in words is that it is a matter of seeing, that nothing exists independently. The real substance of anything is void. Even this sounds pathetically limiting. The freedom of understanding is the absence of all identification. I can’t even say, ”Neti-neti.” Who says it?

I don’t know Robert it just feels like if there is an understanding that brings about enlightenment, it really doesn’t change a thing. Except, maybe that there’s just nothing to resist anymore. There is no one to gain or lose anything. Everything is one. Concepts are so boring.

Ironically enough, despite the feeling lately that there is nothing to say or hear about the truth, I’ve been spontaneously writing down, what might be called observations. That keep popping up lately. I’ll include some of this letter, for your entertainment. If you feel so inclined to look at them. Otherwise I just want to share a feeling of quiet gratefulness. Not for or to anything in particular, just peaceful thanks, Andy.

PS: I’ll be in New York until around November 1st. At which time I plan to leave for Taiwan, although that keeps getting delayed. I’ll send you a postcard, you can write to this address, and it will be forwarded if I’m not here.”

And the address is in New York.

The reason I’m sharing it with you is because I want you to realize that this comes from the heart. It does not come from book learning I can tell. I can pick up an article and tell you where it’s from. Whether it’s from a persons heart, from his consciousness or whether it’s from a book. This comes straight from the heart.
Robert: (tape starts abruptly) Okay, now. In conjunction with that, since we have a few people here today. Let’s talk about the Satguru as compared to the Pseudo-guru. I receive a lot of phone calls from people and they ask me, is this person a real liberated person? Or is that person enlightened? Is this person self-realized? And I really do not know what to say, because I do not give opinions about other people. But there are signs, three basic signs, whereas you can tell a true Master from a false one. And we’ll go into that a little bit. It helps to know these things. I only discuss things like this with my disciples and devotees. So I consider you that, so we’ll discuss it.

The first thing to know about this: How you tell if a person is real, is by his teaching. Does he have his own teaching or are his teaching from the scriptures? There are no new teachings. If a teacher tells you, "I’ve had a revelation, I was picked up by a flying saucer and taken to a far away galaxy and they initiated me and told me to go back and save the earth. And they gave me a mantra that I want to share with you, gibberish, gibberish, gibberish, gibberish, you say that twenty-five times and you become enlightened."

So if a teacher tells you something like that, be careful. If a teacher has his own teaching be careful. But if a teacher confirms what has always been known. In other words, if a teacher lets you know, that you are the unblemished Self. That you are not the body or what appears to be, but that you are supreme intelligence, absolute reality, ultimate oneness, then you know you’re on the right track because this is not new knowledge. This knowledge can be found in the Upanishads and the Vedas and in the ancient spiritual works. Never let a teacher tell you I’ve discovered my own teaching. That’s one sign.

Another sign is: How a teacher lives personally. Investigate, find out. How does the teacher live apart from the teaching? When the teaching is over does the teacher meet certain friends outside and go to the nearest bar and get drunk? Does the teacher smoke ganja? Or go into all kinds of rituals? Find out how the teacher lives. Does the teacher practice the teaching 24 hours a day? Or only when he comes to class? What kind of life does a teacher live? Find out for yourself.

And the third point is: Does the teacher charge money for a class? Does he have a weekend seminar where he charges three hundred dollars and tells you you’ll become enlightened over the weekend? Be careful. A true teaching never costs anything, it’s always free, always, and money is never discussed. It is also true, that a Sage gives up everything in order to give the teaching to others. So his disciples and devotees take care of
him. And that stems from the heart. But he never asks for money personally. He may ask to help a friend or somebody else, but never for himself. Those are things you have to look into. To discover what is real and what is not. And there are two basic principles of self-realization. One is atma-vichara, self-inquiry and the other one is Bhakta, devotion, or self-surrender. By these two methods one may awaken.

The first method, self-inquiry is the best but so is self surrender. In self-inquiry, you try to understand who you really are by asking yourself, "Who am I? Who is this? What is real?" By asking yourself those questions you go down to reality and discover truth, what you've always been. By following the I, by understanding the Self and abiding in the Self, you ultimately chase away the dark clouds and you shine once again as you always did.

The second method is self-surrender, where you surrender completely to your Self which is God. By saying, "Not my will but thine," and realizing that your Self is God. Your Self is absolute reality. It is your Self that you’ve been looking for all of these years. Your Self is your teacher. Your Self is your guru. Your Self is the ultimate reality. There’s nothing but the Self. And you begin to feel this. And you really want this more than anything else in life. Then you do everything you have to do to go deeper and deeper within yourself and discover your own reality.

So let’s do this right now.

Let’s close our eyes and if you truly wish to repent just sit in silent meditation and see that perfect reality within. For all manners of error merely arise in erroneous thought. And like the morning dew before the rising sun, can perfectly be eliminated through the benevolent light and wisdom.

Who am I? I am none other than the Self. Who is the Self? I Am. Who is I Am? Absolute awareness. Who is absolute awareness? None other than the Self. How do I know the Self? Through silence. How do I achieve silence? By knowing the Self. Again, how do I know the Self? By denying everything else and abiding in reality. How do I abide in reality? By keeping still, as a body. And I never had a body as it were. This appearance of body is an optical illusion. I am beyond body, beyond appearance, beyond thoughts, beyond words. I am the imperishable Self, I am that I am. I am sat-chit-ananda - being, knowledge and bliss. Not now, but every moment of my life, even when I’m not aware of it. Even when my feelings are hurt. Even when I feel depressed. I am still sat-chit-ananda always, in every situation in every condition.

Fire cannot burn the Self, water cannot drown the Self. The Self is permanent, unchanging, eternal, quiet, peaceful, happy. The Self is the witness to all my doings. Yet it doesn’t seem to interfere. It is transcendent and also everything else. The Self is like a self-contained mirror. Images are on the mirror, but are not affected to the Self. The Self is not affected by images. But is always bright and shiny and free.

For the Self is like the flow of electricity. Electricity flows through the wires and you can play your radio, your TV, your toaster, but you only see the TV and the toaster. But you only see the TV and the toaster and the radiator. You do not see the electricity. You also can’t see the Self but
the Self pervades all things and I am that. But as the Self I am a blessing to the universe. Just by my being, the sun shines, the flowers bloom, the foods grow, animals are born, everything functions. Action take place because of my being. I am grateful for this knowledge. But the world exists because of me. When I sleep the world does not exist, but I still do. Therefore I am greater than the world. I am the Self.

I am that which has always been, always will be and never will cease to be. I am pure consciousness, absolute reality. I know that to the extent I still my mind, to that extent will I shine forth as absolute being, fathomless reality, pure intelligence. The mind be still, and know that I am God. For there are no longer thoughts for me. There’s no longer a past or a future. There’s only the eternal now, in which I live move and have my being. And in that now I am awake.

Silence is eloquence. Talking is ignorance.

(Silence)

Om, shanti, shanti, shanti, shanti, peace.

Somebody called me on the telephone this morning and asked me the question, “Is a psychic a Sage?” And I said, “Is day, night? Just like day isn't night, so a psychic is not a Sage. A psychic deals on the relative plain. If you put ten psychics in a room, and ask a question, you'll get ten different answers. If you put ten Sages in a room and ask a question you'll get the same answer. For there is one truth and a Sage is tuned into that truth. So they can only give you one answer.

I once had a psychic, to one of my meetings and she wanted to give me a reading so I said, "Okay." So she said, "Robert I see nothing in you." So I said, "Thank you." And a couple of months later another psychic gave me a reading. And she said, "Robert you come from a far away planet and people brought you here from that planet centuries ago. Then they touched you on the head and made you forget everything. So now you're walking around saying, "Who am I?" Trying to find out where you came from? So I said, "Thank you and no thank you."

Channelers, psychics are all in the same category. When there’s no one to channel, where does the sixty-thousand year old man come from? Who created him? Do not get pulled into those things. Stay the way you are, centered. Realize the truth about your Self and become free.
Robert: How many of you are satisfied with your life? (laughter) Are you really satisfied with your life? You can only be satisfied with your life, when you understand the reality. Otherwise, no matter what you do, there are always problems. Even right now, I can hear your thoughts, they’re just chattering away, thinking, thinking, thinking and the thinking is always about the past and the future, never on the present. If you centre yourself on the present, there’s no time for the past or the future and you cannot possibly have any problems. You only have a problem when you centre yourself on the past and the future.

So, I get a lot of phone calls. And one of the questions I’m usually asked is this: “Why did God make the world the way it is? If the world is not real, why do I feel it so much? And no matter what I do, I can’t get rid of the feeling that my body is reality.” And this person was truthful who asked me this question because that’s how everybody usually feels.

It’s good to talk about absolute reality. It’s good to talk about absolute oneness. It’s good to talk about nirvana and emptiness. But that doesn’t solve the problem. To solve the problem you really have to cry out for God. You have to give up the world in your mind. I mean really give up the world in your mind. I don’t mean quit your job and become a hermit. I mean keep your job, stay married if you’re married, stay divorced if you’re divorced, stay however you are, but in your mind is where you give up. Surrender your mind to God.

Now who is this God? Because we always say, "In reality there is no God, there are no others, there is no enlightenment, there’s no duality and there’s no non-duality. So who is this God?"

Well, as long as you believe that you are the body God does exist. Do not fool yourself. Do not believe I am not the body and God does not exist because you will suffer. God does exist as long as you believe you are the body-mind phenomena. So you don’t walk around quoting scriptures and quoting truth. What you do rather is surrender. Total surrender in your mind. “Not my will but thine.” That’s the best thing you can do. To totally surrender everything, your entire life.

You can say something like this: "God, I don’t care what you do with me. I want nothing form you, I need nothing. Just make me your own and do with me as you will."
When you surrender this way, something comes over you. A peace that you never felt before. And in that peace you realize, "Who’s body is this? Who’s mind is this? What am I really?" See these questions come automatically when you surrender, they come of their own accord. But when you're arrogant. When you're aggressive. When you have no humility. When you’re belligerent and you walk around voicing truth statements, they go against you, not for you. Be careful. Watch what you say. Don't walk around saying, "There is only the absolute reality." While you're mad at your neighbor. Don't walk around and say, "There's only ultimate oneness." While you cheat your friends. Be truthful to yourself and you'll be truthful to everybody around you. And you've got to be careful about that.

Do not analyze what I say. When you begin to analyze anything I say, your mind will contradict. The nature of the mind is to contradict. The nature of the mind is to upset you. To make you feel out of sorts. To make you believe something is wrong some place. That is the nature of the mind. The mind always leads you astray. You cannot have faith in your mind. You cannot believe in your mind. Remember what your mind is. It's a conglomeration of thoughts of the past and worries about the future. That's all your mind is. But to come into truth, you have to stand naked before God. By naked I mean you have to give up everything. All your wants and desires.

I don't mean you have to be like Ramana Maharshi. When he came to the temple in the beginning when he was a boy. He took off all his clothes and stood naked in the street and it started to rain and he shaved his head. I'm not referring to that, you do not have to do this. But what you have to do is to empty your mind. You have to empty your mind of all thoughts. It's not that hard, really.

How do you do this? You simply observe your thoughts. You watch your thoughts. You become mindful of every act you perform. From the moment you get out of bed in the morning, you become mindful of what you’re doing. If you wake up angry, you immediately catch yourself. You do not carry the anger with you. You either ask yourself, you inquire, "To whom has the anger come?" Or you simply observe yourself angry and say nothing. You do whatever you have to do to transcend the anger. You watch yourself becoming angry. You realize this has been my nature up to now. I'm an angry person, why? Maybe it's from my childhood? Maybe it's from samskaras from a past life? Who cares? The whole idea is, I have nothing to be angry about.

But then your mind will take over again and it'll say, "Well you've got to be angry about this. You got fired from your job last week. You were there for twelve years and now you're without money, without a job and you have no reason to be fired. That's why I'm angry." But then your wisdom should come in and tell you, "Nothing happens from nothing. Everything is preordained. And if everything is preordained, my getting fired from my job is correct. Therefore why should I be angry?" When you have that kind of an attitude, you immediately transcend that state of consciousness and you go a step higher and

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you’ll never be angry again. You will actually never be angry again. When you understand the principle of anger.

The principle of anger is simply that it’s preordained. It was meant to be before you came into your body. Everything was determined. Even the anger. Even my getting fired from my job. Once you’ve realized this your mind becomes weak. You begin to kill the mind. This is how you annihilate the mind. You reason out every situation. You realize where it came from.

Say you feel belligerent. You may ask yourself, "To whom does this belligerence come?" And of course the answer will be, “to me.” Then you hold on to the me. The me is only a thought. It is not reality. You hold on to the me as long as you can, and eventually the me will disappear into nothingness and so will your belligerency. Because your belligerency, your anger and everything else is part of the I-thought or the me-thought. It’s only a thought. It is not real.

If you can’t do that. Again you simply become the witness to your belligerency. You watch. You watch yourself becoming belligerent and your mind will tell you why you feel like that. You say, "Well my partner cheated me out of ten million dollars, now I’m broke. I have a good reason to be belligerent." No, you don’t. Something will tell you this was preordained. Or you may say, "I smashed my car into another car last week. I forgot to take out insurance. It was a new car and it was the other persons fault but I’ve got to pay ten thousand dollars for a new car now." Accident, no, we have got to understand that there are no accidents. Nothing happens by chance. Everything is preordained, everything is determined. That alone should make you feel good. For you realize, the person who hurt me or the person I hurt, that was also predetermined. And that will stop your anger. It will stop belligerency.

And once you come to terms with it, what happens? Your mind becomes weaker again. Every time you do this you weaken your mind. Every time you do this you weaken your mind. And soon your mind becomes so weak, that you’re able to practice self-inquiry and your mind will not interfere. But until that comes you have to confront every situation in yourself. You have to admit it. You have to admit, "I’m a no good S.O.B. I’m always screaming at people. I’m always scheming and planning. I always think something is wrong some place. I’m suspicious of peoples motives." Be honest about it, that’s the first step. And then you realize, "Who is this way? Who’s suspicious? Who’s doubtful? To whom do these feelings come? Who has these feelings? I do. What I, am I talking about? What is the source of this I? Where did it come from? Who gave it birth? Does the I exist? If it does where does it exist?" As you think along these lines the I will go deeper and deeper into your heart. And with it will go everything else.

Never forget everything in the world is attached to I, including your body, your mind, your belief that you are the doer and all your feelings. All your senses. They’re all attached to I. Subsequently, you don’t have to get rid of feelings by themselves. Get rid of I and all the feelings will go with the I.
Then you can go to higher things. When the mind is weak and you seem to have a little control of your mind, you then can make the statement, "I am absolute reality." And when you make a statement like that at the time your mind is weak — but remember your mind has to be weak first — what absolute reality means will automatically come into your mind to take the place of your thoughts. So the picture will present itself to you, that you are like a screen in the movie and everything in the world are images superimposed on the screen. All this will come to you by itself.

Can you see the difference? Do you know what I’m talking about?

Most of us have been going around saying, "I am absolute awareness, I am emptiness, I am nothing, I am this and I am that." But when we get down to the nitty gritty, the first problem that confronts us, we become angry. So we’re really not that at all and they’re just dry words. But when you slow down the mind first, then a statement of truth will come to you automatically. And then you can make your confession, like I do every week. I am not the body. I am not the doer. I am not the mind. I am not any condition. I am unconditioned pure awareness. I am absolute reality. I am ultimate oneness. I am that I am. I am Sat-chit-ananda. And it's not you making this confession. You're not doing it, it is your Self, that's making the confession. You do nothing, you've gotten yourself out of the way.

The point I'm trying to make is, don't allow your ego to make you think that you're something you're not. Your ego mind is very powerful. It'll fool you all of the time. Be careful, always watch it. So remember, you do not have to make statements of truth at all. Why? They will come by themselves. All you have to do is to concern yourselves with slowing down the mind. And how do you do this, either through self-inquiry, through observation, through mindfulness, through witnessing. Whatever way suits you. What happens when the mind slows down? Truth takes its place.

When you hear the Buddhist term, empty mind, what that means is your mind is empty of all relative terms and relative livingness. But your mind is filled with the Buddha. Your mind is filled with reality. Your mind is filled with truth, all by itself. Now why does this happen? Because your reality is your real nature, that's what you really are. Therefore you do not have to do anything to make it happen. You just have to get your bloomin' nothingness out of the way. When you get yourself out of the way, reality shines forth and all the images come to you.

You realize again you're like a gigantic screen. The screen is the entire universe and everything on the screen are superimposed images. They come and they go, they come and they go, they come and they go. But you understand that you are like the screen and you're also like the images. Only the images are not real. But the Self or the screen is real. Then you can say, "All this is the Self and I am that!" For you realize what the Self means. But just to make empty word statements like that is absurd. It gets you nowhere. First you've got to slow down the mind and then everything will pop in by itself because everything is already there.
Now you may say, "Well that’s hard to do." If you think it’s hard to do then you have to start from the beginning and say, "To whom is it hard? Who finds it hard? I do. What is this I?" And go right back to that again. "Where does the I come from? Where does the images come from? The images that I am sick. I am poor. I’ve got problems. Something is wrong." And the question as far as the world is concerned, "Why does God allow evil in the world?" is answered by itself. And the answer is simply this, "It’s mass hypnosis. The world that you’re talking about, does not exist," and the examples will come to you of their own accord. Like the sky is blue. The sky appears blue, but in reality there’s no sky and there’s no blue. There’s only space and space is consciousness. And all the planets and all the stars and all the worlds and all the people and all the insects and everything that you can think of, they’re all super imposed on the space. And you can call space the screen of life and you are the space. You are not what appears to be.

That’s what it means when you say, "I am not the body." Because you are really space. How do you prove this? If you were the size of an atom, and you know how small an atom is, and you found yourself somewhere in your body. All of your cells would be equivalent to planets and you would see so much space between each cell. Equivalent to the space between all the planets and you would be in a completely different universe. You would have no body. That’s why this universe is sometimes called "the body of God." It’s all relative and the absolute is space, the body’s relative. So you are the absolute. You are not the body you think you are. Just like the sky is not blue. Just like in the desert, when you see a mirage, you see water. But the closer you get, it turns into sand. It’s a mirage. We look at each other and we see people here. But in truth I can tell you there are no others, there’s only one and I-am that.

Of course when I refer to I-am, I am not referring to Robert. I’m speaking of omnipresence. Every time I use the term I, I’m not referring to myself. I refer to omnipresence. Your true nature is omnipresence. Your body appears the way it appears because of relativity. But your body is formless space. Your body is emptiness. That’s why you can truly say, "I am not the body."

But from now on you’re not going to make that statement are you? What are you going to do? You’re going to quiet the mind. And what will happen? When the mind is quiet everything will happen by itself. The truth will come out of you. You will not have to think about it. You will be aware of reality and you will find unalloyed happiness, great joy, a great peace, a great love and you will have a great compassion. And you will be kind to everything to insects, to animals, to humans, to minerals, everything is alive and you will have reverence for all things.

This feeling will come of its own accord. If you try to put it on it won’t last. That’s why some of you always tell me, "Robert I feel great when I’m here at satsang, but as soon as I walk out the door, I feel bad again, why?" That’s why, because you haven’t developed a consciousness of the truth. When you develop a consciousness of the truth it can never leave you never. You do not go on and off like a light switch. Once you have a conscious-
ness of the truth, you have it forever. And you have a feeling of immortality. You just know, you don't voice it, you just know, I was never born, I can never die and I do not persist while I'm alive. I am egoless, everything just happens. It comes through by itself.

This is why I tell you so many times, not to read too much, Jay, not to read too much because when you read too many books on Buddhism and Daoism, on Ramana's books, on Nisargadatta and everybody else in the world, total confusion sets in. Isn't it better just to sit still at home in the silence and stop the mind from thinking? That's the easiest way, it's the best way, it's the simplest way.

If you don't believe me, try it. Try it for a week and see what happens. For one week I would like you to experiment. I don't want you to read any book. Think you can do it? Don't look at any spiritual literature. Just sit by yourself as much as you can. And watch your mind, watch your mind. Do whatever you have to do to slow down your mind and then you're going to be amazed. You will laugh at yourself. For when the mind becomes quiescent, reality will rush in. And you'll see it's so simple, it's so simple. Why didn't I know this all the time? I used to believe by reading volume after volume I'll be-

Those of us who met yesterday, if you remember, we're going to be silent every Monday. Do you remember? Do you think you can do it? Just for one day, one day, tomor-row, be silent. Do not say a word to anybody. Try to spend that day by yourself if you can. If you have to go to work for a living, anybody work for a living here? (laughter) - (For some reason all the people we attract don't work (students laugh) - But if you have to go to work, be silent in your mind. Now here's how you work this. If you have to talk to your employees or your employer, talk to them but shut it out of your mind. Do not entertain what you say. Get rid of it immediately after you finished. If you talk about a work prob-lem, resolve the problem and then go back to silence. In other words do not carry it with you. Do not carry it with you at all.

It reminds me of the story of the two Buddhist monks. They went shopping for some groceries in town. It was raining. And they saw a beautiful young lady trying to cross the street. There was a big puddle, so one of the monks took off his jacket said to his fellow monk, "Here hold this." And he ran over and picked up the girl and carried her across the flooded area and he put her down. And they went about their business. They shopped and went back to the Ashram, to the Zhendo. And that night when they were eating dinner, the other monk looked at him and said, "Do you realize what you did today? We took and oath never to look at a woman and you picked her up and actually car-ried her across the flooded area and put her down. How can you do that?" And the other monk said, "Well I put her down this morning, but apparently you're still carrying her."

And isn't this true of us? We always carry with us, old hurts, the past. We never get rid of it. We carry our past mistakes, things that happened to us when we were kids. We have to let go of everything. And remember the way to let go. You either ask yourself, "To whom does this come?" and follow it through, or you observe your mind in action and
do nothing about it. You just observe your mind in action and watch it burn itself out. But whatever you have to do, by all means do it. So I will repeat again. When you learn to slow down your mind, the reality will rush in of its own accord because your true nature is reality. Your true nature is emptiness. Your true nature is pure awareness, pure intelligence. That's what you really are. You don't have to try to find it, you've got it. Simply let go of the other.
Robert: Let me ask you a question. Where do you think you were, or what were you, prior to consciousness? What do you think you were? Who can tell me? In other words before you came into this body, before you became conscious, what were you?

... the answer is Silence. That’s the correct answer.

You are space, and now you appear to be the image superimposed on space. Now you identify with the image, but prior to consciousness you were not the space, really, nor the image? The reason I say you were not the space is because we can talk about it, so you have a concept of space, and again, as long as you have a concept of space, it’s not that. The only way you can find out is by not saying anything, by catching yourself between thoughts. When you have a thought, and you’re trying to figure out what it is, and when the thought stops, before your next thought enters, that’s it. The space between thoughts is what we are talking about. So the thing to remember again is as long as you can talk about it, as long as you can describe it, as long as you can argue about it, as long as you stick up for your rights and say it’s this or it’s that, you’re wrong. You’re not really wrong, you’re
just on the wrong track, because if you were wrong, then something is right, and nothing is right, so there’s nothing wrong. It goes beyond duality concepts.

That’s why I tell you to spend so much time alone, when you don’t watch television, and you don’t listen to the phone ring, where you can cut yourself off from the radio. Just sit and be your Self. Then you will experience pure being. For as long as you search, you’ll never find it. After all, ask what you are searching for. You are searching for something that you already are. That’s why you can never find it. If you were not that, then you would search, but you’re already that, so searching becomes fruitless.

And what is that? That is the space between your atoms. Every sentient and insentient thing is composed of trillions of atoms, but the space in between is consciousness. Again, we use the word consciousness for want of a better word.

(tape break as Robert continues)

But again, we have to function in the world, so we don’t walk around trying to be smart. Instead what we do is function in the world as ourselves. Be your Self. If you are your Self, then you’re safe. In other words, you’re not trying to be anything. Just be your Self. What does it mean to be your Self? To live spontaneously. Most of us live from the past, as you know, and then we worry what we’re going to do in the future. If you learn to forget about the past and the future, you’re safe. When you live spontaneously you have no time to think, and that’s when you become the witness. For thoughts are simply about the past and the future. True?

When you learn to act in the moment, when you’re acting in the moment you can’t think because you’re acting. Therefore, your thoughts are only on what you’re doing and when that stops there are no thoughts, and you go on to the next thing. But you do not try to analyze the thing at all, whether everything will work out, whether it’s good or bad, whether you’re making something out of it or not, whether it’s in your favor or against you, all that’s got to go.

I received a call from a lady in Santa Cruse the other day and she started to tell me about her marital problems, so I stopped her. I told her I didn’t want to hear anything about any marital problems. Does she know who she is? That’s all I care about. If she knows who she is, then she goes beyond marital problems. She goes beyond concepts, longings, wants, desires. She’ll be safe. For once you lift yourself up nothing can touch you again. The world no longer has any power over you. The world only has power over you when you identify yourself as a body. If you identify yourself as a body, then the world becomes real, objects become real, situations become real, the universe becomes real, God becomes real, everything becomes real and you live in duality. So one day you’re suffering, the next day you’re happy. Happiness leads to suffering, suffering leads to happiness.

Of course, that’s human happiness I’m talking about, human suffering. But as soon as you learn to go beyond that, and again that happens by living spontaneously, all suffering ceases. After all, for who is the suffering? For the one who identifies with the thoughts.
As an example, somebody gets fired from their job. They start to worry about that and this leads to worrying about the future, because when you worry about the past, getting fired, you're going to start worrying and thinking, "How will I pay my rent next month? How will I buy food?" And the mind loves that. It starts feeding you more. Pretty soon you imagine yourself evicted from your house and you see yourself in the welfare lines, and you see yourself become a homeless person, and sure enough you do, because that's what you believe. That's where your mind is leading you.

As long as you feel you have a mind, it becomes very, very powerful. Then you can say that, "Thoughts are things," for your thoughts will materialize in this world of effects, that which you believe is real. Subsequently, if you start worrying about your job, being terminated, and you start worrying about food, and you start worrying about evictions and all that stuff, you're really saying to yourself mentally, "That's what I want to happen," and you always get what you want. You've got to watch yourself.

The secret is not to change your thoughts, but to get rid of your thoughts completely. We're not trying to change negative thoughts to positive thoughts, for all positive thoughts lead to negative thoughts, negative thoughts lead to positive thoughts, that's duality. We're trying to transcend the whole bowl of wax, to go beyond, and that's what happens when you live spontaneously, it happens by itself.

*Living spontaneously is a meditation.* Do not concern yourself with the fruits of your efforts. Everything will take care of yourself, of itself.

In other words, what I mean by that is, if you're in a job for twenty-four years, do not concern yourself if you get terminated or you don't, that's not the point. The point is who do you think you are? Do you believe that you're that frail human being that has been terminated, or that frail person who has lots of marital problems, or that frail person who doesn't know if he's going to die or live? Forget about all these things, go beyond it. Identify with the absolute awareness. Identify with the total reality which you really are. You do not identify with those things by affirming them.

You identify with those things by what? *By silence.* You see the difference?

There are many schools that tell you, change the negative into a positive, but that's based on the world of relativity. You'll have to experience both, and there will be no end to it. But when there's silence in the mind, that means you get rid of all concepts, of all desires, of all needs, of all wants, of all hurts. You become oblivious to everything. Then the real Self begins to take over, which is you, and you'll automatically do, or gravitate to, the place where you have to be. It will all happen by itself, but don't think of that. Think of nothing. Learn how to quiet your mind. Learn how to make your mind quiescent like a motionless lake. A motionless lake can attract, or image, reflect, the sun, the stars, the moon, trees, grass. A lake that is noisy cannot reflect anything. So, when you learn to quiet your mind you reflect your Self, and your Self is always harmony, always bliss, always sat-chit-ananda, always the absolute reality, always absolute oneness. That's your real Self. That's who you really are. It's all up to you.
What do you do with your life everyday? How do you live your life? This doesn’t mean that you have to sit home and meditate all day long. It means you can go about your business. You can work. You cannot work. You can go to a movie. You can watch TV. You can do whatever you like, but never identify with the object! Never identify with what the body is doing. Let the body do whatever it came here to do, but you keep the mind and yourself on your heart, on the light, on consciousness. Quiet your mind any way you want, whatever method you use. Become the witness to your thoughts. Use atma-vichara, self-inquiry, whatever method you have to use, do it, but do it all day long, that’s the secret. Not just when you come here, not just an hour a day, but all during the day.

So how would you handle it if you go to your work and they terminate you? Instead of worrying, you would ask the question to yourself, “To whom is this happening? Who’s going through this experience? I am.” Hold onto the I with all your might. Follow the I to the source. Look at the I as a thread that seems to be connected from the source to what you’re thinking about. And all of your thoughts are attached to the that thread, to the I thread. All of your fears, all of your frustrations, all of your desires, everything is attached to the I thread, and as you hold on to it tight; you follow it, follow it into the heart center. Then it will just seem to disappear. The reason I say it will seem to disappear is because it never existed to begin with,(laughs) so it appears to disappear. But once that happens you’re free and you will not be disturbed by any mortal condition, and you will be happy. But when I say you’ll be happy I am not referring to human happiness. I am referring to happy-happy, happy hour, really happy, for no reason. Again because your true nature is happiness, your true nature is bliss. When you get rid of the other stuff your true nature shines forth effortlessly.

That’s why we call this the pathless path, because there’s really no path. There’s only a quietness of the mind, following the I to the source. Then all of a sudden you become omnipresence, you become omniscience, you become omnipotence. Then you can say, “I am That I am,” but there will be nobody left to say anything really. You will just bask in the sunshine of your love, of your happiness, of your bliss.

Somebody else called and asked me to explain, and I’ve done this before but I’ll go into it again, “What is the difference between a seeker, a disciple and a devotee.” We talked about it a couple of times, but some of you are calling and asking me about it, so I’ll just touch on it again.

A “seeker” is a blessed person, because of previous experiences in different lives, has been fortunate enough to begin searching for truth. A seeker spends many years, perhaps many incarnations, seeking truth. But the mistake they make is they go from teacher to teacher, from Hatha Yoga to Karma Yoga, Bhakta Yoga to Kundalini Yoga. They go from Christianity to Hinduism, from Hinduism to Buddhism, from Buddhism to Zen, from Zen to the Tao. And the searcher keeps going from one to the other, from one to the other, from one to the other. The searcher has not yet practiced anything. They just listen at different meetings. They read book after book on all kinds of subjects. They become very intellec-
tual as far as truth teachings are concerned, and they are able to discourse everything under the sun. They can talk about everything. They have all kinds of rhetoric. They know about all kinds of spiritual subjects, yet they have never had a spiritual experience. And this can be dangerous if they do not find an efficient teacher who will explain to them what they're doing, for they can go on like that all of their lives, and go from one life to the next, one life to the next, one life to the next. They will remain a seeker, because the path becomes interesting.

You know what it's like? It's like a king has invited you to the kingdom to share the kingdom with him. And he lives on two hundred acres of land. The land is beautiful. So you drive in the front gate and you're on the way to the king's house, but you see beautiful flowers and you become fascinated. You forget about the king and get into agriculture and start planting new flowers and get involved in planting flowers. But then you remember the king and you start driving. But this time you see beautiful caves and rock formations. You become fascinated so you stop again and get involved in rock formations and caves. You forget about the king. Years pass, you remember the king again. So you go forward and this time you see dancing girls dancing in the weeds, in the flowers, in the brush. You get fascinated with that and you spend years on that subject, and so forth and so on. You never get to the king. If you get to the king, he would have shared the kingdom. That's what a seeker does. A seeker becomes fascinated by different teachings, and buys every book about that particular teaching, becomes well read, but never has a spiritual experience.

Now we come to the disciple. The disciple is a seeker who has been touched by a teaching. The disciple discovers Zen and just loves it. But instead of staying with a teacher the disciple goes from Zen teacher to Zen teacher, to Zen teacher. Not like the seeker who goes from one teaching to the other. At least the disciple has settled down and he stays with the teacher a while, then he goes to another Zen teacher, and then to another Zen teacher. And they go on like this from incarnation to incarnation.

Now a devotee is completely different. A devotee has found the path they are looking for and the teacher that they want. So they become the path. They become the teaching and they become the teacher. They take care of the that particular path they are on. It becomes reciprocal thing. A devotee realizes that the teacher of their Zen path has given up everything to teach the path, so they take care of the teacher's needs, they make sure the path is right for everybody, and they devote themselves completely to that particular path. So what happens to that kind of devotee? Pretty soon they merge with the teacher's consciousness and they become one and they become realized and that's the basic difference between a seeker, a disciple and a devotee.
Robert: Ask yourself, "What am I doing here at this satsang?" Why did you come? Ask yourself. Did you come to observe the speaker, to compare him with other speakers, or are you tired of playing games and you want to get on with it? What is the real reason you came tonight? You had nowhere else to go? You saw all the movies, all the TV programs? Looking for a new face? Ask yourself.

Your life is very short. What are you doing with it? Unless you awaken in this life, you will come back again and again, and keep playing this game over and over again, until the day comes when you awaken. The only freedom you've got is to turn within and not react to conditions.

I usually do not talk about myself, but I received an interesting phone call today from a lady in Santa Cruz. She said, "Robert, if you don't say something about yourself, nobody will know where you're coming from. They will think you got this information from a book or from another teacher. They will not know it comes directly from the Self." So I thought about this, and for a few minutes I will discuss my life up to the age of fourteen years old. That should bore you enough.

I was born January the 21st in Manhattan, New York. From the very beginning, as far back as I can remember, when I was in my crib, a little man with a gray beard and white hair used to appear before me at the other end of the crib, about two feet long — two feet tall, and speak gibberish to me. I thought this was normal and everybody had that experience. Of course, being a child I didn't understand anything he said. It's only in the later years when I started to read books that I realized this person was Sri Bhagvan Ramana Maharshi. But nevertheless he appeared before me until I was about seven years old, then it stopped.

Then something very interesting happened to me. Whenever I wanted something, a candy bar, a toy, I would say God's name three or four times and it would appear from someplace. For instance, if I wanted a candy bar I would say, "God, God, God." Somebody would bring it to me or it would come from someplace. When I went to school I never used to study. When we had a test I would say, "God, God, God," and the answers would come. Once I wanted to play the violin and my mother told me that it would be too hard for me to play, so she wouldn't buy me one. So I said, "God, God, God," and a few hours later my uncle appeared, who I hadn't seen in about five years, and he brought me a violin. He thought I needed a violin. And this went on and on while I was going to school.
When I was fourteen years old, a strange phenomenon happened. I was in my junior high school class. There were about thirty-five children. The teacher's name was Mrs. Riley. She weighed about three-hundred pounds, and when she got angry she used to jump up and down, so of course we used to make her angry. What I would do was I would borrow a bobby pin from a girl and there was a hinge in the back of the seat. I would stick the bobby pin in the hinge and twang it and she would go crazy. She didn't know where the noise was coming from and she'd jump up and down, a very interesting phenomenon.

Anyway, it was the end of the term, and we were taking our finals test. This was a math test. I never studied for it, so I didn't know anything. So I said, "God, God, God." Instead of the answers coming, the room became filled with light, a brilliant bright light, a thousand times more brilliant than the sun. It was like an atomic bomb, the light from the bomb, but it was not a burning light. It was a beautiful, bright, shining, warm glow. Just thinking of it now makes me stop and wonder. The whole room was immersed in light, everybody, everything. All of the children seemed to be myriads of light particles, and then I found myself melting, sort of, into radiant being, into consciousness. I merged into consciousness. It was not an out of body experience. An out of body experience is when your soul leaves your body. This was completely different. I realized that I was not my body. What appeared to be my body was not real. And I went beyond the light into pure radiant consciousness. I became omnipresent. My individuality had merged into pure absolute bliss. I expanded, I became the universe. The feeling is indescribable. It was total bliss, total joy.

The next thing I remember is the teacher shaking me. All the students had gone. I was the only one left in the class. The teacher was shaking me, and I returned to consciousness, human consciousness. That feeling has never left me.

Now what does this have to do with you? Everything, for when I say, "You are absolute reality, absolute bliss," when I say, "all this is the Self and I am that," I-am encompasses everybody, everything. "I am that" encompasses the whole universe. I am that, pure intelligence, ultimate reality, sat-chit-ananda, parabrahman. I am speaking from my experience. Death becomes a joke, there is no such thing. Your real nature is immortality. Your real nature is unalloyed happiness, ultimate oneness. This is what you really are. Awaken to it and be free.

How do you awaken? Well, in reality, you are already awake, but you are dreaming and you don't know it. It's like when you go to sleep and in that dream there's an earthquake. Everyone is dying all around you, and I come to you and I say, "This is not real. You're having a dream, don't you know?" And you tell me, "You're crazy, Robert. This is not a dream, this is real. Can't you see the earthquake. Can't you see people dying all around you?" But I say, "No, it's a dream!" You refuse to believe me. Then, all of a sudden you wake up, you find yourself in this world. The only difference between this world and
the dream world is that this world is a little longer, but it's a dream. The world is not real by itself.

Ultimate reality, pure intelligence, emptiness, space — that is reality. It is like a gigantic screen that takes up the entire universe. That screen is consciousness, and all the worlds, the planets, the suns, people, are all images on the screen. If the screen weren't there, there could be no images. Therefore, you cannot say that the images are real. They're only real as long as the screen persists. But if the screen is taken away there's no place to show the images. In the same way, your true nature is consciousness, pure consciousness. Your body is superimposed on consciousness. You have made the mistake of identifying yourself with the body and mind. Therefore, the body and mind seems to control your life. But as soon as you switch identities, as soon as you begin to identify with consciousness, everything changes for you. You become happy, peaceful, joyous, blissful. It happens by itself. All you've got to do is to switch identities, identify with reality.

How do you do that? Every image that comes into your mind, you negate it. You realize that's not the truth, and you ask the question, "To whom does this come? To me." You hold onto the me. You find the source of me. The source of me is none other than your Self. Once you make the identity and you awaken to your Self, all your problems are over.

Think of the problems you're thinking about right now. Think! Who has a problem? Your real Self cannot have a problem, because that's bliss consciousness. The problem comes to the ego. Only the ego has a problem, nothing else. Everything else is free, happy, no problems. Find out who you are, discover your Self. Jump within yourself. Be your Self. Become free.

Nothing exists as it appears, nothing. Everything is consciousness, and everything is an image superimposed in consciousness. All of your thoughts, whatever is going through your mind, it has no basis, no cause, no ego. Everything you see is a projection of your own mind. You can put a stop to it by finding the source of your thoughts. Where do your thoughts come from? Find out. Go within. Ask yourself. You start in the morning when you first get out of bed. You watch your thoughts. Observe what you're thinking. Observe what you're doing. Whatever comes into your mind, ask yourself the question, "To whom does it come? I think this." Follow the I thought to the source. Hold onto the I and wait. Do nothing. Do absolutely nothing. Keep still. When another thought comes, use the same procedure. "To whom does this come? To me? Who am I?" Follow the I thought to the source. Do nothing. Remain in the silence. Do not try to analyze anything. Do not try to come to any conclusion. If your mind becomes argumentative, ask yourself, "Who is argumentative? I am." Everything belongs to the I. The whole universe is attached to I. When you find the source of I, everything else disappears. Find the source of the I and become free.

Life is really simple. Why make it complicated? Why allow all your thoughts to control you, to control you, to control you? Why do you give in to your thoughts? If you want to become free, you have to stop thinking, completely, totally. When your thoughts
come to you, no matter what they tell you, you have to ask yourself, "To whom do these thoughts come? Who gave them birth? I did?" Well, who am I?" Do not allow your thoughts to be your Master. What you call realization is only empty mind. When your mind is empty everything happens by itself. Reality shines forth. When your mind is full of garbage, you become belligerent, arrogant, wild, and you have no peace. So observe yourself, watch your thoughts. See where they lead you. Take control of them, and become free.
Robert: It’s good to be with you again, the days go by so fast. The years fly by. Your life flies by. Before you know it you’ll be out of your body and where will you be? Where will you be? This is determined by what you know. If you know who you are, you will be nowhere. If you think you know who you are, you will be somewhere. Where we go is dependent on our thoughts. The mind is the same even after death, so called. Your thoughts determine where you go.

As an example: If you believe in heaven and hell. If you believe in hell more than heaven, you will find yourself, after you leave your body in a hellish situation. But you have created that situation. Nobody sends you there. There’s no one to send you anywhere. You create the place you go by what you know. If you believe you deserve to go to heaven you’ll find yourself in a heavenly place. But that’s only for a short time. Then the law of karma takes over and brings you where you are supposed to be. You may incarnate in this planet again. You may go to a different planet.

So, the smart person, doesn’t want to go anywhere. The smart person never dies. Because the smart person was never born. There’s nowhere to go and there’s nothing to do. You just merge into consciousness. You become consciousness. You become omnipresence and you’re always happy.

So, for a Jnani there’s no birth and there’s no death. There’s no coming and there’s no going. There’s absolutely nothing. But the nothing I’m referring to is called bliss consciousness. The nothing I’m referring to is, you don’t lose your individuality, your individuality expands and you become omnipresence.

Now you may ask the question, "How can everybody’s individuality expand the same way? Then there’ll be trillions of individualities?" No! There’s only one individuality and that one is the Self. And that one is you. You are the ultimate reality. But right now with your finite mind it’s difficult to comprehend that. This is why you have to understand that you are not your body-mind phenomena. As soon as you get rid of the body-mind concept, you become free.

Therefore you work on yourself. The spiritual sadhana that you do, is simply to awaken. To awaken to your Self, to the one reality. In the one reality you can have a body or not have a body, it makes no difference. But even if you have a body, you really don’t have a body. The body only appears to the non-Jnani. It appears as if the Jnani has a body. It appears as if the Jnani is doing something. But the Jnani does nothing. The Jnani is im-
mersed in consciousness and has become the Self, the total reality, the pure intelligence, the absolute awareness, the sat-chit-ananda.

Many people ask me this question, so what I'll do is ask you the question and the question is this: "If it's true that everything is predetermined, in other words, when I lift my arm like this, that has been predetermined. If that is the truth what does it matter what I do? What if I kill someone or cheat someone or rob someone? What difference does it make if I eat meat or I don't? If everything is predetermined I'm going to do anyway. So why should I behave myself? . If you have the consciousness of a Jnani

that question never comes up. It's only for the ajnani, that that question comes up. Because the ajnani is bound by the laws of karma, Ishvara. It's Ishvara who metes out your karma. As long as you believe you are the body-mind consciousness, you're under the laws of karma. And anything I do to him, comes back to me. I have to pay for everything. Whatever I do to somebody else always comes back. So the average ajnani, the non-Jnani or the average person, is always accruing karma, just by reacting. This is why the only freedom you've got is to understand that you are not the body and keep silent or not react to any condition. But that's not only physically, it's mentally.

There are many people who sit in a meditation posture for days but their mind is going, going, going, going. The mind never stops. The mind doesn't know the difference between the body taking action or the body not taking action. The mind moves by the very thoughts you have. It is only when the thoughts stop, when they cease, that the mind stops moving. And when the mind stops moving, all karma ceases. When there's no karma you're out of the jurisdiction of the Lord of karma, Ishvara. Ishvara no longer has any power over you. You have become Ishvara and you're under no law. So there's no thing for you to do and you're free. There is no longer birth or death for you. There's no longer any
coming or going. You actions become valueless, because the action is only seen by the ajnani. In reality the Jnani takes no action.

In other words everything we see is an optical illusion. This is why the world is a joke, a cosmic joke. Because the only thing permanent in the world is change. Everything changes continuously in this world, especially your thoughts. You know yourself, one minute you’re thinking one thing the next minute you’re thinking something else. And somehow, if you want to find freedom and liberation in this life, you have to slow down your mind and stop your thoughts. It is your thoughts that keep you in bondage. The only thing your thoughts think about, is the past and the future. But somehow you’ve got to get yourself to become centered in the moment and become totally spontaneous.

I know it sounds sort of crazy when you think about it. Because you say to yourself, “Well don’t I have to plan for my future? Don’t I have to learn lessons from my past? Don’t I have to work toward my goal, to achieve something in this world?” Those are all human tendencies. It sounds very logical when you think about it. But notice what I said, “When you think about it!”

Now what do you think would happen if you had no thoughts? I can assure you your life would become better than it’s ever been in the world. You’d have a better life than you ever had in your life.

Take that tree outside. That tree can’t think and yet it’s been here for hundreds of years, perhaps. All of the leaves fall off and new leaves grow. Let’s take a seed, a rose seed. If a rose seed were able to think like us, it would probably say something like this, “Do you mean to tell me that I’m going to turn into a beautiful rose? That sounds impossible. I’m just a little old seed. How can a seed become a rose? It doesn’t sound logical?” By those very thoughts, the seed would destroy itself. It would never become a rose. Because it cannot think it turns into a rose by the laws of nature.

In the same instance, when you think, what do you think about? You think about your bodily comforts. You think about food, lodging, work and money, health and whatever. It’s those very thoughts that keep you away from your highest good. If you were able to stop your mind from thinking, a mysterious power would take over and you would find that you’re in a better position than you’ve ever been in your life, by not thinking. But every time you think you worry, don’t you? You worry about the future. You worry about man’s inhumanity to man. You worry if your relationship is going to last. If you’re going to get fired from your job. If this is going to happen, if that’s going to happen. Those very thoughts cause those things to happen.

Therefore it behooves you to turn the mind within itself. When the mind is turned within itself. It automatically rests in the heart centre and the heart centre is nothing but consciousness. Consciousness is your true nature. Consciousness is omnipresence. Then you become like a gigantic screen. A gigantic universal movie screen. And all the images of the world and the universe are superimposed upon you. You awaken to the fact that you are the screen or the screen is consciousness or pure awareness. And you realize that
everything is a projection of your mind. That everything is the Self. And you can truthfully say, "Everything that I behold is the Self and I am that."
Robert: Any people here for the first time? Welcome. I hope what I say doesn't shock you, because I say strange things. (laughs)

I had an interesting vision this morning. In that vision I saw myself in a beautiful emerald room, and into the room walked President Bush(students laugh) and Saddam Hussein(more laughter) and Shamir of Israel and a couple of other people I didn't recognize. Gorbachov was there too. And they all sat around a round table and they just stared at each other. So I went to the stereo and started to play some African music. At first they just smiled, then they started to tap their fingers on the desk and pretty soon they were shaking to the rhythm. And then they got up and started dancing. And they all hugged each other and talked about peace. And they realized how foolish it was to hate each other like they do. They decided to take away all the boundary lines and make the world, one united world. And then I opened my eyes. Whatever that means, it was interesting.

Somebody asked me to talk about, "The law of cause and effect." We never really talk about these things because it's on a relative scale. We talk about absolute reality. Ultimate oneness. But yet, if we're aware that we're body conscious and mind conscious, we fall under the laws of karma, or cause and effect. Therefore I'll shortly talk about these things because it helps.

Cause and effect exist because of time and space. If there were no time and space, there would not be cause and effect. In reality there is no time and space and there's no cause and effect. But in the relative world there is. Cause and effect is another name for the law of retribution. For as you sow, so shall you reap or the law of karma. And as long as you are under that law, you have to deal with the God of that law. That God is called Ishvara in Hindu, Jehovah in the Hebrew religion, Allah in Mohammed religion, and it goes by many other names.

Those Gods exist as long as you believe that you are the body-mind phenomena. And so does cause and effect. For every action there is an opposite and equal reaction. That's the law of physics. It's the same as the law of cause and effect. Everything you do ends up in a result, there’s no escape from it. Unless you turn within and you no longer react to anything. Then you transcend the law and become free. But as long as we are still body conscious, we are under that law.

This is how it works. If you want to grow oranges and you do not know anything about seeds. You would grab a lemon seed, plant it in the ground and expect an orange(meant lemon tree) tree to grow. The cause is the planting of the lemon seed. The effect,
the lemon tree. The seed is planted in the earth. The earth is your mind and the seeds are your thoughts. And the effect is the result you get from planting seeds. So you plant a lemon seed and a lemon tree grows. But then you start crying and screaming about it, "I wanted oranges," you say, "I demand oranges." And you have a tantrum, you have a fit. Nobody cares. You planted the seeds and this is what you're getting as a result. Lemons. Of course you can always make lemonade, but you wanted oranges. So why did you plant a lemon seed? You don't know. Maybe you planted a lemon seed in a previous life. You set up the cause at that time. For the effect can back to you many lifetimes from now, as an orange tree, as a lemon tree rather. And you'll still scream, "Why did I plant a lemon seed, I wanted oranges instead." So it is when we see things we do not understand. For instance, when Mahatma Ghandi died, he got shot, why would an honorable man like that get shot? The last word he said to his attacker was, "I forgive you and thank you my son." For he realized that in some other life he had set the cause in motion. And this is the effect he gets back. This is called "Delayed Karma."

Now there's instant karma. Like when you step on the edge of a rake. You step on a rake, what happens? It hits you in the head. That's called instant karma. Who takes care of this karma? The God of karma is, Ishvara, Allah, Jehovah. It is he who hands out what karma you're going to experience in each life.

Let's take another example. Henry invites me to his house. I come into Henry's house and I go to the refrigerator. I say, "What's to eat?" I eat him out of house and home. Then I say Henry can I borrow your car? And Henry's a good guy and he says, "sure." So I borrow his car and I wreck his car. Break his headlights, his windshield and come back and park it like nothing happened. And Henry being the good guy that he is, doesn't say anything. Then I say, "Henry can you lend me five hundred dollars?" So Henry being a good guy says, "sure." And I never expect to pay him back, I just take his money. Now what happens?

By not reacting, Henry becomes neutral. When you're neutral, you do not accrue karma again. You're finished with that part of your life. When you react you accrue karma. What happens to me? I've got to experience the effect sometime, somehow, of what I've done to Henry. It's got to come back to me somehow. Maybe not even in this lifetime, but it will come back, there's no escape. This is why when we see certain things in life and we do not understand, we should never judge because everything is working out like it's supposed to. All is well and everything is unfolding as it should.

Another example. People go searching for a Satguru a teacher. They go to everybody they can find. And what do they do? They try to learn everything they can. They suck the Satguru dry. They try to take all his knowledge. But do they give him their hearts? Do they surrender to him? Do they take care of him? Do they do anything for him? Most Westerners do not. They just come to take, but not to give of themselves or anything else. And when they've heard enough they go to somebody else and do the same things. So twenty years pass, then they wonder why they have not made any progress. Life is a
reciprocal thing. Both parties have to give and then they merge into one. But if one party gives and the other party takes they come under the law of cause and effect. And they get exactly what they put out.

Heres another example. I decided tomorrow that I’m going to rob Security Pacific Bank. So tomorrow comes and I write out a note and on the note it said, ”I've got 25 hand grenades, a bazooka and a sub machine gun in my pocket, give me five hundred thousand dollars immediately or I'll blow up the bank.” So the teller of course is frightened. And she gives me five hundred thousand dollars. And I get away clean, nobody catches me. I go to Canada. Ten years pass. I go into business and I’m successful, but then something happens and the tax people come after me. It winds up a levy on all my dealings of my business and I owe them five hundred thousand dollars. Which they get back from me. It makes me bankrupt and I’m back where I started.

Do you see how everything works out? There are no mistakes. The laws exact. The only way to get away from that law is by not reacting to anything that comes to you. Because everything that happens to you is karmic in nature. If you react to it, you are setting yourself up for more karma and you are accruing more karma. If you realize that you are not the body mind phenomena, you become totally free and absolved and emancipated. And there’s no more coming or going for you. You become absolutely free.
Transcript 24

THREE ESSENTIAL QUESTIONS

15th November, 1990

Robert: Last Thursday, no what’s today, Thursday? Last Sunday. Someone asked the question about holding on to the I. And I said imagine the I is like a rope and you’re holding on to the I and you’re going down the rope, to the source of the rope. You’re finding the source of the I. And when you get to the end, you let go.

And someone mentioned, "Oh I experienced that. I entered the void and I feel wonderful, is that right?” And I said, "No that’s wrong." I didn’t elaborate, and a few people called me and asked me, "Why did I say that’s wrong? Don't we want to attain the void, or emptiness, or nirvana, or absolute reality?”

We really don’t want to attain anything. We just want to let go of the other things that tell us that there’s something to attain. And as long as you say, "I have experienced the void." That’s laughable because when you experience the void, the I has merged and there’s nothing to experience. Do you follow?

SH: Yeah.

Robert: As long as you say, "I experienced this or I am experiencing bliss, or I feel so happy," then you’re not. Because I is left. (laughs)

SH: Yeah.

Robert: I has to go. Who can experience bliss? There is nobody left to experience bliss. There’s no one left to experience anything. It becomes ineffable, beyond explanation.

And then they asked me another question ??? So they said, “Well what happens then?” And I said you become more human. Now what do I mean by that? I mean your quality about you, your radiant quality, your radiance expands. You become omnipresent. You become the universe. You realize the universe is an emanation of your Self, is a projection of your Self. That’s what I mean by becoming more human. You become lovable, joyful, compassionate. You develop all the Advaita qualities, by themselves. So your humanness becomes selfless. You no longer think about I and me and mine. As a matter of fact you hardly think. You just become and of course there’s nothing to become. You just remain your Self. The Self that you truly are. You are that Self and there’s nothing else.

Now, people always want tools to work with and we always go back to the relative plane because of that. When I give you tools to work with, we have to go down to the relative plane, because reality has no tools. Reality has no process. In reality you do not have to meditate. You do not have to pray. You do not have to do mantras, reality is reality. Can you imagine God praying, to whom shall he pray? To himself? Can you imagine what you call God meditating? To whom shall he meditate? Therefore when you do all these
rituals, it's your so-called humanhood, which really doesn't exist, that is doing the rituals. And you're doing the ritual to discover that you don't exist.

Now, I have given the class three maya mantras, four principles and three vehicles. If you're practicing that, that's all you need because that's enough to take of you for twenty lifetimes.
So we're now going to share, the three essential questions with you. And again this is also something you can work with, very important I think. The first question you pose when you first open your eyes in the morning and when you first get out of bed, as soon as you get up. The second question you pose at about noon time and the third question you pose before you go to sleep. If you work on these things you're going to see fast results.

The first question you pose to yourself is: "Where did I come from?" And remember when you do this, you do this as soon as you open your eyes in the morning. Before you can think of anything else and even if your mind starts thinking. Ask the question three times, to yourself. "Where did I come from? Where did I come from? Where did I come from?" Then you ask yourself, "What do I mean by that? Where did I come from? Am I referring to my body?" I just said, "Am I referring." So I must mean, "Where did the I come from? Where did the I come from? Not my body, but the I that appears to be my body? Where did the I come from?"

Then you ponder and you wait. Then you repeat it again, "Where did the I come from? I know I just slept, I dreamt and now I'm awake and notice that I say, "I," all the time. I slept, I awake, I dreamt. Now, where did this I come from? Where did the I come from?" I is the first pronoun and everything I say seems to be, I. "I feel happy, I feel sad, I feel sick, I feel well, it's always I. What does this mean? Well, I notice that everything is attached to I, in other words, I can't see anything unless I put I first. I want to become realized. I am not realized. I need a teacher, I don't need a teacher and so forth.

You start to feel that the whole universe is attached to I, everything. So you say to yourself something like this, "This means that if I find the source of I, all my problems, my faults, my karma, my samskaras, everything will disappear because they're all attached to I. Then you can say, "I - I, I - I," like a mantra, "I-I." And you're realizing all the time that you're going deeper and deeper in the I. Again it's like holding onto a rope and you're going down the rope to the source, "I - I," never mentally come to the end of the rope. The end should come by itself, or the source.

In other words, don't say I've come to the source, for as I explained before you wouldn't be able to say, "I came to the source," if you came to the source, because the I will be gone. Everything is attached to the I and you simply go deeper and deeper and deeper, saying to yourself, "I - I, I - I, I - I." Keep this up until you feel that you don't want to keep it up any longer. Then get dressed and go about your business and forget about it. But do
not come to any conclusion, that's the worst thing you can do. The conclusion comes by itself. You just do the practice. Any questions about that so far?

Okay, now at about 12 noon. It doesn't have to be exactly 12 noon. (laughter) Don't synchronize your watch. But around that time, when you're sort of involved in the world, you can be working, you can be washing dishes or pots and pans. You can be watching a movie, you can be doing anything you like. But remember to do this.

You ask yourself, "Where did the universe come from? Where did the universe come from?" And you begin to ponder that. The planets, the galaxies, the stars, the earth, worms, animals, birds, grass, trees, where did it all come from? Who sees it? I see it. We're back to I again. When I sleep what happens to the universe? It seems to have disappeared and yet I still existed. But when I woke up, there was the world again. So it seems that I am experiencing the world. I am experiencing the universe. We're back to I.

What this means to me, is the universe is a projection, a manifestation of my mind. For when I close my eyes it disappears. I must be projecting the universe. Therefore again, if I get rid of the I, the universe will go too. For the universe only exists because I exist. Do you follow that?

Again you begin to ponder I. You say to yourself, "I - I, I - I." The reason you're saying that is due to the fact that when you keep repeating I - I, you begin to condense the whole universe, including your body which begins to disappear, until only I is left. It's like when you're making a fire. You throw all the twigs in the fire, the leaves in the fire, wood in the fire, everything goes in the fire. But you have a stick with which to stir the fire. But in the end the stick's got to go in the fire also. The stick represents the I. So everything is a projection of your mind, attached to your I. You say, "My mind." I has a mind. I is attached to the mind. If I get rid of the mind the I goes with it and you will be no mind. Nothing with which to think and drive you crazy. So again you begin to practice, "I - I, I - I." for as long as you can. Do not come to any conclusion. The conclusion will come of its own accord.

Now you come to the evening, just before you go to sleep. Again you do not have to sit in meditation postures for this. You can lie down, you can sit anywhere, you can walk, you can stand, you can do whatever you like. You ask yourself the question, "Where did God come from?" We're all hung up on God and some of us here, think it's blasphemous to talk about God this way. Yet you have to inquire, "Where did God come from?" Then you begin to realize, when I was little I was indoctrinated in God in a religion, Catholicism, Protestantism, Judaism, Islam whatever, but have I ever had an experience of God myself? How do I know that it's true, where did this God come from?

So God must be a preconceived idea. God must be a concept of mind. You say to yourself, "Even now while I discuss this with myself, I have a fear that comes inside because of blasphemy. I have been told that God is real and therefore it becomes blasphemous when I speak of God this way. But I want to know, where did God come from?"
Then you begin to ponder again. God comes from my mind. God is an idea, a concept of which I don't understand.

And then you say, "I believe in God, I'm thinking of God, it is my concept." So again, you get back to that again, to 'I' and you realize that God is also attached to I. Can you imagine that? God is attached to I. Think about this. If you weren't aware of your sense of I, you wouldn't believe in anything. For you have to say, "I believe in God. I believe in Allah. I believe in Jehovah. I, it's always I, I, I. If there's no I, who's there to believe?" So we get back to I again. And you have to again follow the I-thread to its culmination. The idea now is to realize and know that God is attached to I. You don't try to get rid of God, you transcend the I and God goes with it. So you say, "I - I, I - I," the same thing, "I - I." And God will begin to disappear because I will disappear. And when all these things disappear what will be left? Absolute reality. Pure intelligence. Total awareness. Ultimate oneness and you will be free.

So those are your three essential questions. If you practice these things you will see fast results.
Robert: Good afternoon. The first thing I would like you to do is to ask yourself, "Why did I come here tonight?" think about that. What is your purpose? What do you want? Did you come to compare the speaker to some other speaker? Did you come to listen to some profound message? Did you come to hear the speaker because you heard something about him? All those reasons are wrong.

When you look at me what do you see? If I asked each one of you, I would get forty different answers. I am like a mirror and when you look at me you see yourself. So if you see a dirty old bum, you're looking at yourself. Everybody sees something else. But you're seeing your personal ego-consciousness, is what you're really seeing. The time has to come when you look at everybody and everything and you have no reaction. It's neither good nor bad, where you see consciousness everywhere. Where you see beings, places, things as images on a gigantic screen. Your true Self is the screen. The images are super-imposed on the screen.

Therefore when you look at yourself you have no reaction, there's silence. In the silence is infinity. Infinity is space, bliss, parabrahman, absolute awareness, ultimate oneness. Whenever you think you stop the reality from flowing, by your thoughts. Whenever your mind is quiescent, calm, still like a motionless lake, then you reflect your own divinity. And you become pure and happy and all your problems melt away. You become no thing. There's really nothing to become. What you really do is you get back to your original state.

And again how does this happen? By not reacting to person, place or thing. Becoming the observer, the witness to the world. The witness to your own thoughts. Whenever thoughts come to you, you try to halt the thoughts by witnessing your mind in action, by observing your thoughts. As you do this the mind begins to slow up. Peace ultimately ensues. You become happy, blissful for that is your true nature. But when you speak too many words, it hinders the process. When you talk to me I listen to the space in between the words. To you the words are real, to me the space is real. The space is consciousness. The words are just a mark on consciousness which has to be erased. No one ever became awakened by using words.

Be still and know that I am God. Your real nature is I-am. And the way you experience this I-am, is by recognizing what I am not!

I-am not my experiences. I-am not my problems. I-am not the world. I-am not the universe. I-am not myself as I appear to be. When everything is gotten out of the way and
the true Self will shine forth in all its glory and splendor. There's really nothing to do, but be still. There are no courses to take. There's no school to go to. There's no profound knowledge to learn. There are no prayers you have to make. There are no obligations whatsoever. Simply quiet your mind. Do not allow your mind to control you at all. Do not think past your nose. When you see the thoughts starting, catch yourself.

Ask yourself, "To whom do these thoughts come?" "They come to me." Hold on to the me with all your might and follow the me to its source. Where did me come from? How did me get here? What is the source of me? As you get to the source of me, you will realize, "I am That! I-am not my body or my mind or the experience. I-am That I-am. I have always been that I-am, nothing more nothing less." Know your Self. Search for your Self.

What's the use of going through life gathering things, worrying about things, learning new trades, when you're going to leave everything at about ninety years old and die? What has been your purpose then? The wise person considers this when they're quite young. Starts to search for reality. But the search is not outside themselves. The search goes on within yourself. Am I the body? Am I the doer? Am I the mind? The realization goes on that the body, the mind and the doer do not listen to you, to the I. They do what they want, don't they?

For instance: Does your body ask I, when it catches a cold? It does its own thing. Does it ask I when it becomes sleepy? Does it ask I for permission when it wants to go to the bathroom? The body is under its own laws of karma, but I has nothing to do with that. Find out what I is. When you speak of I, stop identifying yourself with the body, with the mind. When you do your work, do not believe that you are the doer. Realize you are I.

When you sleep, I watches. When you dream, I watches. When you awake, I watches. I is always there. Who is this I? This elusive I that's always watching, that never sleeps, never dreams, that isn't even awake in this world, but who is the silent witness of all your thoughts. Where did this I come from? Find out. Find out by diving within yourself. Find out by going to the source. Find out by keeping still, by becoming the witness, by not participating in the worlds activities too much. By living the quiet life. By wanting to be alone and contemplate the I.

One day you will follow the I deep enough, like holding on to a rope. Climbing down the rope. You will come to the end of the rope. Which is the source of I. Then you will let go and you will find yourself in the void, in emptiness. The world has been transcended and you will become I-am. Not I am this or I am that, really, just I-am. I-am is self-contained. I-am is your real nature. I-am is absolute awareness, absolute reality, nirvana, emptiness.

You get glimpses of this once in a while, when you're day dreaming and the world leaves you, the activities of the world leaves you. All of a sudden you feel good for no reason. Wouldn't you like to feel like this all the time? Then what are you doing with your life?
You have to go over your beliefs, your needs, your wants, your fears, examine everything. Investigate, go deeper within yourself. Spend more time alone, forget about the world. I’m not speaking of giving up your employment, or leaving your family or moving some place in the desert. I’m speaking of continuing what you do, but give up your mental attachment to whatever you do. You can be a doctor and know the Self by not being attached to your profession. Your body will continue doing what it does and will even do it better, then you can ever do it if you identified with the doer.

Stay where you are, give up nothing, just do not be attached to anything. Do not react to person, place or thing. Let come what may. See all things the same. Have no preferences. Have love in your heart, peace in your soul. And the day will come when you give up your heart and you give up your soul to sat-chit-ananda. And you will be free. At that time you will be omnipresent. You will be aware of yourself as the universe. You will no longer be aware of yourself as an entity. But you will be aware of yourself as the universe. And your body will not exist any longer. People will see you as they did before. Only you will see it differently. You will see all existence as one. Duality will cease. There will only be oneness.

Now, what good is all this? Why should you strive for this? Is everybody happy? Let’s be sincere. We think if we accumulate a lot of money we will be happy. If we marry the right person we’ll be happy. If we get the right job, if we have the right car, if we move to the right state, we’ll be abundantly happy.

What a disappointment, in this world nothing is ever the same, you have to understand this first. We live in a world of duality, so it seems. Everything has two sides. If you want to experience wealth you have to experience poverty. If you want to experience health, you have to experience sickness. You cannot experience one without the other. You may say, "Well Robert I know people who are abundantly wealthy and they’ve never been poor." You’re speaking only of one life. You no doubt have many existences, many lifetimes and they’re all carry overs. So the first thing you do is stop judging others. You learn to leave others alone. You do not react to anything or anybody.

You begin to work on yourself. And you begin to understand, "I am not what appears to be. What appears to be maybe a fact, but it is not the truth." I appear to be male or female. I have this job, I’m married to this person. I make so much money a year. That’s a fact but it is not the truth. The truth is that I am nobody. You have no body. Everything is no body. Everything is consciousness.

Consciousness is like a chalkboard. It always stays the same. But you draw different figures on the chalkboard. You may draw the moon on the chalkboard, the stars, the planets, people, bugs, animals and you see pictures of what you drew. But if you try to grab them, what do you grab? the chalkboard. Consciousness is like the chalkboard. People places and things are like the drawings on the chalkboard. They can be erased and new drawings put in their place. Yet the chalkboard always remains the same. The reason people suffer is because they identify with the images and not with the chalkboard. Or
they identify with the world but not with consciousness. You therefore have to change your identification and start identifying with the invisible something that you can't hear, taste, touch or feel. That invisible something is your true nature. It is your real Self.

Now, how do we get there? What do we do?

Thursday I gave you three essential questions that brings you to awakening. We'll go over them again. The first question you ask in the morning, the second question you ask in the afternoon and the third question you ask before you go to sleep. This is really important if you want to awaken. It's a short cut. You have to do the first question as soon as you open your eyes. Do not allow your mind to think. As soon as you open your eyes catch yourself immediately and ask yourself the first question which is: "Where did I come from? Where did I come from?"

As I speak this question most of you identify I with your body and you think I'm saying, "Where did I as a body come from?" I am not saying that at all. The question is, "Where did 'I' come from?" Not: "Where did my body come from?" The question is, "Where did "I" come from? My body slept, my body dreamt, my body is now awake. But I has been the witness to all three states of consciousness. For I know that I exist while sleeping. I exist while dreaming and I am awake. I exist now. Where did I come from?"

And you keep still. After you realize that I is the witness of the dreaming, sleeping and waking states, you keep still. "Where did I come from? I am now awake," you say. "I am going to go about my business. I am going to eat breakfast. I am going to go to work."

Notice how I always say, "I," you ask yourself, "there's always I, I, I. I eat breakfast, but I've been making one mistake. I've been identifying the I with the body that eats breakfast. I is not the body!" you tell yourself. "I is not eating the breakfast. The body is eating the breakfast. After all did the body get permission from the I to eat breakfast? The body does what it wants. The body is under the law of karma. But what about I? Where did I come from? Who witnesses these things. Who am I? What is the source of the I?"

That's how you talk to yourself and you keep still.

Then a realization will come to you. The realization will be this. It seems everything I talk about, I always use the first pronoun I. This must mean that everything, everything is attached to I. The world, my body, my thoughts, my mind, the stars, the moon, the sun, people, places and things are all attached to I. For don't I say, "I see my friend? I'm doing my work? I feel sick? I feel happy? I feel depressed? I feel miserable? I feel good?" There's always I, I, I, I. It appears that everything, everything is attached to I. Therefore if I try to get rid of everything first, it's like the old problem: "What came first? The tree or the seed?" I will get nowhere, for when I get rid of one thing, another thing pops up to take its place.

For instance: If I don't like my job and I complain and I change jobs. I will like my new job for a while, then I'll have the same old problem. So I don't do that anymore. Instead I'm going to realize the source of the I. If I transcend the I, if I get to the source of the
I, everything else will go with it. And there will be emptiness and I will be free. Do you follow that?

Everything is attached to your I. Do not try to work on the things, those are effects. Work on the cause which is the I and the effects will disappear of their own accord. So you follow the I by diving deep within yourself. You’re looking for the source of the I. You hold on to the I until you find its source. You do this in the morning when you wake up. So how do you do this?

When you get to the source of the I, which is you go down the rope. You imagine the I is a rope and you’re climbing down the rope and you come to the end and you just let go and you fall freely. Then you start saying to yourself, "I - I, I - I," say that to yourself for a while, "I - I, I - I." As you do this you’re becoming calmer and calmer. As you practice this, the space between the I’s will become greater and greater. The space is consciousness. The I will eventually disappear and your identity will merge into consciousness, as I-am. That's what you do in the morning, until noon time. You can practice this in whatever work you do. You can keep saying, "I - I," knowing the background of what we just discussed. Which is that everything is attached to I.

Then at about 12 - 1 o'clock, you go to question number two. Question number two is: "Where did the universe come from?" You’re asking yourself, don’t ask your friends. Don’t ask your co-workers. They'll put you in those little white jackets and you'll wind up in the funny farm. (laughter) Ask yourself, "Where did the universe come from? Where did the universe come from? Where did the universe come from?"

As you ask this question, new revelations will come to you, from your morning question. You will begin to see, during my sleep last night I was dreaming and in my dream, I seemed to have existed just like I do now. I went to work. I had a family. I took an airplane ride. I went on vacation. I got drafted in the war and I got killed, then I woke up. It was all a dream. But where did that dream come from?

All that dream was going on in my mind. The dream came out of my mind. Therefore my waking state must also be a dream because I think of it. My mind is thinking of all of my affairs, my body, my work, my children, my house, my car. Just like in a dream. So the universe comes out of my mind. I have created the universe. After all when I am in deep sleep, there is no universe for me. But I still exist because when I wake up I can say, "I slept." We go back to I again. This means that the whole universe, everything. People, places, things, animals, flowers, trees, stars, suns, galaxies all come out of my mind. I have given birth to these things. "Who am I? Where did I come from?" And you go back again following I to the source. Then again you repeat the same thing, "I - I, I - I," for as long as you can.

Before you got to sleep. Before you got to sleep, before you fall asleep, you ask yourself the third question, which is: "Where did God come from?" Ask yourself three times. "Where did God come from? Where did this God come from? That I have believed in all of my life?" And you start to think about your childhood. "When I was young I was
brought up in a religion, whether it's Catholic, or Protestant or Jewish, or Islam, or Hindu. I was told to believe in God, but what do I know about God? Have I had an experience of God? Therefore God must be a belief, a concept, a preconceived idea. Where did this God come from?"

Now if you’ve been highly religious in one of the major religions, this is going to be so hard for you to do for you’ll think it's blasphemous, I therefore ask you to investigate. To intelligently look within yourself. Asking yourself, "Where did this God that I've believed in all my life, come from? And if you investigate deep enough, you will soon see, 'I believe in God. I?' When I say, 'I,' I've been referring to my body. So that means all of these years, my body has believed in God. And I has been the silent witness observing all of this. I has no belief. I is neutral. It's my body and my mind, that believe in some anthropomorphic type of deity. Now I realize I is not the body, I is not the mind and I is not God. Like the universe, like my body, it's all a concept, a belief. God must be attached to I, just like everything else. And when I am able to transcend I, I will transcend the mistaken belief of God and become free.

So, again you go back to "I - I, I - I." You fall asleep doing this and you will wake up doing this. If you practice this my friends you will be free before you know it. You'll be totally free and liberated.

I get many phone calls. One of the things I'm frequently asked is how do you tell a real teacher from a phony teacher? I don't know why people are interested in things like that. The answer is always the same. If you go within yourself honestly, sincerely and you become devoted to your Self, you begin to love yourself, not the ego self, but yourself Self, and you really want to awaken, you will be attracted to the right teacher, or the right book, or the right tree, or the right rock. But if you have many faults and you're not sincere yourself, you will be attracted to that kind of a teacher that's as sincere as you are and you'll both look at each other.
Dealing With Problems
22nd November, 1990

Robert: (tape starts abruptly) ...to do anything they want. No real Sage has ever eaten meat. Not because they are particular about it but because they follow a satvic diet. It appears to me that the higher you go in consciousness the less food you eat. And the food that you do eat is pretty pure. Not for any particular reason, but that's the way it is. But still when you think of all the turkeys... (laughter) ...that were slaughtered, millions of turkeys, seems strange.

Anyway, I welcome you with all my heart. Notice what I said. "‘I,’ welcome you." I did not say my body welcomes you. (laughter) I said, "I welcome you." Whenever I use the pronoun ‘I,’ I always refer to consciousness. So my I is the same as your I. There’s only one I. There’s only one person. There’s only absolute awareness. That I is consciousness. That I is you and me. So when I say, "I welcome you," I’m referring to all of us, as ‘I.’ Yet the body has nothing to do with it. As long as we’re stuck in the body-mind phenomena, we mean "I" as a person welcomes you. But "I" as a person has nothing to do with you whatsoever. Only ‘I’ is consciousness. It is none other than your Self. That’s called ultimate oneness.

I received some phone calls from some of you last week about a lesson we had on Sunday. They still can’t understand, how to solve your problems. And that’s usually what my phone calls are all about from people. Everybody appears to have a problem. Whether it’s depression or loneliness, or lack, or limitation, or a sickness. There is always a problem.

And they want to know how to resolve the problem. There’s only one way to resolve the problem, so that it never comes back and that’s not at the level of the problem. That’s to go higher than the problem, to ignore the problem and to realize, who it is who has the problem.

Think of your problem, if you have any. You say, "I have a problem." The mistake that you’re making is you’re identifying I with your body and your mind. Then that’s the only problem you’ve got. You still believe that you are the problem or the body or the doer or the mind. That is the only problem you’ve got, no other problem.

So, if the problem of I is resolved, every other problem is resolved also. And people cannot grasp this. But think about it if you will. Whenever you have a problem of any kind, whatever it may be, who do you say has the problem? You say, "I have a problem." You’re referring to your body, aren’t you. You’re referring to your mind. But if you can catch yourself and say, "Who is this I, that thinks it has a problem?" You will realize that I
never had a problem. The body appears to have a problem. Only you are not your body. You have absolutely nothing to do with your body. Try to remember this all of the time.

Your body is under the law of karma. There is no karma, there is no body. But as long as you believe you’ve got a problem, is because you believe you are the body. You therefore have to work from that point. And realize, my body is under its own laws and rules of karma, it has absolutely nothing to do with me, I am absolutely free. When you look at it this way you become the witness to your body. You become the witness to your thoughts. It happens by itself. You do not say, "I am the witness." You say, "The witness is observing my body. It has to be an 'I' to observe, where did that I come from? What is the source of that I?" Find out.

But if you use the other method, say for instance, somebody’s suing you in court. So you say, "I've got a problem because somebody's suing me." If you respond physically and you worry and you fear and you believe something is wrong, then you may win the court case or lose the court case. But whatever you do, you've not risen higher than the problem. Which means you're going to have to repeat it again and again until you get to the point where you do not react to the condition.

Now what do I mean by not react. Do you ignore the summons to go to court? No, you don't. (students laugh) You do what has to be done. When you go to court, but you realize, "Who's going to court? My body is. My body's going to court, but who is my body? There is no body. There is no court. It's all an illusion. It is, really" (students laugh) And then, really, if you look at it that way, something good is going to happen. (more laughter) Strange as it may seem you will overcome and transcend that predicament. But if you don't if you react like everybody else does with fear, and say, "I'm not guilty. I didn't do it." Then you've got a problem. You're going to have to repeat that condition over and over again, as I mentioned before until you're able to realize that nothing has ever happened to I. I is free. I has always been free.

Now put yourself in the other position. Say somebody steals something from you and you sue them in court. And this time you’re the plaintiff. Again if you lower yourself to that position you may win the case and get a judgement. But that does not end the condition for you karmically. It means karmically your body’s going to go through it again and again. If you check the court records you're going to find something very interesting. You're going to find that the people who sue and get sued, come to court again and again. They're always in some kind of trouble, they're always suing and they're always being sued. It's the same people.(laughs) It's the same people that go round and round and round. They're on a treadmill and they never get off.

The same with a doctor or dentist. If you look through the doctors records and the dentists records, it's the same people coming back all the time. Once in a while you get a new patient. But once you get hung up with doctors and dentists you keep going back again and again and again. They make sure you do. Have you ever gone to a dentist when they haven't found anything wrong with you. There's always a filling you need. And if
you don’t have one they’ll make one. (students laugh) Because that’s how they make their money.

What I’m trying to say is don’t get stuck on that level. Raise yourself in consciousness. By asking yourself, "Who’s going through this? I am. Who is I? Am I my body? Am I my mind?" Find out. Who you are really. When the realization comes and that you are not your body everything will be resolved in an amicable way for all concerned.

Why? Due to the fact, that consciousness is harmony and bliss. If you become consciousness, you can only experience harmony and bliss. And that includes your body also, due to the fact that you have no body. So what appears as a body becomes harmonious and blissful to you. To other people you may look like you’re dying. But as far as you’re concerned there’s nobody there to die. There’s nobody there to have a problem. This is something practical you can work with.

The realization again is that everything is attached to the I. Everything, the courthouse, the plaintiff, the defendant, the summons, the doctors and dentists. It’s all part of the I. Therefore don’t try to change the things with the effects. Go to the cause and ask yourself, "Why am I going through all this?" And the answer will be, "Because you’re a jerk." (students laugh) "You won’t accept the I." (more laughter) So you have to go through this again and again and again until you do. And that’s what happens. You have one experience after the other and you’re identifying your I with the condition, aren’t you? And you’re saying, aren’t you, “I’m going through this condition. I’m experiencing this.” But that’s not true, that’s false identification. I, am apart from the body phenomena. My body doesn’t listen to the I.

Remember your body is under its own laws. Your body does what it likes. Does it ask your permission to do anything? Of course not. When you have to go to the bathroom does the body ask the "I," can it go to the bathroom? It makes you feel that you have to go to the bathroom. When you catch a cold, does the body ask the permission of "I" to catch a cold? Of course not. It catches a cold. But the mistake has been that you’ve identified the "I" with the body. Now you know that "I" is not the body, I is consciousness, I is parabrahman, I is ultimate oneness, I is sat-chit-ananda and that is your real nature.
Robert: It’s good to be with you again. I’m really happy that we’ve got a small group. Not too many people here but more seem to be coming.

When Henry first invited me to his house to have this satsang, he told me, "Robert we’ll fill up the room for you. We’ll have hundreds of people." And I said, "Henry we don’t want hundreds of people. We want substance. We want quality not quantity. We want a few good devotees who want to awaken in this incarnation and become free and liberated." So Henry said, "Well what would happen if too many people come?" So I replied, 'I’ll know exactly what to say, so they won’t come back again." And that's what's been happening.

Most people are seekers. They go from one movement to the next, one teacher to the next. One lecture to the next and they never practice anything. How do they expect to get anywhere? We want to do something positive here and make something happen so that you don’t have to come back again and again. And play the game of life over and over again.

What is it everyone really wants out of life? What is everyone looking for? What do people really want more than anything else?

And the answer is happiness. Everything you do is for happiness. You get married to be happy. You get divorced to be happy. You have a job and you go to work, so you can make money to bring you happiness. But as we learn it is never lasting. What we really want is eternal happiness. Happiness that lasts forever. Happiness that does not change. We want eternal happiness. Think about that, unalloyed happiness. Happiness that never goes away.

Now the question is: Is there such a thing? And if there is, how do I get it?

Well, the answer to the first question is yes, there is such a thing and you get it by not allowing your mind to go out into the world. By keeping your mind in your heart. When your mind goes out into the world it spoils it.

It’s like the sun. The sun is always shining. Sometimes the clouds cover the sun. But do we say there’s no sun? Only the ignorant men will say there’s no sun. We realize the clouds have covered the sun. And after a while the clouds will dissipate and we’ll have happiness once again. For the sun will shine once again.

It’s exactly the same thing with happiness. We have allowed our mind to make us believe that external conditions can bring us happiness. We have to learn the hard way, that’s not true. External conditions can only bring us misery.
The first thing we have to understand is this: That everything in this universe, galaxies, stars, planets, suns, moons, people, places, cockroaches, animals, minerals are all a manifestation of your mind, even God, are all a projection of your own mind. You have invented your own Gods with your mind. And it's that God that brings you misery, because you look at this God as a Santa Claus. When your wishes are not fulfilled you become upset. And you blame God. Little do you know that you have created your own God in your own image. Everything, everything, is a projection of your mind.

So how do you attain happiness?

By allowing your mind to go back within yourself and resting in your heart. Happiness is your divine nature. Happiness is what you are. Yet you can only know this when your mind is quiet and peaceful and still. At that time it makes no difference what's going on in the world. You will be happy, blissful, peaceful.

As an example: A person buys a lottery ticket, he wants to win lottery. Keeps buying lottery tickets every week. The mind has gone out, it has gone into the world and has told you that you may win the lottery. So you buy lottery tickets for years. And you're anxious, you're stressful, you're distraught, you're unhappy, because you're buying lottery tickets. Your goal is to win the lottery. After ten years of buying lottery tickets you finally achieve your goal, you win forty-million dollars.

After the excitement wears off, something strange happens to you. You feel quiet, you feel blissful, you feel happy and you have no idea what happened. You believe it's winning the money that has caused you to feel happy like this. But it's not.

What has happened is simply this: Once you've achieved your goal, you become quiet. There's no goal to strive for. Therefore your heart has excepted your mind. Your mind has gone back into your heart. You're automatically happy. It has nothing to do with the money or the winnings.

Now how long does this last before your ego starts playing games with you again?

So start thinking to yourself, my relatives and my friends are only coming to see me because they want my money. I haven't paid the IRS. They'll probably take half of it and I'll only have twenty-million left. People may try to kidnap me and hold me for ransom, what am I going to do? So you hire body guards. You build a fence around your home and your happiness is gone. But when you build a fence around your home and you hire bodyguards you feel happy again because you've reached another goal. The reason you feel happy again is because your mind has gone back into your Self. And your Self is naturally happy, but you believe it's because you secured yourself that's brought you happiness and so it goes. On and off like a yo-yo. You're happy when you achieve a goal and you're miserable when you're searching for something.

The external world can bring you nothing but misery. We have to learn that lesson the hard way unfortunately.

Here's another example: A person wants to get married, they want a mate. They go searching and they're unhappy until they find the right mate. They go from one person...
to the other, one person to the other. Then they finally go to the right bar and pick up the
right person and say, "This is the girl I want or this is the guy I want." And you think
you're happy. Once you give up thinking and acquiring and searching, again the mind
goes back into the heart. When the mind is back into the heart you automatically stay
happy. But you think it's because you found the right mate.

Now how long does this happiness last?

Your ego takes over again and you start thinking. I wonder if my mate has a new
friend, a new boyfriend, a new girl friend. I'm getting tired of him or her, I'll go searching
for somebody else. It's getting boring living with this person and you become miserable
again, until you go get somebody else. When you get somebody else, you feel happy for
the moment, or for the day, or for the week or for the month, or for the year. Your mind
has gone back into the heart. That is the only thing that makes you happy, because happi-
ness cannot be found in the world. For the world is not what you think it is. The world is
not real by itself, but Brahman is real. Brahman is the world. The world is only real when
you realize the world is Brahman. Brahman is consciousness.

What is this like?

It's like a chalkboard. Imagine the chalkboard as consciousness. You draw pictures
on the chalkboard. Pictures of galaxies, of pyramids, of stars, of worms, of people. Are the
drawings real? The drawings are only as real as the chalkboard, because without the
chalkboard you couldn't have the drawing. So the drawings represent the universe. The
chalkboard represents consciousness. Then you erase all the drawings and you draw a
baby. You erase the baby, you draw the baby growing up as a young person. You erase the
young person and you draw a young person growing up in their fifties and sixties. Then
you erase that and you draw another person dying, same person.

But what has happened to the chalkboard all this time?

Nothing, the chalkboard remains the same. The universe changes, people change.
You're born, you grow older, you die, but consciousness is always the same. The problem
is wrong identification. We are identifying with the images, with the world, with creation.
We are not identifying with consciousness. When you identify with consciousness, crea-
tion becomes like a moving picture. It comes and goes but you do not react. You do not
react to good things and you do not react to bad things. They're both two sides of the same
coin and they're both impostors, illusions. It's like a dream.

You may say to me, "Robert this sounds ridiculous, how can the world be like a
dream?"

Well, think of it this way. When you do dream. When you are dreaming, do you
not project the entire universe in that dream? In that dream you have a star, you have a
galaxy, you have a moon, you have a sun, you have houses, you have people, you have
oceans, you have everything in the dream. Where does it come from?

It's amazing how your mind unconsciously when you're dreaming can manifest
all those things. And also you're in the dream yourself. You see yourself in the dream as a
baby. You grow older, you join the army, you get into a war, you get wounded, you come home in a wheel chair and then you get married, you have children. All this is happening in the dream. Then one day there’s an earthquake. Buildings are falling, the ground is opening swallowing up people and you’re screaming and then you see me. And I’m very calm and I say, "Don’t worry my friend, this is only a dream." But you look at me like I’m crazy. You say, "What are you talking about, can’t you see what’s happening? The earth has opened up and it’s swallowing people and you’re telling me this is a dream? You must be out of your mind!" So I say, "My friend be calm, it’s only a dream," but you don’t believe me. Then the earth opens up where you are and it swallows you up and then a funny thing happens. You wake up!

What happened to all my problems? What happened to my crippled body? What happened to the earthquake?

You have awakened. It’s no longer a dream. Now I am sitting here telling you that your life is like a dream and not to worry, not to fear. But to be still and know that I am God. To understand that you are consciousness. That you are pure awareness. That you are absolute reality, that you are parabrahman, that you are sat-chit-ananda, but you don’t believe me. You think you’re mortal. You identify with your body consciousness. You identify with events in this world. And your mind is always plotting, always planning, always wanting to be bigger than you are. Thinking of something wrong and you’re going to correct it. You have arrogance and belligerency. For you don’t believe your true nature and this is because your mind again, has gone out into the world instead of you letting your mind rest in your heart.

Here’s another example: Imagine if you will a man going into the sun. And the sun is 140 degrees. Now the sun and the heat represents your mind going out into the world. You start to burn, you see a shade tree. You run underneath the shade tree and you feel comfortable, relaxed and peaceful and happy. But after a while you forget about that and you want some more sun. So you go back out into the sun. And you’re burning and sweating again. This is equivalent to you setting out your mind into the world and getting caught up in the worlds events. Getting caught up in your personal problems, believing your life is important as it is. But then you see the shade tree again and you remember how good that felt and so you go back into the shade tree and you sit beneath it and you feel cool again, refreshed and calm and happy. But only a fool and ass-hole would go back into the sun and burn and then go back into the shade and be calm. And then go out into the sun and burn. Only a fool would do that. The wise person would stand under the tree and be calm and cool.

Now let’s take a look at your life. How many problems do you think you have? Do you believe anything is wrong with your life because you want more of something that you’re not getting? The only reason you think you have a problem is because the world is not turning the way that you want. It’s wrong identification. You have to begin to identify
with consciousness, with absolute reality and not with your everyday affairs. So how do you attain happiness? How do you keep your mind from going out?

Simple. You do not react to anything. You do not think further than your nose. You do not allow your thoughts to grab hold of you and tell you anything. Even if it appears right. When you see a situation, good or bad, you do not react. If you win the lottery and you win forty-million dollars, you do not react. For you realize it will bring its own effects. We live in a world of duality. For every good there's a bad. For every bad there's a good. For every up there's a down. This is the way of the world. If you come into extreme what you call good, you will have to experience the equivalent which is bad, what you call bad. In reality there is no good and there is no bad. But your mind makes it so.

So the first step is you do not react, you become the witness of the world unfolding. You realize that everything is the Self and I am that. You witness everything in the world, but you do not get involved. When I say you do not get involved I don't mean you just stay home and sit in the bath tub and do nothing. I mean your body came to this earth to do something. And your body is under its own laws of karma. But for whom does karma exist for you or for your body? Only for your body. Therefore if you identify with your body you suffer. If you identify with your Self, which is consciousness, you are always happy.

Now if that gets difficult for you, you practice atma-vichara, self-inquiry. When your mind starts thinking, thinking, thinking, thinking about good and bad, you simply ask the question, "To whom do these thoughts come?" You do not answer you simply pose the question to yourself. Everything happens within yourself. "To whom do these thoughts come?" The answer will eventually come to you. "These thoughts come to me. I think them. I think them? I do? Who is this I. Well what is the source of the I?" You hold on to the I, but you do not concentrate on the I, you concentrate on the source. "Well what is the source of the I." For it seems that all of my problems are attached to I. For I say, "I feel bad. I feel upset. I feel angry. I feel cheated. I feel emotional," or even "I feel good. I feel happy," that's human happiness. You feel happy because somebody gave you something you like or somebody did something for you. That's just as bad as feeling depressed. I feel this and I feel that, I feel that I am a Jnani, I feel that I am not a Jnani, I feel all kinds of things. But there's always I, I, I.

If you investigate you will find that everything is attached to the I. And if you get rid of the I, all of your problems, the whole world, the whole universe, God and everything related to it, will disappear. And the source will be your true Self which is pure consciousness, ultimate oneness, nirvana, emptiness. This is your true Self. And you will look at the world as your Self.

You will still see the world but you will see it differently. Nothing will ever upset you again. For you will realize that the world is your Self. How can you be upset at your Self? You have become an embodiment of divine love, bliss, pure intelligence, ultimate awareness, sat-chit-ananda, parabrahman, that is omnipresence. So how can you be angry
or upset over anything if you are pure consciousness, you just cannot. Do you see what I'm saying?

If you learn to identify yourself with consciousness, you will always be happy. If you keep identifying with world conditions or with your body or your mind, you will be miserable and you'll have short spurts of happiness, when things go your way. But then you will not trust people. You will be suspicious of everybody's motives and you will feel that there's something wrong. If you want to know whether you're a Jnani or not, ask yourself, "When was the last time I saw something wrong? When was the last time something wasn't right when I had a bad thought when I believed somebody was doing something to me, or when I became angry," and that will give you a good inclination where you're coming from.

What you see in yourself, you see in everyone else. If you're self-realized, then you know your Self as omnipresence and you can only see love, peace, harmony and happiness in everybody. The choice is yours. The only freedom you've got on this planet, in this universe, is to make the choice to go within and not to react to any condition.

Everything else about you is preordained. Everything else about you is prarabdhic karma. Even when I lift my hand like this, it's karmic. But what have I got to do with my hand? I am not my hand, I am not my body, I am not my mind, I-am that I-am. Absolute awareness, pure intelligence, absolute reality, parabrahman, nirvana. I am spaceless, I am birthless, I am deathless. Water cannot drown me and fire cannot burn me. That is my true nature. Find your true nature my friends and you'll always be happy. Om shanti.
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Satsang

2nd December, 1990

Robert: It's good to be with you again.

As long as you believe you are the body-mind phenomena you're going to have problems and that's that. I don't care what kind of problems you may think you have, it makes no difference how severe, as long as you believe you are the body-mind phenomena you're going to have problems. You may feel justified in having problems. You may feel it's not your fault. You may feel it's karmic. You may feel all kinds of things, but as long as you believe or you feel the body-mind, you will have problems, because this is the kind of world in which we live - a world that doesn't exist, seems real to most of us. And if we believe we are the body-mind then we believe the world is real and we believe we have to pray to God for solutions. We do all these things and we still suffer. And suffering will only stop, not when God answers your prayers, but when you awaken to the truth of your own being. Then you're born again, so-to-speak, in a new reality and all is well.

But you may say to me, "But Robert, sometimes you appear to have problems too. Your car may blow up which it does all the time, or your physical body doesn't feel too good, or something is going on." My question to you is this, "Who sees this?" There has to be a seer and an object. You're seeing yourself. When you catch onto your awakening the world does not change. You just see it differently, that's all. You acquire a feeling of immortality, a feeling of divine bliss so-to-speak, where things no longer have the power to affect you. In other words, in the state of enlightenment cause and effect does not exist for you. But those who are living in the world are going through their karma, and they're beholding themselves everywhere they look, for the world remember, is only a projection of your mind.

Now what kind of a projection is it? It depends on your state, where you're coming from. We're all looking at the world and we see something different. All we're seeing is ourselves. There are no problems, none exist, none will ever exist. The only problem that exists is what? Who can tell me?

SE: "Kuwait?" (students laugh)

Robert: You're close. What do I always say, why does a problem exist? It has to do with your nose.

SK: Not to let your thoughts go past your nose, right?

Robert: That's right. You're allowing your thoughts to go past your nose. That is the only reason you have a problem. If you catch yourself quick before it gets past your nose, where is the problem? The problem is in your thought, only in your thought. When
your mind slows down, when the thinking process slows down, where is the problem? It doesn’t exist. But if you allow the thoughts to go past your nose then there’re all kinds of problems that you come up with. You believe this is wrong, and this is not right, and this is hurting me, and you become doubtful, suspicious and apprehensive, and fearful and so forth, because you’re thinking. You may say, "How can you exist without thinking?" Quite well, thank you. (students laugh) The trees do not have to think. The grass does not have to think. The world does not have to think of itself. Everything is taken care of.

There is a power that knows how to take care of everything, and will also take care of your body, so-called, if you stop thinking. But as long as you think, "I am the body," then you have to take care of your body, and watch it, and feed it aspirin, and cold remedies, and proper foods, and do all kinds of strange things with your body. But your body and your mind are not your friend. They come under a law of their own. Did your body ask you today, this morning, it was time to get up, you got up? Did it ask your permission? It does what it wants. You have nothing to do with the body or the mind. When you become depressed does your mind ask you if it can become depressed? It does what it wants. When you become fearful does your mind ask your permission? It does what it wants. When your body catches a cold does it ask you if it can catch a cold? It does what it wants. But what have you got to do with those things?

A lady called me this morning from Santa Cruz. And she asked me, "How long do I have to come to satsang before I become self-realized?" So I told her, before I answer let me ask you, "What do you mean by I, and what do you mean by satsang?" And she hung up. I wonder why she did that. But it's something we can talk about, or I can talk about since I have nothing else to do.

How long do ‘I’ have to come to satsang? ‘I.’ How long does ‘I’ have to come to satsang? Does ‘I’ need to come to satsang? What is this elusive ‘I’? What does it mean? How long does ‘I’ have to come to satsang? The reason you would call it ‘I,’ is because you misinterpreted the I. You identify the I with the body. So you’re saying how long do ‘I’ have to come to satsang.

Then what is satsang? Sat means being, being with the Self. Therefore ‘I’ and satsang are the same thing. What this means is satsang is your everyday experience. It's not a place you go to. It's how you live your life. I makes the separation where there is no separation. There is one whole and you are that. But as long as you are separating ‘I’ from your Self then you always question. I feel sick. I feel happy. I feel depressed. I feel out of sorts. Who is this I? Where did it come from? How does it originate? What is its source? Find out. Dive deep within and find out where the I came from.

A good way to do this is before you go to sleep say to yourself, "I’m going to find my I when I get up this morning.” Just before you wake up, before you start thinking, the I presents itself as "I-am," as pure consciousness. Catch it then. That's the best time to catch it. As soon as you awaken in the morning, in that split second before you wake up and start thinking, before the thoughts come of the world, that is the time to catch the I-am, the
absolute reality. For at that moment this is exactly what you are, pure awareness. And then a thought comes and covers it up.

So remember this. If you ask yourself when you go to sleep, you tell yourself, "Tomorrow morning as soon as I open my eyes I am going to identify with my source, I-am," and you will, even if for a second, it will change your life. As you keep on doing this every morning, every morning, every morning, the time between your awakening and the thought coming to you will become larger that space will expand, and expand, and expand until you are able to stay in the awareness. Of course at that time there will no longer be a you. There will only be the awareness. Try it, you have to investigate. You have to intelligently dive deep within yourself and find the source of your I.

Do not accept your feelings. Do not accept your thoughts. Do not watch yourself feeling miserable, and you do nothing about it or you can become the witness to it. That will help too. But it's better to ask, "Why am I feeling miserable?" and realize that you said why am 'I' feeling miserable, 'I.' I'm identifying with my body as 'I.' Again a mistake. The 'I' in itself is pure harmony, joy, happiness. But when you identify the 'I' with your body-mind, it becomes the personal I which doesn't even exist. But you're making it exist. You're identifying with it. Why do you want to identify with your personal I? Your personal I never existed. Why have you befriended it? Why do you keep giving it power? Why do you make it grow?

Take your power back. Expose your Self. The real you, and forget all this nonsense about a mind and a body and thoughts and the world and God and everything else that appears to be real. Compare yourself with no one. Be true to your Self. Never mind how much progress somebody else is making. Forget about Saints and Sages and other people. You are the only one that ever existed and there is no one but you. You are all the Saints, and the Sages and the seers. You are everything. Everything is the Self, and you are that. Why not awaken to this? Why do you want to play games with yourself so long? By believing in reincarnation that you have to come back again and again and again, and hoping to have a better life next time.

There is no better life. As long as you are born of the flesh you have to suffer. This is the way of the flesh. Do not try to improve your life. You're making a big mistake. For there is no question about it, if you use positive thinking and use your mind, you may appear to improve your life. But remember this world in which you live is a world of duality. For every up there is a down. For every forward there is a backward. For every good there is a bad. Therefore whatever improvement comes into your life it will last for a while, then will subside and then you'll become miserable again. Then you will be happy again when you get what you want, and then that won't last and then you will be miserable again. You'll start sticking up for your rights and fighting for your survival. Then as you get what you want, you'll be happy again. You're like a yo-yo. You go up and down, up and down and no matter how much I talk to you about these things you're going to keep on doing it. So why am I talking? I don't know. I have no choice.
You know, I never asked to do this. (laughter) Strange how things turn out.

SH: Too late now. (laughter)

Robert: All I know is that all is well and everything is unfolding as it should. All I know is that happiness is your true nature, that you are not what you appear to be and things are not what they appear to be. Nothing can ever happen to you. Why do you worry so much? What are you afraid of? Your life? You have no life. What you call your life is nothing. It doesn't exist. It's no thing. You worry about your hair falling out. (laughter) You worry about needing a new pair of shoes, you're getting fat, what a waste of energy. Like feeding a dead horse. We're all going to wind up in the cemetery so what difference does it make what you do?

Last week I was talking to a body builder and he was telling me about his muscles. And what he does for this muscle, and what he does for that muscle, and how well he eats. So I told him, "That's great, you'll be the healthiest man in the cemetery." (laughter) And that's about the gist of it, why not use your energy for constructive purposes?

Now this does not have to mean that you ignore your body. Your body will always take care of itself. As a matter of fact the more you practice your sadhana, or realizing your true identity, your body will be able to take better care of itself than you were ever able to take care of it, because it comes under a different law. It knows what to do. It will do whatever it came to this world to do, but it has absolutely nothing to do with you. When will you wake up to that fact?

Stop thinking about yourself so much, about getting a new job, about losing your job, about working or not working. No one is ever happy. Those people who work are miserable because they have to work. Those people who don't work are miserable because they can't find a job. And when they find a job they join the miserable ones who can't stand the job.

Where is peace? Peace is your real nature. It's within you. It is you. Look for it and you'll find it. Seek and ye shall find. Whatever you identify with, that's what you become. Therefore stop identifying with worldly things. Identify with your Self.

Now how do you do this? It begins in the morning, as I told you before. That's the time when your mind has been free, because you've slept, you've had a semblance of peace. Being in deep sleep is an unconscious method of self-realization. You're realized when you are asleep, but you are unconscious so you're not aware of it. You want to be consciously asleep. When you're consciously asleep you're awake. You're awake to your Self, to reality, to what is, to I-am.

When you get up in the morning, immediately before the thoughts come, identify with the Self. Now how do you do this? Simply say to yourself, "I - I." That's all you've got to do, "I - I." You're doing this before the thoughts come. Maybe in the beginning you can only do this for a couple of seconds, but that's good. Even those couple of seconds will make your day fulfilled, and you'll feel happy during the day. As time passes, as I ex-
plained before, the space will widen and you’ll be able to remain longer periods in "I - I, I - I." Now when thoughts come simply ask yourself, "To whom do these thoughts come? They come to me." And you hold on to the me. You do not let go. But do not concentrate on the me you just hold onto the me. You concentrate on the source of me, like you’re holding onto a rope, and you’re going to its source and you let go. Letting go is the source. Total awareness, absolute reality, I am that I am. Do not try to analyze this. Just allow it to be.

As you keep doing this every morning, either watching the I, or asking, "To whom do the thoughts come?" you will notice a subtle change is taking place in your life. The first change you will see is you develop a semblance of peace which you never had before. You’ll just not be disturbed by anything and you’ll be surprised at yourself. You’ll notice the things that used to make you angry no longer have the power to do that. You’ll notice that the things you feared, for instance, depression, recession, loss of memory, whatever, your wife ran away with the milkman, maybe that’s a good sign, but these things will no longer disturb you. You’ll just feel good. You’ll feel good all over. And that will turn into pure happiness, you’re just happy, for no reason. Can you imagine what it feels like just to be happy without interruption, for no reason. It has absolutely nothing to do with the world. It doesn’t mean you’ll go round laughing hysterically all the time. It means you just feel happy.

You hear about the war in Iraq and you’re happy. There’s no war in Iraq, you’re still happy. You work, you’re happy. You don’t work, you’re happy. You have possessions, you’re happy. You don’t have possessions, you’re happy. In other words it makes no difference what the world may seem to bring to you. You are no longer identifying with the world and its objects. You’re seeing the world as your Self, or you’re beginning to, slowly but surely.

Everything begins to take on a projection of your Self. And since you are beginning to discover that you are pure consciousness, the world starts becoming pure consciousness also. It’s like going to a movie and the screen is pure consciousness, the images are the world. Prior to your awakening you’ve been identifying with the images and you have no idea there’s a screen. Oh you know it somewhere in your mind there’s a slight image of the screen, but you don’t think of that because the images are very entertaining. You watch a love movie or a war movie or this kind of movie or that kind of movie, and you get all wrapped up in the objects. But of course, if you try to go up to the screen to grab any object you’re going to grab the screen. This is what happens when you awaken. You realize that you are the screen, which is consciousness. And you realize that everything in the world, everything, the whole universe including God, is superimposed on you. It’s not reality, it’s a superimposition. But you identify with the screen, which is consciousness, and you tolerate the superimposition. Yet you realize it’s not you. You have nothing to do with it and you do not identify with it.
So in the same instance your body goes through all kinds of experiences, good, and bad, and in between, but you are always aware that you are not the body and no body exists for you. You know in reality there is no superimposition at all. It does not exist. It appears to exist but it does not. It’s like hypnosis. You’re hypnotized to believe a white poodle is following you. And sure enough when you wake up out of the hypnosis, you keep looking back, you will actually see a white poodle. Your mind will actually picture the white poodle and you will believe it’s real. Nobody else will see it but you will, until the hypnosis wears off.

In the same way we see people, places, and things and they appear so real to us. We identify with them and we suffer accordingly. But as you practice every morning, catching yourself between waking up and thoughts coming, little by little, slowly but surely, you will begin to realize yourself more and more. And the day will come when you awaken. Never mind how long it takes. Do not look at time. Think of how long it takes you to be what you are now. Be your Self. Identify with your reality. Try to be by yourself at times. Be aware that the world is egoless. The world has no cause, so where is the effect? If there is no effect if there is no cause.

How could the world have a cause? Where would it come from? When you dream you can say that your dream has a cause. You are the cause, because you’re dreaming. But can you say that while you’re dreaming? While you’re dreaming and you’re in the dream, you believe that the world has a cause like everyone else does. And you get involved in everyday activities in the dream. You have good experiences and you have bad experiences. And then I come along and I tell you you’re dreaming, but you don’t believe me. You say, "I'll show you if I’m dreaming, Robert," and you pinch me. And I say, "Ow!" And you say, "See, is that a dream?" And I try to explain to you it's a dream pinch but you don't believe it, you think it's real. Then you go across the street, and then you’re walking down the street, and a car hits you, and you’re bleeding all over the street. And I run over and I tell you, "You’re dreaming, don’t be too upset. It’s okay." And you start cursing at me and shaking your fist at me. "How can you say that? Look I’m bleeding all over the place." Then something funny happens. You wake up! Where does the dream go? Where did the blood go? Where did the car that hit you go?

Think of your personal experiences that are upsetting you, right now. Think of the problems that you think you have even while I’m talking to you. Some of your minds are thinking of something else, problems and you believe it’s real. You’re thinking of who you like who you don’t like, what you’re going to eat for dinner tonight. All these thoughts come to you because you have not trained yourself how to deal with your thoughts and you’ve got preconceived ideas. You’ve have got concepts.

As an example, you come and you look at me. You don't see me fresh and new like you see yourself, but you compare me with Krishnamurti or with this guy, or with Bhagvan Ramana Maharshi or Nisargadatta or the garbage cleaner, or with the janitor, or whoever you wish to compare me with. This is exactly what I'm talking about. Your mind
becomes filled with preconceived ideas. I am really nobody. I am nothing special. So what you see in me is not real. You're seeing your own projections. You're seeing yourself in other words. And if you have not developed yourself and have awakened to pure consciousness, then you're seeing something worldly. And you make comparisons. You say, "I like. I don't like. It's good. It's bad," and so forth. You've got to take control of your mind. You've got to realize your mind and your body are not your friend. They feed you the wrong information. They appear right for a while but then it becomes wrong again. Do not listen to your mind. Stop the thoughts before they get to the edge of your nose. That's all I've got to say.
Robert: I welcome you with all my heart, with all my being and with all my soul. I love each and every one of you.

This is satsang. We have two types of people that come here. One is bhakta's devotional people and one is Jnanas, Jnanis, aspiring Jnanis, knowledge. And if we both respect each others feelings, we'll get along fine. They both lead to the same goal. They both lead to self-realization. There's no difference. The difference is in the eyes of the beholder.

What is satsang?

Satsang is a very powerful tool. Sat means being. Sang means at the feet, of being. Your real nature is being, Self. Self is omnipresence. So you're sitting at the feet of the Self, which is none other than your Self. This is not a metaphysical meeting. It is not a lecture. It is not a philosophy. It is a presence itself. And if you come to it often enough, that's all you have to do.

The words that I speak do not mean too much. It is the silence that is eloquent. And the silence is the same with all of us. Silence is the Self. If you rest in silence you become the Self.

Some people still come here, who believe they're going to some kind of a meeting, a get together. So Sunday they come to this, because they have nothing better to do. Monday they go hear Swami Misugananda Yogi. (laughter) Tuesday they go see Swami Nunu, Thursday they go see Professor so and so and they come for entertainment. How many years have you been doing that and to what avail?

My suggestion is that you pick something that appeals to you and really get into it for at least six months and see what happens. But if you read too many books, go to various teachings, go to different meetings, you'll become totally confused and before you know it, thirty years will pass, fifty years will pass and you're no better off than you were before.

Now I'll give you an example: I got a call today from a fellow in Santa Cruz. Well, I'll tell you his name, Jim Vanderbelt. And he was a heavy pot user. (laughter) Now it's interesting what he told me, he said, since he's come here about four or five times, he woke up this morning and he tried to smoke pot like he always does and he couldn't stand it. (laughter) He couldn't stand it. He had to throw it away. He doesn't know why. And he feels an inner happiness that he never felt before.

I'm relating this to you to show you that just from being in satsang, everything becomes resolved in your life, everything. Your reaction to things begin to mellow out.
You start minding your own business as it were. You become calm, peaceful, relaxed. But you have to intensify your desire for Satsang. You have to love it and treat it as an entity, as a thing itself, as a teaching. Just being here, will do all that for you.

Chanting is a very important process. It makes the mind one-pointed. When the mind becomes one-pointed, you can focus on the Self. And by focussing on the Self, the mind becomes annihilated, and you become free.

Do not take the things we do here for granted. Everything is important, everything. If you get involved in it, you will see the results in a short time. But if you just come here for amusement because you have nothing better to do, as I said before, 50 years will pass and you’ll still be running to teachers, running to India, going to different states looking for certain ways or methods of finding yourself.

But in truth, there is no way and there’s no method. The Self is the Self, just like the sun always shines. You just have to remove the clouds and the sun will shine once again like it always did. And so it is, that all you’ve got to do is remove the ignorance, the world and all its ramifications from your mind and you will be free.

Everyone is looking for happiness, peace and love and freedom from all their problems. Who doesn’t want this? This is what everybody really wants, happiness, peace, love and freedom from their problems. But they make one mistake and that is they’re looking to solve something. As long as you’re looking to solve something or to attain anything you will never do it. For it involves the ego and the mind. It is the ego-mind that needs, that wants, that wants to become, that wants to acquire. If you understand a little bit of your real nature, that you are Spirit, that you are absolute intelligence, infinite wisdom. If you dwell in that, that alone will become your reality. And everything else undesirable will vanish.

I’m not saying that the world will change. You will just acquire a different perception of this world in which you live. Everything will become quite neutral and you will stop fighting, you will stop trying to make things happen. Yet the average person may say, "If I did not make things happen, I will get nowhere. Nothing will happen." On the contrary, it has been known by spiritual Masters throughout the ages, when you become quiet, when you stop thinking too much, when you become quiescent, thoughtless, you will be lead and guided to what you have to do and everything will work out for you. Your body came to this earth for a specific reason. It will follow through, no matter what you think.

In other words, if you’re supposed to work, you will find work no matter what happens. Even if thousands of people do not find work, you will find work. If you’re not supposed to work, no matter how hard you try you will not be able to work, you will not find work. Even though there are millions of jobs available. This is all karmic, you have nothing to do with it. Your job and your mission is simply not to react to anything.

I know it sounds strange especially those of you who are involved in work. You still think and feel, if I do not research my work, if I do not plan, if I do not think about it,
it will not get done. On the contrary, something will lead you and guide you. A mysterious power will take care of everything for you. This only happens when you understand, I am not the doer. As long as you believe you are the doer, you have to struggle, you have to fight, you have to compete and you have to straighten things out.

But as soon as you realize, I am not the doer. I didn't ask to be born, I didn't have to go through this position, to have the parents I had, to grow up where I grew up, this is all karmic. The same power that took care of this will take care of you now. Will put you in you right place. Will take care of your finances, your health and everything else. Your job is to focus your attention on the Self.

What is the Self?

The Self is your real nature, that's what you are. The Self is consciousness.

What is consciousness?

Consciousness is the power that is conscious of itself. It is self-contained, it is omnipresent. When you speak of love, of peace, of God, of joy, of happiness, of bliss, you're speaking of consciousness. These words are just other words for consciousness. Consciousness is you. The Self, consciousness, they're all synonymous. They all pertain to you.

Now what have you been seeing? What have you been reacting to?

The mind goes out and causes problems and you try to resolve them. You cannot. For when you resolve one problem another one pops up somewhere else and there's no end to it. It's like trying to figure out, what came first the seed or the tree? You never get anywhere, there's no solution. People have been trying to resolve problems, since the beginning of time and the world is getting worse. There's no adequate solution in trying to resolve anything in the outside. The great secret of course is to;

*Leave the world alone, go within your Self and there you will find happiness, joy and peace.*

But how do you go within yourself? How do you dive deep within yourself? By asking the question, "Who am I?" I have found this to be the fastest method there is, to awakening. There are other methods, but personally I found this the fastest. All you have to do is question, "Who am I?" You do not have to answer, you do not have to analyze anything, you do not have to come up with any solution. You simply ask the question, "From whence did I come? Where did the I come from? What is the source of I?"

Many people have been practicing Jnana Marga have made the mistake of concentrating on the I and this is why you do not get anywhere. You concentrate on the source, not on the I. The I is only an illusion. It is only is something that appears to be like your body. It has no momentum, it has no substance. But yet you have to watch the I. You have to abide in the I. For it leads you to the source of existence. The source of everything.

You do this by again questioning, "Where does the I come from?" You do not answer. And you ask again, "Who am I?" You never answer. If you answer, it is your mind playing games with you. Your ego is very powerful, it does not wish to be destroyed. It
will play games with you. You simply pose the question yet you never answer. The answer will come in due time. It will reveal itself to you as you. You need patience, take your time. Do not think it is going to happen overnight. It may, it may not. Yet do not think of those things. If you’re really busy working on your I, you will not have time to find fault in the world. For the I will take all of your attention. What do you give your attention to now? What hurts you? What bothers you?

This continues simply because you are placing all of your attention, all of your focus on the thing that you think is wrong with your life or something that’s disturbing you. Let me remind you, you will never resolve anything that way. It may appear that you resolve it that way, but something else will pop up.

As an example: A lady is having problems with her co-workers. She can’t get along with them. She says, "They’re doing this to me, they’re doing that to me, it’s not my fault," so she quits her job and she moves to San Francisco. Gets a new job. Everything is okay for the first couple of months. But then she finds the same problem with her new co-workers. Because she has taken herself with her. Yet she does not realize this. She thinks it’s the people. She thinks it’s the environment. She thinks it’s the economy. But she never goes to search herself, to ask herself, "Why do I have this problem? Why do I perceive these things? Who is the perceiver? I am. Who am I? Who is the I that perceives these problems? Where did that I come from? What is its source?" You abide in the I, yet you do not concentrate on the I. You abide in the I, you follow the I to the source. One day you will awaken and you will become free. But again, do not look for a timetable. Do not try to make it happen this year, or tomorrow or yesterday. It may, leave it alone. Do the work that is necessary and everything will work out. Time passes very fast. Before you know it, it’s time to leave your body.

What have you accomplished? Have you become free?

If not, you have to go through the illusion of reincarnation and karma, again and again and again, so-it-appears. Until you learn to let go, until you learn not to react to anything. Not to find fault. Not to try to make the world spin your way but to surrender completely to your Self. Surrendering is very important. To whom do you surrender? To the source, the Self.

You may say something like this: "Okay Self, take my problems. Take my negativity, take everything, Thy will be done. I no longer have any concern about these things." And you stop reacting towards person, place or thing. You mellow out. You become calm, in the face of all adversity. It makes no difference what is facing you. You become happy, peaceful and calm.

This again cannot happen by itself. It needs your help. You cannot say, "I’m going to do this," and it will happen. Just like Jim, we never said he was stop smoking pot. But all of a sudden he has no liking for it again. It happened by itself. The same thing will happen in your affairs. If you do the work and work on self-inquiry, surrender, "To whom does this come? Who feels upset? Who feels depressed? Who feels that others are taking
advantage of me? Where do these thoughts come from? They come from me. From my past, from previous lives. I think these thoughts. Everything is my fault. Everything comes out of me. So who is me? Where did me come from? How did it get born? Does it really exist?" And you go deeper and deeper, inquiring where the me came from. Who gave it birth?

As you follow the me, one day something will happen. There may seem to be an explosion of light and everything will be burnt out. All your karma. All the samskaras. Everything that has ever disturbed you will be gone and you will be free. And you will realize that all is well and everything is unfolding as it should. And there are no problems.

**All is well and everything is unfolding as it should.**

There was once a Prime Minister of a large Kingdom. And he went to his Guru who simply used to say, "All is well and everything is unfolding as it should." And the Prime Minister used to wonder why he says this. And the Guru would say, "Just come here and listen to those words and repeat them to yourself." He did this often enough, enlightenment came. And he did realize, all is well and everything is happening as it should.

So he went back to the kingdom and sat in his chair and gave advice to the people as he usually did. Now the head of the security force had a problem. That day he was due to get promoted to chief and he was bypassed and somebody else got promoted, so he was disturbed. He went to see the Prime Minister and told him his troubles. And the Prime Minister smiled at him and said, "Don't worry, all is well and everything is unfolding as it should." And the guard got mad, he went away mumbling, "How can he tell me something like this, this is ridiculous."

Now the head chef had a problem because his wife ran away with one of the cooks. And he was very disturbed. He came to the Prime Minister and said, "Mr Prime Minister what should I do? My wife ran away. I feel very bad." The Prime Minister said, "Don't worry, all is well and everything is unfolding as it should." And the chef got very upset and he left.

He was walking down the hall and he bumped into the guard and they related their stories. And they said, "Lets fix this guy. He can't tell us things like this, we have serious problems." And they were thinking of a way to get even. They were walking down the corridor and they saw the royal barber shop. And there was the king getting his royal shave. The barber inadvertently slipped and cut the kings throat and it was deep gash. Royal blood was spilling all over the floor. (laughter) And they both looked and they said, "I know what we'll do," they conceived a plan.

When the king was feeling better with a bandage around his neck. They went and said, "Your majesty, we went and told the Prime Minister that you cut your royal neck and you know what he said? He said, All is well and everything is unfolding as it should." So the king said, "What! Bring him to me." So they brought the prime minister and the king said, "Look at my neck, I'm in total pain. Do you see the cut and the bandage? What do
you think of that?" And the prime minister looked and he said, "Don't worry your majesty, all is well and everything is unfolding as it should," and the king said, "What! How dare you tell me something like this when I'm in pain, throw him in the dungeon!" So they threw the prime minister in the dungeon.

Now, it was Wednesday afternoon. And every Wednesday afternoon the king went hunting in the jungle with the prime minister. But since the prime minister was in the dungeon he went hunting by himself.

Now in the jungle there lived a tribe of Kali worshippers. And these Kali worshippers always sacrificed somebody to Kali. And this was the day of the sacrifice. So the chief of the Kali worshippers told the worshippers, "Go out and find me somebody virtuous so we can sacrifice this person to Kali." They got on their horses and rode out. And sure enough they found the king. And they didn't care whether he was a king or what he was. They grabbed him and took him to the chief. And the chief said, "Good you found somebody, undress him and bath him and let's sacrifice him." They proceeded to undress him and they saw the cut on his neck. And they showed the chief and the chief said, "What! This guys no good, he's not pure. Throw him back where he came from." And they took him back and let him go.

On the way back to the kingdom the king started to think and he said, "Now wait a minute, if didn't get this cut I would be dead meat. The prime minister was right," and he rode back to the kingdom, to the palace and he said, "Release the prime minister." Which he did and he related the story to the prime minister and he said,"you were right all the time." So the prime minister said, "Not only that your majesty, but if I rode with you today and you didn't throw me into the dungeon, they would have caught me also and I didn't have a cut and they would have sacrificed me to Kali. So by being in the dungeon my life was spared." This story shows you that when something happens to you and you try to solve it by blaming others or believing there's something wrong you are making a dreadful mistake. For if you are able to see the whole picture, whatever happens to you is for your ultimate good.

Never curse the darkness if you don't understand what's going on.

This is why when things are troubling you and you have no idea, why, and you think you have got bad luck, or people are against you, or life is very hard. If you would merely go within yourself, dive deep within yourself and ask yourself, "To whom does this come?" or "who am I?" and follow the I to the source, everything will be revealed to you. EVERYTHING will be revealed to you. And you will find unalloyed happiness, total joy and total peace. But you have to do the work. You cannot just ride through life and take things as they come. Simply begin the work of self-inquiry and everything else will take care of itself. And remember do not ask about time, when it’s going to happen. It will take care of itself.

Remember that joke about the Zen Buddhist monk that I told you. He wanted to become a monk. So he flew to Japan and he had an interview with the head Roshi. And the
Roshi gave him instructions and accepted him and he said, "By the way, there is one thing I forgot to tell you. We have a vow of silence here. You can only speak three words every ten years." So he said, "Okay" and he went to his quarters.

Ten years passed. And he had an interview with the Roshi. And the Roshi said, "Do you have anything to say?" And he said, "The food sucks!" And he went back to his quarters. Ten more years passed. He had an interview with the Roshi. The Roshi said, "Do you have anything to say?" And he said, "The beds hard!" And he went back to his quarters. Ten more years passed. He had an interview with the Roshi and the Roshi said, "Have you got anything to say?" He said, "Yes I quit!" And the Roshi said, "I can't blame you, you've been bitching ever since you got here. (students laugh)

That's how it is with us. We keep bitching and bitching about everything in our lives and we want to be enlightened next weekend. (laughter)

What I say to you is forget about enlightenment. Forget about self-realization. Merely practice self-inquiry and come to satsang. Everything will take care of itself.
Robert: (tape starts abruptly) ...and who is responsible for this? So she says, "It's my boss." So the mother says, "I'll fix him." She calls the number and she says, "My daughter just told me she's pregnant and you're the father, what are you going to do about it?" So he says, "Well, if it's a boy I'll give him half the business. If it's a girl I'll give her two hundred thousand dollars." So the mother thinks about this and she says, "If it's a miscarriage will you give it another chance?" (students laugh)

SH: That was a good deal.
R: Jay laughs at anything.
SK: He already laughed before you told the joke so it doesn't mean that much. (laughter)
R: Okay. Okay children.
SK: Now he gets down to humor. (laughs)
SH: Give us the word.

Robert: There is one thing I can tell you for sure. That all is well and everything is unfolding as it should. I can tell you truly, nothing is wrong anywhere. Everything is happening just the way it is supposed to. If you think you've got a problem, that's the mistake — thinking you've got a problem. If only you'd stop thinking. As soon as you stop thinking, everything will go right. (laughter)

SH: Is it going right while you're thinking?
R: Yes, but you don't know it. Some of us don't think it is because some of us think, "I've got a problem," or, "I'm involved in something I can't handle," or "Something is bigger than I am," or, "something hurts me," or "I feel angry," or "I feel fear," or "I feel something is wrong." But I can assure you there is nothing wrong. Nothing has ever been wrong. Nothing is wrong now and nothing will ever be wrong.

SH: Hallelujah! (laughs)

Robert: All that you've to do, all you've got to do is watch yourself. As soon as your mind starts thinking past your nose, grab it — not your nose — but grab your thoughts. You can grab your nose too if you like. But grab your thoughts with your mind and put a stop to them any way you can, either by observing your thoughts, by practicing self-inquiry and asking, "To whom do they come?" Whatever you have to do, do not allow yourself to think. If your mind does not think you will be exceedingly happy. You will have unalloyed happiness. I can assure you. Total happiness if you stop yourself from thinking.
I receive many phone calls. One of the calls that is most common is, "When will I experience self-realization?" (repeats) This is determined by the consciousness of the person. And I have a different answer for everybody because I take you where you’re at. This is why I may sound contradictory sometimes. If you ask me a personal question I try to answer you from where you’re coming from.

Again, some people tell me, "Robert, why don’t you just speak the highest truth all the time?" And some people tell me, "Robert speak so that I can understand what you are talking about." So that’s the dilemma. So I do whatever I have to do. I plan nothing. Everything is extemporaneous. I have no rehearsals. I don’t write anything down. I just say what comes out of me.

So, when we have a phone call, "When am I going to become self-realized," somebody tells me, "I have been practicing all week now, and nothing has happened." (students laugh) Some man called me yesterday telling me he had been practicing for two weeks, he took a seminar and paid seven hundred dollars and he still is not self-realized. I get calls like this all the time.

So it depends what you say this determines the answer I give you. But there is a standard answer. Think of the question. "When will I, I, I, become self-realized, self-realized, self-realized, self-realized?" (student laugh) I usually say this, "Before I answer your question may I ask you a question? Please tell me what do you mean by I?" and "What do you mean by self-realization?" They usually keep silent. So I continue and I say, "Who do you think the I is, who wants to become self-realized?" You’re speaking about the personal I, and the personal I can never be self-realized. The personal I is finite. The finite can never know the infinite. That’s why the personal I can never become self-realized. And as long as you think you are the personal I, who needs to be self-realized, there never will be a time when you become self-realized.

And then the word "self-realized," what does that mean? It simply means your natural state. It is not something you become. It is something you are. You wish to experience your natural state. What you want to do therefore is to awaken to your natural state, what you are now, but you’ve covered it up with the personal I. As long as you keep talking about, "I am this," and, "I am that," and, "I need to be self-realized," or, "I need to awaken," or, "I need to do anything," it will never happen.

This is also true of your problems. When you think, "I have to solve a problem, I have to take responsibility," you are referring to your personal I, and you will come up with relative ideas that will pull you further into problems. They will never be solved that way. Look back at your experience and you will see what I’m saying is true.

When you try to use your personal I to solve a problem you may appear to solve it for a while. Then another one will pop up now and again, and you go through your life trying to solve problem, after problem, after problem. You have to understand and realize and see that intelligently. You have to look at that, intelligently and realize every time you speak about yourself, or any situation in the world, you are referring to your personal I.
Now if you can bypass the personal I then you wouldn't have the question. For if you realize you are not the personal I then who is left to become self-realized? No one.

When the I is gotten out of the way you become omnipresence. You become I-am, not I am this or I am that, just I-am. Now your I-am is the I-am of the universe, consciousness, absolute awareness, I-am, is your real nature. You have to awaken to that. Do not talk about it. Do not try to convince somebody else, but to simply awaken yourself to the fact that you are I-am and you've always been I-am. If you can just reason that way, you wouldn't have anything to say after that.

Just say to yourself right now, "I-am." As soon as you say, "I-am," all of your problems, so-called are resolved, your life is resolved, everything is resolved, and you're happy just by saying, "I-am." Feel it. "I am." Doesn't it feel beautiful? There is nothing that comes after, "I-am." "I-am" is it, there's nothing else. And even if you have difficulty with this. Some people say, "I feel great as long as I am at satsang, but as soon as I get home the world grabs a hold of me and I get involved in problems. I get involved in worldly things." Again you're talking about your personal I. That's what you've got to look at intelligently. When you tell me, "I get involved in the world," who is the I? You will never say, "I am gets involved in the world," because as soon as you say, "I-am" you feel good, don't you? But when you say, "I get involved in the world," you're thinking of your body, your mind and your affairs. When you say, "I-am," it all goes away and you become free.

When you come to satsang, something happens. You're not creating anything new, because there's nothing to create. An awakening process takes place, just like when you're dreaming and the dream is so interesting and nice and you awaken and you find yourself in this world. So it is when you begin to awaken in this world. You awaken to the fourth state of consciousness and you appear to be in this world to others, but you're no longer of this world. The body may appear to be real to others, but you realize and you understand that you have no body. I can assure you, I can swear to you, I can promise you that I have no body. And yet you look at me and you say, "I see the body. I see you as a body." So I ask you, "Who sees? Who sees the body?" "I do." "Who am I? Who am I that sees the body?" Then there is silence.

It is difficult for some of us to understand this, that I have no body. Now what appears to happen is when you're in my company at satsang your body consciousness begins to dissolve, simply because I understand that I am not the body. When I use the words "in my company" or "me" or "I," try to remember always that I am not referring to Robert. Robert is a horses ass. So when I say that you're in my company, I am not referring to me, because I am nothing as Robert. But whenever I use the terms "I," or "me," or "my," I always refer to consciousness, to omnipresence. So what I mean by this that you're in my company, you are in the company of consciousness. There is no differentiation between my consciousness and your consciousness. I see you as consciousness, all I see is consciousness.
And again, it is a little difficult to understand. How do I see consciousness? And people ask me, "Don't you see the body?" Yes, I see the body, but I see it as consciousness. And I guess the only way to explain this, is if you take a gigantic screen and on this screen there are pictures shown on it, of bodies, of places, of mountains, of hills. The screen is aware of itself as the screen and knows that the objects are superimposed on itself. So it is constantly aware of it being the screen, and yet it knows there are pictures and objects superimposed on the screen.

So it is, I realize myself as consciousness, but I also know that the whole world, the whole universe is also consciousness or the Self. Everything is the Self and I am that. That's what it means. Therefore, from now on whenever you hear me declare my confession, that I am absolute consciousness, and I am pure reality, I am sat-chit-ananda, I am ultimate oneness, I am that I am, nirvana, emptiness, this is what I am referring to.

All this is the Self, and I am That. And the Self is like a gigantic screen, where there are images superimposed on the screen. But I am aware of the consciousness and the images. I realize the images are false, but I see them. But my feelings, my thoughts, if there are any thoughts, my awareness is always on consciousness.

Now what does this mean? It means I can be watching a movie, I can be watching TV, I can go to the opera, I can be involved in all kinds of things, but I am not involved in anything. I am free of it. Yet to others it appears as if I am involved.

This is why I am no fun to be around. People can't understand how I can stay home by myself. They want to take me some place, or be with me or feel sorry for me, they say, "Robert's always by himself. He should get out more often." Where would I go? (laughter) It really makes no difference where I am. Every once in a while Dana used to come and pick me up and take me to a movie. And I would make out I'm enjoying myself. And after the movie she likes to discuss it. And I don't know what happened. I have no idea what's going on. (laughter) I have no idea what's going on.

People tell me about their videos and about this person and about that and about actors and actresses and about Iraq and everything else. But what have I got to do with that? I realize it's probably going on somewhere. But it's very dim, it's like a dream. I am totally aware of consciousness. Everything else is like a little dream, far away someplace. So I can be any place.

As an example, I was picked up by three people when I came. Three people arrived at the house to take me to satsang. And while they were there, they saw people working on my carpet. My hot water heater leaked and the carpet was flooded. But all day I was watching the goings on sitting on a chair and I was totally happy. The happiness does not leave. People can be living or dying or working or whatever they are doing. How can I be unhappy? Nobody dies. Nothing is wrong. All is well. So how can I possibly be unhappy? It's impossible.

So, when we're at satsang something happens to you to cause you to begin to feel this way also. Now people have asked me, "Why should I want to be this way? Because
you do nothing; you're good for nothing. You are no fun at a party and you are no fun to be around because there is nothing for me to do." (laughter) So why should you want to be this way?

The main reason is this: Don't you want to be God? Don't you want to be totally happy and blissful and be universal so-to-speak. Where you just feel and realize, "I am is the universe, I am is everything that exists." I am that and I am at peace. I am totally happy, total joy.

Everybody is running around with their problems trying to resolve them and solve them. And I just look, I just watch and I wonder how can you believe you've got a problem? Why do you think someone is trying to hurt you? Why do you believe someone is trying to take advantage of you? Why are you hurtable? And you don't know why.

The answer is simple. Because you are identifying with the personal I. That’s the only reason. Remember you cannot solve any problem by solving the problem itself. You’ve tried it and it doesn't work. As I've said before, "When one problem is solved another one pops up somewhere else." It never ends. But, when you annihilate the I, when the mind becomes quiescent and it rests in the heart, your natural state which is called the fourth state, after waking, dreaming and sleeping, ensues by itself. It comes by itself. Just like the sun that has been covered over by clouds. Only a fool would say, "The sun doesn't exist because they can't see it." The clouds dissipate and the sun shines once again in all its glory and splendor.

So it is with us. We’re covered with clouds of ignorance that make us believe, I’m hurtable, I’ve been raped, someone is trying to do something to me. I don’t mean raped literally, I mean in your mind. Someone is taking advantage of me, someone is trying to do this or do that to me. Those are all lies. You’re doing it to yourself because you’re thinking past your nose. You are allowing your thoughts to run rampant with you. Your thoughts are taking you over continuously and leading you astray. You are not putting a stop to this you are allowing it to happen. Is it any wonder that you feel anger, frustration, out of sort? Because you will not put a stop to these thoughts when they begin. This is also true with thoughts of dying, or sickness, or whatever. There is no such thing. Nothing exists but I-am.

And you should practice that form of meditation. When you inhale you say, "I." You exhale you say, "am." If you have to meditate, meditate on that with your breathing. The day will come when you awaken, and you will not have to do anything. But in the meanwhile, you do the best you can. But as you are doing the best you can, realize that consciousness is what you are, and consciousness loves you for you are its own. It will never leave you nor forsake you.

If you can't do anything else surrender to consciousness. What I mean about surrender, surrender your ego, your problems, your emotions, your fears, your frustrations, your hurts, your anger. Give it all up. Say, "Take it consciousness."
If that's too abstract to you, give it all to me. I will take it and chew it up for you and spit it out. So when you wake up in the morning and feel out of sorts, you feel angry or frustrated say, "Okay Robert, take this from me. I'm giving it to you." And I'm happy to take it off your shoulders so that you can carry a lighter load. If that is what you have to do, do that.

But by all means do not get carried away with your emotions. Stop in the middle and watch. Watch your emotions ruling you. Watch your fears controlling you. And watch your anger popping up. Do not try to stop it, just watch, observe, look intelligently and realize who it is that is getting angry or frustrated, It's not you. It is not even your ego, because there is no ego. It's not your body, because there is no body. It's not your mind, because there is no mind. Therefore, what is making you angry? Nothing.

It is like the story I tell of the Zen monk who is in his quarters and he'd get angry every now and again. He would start arguments with his fellow monks, always looking for something wrong, always complaining, whining, always telling people his troubles and he'd get real angry. So this fellow monk said, "Why don't you go see the Roshi, the head of the monks and tell him to help you." So he said, "Okay," and the Roshi lived about two miles down the road. So he went down there and he explained his position with the Roshi. So the Roshi said, "Okay, so here's what I'll do, "Take my staff and hold onto it. Now whenever you get angry my staff will remind you to come to me and I will get rid of your anger for you."

So he went back to his quarters and that night he really got angry at some other monks. So he looked at the staff, and remembered the Roshi, so he started to run to the Roshi. And he finally got there, he was jogging all the way. So the Roshi said, "What's wrong?" And he said, "I got angry." The roshi said, "Show me your anger." Well in the jogging the anger went away. He had nothing to show him, and he said, "I am not angry right now." The Roshi said, "Go back to your quarters, and when you get angry again come and tell me about it." The next day he got angry again. He ran to the Roshi and the same thing happened, in his running to the Roshi his anger disappeared. And the Roshi said, "Where is your anger?" And he said, "It's gone now." This went on about twenty-five times.

Finally the last time, the Roshi said, "Okay, I'll tell you what you do now. When you get back to your quarters take my staff I gave you and when you get angry beat the living hell out of your anger with my staff." And this was so funny to the monk that he became realized, he became enlightened. Because he realized he would take the staff and beat himself, and his real Self could never get angry. But it was his body that appeared to be angry. And just that running back and forth twenty-five times and the answer the Roshi gave him made him open his eyes and become enlightened.

So it is with us. Do not look at your problem as a problem. Look at it as a no-thing. It doesn't exist. Again, if your ego does not exist, if your body does not exist, if your mind does not exist, how can you be angry? Where would it come from? Who gave it birth? And
this is true of every other problem you believe you’ve got. Just by watching it like I just pointed out, it will disappear and you will awaken to your true Self.
Robert: Okay welcome to the Thursday night icebox. It's good to see you again.
What are we really here for?

SH: Good question. (laughter as Robert continues)
What are we really here for?

Nobody knows, nobody cares. If you think about that, you will notice that you are here for a purpose. And as long as you think there is a purpose to your life you’ll get nowhere. As far as self-realization goes. Self-realization has no purpose whatsoever. Any purpose, any concept spoils it. Any preconceived idea, anything that is known spoils it. There is nothing to be gained in coming here.

What I mean is this: As long as you are looking for gain of some kind the reverse will happen. When you realize that everything that you want you already have, then something begins to shine inside of you. But as long as you believe you need something or you have to gain something then there is always a battle going on between yourself.

People have asked me they tell me that self-inquiry is too hard. I can’t understand this because it’s the easiest thing I can think of. But yet for some people it’s too hard, so they say. It is written in all the books that self-inquiry is for the mature soul. Which means a person who has gone through all the teachings in past lives, pranayama, yoga all these other things, they have already experienced these things before. And now self-inquiry comes easy to them.

But some people say, "I can’t really seem to get anything out of self-inquiry." So my question to them is, then why were you attracted to this path. If you are attracted to this path, it means that you are ready for this. But the question I’m still getting is, "Sometimes I’m not in the mood to practice. Sometimes I don’t feel right when I practice. Is there anything I can do before to get me in the mood to practice?" And the answer is yes. If you like, before you practice self-inquiry, you can pray to your favorite God. Whoever he or she may be. Then when you become devotional you will want to practice self-inquiry also.

So what is something you can do before self-inquiry? Well, let’s see. You can take a statement such as:

"There is one life. That life is consciousness and that life is all there is and that life is my life now."

Think about that. There is one life. That life is consciousness. That life is all there is and that life is my life now. And you ask yourself, "What does this mean?" You see you don’t have to practice self-inquiry by asking, "Who am I?" all the time. You do not have to
start that way at all. You can take something like we just said and inquire to yourself of its meaning. You understand that there is one life and that life is consciousness. And you talk to yourself this way, you say, "Well this means there is nothing else that exists but consciousness. If only consciousness exists where does love come from or harmony or peace or joy or bliss?" You think about that. And then the answer comes, "Why these verities must be synonymous with consciousness. In other words, consciousness is another term for bliss or love or joy or peace. So if you have consciousness you have the rest. And if that is all there is that must be me now. Not tomorrow, or the next day or next week but right now! I must be that consciousness and consciousness must be omnipresence. Everywhere present at the same time. There is nothing else.

This means that I've got no problems. There is nothing wrong anywhere. All is well. Because there is no other place for it to come from, can't you see? There is no place for troubles to come from. There is no place for disharmony. There is no place for evil. But then something inside of you says, "Well it exists. Look at man's inhumanity to man. Look at what is going on in the world, the homeless, the starving children of Ethiopia and so forth."

Disharmony does exist. But if you are inquiring in the right way in your Self, something will ask you and come to you and say, "Yes, but to whom does it exist?" This means that it is not like you're trying to ignore these things but you are coming from a different space. You see the world differently. You begin to realize that you are the Self of all. The word Self with a capital 'S' does not mean you as yourself as an individual. When you experience the Self you are the Self of all. You are the universe. You become all things.

In other words, everything is taking place within you. Once you realize that you are the cause of everything in this world, something within you stops reacting. You stop reacting. You see what’s going on but you stop reacting because you've become the Self of all.

In other words, you take the screen and its objects that are shown on the screen. You begin to understand that you are like the screen and all of the things in the world, the good, the bad and the in between are the objects on the screen. The screen is never affected by the objects. No matter what the objects do that are shown, the screen is never affected. There may be pictures of man's inhumanity to man on the screen, murderers, rapists, lovers, hypochondriacs, all kinds of people are on the screen. (laughter) But the screen is never affected. You become somewhat like the screen. You have a great compassion, a great love but you are no longer affected by person, place or thing.

This does not mean you do not care. If you see somebody starving, it's you that's starving. Because it's all taking place within you. If somebody is hurting, it's you that's hurting. Because it is taking place within yourself. You see everything as an outlet of your consciousness. But there is something within you that keeps you from reacting to things. So in that sense, when somebody else asks, "I can't wait to become self-realized because the world sucks. The world is terrible. I want to become realized so I do not have to put up
with the world." Or there are people who say, "I wish I can die so I can become self-realized and not have to deal with the world." And there are people who actually think that if you die or if you awaken you will be finished with the world. But my friends, it's just in reverse. You see, everything is happening now.

What this means is: Whatever you think about the world now, you are going to think about the world after. It doesn't change. It is just like when you go to sleep. The last thing you think about when you go to sleep you usually think about when you wake up. So if you're thinking about things that are evil all over the world and then you happen to leave your body. You're simply going to take on another body and continue where you left off. Or if you believe if you awaken that will be the end of it. You can't awaken until you feel harmony first.

The last step before awakening is when you no longer react to life and you begin to feel harmony, everywhere, under all conditions, under all circumstances. And then you awaken. But if you are feeling distraught and angry and upset and you are practicing to awaken you will never awaken. As long as you have those feelings. Those feelings have to go first. You have to harmonize yourself with the universe. You have to reconcile yourself to the whole universe, starting with the mineral kingdom, the vegetable kingdom, the animal kingdom and the human kingdom. You have to develop a feelings of love and compassion towards everything.

In other words, devotion leads to Jnana. So the person who is not a devotee to life, a person who has no compassion and no love can never awaken, it's impossible. It's a prerequisite to awakening. And you have to develop these traits by yourself. Nobody can bring them to you. It's the same with satsang. People tell me they love to come to satsang because they get rid of the world for a while. They find peace at satsang and the world's terrible. But I say to you that wherever you go in the world that's satsang too. The feelings you have with people is satsang. Your reaction to person, place or thing is satsang. Everything you do is satsang. The whole universe is satsang. Do not believe that only when you come here you have satsang.

**Everything is satsang.**

So to awaken you have to let go of all your prejudices, all your preconceived ideas, all your concepts and become totally free.

Now when that happens, people come to me and they say, "Well I've done all that already and now I'm experiencing the void. I'm experiencing emptiness, so I must be self-realized?" On the contrary, as long as there is somebody to experience the void they can never become self-realized. The experiencer has to go. Nobody is left to tell about it. You have to go beyond the void. And what happens when you get beyond the void? You become your Self. You become your Self just the way you are, your natural Self. Words cannot explain.

People also believe that when you become the Self you become indifferent. You have a, "I don't give a damn," attitude about anything. Of course that's erroneous. When
you become yourself you become loving, kind, peaceful. You automatically become in love with everything. You no longer are disturbed by the world or anything else and you become radiantly happy. It seems strange how you can be happy when all of these dastardly things are going on in the world. But remember, they're going on within yourself, not outside of yourself. And they are false images, just like the images on the screen. The images on the screen appear to be real, don't they? But if you try to grab them what happens? You grab the screen. They're like an optical illusion.

So, the world is like that. It is like an optical illusion. It is not an optical illusion to the person who is not realized. In other words, as long as you believe that you are the body-mind phenomena, the world is real to you. And you have to take whatever action you have to take to make the world a better place in which to live. But when you have semblance of realization the world becomes an optical illusion. Just like the mirage in the desert. You see water in the desert and you think it is there. But upon close investigation it is not there at all. So the world appears to be real and everything in it appears to be real. But upon a close investigation you see it doesn't exist at all.

But remember what I said, it exists to the ajnani, to the non-enlightened person. The world is very very real. Therefore do not walk around saying the world is false. For as long as you believe you are real, your body that is, to that extent is the world also real. But once you can feel that you are not the body and that you are not the mind, then you're also not the world.

Do not fool yourself. Do good works in the world. Help all you can. Then when you do get self-realized, then you'll know what you have to do at that time. So again, do not walk around telling people the world is not real it is only a dream. Because unless you can feel that your body is also a dream and you know that you know this, to that extent will the world be a dream. And when you wake up, again will you find that the whole universe is superimposed upon your Self. Like an optical illusion.
Transcript 32

**REMEMBER THE REASONS WHY YOU CAME HERE**

23rd December, 1990

Robert: You people are funny. When I look at this side this side starts singing and when I turn my head away they stop and this side starts. (students laugh) You only sing when I look at you. Oh well, can't have everything. (laughter)

I welcome you with all my heart and with all my being. It's good to see you all here, every one of you. In 1947 I went to Ramana Ashram. After spending around three days talking with Ramana, I settled down with the devotees, in the hall, and I used to sit at the right side of the hall against the wall, watching all the people come in. They had devotees, disciples, and seekers. The devotees were always the same. They never said much. They were immersed in the Self. The devotees and the seekers quarreled with each other.

I recall a particular Indian who was very quarrelsome with a disciple, and he used to find fault with everybody. He would go to Ramana and say, "So and so was doing this, so and so was doing that." And Ramana would tell him, "Remember the reason of why you came here and keep silent." The reason of course was to find the Self and not to interfere with anybody else. But there were all kinds of incidents going on. Sikhs came, Hindus, Westerners, Buddhists, Zen Buddhists. People who were practicing Hatha Yoga. All these things were happening in front of Ramana. But it didn't faze Ramana one bit.

I recall a Westerner, I'm trying to think of his name, Henry Wells, from Scotland. He apparently had read a lot of books about Ramana, and this was his first visit. He came into the hall, and I was watching this. Ran over to Ramana and prostrated himself on his stomach, and started going crazy. His feet were shaking, and he was chanting. The devotees wanted to pick him up, and Ramana said, "Let him stay." When he came out of it he told Ramana, "At last I have found you. You are my father, my mother, my son, my daughter, my friend." And Ramana just smiled at him. And I said to myself, I was only eighteen years old, I said to myself, "Someone who is this enthusiastic, let's see what happens, if it lasts."

The days went by and he kept prostrating himself every day for about a month. Then he finally stopped and he sat down like everybody else. And after about two months he started looking around the room at everybody, and he started complaining, that this wasn't right, that wasn't right. After about four months of being there he donated forty-thousand dollars to the ashram, and I'm just watching all these things going on. After about six months of being there, he started to find fault with the management. At that time
Ramanas brother was managing the ashram. He started to whisper to the other disciples, of course the devotees had nothing to do with this, it was the disciples and the seekers. He started spreading rumors. He hardly ever talked to me. I guess I was too young. He was about forty-five years old.

When about the seventh month he came over to me one day and he asked me outside the ashram, "Do you think Ramana is really enlightened?" So I just smiled at him, I didn't answer and walked away. He started getting devotees to fight against each other and rebel against the rules of the ashram.

On about the eighth month he saw me again and he tells me, "Do you think it is right for Ramana to stand naked like this? Let's buy him some clothes and dress him up, so when Westerners come they won't be frightened." So I told him what Ramana said: "Remember the reason for why you came."

And this went on. A couple of days later I didn't see him in the hall. Second day passed and I didn't see him. The third day passed and I didn't see him. And the fourth day I inquired, "What happened to him?" And the house guest he was living with said, "Oh, Henry packed his suitcase and went back to Scotland," and nobody ever heard from him again.

The point of the story is this: If you realize the reason why you came you will be interested in one thing, awakening. And that will dominate your life. Nothing else will. You will not be concerned with what somebody else is doing and you will be at peace with yourself and everybody else. Everything is preordained anyway. Everything is karmic. So what's going to happen will happen whether you like it or not. So why get insulted, why get your feelings hurt, be at peace.

It's interesting, this morning I was looking through a magazine and I found an article by a devotee who lived at the ashram for quite a while talking about the same subject. Mary would you like to read it?

Now listen carefully to this. Can you see?

Mary: Yes I can see fine. It's called "Mind the Business for Which you have Come."

All events in life are shaped according to the divine plan. What is bound to happen will happen. What is not to happen cannot be brought about by any human effort. On this point Ramana was quite categoric. When Deva Raja Mudaliar questioned him as to whether only important things in ones life, such as major occupation or profession alone are predetermined, or even trifling acts, Ramana replied, "Everything is predetermined."

One of the purposes of birth is to go through certain experiences which have been marked out in the karmic unfoldment of this life. The whole program is chalked out. This would apparently be a dampener to all effort, for one would be puzzled as to what the responsibility of man is. Is he an automation of karmic forces? Where do his free will and effort come in?

Ramana points out that there is another deeper purpose to life. That is to search and find out the truth for oneself. He would say that the only useful purpose of life is to turn within and
realize there’s nothing else to do. Ramana would therefore constantly din into everyone the fact that
the ultimate truth is sat-chit, immediately available here and now.

When NatanaNananda asked Ramana, “Is it possible for everyone to know directly without
doubt what exactly is one’s true nature?” prompt came the reply, “Undoubtedly it is possible. The
ultimate truth is so simple,” Ramana would say. “It is nothing more than abiding in one’s own
state.” This is the essential message of all religions and creeds. Leaving aside the automatic course
of our lives regulated by the creator, according to his law, one’s duty is to channel effort to be self-
aware. Steadfastness of purpose is in treading the inner path through vigilant self-inquiry. On such
inquiry as to the source of the individual, the inquirer merges in the conscious source.

The inner odyssey is seldom smooth sailing. Full many a delusion would wean one away.
For instance, people who go to Shri Ramana Ashram to breathe its rarified atmosphere, while there,
instead of surrendering to his flowing grace, they would get involved in the happenings of the ash-
ram management. Ramana used to jovially remark of some visitors, “On their first visit to Shri
Ramana ashram, they seemed to be alight. On the second visit they discovered that the ashram is
not properly run. On the third visit they start giving advice. On the fourth, they know best how to
run the place. And on the fifth they discover that the management is not responsive. On the sixth,
they suggest that the present staff should walk out leaving the ashram to them. They would thus get
bogged down in things which are irrelevant for the search.” When such people complained, Ramana
would say: “Mind the business for which you have come.

This would apply, of course, not only to their visit to Shri Ramana ashram, but also to the
purpose of human life itself. One has to constantly keep before the minds eye the liberating purpose,
the only worth while one of freeing oneself from the karmic chain by discovering the hidden truth.
Ramana would even seemingly chide if one failed to pursue one’s own sadhana, but spent time
thinking and talking of others.

A devotee once told Ramana, “I have been here for many years. People got into Samadhi. I
close my eyes for a minute and my mind travels around the world.” Ramana replied, “Why do you
think about others? Let them meditate, sleep or snore. Look to yourself. Whenever your mind goes
astray bring it back to the quest.” Once Bhagwan told a devotee to wake up, look at the mirror, it
shows the growth to be got rid of. Instead of wasting time, start shaving.

Similarly, heaven knows when the allotted time would end. Hence not to seek the truth by
vigilant self-inquiry is truly suicidal. Many would like to blame their circumstances for their indo-
lence and laziness and failure to pursue self-inquiry. Ramana would ask, “Why depend on that
which is not in your hands. Go ahead with the business which is in your hands, under your control,
leaving aside what you cannot do anything about.

Proper utilization of God given freedom of turning the mind is what is needed all the time.
As for adverse circumstances in life of which everyone has a belly full, while sympathizing, Ramana
would at the same time say, “You are always free not to be affected by the pleasure and pain conse-
quent on action. The peace has to be taken out of the event by an attitudinal change which neutral-
izes it.”
Sometimes Ramana would advise leaving things to the sure hand of the sat guru, and to stick single-mindedly to the effort which would make one self-aware. Ramana would say, “Why don’t you do what the first class railway passenger does? He tells the guard his destination, locks the door and goes to sleep. The rest is done by the guard. If you can trust your guru as much as you trust the railway guard, it will be good enough to make you reach the destination.” Again when someone pestered him for the darshan of Shri Krishna, he said, ‘Why don’t you leave the shastrakara of Krishna to Krishna.” We also have the pointed advice given by him to Ganapada Muni. “Remain all the time steadfast in the heart. God will determine the future for you to accomplish the work. What is to be done will be done at the proper time. Don’t worry. Abide in the heart.

Life becomes meaningful if we joyously tread the inward path, remembering that ours is to do the vichara and it is for the inner force to do the rest. Then bliss is not the end product to be found on reaching the goal, but is felt all along the homeward, heart-ward journey.

Robert: There’s another article prior, previous to that, before that.

Mary: Before that? (R: Yeah.) The Purpose of Life?

R: Yes, let Jay read that.

Jay: The Purpose of Life, by Lucille Osborne. Wife of...

R: Arthur Osbourne’s wife.

Those whose spiritual effort is in the right direction get progressively closer to their perfect Self, become more peaceful, happier and are increasingly liked and helped by those with whom they come into contact. Some of the negative category will attend rigorously only to externals, like clothing and pure food which will not help them much if it combines with egocentric selfish behavior and possessiveness. They will do anything to be able to possess a few more things of scarcely any importance. They do not realize the harm they do to themselves getting deeper into samsara with all its problems and suffering, away from realizing the glorious peaceful joy in their heart.

This pertains also to those in positions of power who treat the people with whom they deal without goodwill, sincerity, or even truthfulness. They will usually be disliked, have a few friends, if any. Those who associate with them will either have some affinity or feel sorry for them, combined usually with reluctance to forgo some convenience or other, not a particularly spiritual motive. One might say that a misguided seeker forfeits the great opportunity of gaining the greatest fortune possible for a human being. The purpose of life is to return to the source. The source is mysterious, glorious, peaceful, joy, which is God in everybody’s heart. This is realization. We do not gain it. It is always there in the heart. Only the obstructions, vasanas, have to be removed to reveal it.

Robert: Thank you Jay. Any question about that before we go on? Everybody understand it perfectly? (SF: Just keep your eye on the ball.) Right. (laughs) Okay, let’s play a song and we’ll carry on.

(After song played Robert continues)

Hello again. It’s good to be with you. I talk to many people during the week, both on the telephone and in person. I speak to Zen Buddhists, Hindus, Americans, all kinds of people, and 80% tell me they’re enlightened. Most of them tell me they’ve experienced the
void. Some say they've seen lights. Some say they hear certain sounds. And they say, "What do you think?" So I remark, "Somebody has to be present to experience these things. As long as somebody is present, and somebody is present or you'll not be able to tell me about it, then there's no enlightenment. Find out who is present and hold onto that you, because you were present to experience the void. You were present to experience the light or the sound. Who is that you? Find out. Hold onto that you. Hold on to I. I was present to experience the void. As long as I am present I cannot possibly be enlightened, because I still exist."

It is like a movie theater. Well, let's take rather a stage theater, stage play, where the lights shine on the players and on the audience. And when the play is over the audience and the actors both leave, but the light still shines, even though it shines on nothing. So the empty theater is the void. The light is still shining on the void as well as on the people.

A better example is we see a room filled of furniture, the eyes look and they see. Then somebody turns off the light. The eyes are still there but they don't see anything. That's how the void is compared to the seer. There has to be a seer to see the void. Who is that seer? And you find out by simply inquiring, "Who am I? Where did I come from? What is the source of I that sees all these things?" Remember, all this phenomena is a projection of your mind. The mind appears to be very powerful. It projects voids, light, sounds, images, as well as the entire universe and as well as your body and mind. It projects itself as mind. The idea is to stop the projection, and you stop the projection through self-inquiry. This is the fastest way.

So whenever you have some experience, go beyond the experience, because there has to be somebody to have the experience. Just like the eyes see when it’s light, and the eyes are still there when it’s dark, so the I is present when you sleep, the I is present when you dream, the I is present when you are awake. Find out who the I is. Dive deep within, work on yourself.

Just like the article we read just before, forget about the world, forget about others, forget about your body, and inquire of the Self. Find out who the Self is. Who are you? Are there two I’s or one I? There cannot possibly be two I’s because that's duality. There has to be one I only. Find the source of that I. Follow it diligently until you merge with the source. Then you will find that you’re happier than you’ve ever been in your life. When you touch the source of I you have bliss, you have absolute reality, you have God. This is the most important quest you have. Nothing else is so important.

Can you think of anything else that’s as important? Then why do you worry so much about others? Why do you get mixed up with all kinds of problems? Do your duty, inquire, find the source of I. It doesn’t make any difference how long it takes, think of how many incarnations you had to go through in order to be in this class today. Make yourself happy. Forget about your troubles. They don’t exist. Only God exists as your Self. But you must find it out for yourself. Do it!
Robert: I want to thank Shankarananda for coming down and helping with the music. (Clasp all round) This is truly an auspicious day, what a way to bring in the New Year. I want to tell you that I love every one of you, just the way you are.

When I was eighteen years old, I arrived at Tiruvannamalai. In those days they didn't have jet planes. It was a propeller plane. I purchased flowers and a bag of fruit to bring to Ramana. I took the rickshaw to the Ashram. It was about 8:30 a.m. I entered the hall and there was Ramana on his couch reading his mail. It was after breakfast. I brought the fruit and the flowers over and laid it at his feet. There was a guardrail in front of him to prevent fanatics from attacking him with love. And then I sat down in front of him. He looked at me and smiled and I smiled back.

I have been to many teachers, many Saints, many Sages. I was with Nisargadatta, Ananda Mai Ma, Papa Ram Dass, Neem Karali Baba and many others, but never did I meet anyone who exuded such compassion, such love, such bliss, as Ramana Maharshi. There were about thirty people in the room. He looked at me and asked me if I had eaten breakfast. I said, 'No.' He spoke some Tamil to the attendant and the attendant came back with two giant leaves, one with fruit and one with some porridge with pepper. After I consumed the food, I just lied down on the floor. I was very tired.

It was time for his usual walk. He had arthritis in the legs and could hardly walk at that time. His attendants helped him to get up and he walked out the door. When he was outside he said something to his attendants, and his attendants motioned for me to come. He guided me to a little shack that I was going to use while on my stay there. He came inside with me, and I bet you think we spoke about profound subjects. On the contrary, he was a natural man. He was the Self of the universe. He asked me how my trip was, and where I was from, what made me come here. Then he said I should rest, so I laid down on the cot and he left.

I was awakened about 5 o’clock. It was Ramana again, he came by himself and he brought me food. Can you imagine that? We spoke briefly, I ate and I slept. The next morning I went into the hall. After the morning chanting there was breakfast. Then everybody sat around just watching Ramana, and he’d go through his routine. He would go through the mail and read it out loud, talk to some of his devotees, and I just observed everything. His composure never changed. Never did I see such compassion, such love.

Then people started to come over to him asking him questions. His replies were very succinct. They weren’t like you read in a book. Apparently, what you read in a book is
his reply to three or four people. They condensed it all into one question and answer. But people usually asked a question or make a statement. If he agreed he would nod or say, "Yes. That's it." If he didn't, he would offer an explanation in maybe one or two sentences. There were foreigners at the ashram when I was there, Muslims, Catholic priests, people from all races and all nationalities. The devotees would sit around and say nothing, but the seekers and the disciples would ask questions.

When I was there a week or so, two of his disciples were sort of jokingly arguing with him about something in Tamil. I asked the interpreter what they were talking about. He said Ramana's couch is covered with lice, and he refuses to let us kill them. They climb over his body and his legs and he doesn't care. He even feeds them. We want to exterminate the couch, but he won't let us. So the next day they tricked him. When he went outside for his morning walk, they sprayed his couch with DDT. When he came back he smelled the couch, and he smiled and he jokingly said, "Someone has tricked me." He never got angry, never got mad. I don't think he knew what the words meant.

A couple of weeks later there was a German lady who had come to the ashram, and apparently she had made a donation of some kind, but she wasn't happy for some reason. She was complaining to Ramana, and he just kept silent. I again asked the interpreter, "What does she want?" The interpreter said, "She wants her donation back. (laughter) She wants to go home back to Germany." So she started to argue, everything was going on in front of Ramana. She started to argue with one of the managers of the ashram and Ramana just looked. Then Ramana said in English, "Give her back her donation and add fifty rupees to it," which they did, and she left. This was his nature. He never saw anything wrong. He never took anyone out of his love. No matter what they did, who they were, where their ego was, he understood and loved everyone just the same.

We're also celebrating the birth of Jesus this month. He was never born this month, but we're celebrating it anyway. Ramana used to quote from the scriptures. Jesus and Ramana said basically the same things. Jesus said, "The kingdom of heaven is within you." Ramana said, "The Self is within you. Search for it and find it and awaken." Jesus said, "Son, I am with you always and all that I have is yours." Ramana said, "I can never leave you. I am always with you." His compassion never left him.

Six months prior to his leaving his body, I went to Bangalore to see Papa Ram Dass. I was informed that he left his body. I went back to Tiruvannamalai. But the crowds had already started to come, thousands of people. So I climbed the hill and went into one of the caves. Stayed there for five days. When I came down the crowds were dispersed. He had already been interned. I inquired of his devotee who saw him last, "What were the last words he spoke?" The devotee said, "While he was leaving his body a peacock flew on top of the hall and started screeching, and Ramana remarked to his devotee, "Has anyone fed the peacock yet?" and those were the last words he spoke.

Now, let's talk about you. Think of the problems you believe you have. Think of the nonsense that you go on with everyday. Think how furious you become, how you
always want to stick up for your rights, as if you had any. The problem is, you think. If you would only stop thinking. You say, "How can I function if I stop thinking?" Very well, thank you! As a matter of fact you would function much better than you do now, for you will always be taken care of. The universe loves you. It will always supply you with your needs. Forget about other people, what they do and what they don't do. Do not listen to malicious gossip. Be your Self. Understand who you really are. You are the absolute reality, unconditioned consciousness. Work from that standpoint. Do not work from your problems. Do not get lost in meaningless gossip. Understand your true reality. Be your Self.

What Ramana taught was not new. Ramana simply taught the Upanishads. "Who am I" has been around since time immemorial. If a teacher always tells you they have something new to teach you, be careful, because there's nothing new under the sun. Ramana simply revised the who-am-I philosophy and made it simple for people in the twentieth Century. But what did he teach? He simply taught that you are not the body-mind principle. He simply taught that if you have a problem, do not feel sorry for yourself, do not go to psychiatrists, do not condemn yourself, simply ask yourself, "To whom does this problem come?" And of course the answer will be, "The problem comes to me." Hold onto the me. Follow the me to the source, the substratum of all existence.

How do you do that? How do you hold onto me? How do you hold onto I? By simply asking yourself, "Who am I? What am I?" The same thing, "What am I?" Asking yourself again and again, "Who am I?" Forget about time. Forget about space. Forget everything. Keep yourself from thinking. When the thoughts come, ask yourself, "To whom comes the thoughts?" Again, "They come to me." Hold onto the me. "I think these thoughts. Who am I?" Hold onto the me. "I think these thoughts. Who am I?"

An easier way to do this I have found is to simply say to yourself, "I - I, I - I," and you will notice as you do this that the I - I goes deeper, deeper, deeper within you into your heart center, right to the source. For westerners I have found that saying "I - I" seems to be more helpful than "Who am I?" Again, do not look at time. Do not ask yourself, "When is something going to happen?"

A devotee went to Ramana and said, I've been with you for twenty-five years, doing "Who am I?" and nothing has happened yet, so Ramana said, "Try it another twenty-five and see what happens." Forget about time, forget about when something is going to happen. Even if nothing happens in this life you’re ahead of the game. For if you’ve been sincere, and if you’ve really been working on yourself, you will come back to an environment that is conducive for your realization and at that time you may have realization when you’re about twelve or thirteen years old, because you’ve earned it. But if you’re like most people and go around minding everybody’s business and saying, "I have no time to do this. I’ve tried it for two hours and it doesn’t work," then you keep coming back again, and again, and again, going through all kinds of experiences, until one day,
maybe ten-thousand years from now you may actually get it and start working on yourself diligently, what you should be doing now.

What do you do with yourself all day long? Think. From the moment you get out of bed, how does your day go? Do you think of God at all? Do you practice or do you think about your affairs and your body? Be honest with yourself. If you’re not making any headway in spiritual life, it’s because you’re not putting anything into it. You have to realize that whatever you see in the world is only a reflection of yourself. If people are mean to you, if they abuse you, it is because you’re seeing yourself as those people. In other words, you’ve got those qualities.

I recall, going back to the story of Ramana and the German lady, when he gave her back her donation plus some more rupees. The following afternoon a devotee asked him, "Ramana, why did you do that?" and Ramana explained, "When she gave us a donation, to whom do you think she gave it to? She gave it to herself, for there’s only one Self. When she took it back, she took it away from herself. When she goes back to Germany I’m sure she’ll have financial problems until she learns that anything you give is only giving to yourself, for there’s not two, or three, or four selves, there’s only one Self," and this includes everything you do in your life, the way you look at another person. You’re simply seeing yourself.

And this is why the only thing I can do for you is to love you, because I love myself and you are myself. When I say I love my Self, I am not referring to Robert. When I use the word Self, I’m referring to infinity, to omnipresence. It includes everything in this universe. So when I love myself, I am obviously loving everyone and everything that exists. I also realize that everything that exists is a projection of my own mind, so I do not identify with the images. I identify with the source, with consciousness, with absolute reality, with ultimate oneness, with nirvana, with emptiness. While I’m talking to you I realize I’m talking to my Self because again there is only one Self. If you can only remember that in your dealings with others, whichever way you deal with anyone else, you’re doing it to your Self. Can you see now why a person like Ramana could never hate anyone or be angry, it wasn’t in his nature.

How do you react to life? When a person displeases you what do you do? Curse him or her, become angry, become violent? How do you handle it? How do you react? Be honest with yourself. It’s the only way. Start from where you are. No human being is perfect. We all make mistakes. Do not feel sorry for yourself, but start from where you are. Where are you? You are consciousness.

This is your true nature. Learn to love everything. Learn to see only the good. Realize there’s a reason for everything.

If a person displeases you, simply look the other way and forget it. Learn to stop your mind from thinking. And you do this by immediately catching yourself when you react to a condition, and inquiring within yourself, "Who is becoming angry? Who feels out of sorts? I do? I." Realize you’re dealing with the personal I, and all the anger, all the
frustration, all the karma, all the samskaras are all attached to that personal I. Consequently, when you get rid of the personal I, everything else will go with it. So don't try to solve your problems. Do not try to become a better person. Do not try to run away from your life. Simply see who it is who is running, who it is who needs to be a better person? Who has all these problems? I, I, always I. Hold onto that I with all of your might, but do not concentrate on the I. You concentrate on the source which is consciousness, God.

And everybody asks me over and over again, and I keep telling you. They ask me, "How do I hold onto the I?" By asking, "Who am I?" or just saying, "I - I, I - I, I - I." Automatically you will notice the I going deeper, and deeper, and deeper, and deeper within your heart and one day you will become free. But you're already free. Why not wake up right now? Why go through anything? Everybody is different.

If this appears too difficult for you, if vichara appears hard, then your next best bet is to surrender completely to God. Surrender everything, your problems, your ego, your body, your mind, your work, your world. Say, "Here, God, take it, I want no more of this. I am yours, do with me as you will. Thy will be done." This means you no longer have anything to worry about. If you truly surrender, you will immediately become radiantly happy, for you have given your ego to God and what's left is God. You have no body. You have no mind. You have no work. You have no problems. It has been your ego all of the time fooling you, making you believe that something is wrong, and you've been playing hide and seek, trying to find God here, there and everywhere, (that was a nice song) when all the time God was within yourself as your Self.

Begin to see the truth. Begin to stand up tall. Become fearless. Become strong. Leave the world alone. It will take care of itself. There is a mysterious power that guides the world to its right destiny. It doesn't need any help from you. If you're meant to do certain work in the world, it will be done, but you have nothing to do with that. It doesn't mean that you have to leave your job or go sit in a cave or give up your life. Wherever you are right now is where you're supposed to be. Just feel, "I am not the doer," and you're work will go on. Do not be attached to your work. Do not react to any situation or any condition. Be your Self. Focus your attention on consciousness and your body will go on doing whatever it came here to do.

Everything is preordained. Even when I raise my finger like this it is preordained. Do not be egotistical to believe that you have any power over everybody or anybody or that you are the doer. It's a privilege to have been born on this earth and the reason you have been born is to find your real Self. Go for it, do it, and become free.

I don't know why I talk so much, it doesn't do you any good. I always want to sit in the silence, but sometimes we have some new people and they do not understand the silence yet, so I keep on chatting. I wonder if I know what I'm talking about. It doesn't matter anyway.
Robert: I had quite an interesting day today. I received approximately fifteen phone calls from people all over the place. My door bell rang about ten times. The dog was barking and biting everyone who comes in. My daughter was playing the stereo at full blast. And yet my body responded the way it's supposed to. But I had absolutely nothing to do with it. It didn't affect me, the Self, one iota. Yet my body did what it had to do, took care of the calls and answered the door, quieted the dog, turned down the stereo, but I had absolutely nothing to do with it.

I'm bringing this point up to show you that you can be in the most horrendous situations and be at peace. It doesn't matter what you're going through, even death. It makes no difference. The real you has absolutely nothing to do with it. You are free from the whole thing. There may be wars all around you, people fighting and stabbing each other, people quiet and peaceful. Look at both those situations the same way, with even mindedness. Do not react to anything. Do not allow your mind to go out and respond. Do not think past your nose. Your body is going to do whatever it has to do, but you are not your body.

Anything that you respond to is a product of your mind. It is your mind that becomes angry. It is your mind that becomes stubborn. It is your mind that wants to get even. It is your mind that is hurt. But if you subdue your mind, tell me, where is the anger? Where is the depression? Where is the response to conditions? There isn't any. When the mind is subdued there is only eternal peace and that peace is the Self, consciousness.

Consciousness is always peaceful, always happy. It has nothing to do with conditions. All conditioning comes from the mind. Therefore I say to you, do not try to change conditions. Do not try to change situations. Simply learn how to control the mind by making it passive and quiet, and then you will find that things turn out better for you than you can possibly ever hope for.

There are no problems. There is nothing wrong. Everything is unfolding as it should. Everything happens in its own time. Space and time are illusions. They really do not exist. They're stationary. Causation does not exist either. No thing has a cause therefore no thing has an effect. Cause and effect are again products of your own mind. When the mind is quiet, karma ceases, samskaras are non-existent. There never was a cause for anything. But if you feel that in a previous life you did something wrong and now you are paying the price, or if you think that you did something wrong in this life and you're paying the price, then you'll pay the price, because that's what you think.
There is virtually no price to pay, because nothing ever happened. If it appears to have happened to you then you have to go through the consequences of having the effect returned, or karma will come back to you, because that's what you feel, that's what you believe. It's all in your feelings and your belief system. But if you feel as if you're born at every moment, every moment becomes brand new. Where is the effect? There is no time for any effect. There is no space in which to have the effect. Space and time and causation become one, the present moment. And if you feel like that then you can look into the future, which doesn't exist, and see what's happening. It all has to do with your mind. As long as you feel situations you know it's your mind that's doing it.

There's a story about Buddha and the courtesan. One day Buddha and his devotees were going through a forest and they came to a town. The words spread through the town that Buddha was coming. And there was a beautiful home where there lived this courtesan, this high class prostitute. She heard about the wonder of Buddha, how beautiful he was, and she said to herself, "I must have this man." So she sent her handmaidens out to the edge of the forest where Buddha was camping, and they beseeched him to come see their mistress. Buddha's devotees tried to chase them away, but Buddha said, "No, I will go." And the devotees told him he was crazy. How come he's going with them? He said, "I shall return, wait here."

He went into this mansion of a home, and he saw this beautiful lady. And she looked at him and she said, "I wasn't wrong." And she told the Buddha, "Stay with me, I will give you riches that you never dreamed of. I will give you love that you've never known." And the Buddha smiled and he said, "Not now." And she beseeched him and said, "I will give you my body and you will have love that you never experienced. I will give you my home. Stay with me and I will make you the happiest man that ever lived." And Buddha said, "No, not now." And this went on for a couple of hours. Finally she got worn out, and Buddha said, "Thank you," and left. He went back to his devotees, didn't say anything, they traveled through the forest and left the town.

Thirty years passed. The Buddha was going through the town again with his devotees. All of a sudden he remembered something and he told his devotees, "Stay here and wait for me. I have to go see my beloved." So he went back to where the house used to be. It was now nothing but a shambles. And he looked for the lady. He saw people laughing in the street. And there she was, a beggar with leprosy. People shunning her and spitting on her. And he came over to her and he said, "My beloved, I have returned for you. Now I want you as much as you wanted me." And he kissed her on the forehead and she was healed. She became his disciple and spent the rest of her life with the Buddha.

The moral of that story, of course, is things are not the way they seem. We judge situations by the way they appear. We look at someone and we think that's the way they are. We respond to conditioning. We've been brainwashed since we were children to believe that things are supposed to be a certain way. But things are not supposed to be any way. Things just are. They have no substance, they have no reality. As you respond to
conditions you are simply wasting your energy, when you can be using that energy to uncover your Self, to discover your own reality.

What are you doing with your life? How do you spend your days? The appearance is that your body is getting older and older, and if you’re still judging by appearances you try to look younger and younger by putting creams on your face, by exercising day and night, by buying the finest clothes. It’s like beating a dead horse. The so-called body is not meant to last. As soon as you were born you began to die. Therefore find out. Who was born? Who dies? Who has experiences? Who is going through this entire mess? Who needs it? Who wants it? Wake up!

The question is always asked in this respect, if it’s necessary to do sadhana in order to awaken? Is it necessary to spend years in yoga techniques and pranayama, breathing exercises, to sit in meditation, to think of certain things, to pray? Is all this necessary? What do you think? Who can tell me?

SK: It’s not necessary, but it sure is helpful.

Robert: That’s actually a good answer. My question is, therefore, to whom is it helpful? Who is getting satisfaction from sadhana? Only your ego. It is true to an extent you’re subduing your ego, but you and I know many people who’ve been doing sadhana for a hundred years and nothing happened. As a matter of fact some of you even become worse. It’s paradoxical. For some people it causes them to move ahead. But it’s still all in relative terms, and as we all know by now, relative terms do not exist. So for whom is sadhana?

Again it’s for the mind and the ego. If you think it’s helping, by all means continue. But remember I said, "If you think it’s helping." If you stop thinking you do not have to do any sadhana. I suppose sadhana is necessary as long as you believe you are the mind and the body. Again, after all, who is doing the spiritual disciplines? Does the Self need to do that? Does consciousness need to do discipline? Does absolute reality need discipline? What needs discipline? The mind and the body. Therefore the more you are attached to the mind and body the more you have to do sadhana. Does that make sense? (S: Sadly, yes.) So I won’t say to you, "Stop doing it," due to the fact that many of you have a strong connection with your body and your mind. As long as you do I suppose sadhana makes you sort of quiet for a while and gives you its own experience of a sort of peace that doesn’t last too long. It causes samadhi for some people, nirvikalpa samadhi. But if you’re an aspiring Jnani, what’s the purpose of sadhana?

You simply ask yourself, "Who needs to do this? I do. What is this I? This personal I, where did it come from? How did it get here? Who gave it birth?" As you ask yourself these questions, that is your sadhana. That’s all you need to do. But you continue doing this 24 hours a day. That’s what it means by ‘praying without ceasing.’ As you meet the challenges of the day you keep asking yourself, "To whom does this come? Who is feeling this condition? Who is going through this situation? Who feels emotional?" As you keep doing this all day long, you will find that you become more peaceful, you become happy
and your life becomes better. That's really the only sadhana you need. But of course if you
cannot do that then you have to do whatever you have to do. Whatever helps you, that's
what you have to do. I suppose that's why it says that Jnana Marga, atma-vichara, is for
the mature soul, one who can do this regularly, without reverting back to Hatha Yoga or
Raja Yoga, any of the Yogas. They all have their place, but self-inquiry is the royal way. It's
the short cut. But it's up to you. It's your choice.

And of course self-inquiry is merely to quiet the mind. It's a fast method to quiet
the mind. For when you ask, "To whom does this come? It comes to me," and you hold on
to that me by inquiring, "Who am I? What is I?" and saying "I - I" to yourself, "I - I," the
mind becomes quieter and quieter. The deeper you go within yourself the quieter you
become. And that's your sadhana. That's all you have to do.
Transcript 35

DOES A SAGE GET ANGRY?

January 6th, 1991

Robert: Hello. (Hello.) Welcome to the...what do we call ourselves? The being nobody group. (students laugh) Because when you leave here you will be no-body. If you want to be somebody you came to the wrong place. We are a bunch of nobodies. How many of you are here for the first time? Please do not be dismayed by what you hear. I am not a lecturer. I am not a philosopher. I am not a sermonizer. Is there such a word as a sermonizer?

SH: Um-hm. (agrees)
R: I've heard of womanizer. (SB: Are you a womanizer?) I'm not a sermonizer.
SA: One up from a womanizer. (laughs) (SF: That's it Arnold, keep quiet!)
SL: Very good Fred.

Robert continues: We're one big happy family here. Some families aren't too happy. (laughter) So we're one big family, so we're one big, we're one...

I want to thank most of you for sharing your Christmas and Chanukah gifts with me. It's very unusual being in Los Angeles. In the past I never used to take anything that was given to me. But since I got to Los Angeles things have changed. (laughter) Anyway, thanks.

I received a phone call this morning from somebody who isn't here now. They asked me to elaborate on the question that Glen asked last week. (Glen's in the corner.) His question was, "Does a realized person, a Sage, a Jnani become angry?" and I briefly touched on that. I was most succinct, didn't say too much about it. Somebody wanted me to elaborate on that for some reason. It's an interesting question. Humans get angry. Therefore when you've reached self-realization, do you still have feelings of anger, of rage, or outrage?

A question like this is usually asked by a seeker or a disciple. A devotee couldn't care less. When you ask a question like this you're asking from the viewpoint of the ajnani, and there are different answers. It's very paradoxical.

It reminds me of the time I was initiated by Paramahansa Yogananda in self-realization when I was 17, prior to going to India to see Ramana Maharshi. And during the initiation I was on my knees and he put his hand on my head and he said, "Robert, do you promise to love me no matter what I do, or no matter what you think you see me do?" I hesitated. I said to myself, "What is he going to do? Is he going to kill somebody, and wants me to love him no matter what he does?" But then I also realized that I didn't have all the answers. So I said, "Yes."
It's only by being around two or three months that I realized what he meant. He reacted differently to different people, to different personalities. It was Christmas and he was living with the monks in Encinitas at that time. So I recall one monk came over to him and said, "Master," they called him Master, "may I go visit my family at Christmas time? I'll be gone two weeks." He became very sweet and he said, "Of course you can. You should see your family. They miss you. Go and have a good time and come back in two weeks."

Then somebody else came and kneeled before him and he said, "Master, may I go see my family during Christmas?" He became outraged and started screaming at the monk and said, "How dare you ask me a question like this. Why do you want to see your family? They don't want to see you. Of course you can't go. Don't ask stupid questions. Go back to your quarters," This was the dilemma, same questions different answers.

I consequently realized that he was able to read into the person. He knew exactly what was going on with each person. He couldn't possibly give the same answer to two different people. He realized the first person had a loving family, and the first person had high self-esteem, so it wouldn't matter where the person goes. Their heart is always on truth, on reality, on God. But the second person had a low self-esteem, and if he left he would be dragged by the powers of maya back into reality, of materiality that is, the reality of materiality and he probably wouldn't even come back again. That's why he gave that answer.

And so it is with the answer to the question that Glen asked. Sometimes a Sage puts on an act, fakes it for the benefit of the devotees or the disciples or the seekers. It's necessary. If you recall the incident with Jesus and the money changers, Jesus supposedly got very angry when he went to the temple and saw all of the merchants selling their wares on the steps of the temple. He overturned the table and said, "How dare you do this in my Fathers house?" and chased them all away. It appears he also got angry. But did he?

When you speak of a Sage, of a Jnani, supposedly they are transcendent. They've transcended. They have no ego, no personality left. So what gets angry? It is the ego that gets angry, the mind. If there is no ego-mind left how can you possibly become angry? Therefore a true Sage, a Jnani, can never really become angry for he doesn't have the mechanism to become angry again. It's been transcended.

It's like the story of the Zen monk who came to the Master and said, "Master, I'm always getting angry. I can't help it. What should I do?" So the Master took out his sword and cut off his head and said, "Let's see you get angry now." And as the story goes, he became enlightened. His head flew back on and he was realized.

There is none to become angry. Think about yourself. You have emotions, you become angry, you have all kinds of psychological symptoms. Where did they come from? Why are they there? You have to ask yourself, "Why do I become angry? Why do I have these emotions? Why do I allow my mind to think past my nose? I'm responsible for my own life." That's how you should talk to yourself. "If I have all these negative emotions,
how can I possibly function in the world? I blame others. I see the faults of others. I'm always judging. I'm always criticizing. Am I right? Even though if I appear to be right, I'm wrong. I'm wrong simply because I do not understand the universe. I usually get angry because things are not going my way. The world is not turning the way I want it to, so I criticize, I judge, for I believe things should be this way instead of that way. I believe people should do this instead of that. I believe this person should be this way instead of that way. Why do I believe this?

This is the way you should talk to yourself. "What is it that's in me that makes me this way? Is it a power? Is it a force? Is it some kind of entity? Am I possessed? Actually who am I? Who am I with this great temper, with this anger?" And as you keep inquiring, "Who am I?" you will begin to focus on the I. "Who am I? What is this I? I am always referring to I. I am angry. I am disillusioned. I have a bad temper. Why if this I weren't here there would be no one to experience these verities I just mentioned."

So what is the source of I? The problem really isn't the temper or the anxiety or the depression. The problem is the I. It is the I who has this problem, not me. Subsequently the secret is to dissolve the I, to annihilate the I. For I reason out that if the I is destroyed there will be no one left to get this problem. So how do I dissolve the I? Simply by inquiring, "Where did the I come from?" I wake up, I say, "I slept." I had a dream, I wake up, I say, "I dreamt." I am awake, I say, "Now I am awake." I feel depressed, I say, "I am depressed," There is always I. Reasoning will tell you that all of your troubles are attached to I. The troubles have no validity by themselves. The disappointments or the disillusionments, the anger, the temper, they have no validity. It is the I that appears to have validity. So where did the I come from? Who gave it birth? Who feels it? Again, I do. It's always I. Who am I? What is the source of the I? By holding on to the I and following it to the source it will dissolve. It will disappear of its own accord.

So you inquire. Whenever you have a problem you must ask yourself, "To whom does it come?" It makes no difference how many problems you may have. It makes no difference what is disturbing you, how serious your particular problem may loom in your mind. The method is always the same: "To whom does it come? Why it comes to me." Me is the same as I. You hold on to the me or you hold on to the I. You do not concentrate on the I. You concentrate on the source of the I. But you hold on to the I like you're holding on to a rope. You're climbing down to the end of the rope. And every time you say to yourself, "Who am I?" or "What is this I?" you're going deeper and deeper within yourself, deeper and deeper, into oblivion, into emptiness, into the void. As you repeat, "Who am I?" the space between the thoughts, "Who am I" becomes greater and greater, and you begin to identify with the space between the thoughts of, "Who am I."

All of a sudden you find a profound peace overtaking you, a peace which passeth all understanding. This is not a peace that you've known before. It's different. It's a peace that overtakes you completely, and you lose your body awareness. It has nothing to do with the things of the world. It's a blissful peace. You remain in that state. Included in the
peace is a feeling of immortality. Without using words you just know, "I was never born and I can never die." It's as if you just studied a course at the university for five years, you're so sure of these things. You just know that all is well and everything is unfolding as it should. There is nothing wrong anywhere. You feel wonderful. You have become your Self. You have not changed into anybody. You have become your natural Self. That is your true Self.

This feeling never leaves you. It is always with you. Whether you work, or you sleep, or you do nothing, this profound peace, this love, this feeling of immortality never leaves you. The question arises, "Who is born, who dies?" and the answer comes, "No one." There is no cause for existence. Existence is not real. You just know this. Whereas before you were identifying with the material world, the material world was real to you. But now you just know you have just become infinity itself. You become aware of the fact that this universe does not exist. And something tells you further that the universe exists as if in a dream, that's all.

When you're dreaming, you find yourself in the universe. You're flying in a plane, you're cooking, you're eating, you're killing, you're making love, you're doing all kinds of things. It's all happening in your dream. It seems so real. If anyone comes and tells you you're dreaming, you refuse to believe them, because the dream appears very, very real. Then you wake up and you're back to the waking state, which is just another dream.

In any event, you are aware of all these things instantaneously, and no one can ever tell you again that the world is real. You are unable to explain it, for there are no words to describe reality. You just know. You also realize that there is nothing in all this dream world that can possibly harm you or cause you unhappiness, and you look at the world as an optical illusion. It appears to be here but it's not. You consequently stop reacting to person, place or thing, for if you react you are identifying with the dream world. You don't actually stop reacting. There's something inside of you that no longer allows you to react. You have separated yourself from the relative universe.

The question is, "Why do you want to become like this?" For it sounds to the average person like you become a babbling idiot. You're no longer part of this world. You have to ask yourself therefore, "What is this world all about? This world is a world of constant change. Look at my body. I am not the same person I was ten years ago or twenty years ago. I've changed completely. And I'm getting older and the body will die sooner or later. What am I working for? Why do I do all these things I do every day? Why am I so concerned with this life and that life, and this person and that person, and the world situation? I do not understand anything." And that's the beginning of divine ignorance. You realize that you do not know what anything is.

As an example, you look at a tree. You do not know what a tree is. You were born into a situation where a tree was evident for you. It's just there. And people call it, tree. They could have called it dog or cat, but they call it a tree. Where did it come from? What came first, the seed or the tree? It's a mystery. You don't know. You look at a spider, a dog,
a cat. What are they doing here? Where do they come from? What is their purpose? You have no idea what anything is and you have no idea what you are. Therefore you no longer condemn, you no longer hate, you no longer judge, you no longer find fault, you no longer try to change anybody. You leave the world alone. You leave people alone. You leave everything alone. You keep working on yourself.

What are you doing with your life? How did you go through your life today? What kind of thoughts went through your mind? What kind of feelings, emotions did you have? You have to begin somewhere. Instead of identifying with your emotions, your problems, begin gradually to change by asking yourself the question, "Who am I? Who has these problems?" It makes no difference how long it takes. Time and space do not exist. They appear to exist.

We have learned that whatever you say, whatever you do to someone else, however you act, returns to you. Why? Because there’s only one I. There is one Self. There are not two or three selves. There is only one Self. Therefore what I give to you, what I take from you, what I do to you, I am doing to myself. If I hate you, I hate myself. The trouble is we do not see the results immediately so we think were getting away with something. You cannot get away with anything. Everything always comes back to you.

As an example: say you’re a pickpocket and you pick a persons pocket, and you find a wallet with $50,000, and you say, “Great. Look what I got,” You justify it. You say, “That person is rich, they don’t need it. I do,” You move to Canada and you buy a house, you get a job. Ten years pass. This is the falsity of time and space. There appears to be time, but there’s not. It’s really happening instantaneously, but time appears to be real. So ten years passed, you have a new home, new job. One day you come home. You find your house on fire. All of your personal belongings that you loved so much, have all burnt up. When you take an inventory you see that there was $50,000 worth of damage. It came back to you, but in a different way.

When we understand these things we stop playing games and we get down to spiritual work. We forget about all these human traits, and we begin to realize, “My true nature is consciousness. I am absolute reality. I am pure awareness, ultimate oneness. This is my real nature. And even if I do not feel it right now, I am going to work on myself continuously even if it takes me ten million lifetimes, I will work on myself diligently and do what has to be done, until I become free.” The rest is up to you.
Transcript 36

It's a Mystery

10th January, 1991

Robert: What’s the name of our group? Who knows? What is the answer to it?

SL: The nobody’s?

Robert: If somebody asked what group do you attend what do you say?

SN: The Jnana Marga Society.

Robert: That’s right. That is what we call ourselves and if they ask you, “what does it teach? Nothing.”

It’s a hard job answering an ordinary person because what do we teach? Nothing. You know there are two different schools of Advaita Vedantists. And I think I’ll talk about that today. One school teaches that consciousness becomes modified as the world. This has not been my experience.

SN: Can you explain that?

R: Yes. (laughs) People ask me also, (I’ll get back to you). They ask me does all this come to you when you talk? Did it take a few years to get to the place where you are at? Where does all this information come from? Through spirits? How did you acquire this? I had to think about that myself also.

But really the best I can do is say that everything happened all at once. There were no periods of time. When I was 14 years old and I got absorbed into reality everything came then and there and that’s it. No thing has ever been added on. Isn’t that interesting? There is no new knowledge to learn.

So back to the question. Does consciousness modify itself into the world?

That has not been my experience. But there are Advaita Vedantists that believe that. That you have to have consciousness to have the world. But it’s my experience that there is no world to begin with. We start from there. There never was a world or a universe. There will never be a universe or a world. There is only consciousness. That has been my experience. Consciousness does not modify itself into anything.

Of course those people who believe that the world is sort of real can say that they have to be consciousness first and then you have the universe. But I will insist on saying that the universe is non-existent. It’s like an optical illusion. It appears to be real but there is no substance to it. It has no causation, no ego.

This of course means that everything connected with the universe does not exist. God, planets, reincarnation, karma, people, places and things are non-existent. And when I use the term consciousness we cannot even understand that. For if we can explain it, it doesn’t exist. How do we know there is something? It seems to me that when we learn to
sit in the silence and the mind becomes quiescent, calm, something happens. Something that is indescribable, ineffable. Something wonderful happens. We become ultimate oneness. We seem to sort of melt into something. The something has no name. So we give it a name. We call it consciousness or God or nirvana or emptiness, pure intelligence, absolute reality, infinite wisdom.

We make up these names and yet if we’ve never experienced that how can we possibly know what those names mean. Isn’t it better if we shut up and say nothing. Yet we can’t do that for we live in a world of talkers. People have to talk so-it-seems and some people really talk. And the more you talk the less you have to say.

What’s the answer? There is no answer. There never was an answer, therefore stop looking for an answer. There is no solution, stop looking for a solution. There is nowhere to go, stop thinking you have to go some place. There is nothing to do, stop thinking you have to do something. You simply have to be your Self.

How do you arrive at the Self?

Well here is another interesting way of getting to that. And if you get up in the morning if you feel a little depressed or out of sorts, if you do this you will start to laugh at yourself and you will feel better. It will make you happy all day. And here’s what you do.

As soon as you get up say to yourself, "I am not my arms, I am not my legs, I am not my head, I am not my bones, I am not my blood, I am not my organs of reproduction, I am not my respiration, I am none of these things. For most of these things are functioning without my knowledge. My heart beats, I didn't tell it to beat. I have to go to the bathroom, I didn't give my body permission to go to the bathroom. The body wants to eat it gets hungry. I never told my body to be hungry. It appears as if I have nothing to do with my body at all."

You go further. You say to yourself, "How about the world? I am not the world. The world didn't exist a few moments ago when I was asleep. Now that I am awake I think about the body, the world, God, work, food, bathroom. All these things happen when I wake up. Well if I'm not those things, who am I'? Who is the I that is experiencing all this? I don't know."

Be honest with yourself. Don't say, "Oh the I is consciousness." That's the worst thing you can ever do. Is to memorize certain words or phraseologies and use them at your own time. When you ask the question, "Then who is experiencing the body? Who is experiencing the world?" Be honest with yourself and say, "I don't know? It's a mystery. Well then to whom is it a mystery too. To me. It therefore seems that if everything is a mystery to me. Me, me, me. If I got rid of the me, there would be no mystery. Now how do I get rid of the me. Who is the me? The me is another word for I. I believe that everything is a mystery. I have nothing to do with my body or the world."

So you get back to I. "Who is this I? I don't know it's a mystery. There is the mystery again." So I'll ask again, "For whom is the mystery for? For me. Who am I? I don't
know it's a mystery. For whom is the mystery for?" As you keep talking to yourself this way something wonderful is going to happen. Your question will begin to slow down and you will feel yourself becoming happy. You may even start laughing at yourself. And your mind will become quieter and quieter. You will begin to feel enormous joy. Just by doing that technique, without coming to any conclusions.

As you keep asking yourself, "For whom is the mystery?" pretty soon you will stop saying I for me. For there will be a larger space between the question and the answer. When you say, "The mystery is for me, I think it's a mystery," there will be a large pause. And as you keep reiterating the question the pause becomes larger and larger.

Now the good news is, that pause is consciousness. That pause is your reality, because you will find if you keep doing the process that in that pause there are no thoughts. There is a calmness, emptiness and you feel wonderful.

I will explain the procedure again because I think it's important. You get up in the morning and you haven't been able o catch yourself between just awakening and sleeping. Where there is pure consciousness. Some of you think it's hard to catch yourself. So instead of doing that you simply look at yourself and you start saying, "I am not my arms, I am not my legs, I am not my head, I am not my torso, I am not my bones or my organs or my reproduction organs or my respiration or anything else. I am not the blood, I am not the body. For whom is the body? I don't know? Then am I the world or the universe? When I was asleep a few moments ago I did not experience the universe or the world or the body? But I do now when I'm awake. What about the rest of the things I experience or think about? God, planets, the sun, other dimensions, the world and all its manifestations, where do they come from? Well obviously I'm thinking of them so they must come from my mind. Yet who thinks? To whom do these thoughts come? They come to me. I'm thinking about my body and I'm thinking about the world. It appears that everything is attached to I. I, I, I. If somehow I can remove this I, I'll be free. How do I remove the I? I don't know. Who doesn't know? I don't know. What is it I don't know? How to remove the I. Well where did the I come from? It's a mystery." When you ask, "Where did the I come from? What you mean actually is what is the source of the I. Never, never answer that question.

When you begin to attain a peace and inner joy, bliss and your mind becomes quiet that is the answer. The answer has no words. Then I go back to I. What is the source of I? I don't know. It's a mystery. For whom is the mystery? For me. I am experiencing this mystery. It is I. I have all these questions. Who is body conscious. I am conscious of praying to God or thinking about my past lives or believing in my body. I am doing this. Then where does the I come from? I don't know it's a mystery. Again you notice I've slowed down then you will do the same thing. Every-time you say, "It's a mystery," you will keep quiet for a longer span of time. Remember you do not have to come to any conclusion. After you say it about four or five times you should be able to sit in the silence for at least five minutes, without any thoughts. This procedure will allow you to sit in the silence without thoughts
for about five minutes. And that’s quite an accomplishment. For in those five minutes you will experience a joy and a peace and a profound happiness that you never really knew existed.

You no longer have to carry on the conversation. You simply leave it alone. You get up and get dressed and do your business. Go to work whatever you do yet what you have done that morning will carry you along for the day. You will notice interesting things happening during the day. You will notice that you are happier during the day than you have been in a long time. That somehow your work is getting done without you thinking about it. People that you have quarreled with, you will feel a compassion and a loving kindness towards them. You will no longer have any enemies, if you had any before. You will feel a peace with the whole world. Even with the Iraq situation. Something within you will make you understand. You will not be able to explain it to anyone. That’s why when someone asked me before, "If I think that there is going to be a war?" I didn't answer. You will realize that the answer is not sufficient for most people. But you will know and you will be hilariously happy, content, at peace with the world.

When you come home from work or toward the evening before you go to sleep you can do something like this. You can say, "Now I'm going to sleep but who is it that is going to sleep? Why it’s the same I that awoke this morning. Now the I is going to sleep." See what you’re doing you are getting more accustomed to the I and less accustomed to the body. Now you are saying, "I am going to sleep," and you are not identifying too much with your body when you say, "I am going to sleep." You are referring to a separate entity now. As if there were no body. You say, "Now I am going to sleep." And your body will lie down and start snoring or start dreaming. But I can assure you that you will sleep more comfortably than you have in years. You will awaken being happy.

If you continue this over a period of time. Every-time you wake up you are going to say, "I slept and I dreamt and now I’m awake. But I have absolutely nothing to do with the situation. I am not my body. I am not the one who dreamt and I am not the one who slept. Then who am I? It’s a mystery. A great mystery I don't know. Who doesn't know? I don't know. Who is this I? What is the source of the I?" Again it’s a mystery. And remember the pause. Every time you keep repeating, "It's a mystery," the pause becomes greater and greater. And in that pause there are no thoughts.

You’re beginning to get good at this now. There are no thoughts, there are no feelings, there are no emotions. There is emptiness, joy, bliss. This is what is called parabrahman. And you will stay like that for a while then your body will get up and go about it’s business. But you remember all the time during the day that the bodies business has nothing to do with you. You have absolutely nothing to do with what your body’s experiencing. Therefore during the day when someone brings you bad news, I does not react. You just watch, you witness, you observe but you no longer feel a reaction.

When I say you do not react I don't mean you are putting it on. Don’t say to yourself, "I'm not supposed to react, I'm not supposed to react," while you feel all torn apart.
inside. That's the worst thing you can do. Yet if you have been practicing the procedure you will really find that no matter what is brought to your attention during the day there's no reaction, there is only a witness. And you feel good all the time.

So someone can bring you information about a death. You will have compassion, loving kindness you will feel good. If someone brings you information that you just won the lottery and you are 10 million dollars richer you will not react. You will witness, you will observe and you will feel good. No matter what happens in front of you there will no longer be a reaction. Just an observation by witnessing. And as you continue the procedure even the witnessing will stop. It will turn into something else. You will just know without words that all this is the Self and I am that.
Robert: To know total happiness is to quiet your mind. When your mind becomes quiet, quiescent, happiness ensues all by itself. There are many ways to do this. One of the best ways that I know is chanting. Chanting has a positive effect upon the nervous system. It also has other subtle qualities that cause the mind to become still and quiet. So let's prepare ourselves by doing a little chanting, shall we?

(Chanting)

I'm not really interested in any of your problems because I know that you are absolute reality. You believe that something is wrong with your life, you're not being treated right, you don't understand too much, or whatever it may be. It's a lie. You are absolute reality, perfect intelligence. You are pure awareness. This is your nature and there is nothing else. You allow your mind to dictate to you whether you're sick or well, healthy or poor, richer or not richer. You allow your mind to tell you all these things. Your mind is a liar. Your mind does not understand because you won't give it power, by feeding it more and more problems. When you begin to accept the fact that you are absolute intelligence your mind frees. It dissipates. Your mind is a tool that causes you problems. Stop your mind. Annihilate your mind. Do not allow your mind to tell you anything.

Things appear to happen in the world. You observe certain things and you react. Yet we live in a world of duality. Everything changes. Nothing is ever the same in this world. Therefore how can you believe what the world shows you? What can you believe? You can only believe yourself. You can only know that your Self is absolute truth. I'm speaking of your Self with a capital 'S.' You are your Self. There is not your Self and you. There is only the Self. There is only absolute awareness, absolute reality. If you would only accept this and not try to analyze, not try to compare. Just accept that "I am absolute reality," for your Self. When I use the words "I am," I am referring to consciousness. Consciousness is omnipresence. Therefore when I say, "I'm absolute reality," I include the whole universe. I'm not speaking of myself, Robert. I include you. And if you accept my words there will be a transformation in your consciousness, and your consciousness will melt into absolute consciousness, and you will be free.

All I can really do for you is to confess my own reality, and my own reality is also your reality. I am sat-chit-ananda. I am Parabrahman. I am ultimate oneness. I am divine love, pure consciousness. I am that I am, emptiness, nirvana. There is nothing else. All of your worries, all of your fears, have no foundation. There is only the one and you are that. Why will you not accept it? Think of what you believe is wrong with your life for a mo-
ment. Where did this concept come from? Your upbringing? Samskaras from past lives? You begin to believe that you are the body, your mind, and that causes you to have other problems. And you identify with those problems. But I say to you that you are absolutely clean. The past is wiped out. There are no samskaras. There are no past lives. There is no sin. You are pure as the driven snow. Have you ever seen a driven snow? Where did that saying come from? I didn't make it up. But you are pure. There is nothing impure about you. You are divine. You are consciousness.

Why will you not believe me? You believe you are somebody else. You believe you are human, you’re the body and your name is Mary, or Jane, or John or Joe. Remember your name was given to you at birth. What if your parents never gave you a name? Who would you be? You probably would pick out your own name. But you are not your name. You are not your body. You are not what appears to be. You are more than that.

The reason that humanity seems to suffer is because it believes it is human. It believes it is separate. And when you believe you’re separate you begin to believe somebody is trying to do something to you. You have to compete with life or with other people. So you're trying to do strange things to others, to be above them, to outwit them. But I say to you, you do not have to do any of these things. You simply have to recognize the truth about yourself and you will be free. You simply have to accept that you are absolute intelligence, absolute awareness. That’s you. The past no longer exists for you. It never was. It’s a dream. The past can no longer hurt you. The future does not exist. Only now exists. Now exists as consciousness, as absolute reality, and as consciousness, self-contained. There is nothing else.

It is the nature of the mind to be restless, to want to find new things all the time, to go to new places, to become bored. It is the nature of the mind to move from place to place, to find new friends, new environments. In reality you can stay where you are forever and be totally happy. In reality you do not have to do anything to be totally happy. I'm speaking of mentally. Your body came to this earth to do what it has to do, but it has nothing to do with you. Watch yourself, be aware, but do not react. Unhappiness comes because you react to person, place or thing. When you no longer react to person, place or thing you’re free. We always want change in our lives. As if we make a change, we’ll be free. Some of us get married, and we get tired of marriage after a few years, and we want to change. We think that will make us happy. But we find it doesn’t. There is no thing that can make you happy except the experience of knowing the Self.

Even at a meeting like this, if you keep coming all the time, the average person becomes bored after a while and they want to find a new teacher, a new environment. Then they get bored where they go. It never ends. People talk at this meeting of finding a house in Phoenix, or New Orleans, or New Mexico or in Seattle, and having an ashram, and then seem to live happily ever after. But if you’re not happy now you can never be happy no matter where you go. Wherever you go you’ve got to take yourself with you.
Most people make the mistake of thinking about the future. They say, "In the future I’ll be happy, when I get married, when I get divorced, when I find a new job, when I quit my job and do nothing. But I say to you, unless you are happy now there will be no happiness in the future. Every ideal condition you’re looking for, you have to acquire it now. If you want peace of mind you can’t run to another country or to another city to try to find it. Peace of mind exists exactly where you are. Peace of mind is you. But you think it’s something on the outside. There is a person who hates their job, and they say, "I’m going to move to Seattle. The people are nicer there. I do not seem to get along with anyone at my job. I’m unhappy here in Los Angeles." So you move to Seattle. The environment is new, everything seems to be all right. Within six months Seattle becomes Los Angeles. Same problem, different people. You’ve got to take yourself with you wherever you go. You can’t escape from yourself. Do not believe that others will make you happy, that a new environment will make you happy. It may appear to do so in the beginning. Sure there are people who never stay in one place long. They get bored and go somewhere else. They get bored and go somewhere else. How long can they keep it up? In the last analyses you have to confront yourself. No one can bring you happiness. No one can bring you peace except yourself. You have to stay where you are, even though the environment or your circumstances may seem unpleasant in the beginning.

The wise person remains where they are and begins to work on themselves. They begin to transcend the body-mind. To the extent you begin to transcend the body-mind, to that extent you find happiness and peace. How do you do this? It has been shown to us by great Sages. The secret again is to quiet the mind by any means you can. You see, your real nature, remember, is pure happiness, absolute reality. It is only the mental impressions that make you believe otherwise. Therefore get rid of the mental impressions.

How do you do this? It begins by taking control of the mind. That’s the beginning stage, of observing your fears, observing all of the thoughts that come to you. Realizing who thinks, and watching, becoming the witness to whatever goes on in your mind. I’m not speaking of taking a negative thought and changing it to a positive thought. Negative and positive are both sides of the same coin. It’s all part of duality. For every negative there is a positive. And for every positive there is a negative. For every up there is a down. For every front there is a back. You want to transcend this. And you do this not by playing with your mind but by becoming still and watching your mind, witnessing your mind, observing your mind, in a gentle relaxed way.

It makes no difference how terrible the mental impressions may come to you. It makes no difference how deep your fears are. It makes no difference how justified you feel for being sorry for yourself because things are not the way you’d like them to be. That’s the whole secret. Do not allow your mind to tell you anything else. For the mind will always tell you, ‘Look at you, you have a right to feel bad. You have a right to fear. Look at the kind of world in which we live, mans inhumanity to man, the precarious condition of today’s world.’ Then it will tell you about your own life. “Something bad may happen to
you tomorrow. You may go bankrupt. Your husband or wife may leave you. You may lose your job." All these thoughts come to everyone. You are not alone.

But I say to you there's a way to transcend this and become the Self that you are, if only you would do it. You watch your mind, you observe your mind. You look intelligently at what your mind is. You do not listen to it. Remember also, were not trying to exchange bad thoughts for good thoughts. Your mind will try to please you and once in a while give you what you want. Then you will start to believe in it again and believe it's your friend. But then all of a sudden the carpet will be pulled from under you, and you will feel disillusioned again, discouraged. Do not allow your mind to control you. Realizing that as you observe the mind, as you watch, as you stop reacting to what your mind tells you, your mind becomes weaker and weaker and weaker, and the thoughts come less and less and less. To the extent your mind becomes weaker, the happier you become. That'll be proof to you.

Then you can say to yourself, "Imagine if! annihilate my mind completely, I will have total happiness." And that's true. You begin to work on yourself. Makes no difference what anyone else is doing. Leave everyone else alone. Do not compare yourself with anyone. Be gentle with yourself. Be at peace with the whole universe. Reconcile yourself with the whole universe, with the mineral kingdom, with the vegetable kingdom, with the animal kingdom, and with the human kingdom. Have no enemies. Allow yourself to love everything.

As you begin to work on yourself this way you will find all the old mental impressions breaking down. Your true nature will begin to shine forth. As you continue on this path, watching, observing, the day will come when you can ask yourself, "Who am I?" It will come by itself. It's nothing you read in a book. It's nothing anyone tells you. It comes by itself. It's a natural consequence of observing your mind and watching your mind. If you do this long enough the question will come by itself. One day, as you are observing your mind, something will say from deep within yourself, "Who am I? Who am I? Am I my body? If I were my body I would always be the same. But I am not the same body I was 10 years ago. When I was a baby I was a different body. When I was a teenager I was a different body. Now I'm an adult. I'm still different. And I'm getting older. Who will I be then? When I'm feeble and cannot walk anymore and my days are limited, who will I be then?" You think deeply about these things. It comes by itself.

Then something else will happen to you. You will begin to notice every time you refer to yourself as a baby, as a teenager, as an adult, as an old person, you're saying I. And that's a clue. I always seems to be there. I was a baby. I was a teenager. I am an adult. I am going to grow old.

I'm going to die one day. I'm always referring to I. When you go to sleep, you say, "I am going to sleep.' When you dream you say, "I dreamt." When you're awake, you say, "I am awake." You begin to wonder to yourself, "Who is this I? Who am I really?" Just by asking those questions phenomenal results will ensue in your life, for there is an answer
deep within the recesses of your heart. The answer will come one day as a flash of light and then quietness. At that time you'll realize that you are the universe. You are the Self. You are not yourself as a separate entity. You’re the omnipresent Self. You will feel It without words. You will know that you are the absolute reality, that you are no thing that can be explained. You are pure love, happiness. It will happen of its own accord.

What I’m giving you is not a teaching. It is not a philosophy. It is a way of life. You cannot force it to happen. People have been trying to force it to happen for years, to become self-realized, to become free, free of bondage. People have been searching for years. What they are doing unfortunately is that they are searching outside of themselves. They are looking to the world for assistance. The world cannot give you assistance because it does not exist. It is a dream. How can a dream help you? It just plays games with you. You achieve a certain profession and you believe you've made it in this life. You’re making 500 million dollars a year. You have a house, you have property, you have land, and you think you’ve made it. All of a sudden you develop cancer and all your money, all your friends, cannot help you. Those are the tricks life plays on you.

So I say to you, do not go after things. Whatever you are supposed to have in this life, whatever you are supposed to do, will happen of its own accord. I know that’s a little difficult to understand, but it’s the truth. There is a divine plan for everything on this earth, for every leaf, for every bug, for every animal, for every mineral, for every human. Everything is preordained. It’s been planned for you. Therefore you do not have to worry what will happen to your life. Do not waste your time pursuing things of this world, for you will have to leave them one day. Spend your time trying to discover who you are by inquiring, “Who am I?” And when you find out, not only will you find eternal peace and infinite happiness, but you will also have a feeling of immortality. You will know, "I was never born and I can never die." You will realize "I am. I have always been. There never was a time when I was not."

You will try to explain this to your family, to your friends, but you'll not be able to, for there are no words to describe the infinite. Therefore you will be an example in the world, an example of love, an example of peace, an example of harmony. Everything will take care of itself. Your body will go where it's supposed to go and it will do the job it came here to do. Yet remember that it has nothing to do with you. Why? Because you’re not your body. Leave your body alone. The same power that causes mangos to grow on mango trees, that cause apples to grow on apple trees, that makes the sun rise and the sun set, that gives just enough warmth to the earth to sustain human life, that power knows how to take care of you. You have nothing to do with it. Your job is to leave yourself alone and ask the question, "Who am I?"

Were going to do an experiment this week and the results of the experiment will be discussed next week. What I would like for you to do is keep asking yourself, "Who am I?" all week long, under all conditions, under all circumstances. In other words, no matter
what happens to you, what you go through during the week, instead of looking for answers, instead of looking for solutions to the problem, simply ask yourself, "Who am I?"

It sounds strange, but if you do what I say you're going to find something amazing happens to you. We will discuss it next week. Remember, as soon as you get up in the morning, the first thing you say is, "Who am I?" You do not attempt to analyze it, think about it, or wonder what's going to happen. You simply ask yourself the first thing upon waking up, "Who am I?" As you go about your business you ask yourself, "Who am I?" The phone rings and your employer says, "You've just been terminated. Don't bother to come to work today." Instead of responding you say, "Who am I?" to yourself. You won the state lottery and you acquire 50 million dollars. Instead of reacting you say, "Who am I?" You trip down the stairs and you cut your leg, instead of feeling sorry for yourself you simply bandage up your leg, but you ask, "Who am I?" In other words, what I am saying is you are not to think of any condition, no matter whether it's good or bad. You are merely to ask the question, "Who am I?" under all circumstances, no matter what happens.

I'll tell you what you're doing. You're causing the mind to become confused. Your mind is used to you reacting. Now you're not going to react. You're going to ask the question, "Who am I?" Your mind will not know what to do. It will be in a state of confusion, for it seems you're doing something, taking some sort of action, either crying or becoming hilariously happy, or getting angry, or wanting to curse the world. That's what your mind knows you always do. But you're going to fool it because you're not going to do that. You're going to ask, "Who am I?" and keep still. If your mind troubles you again you say, "Who am I?" again. No matter what your mind brings up, you will ask the question, "Who am I?" It can bring up anything. It can tell you, "You better look about your business fast or something bad is going to happen." Simply say, Who am I?"

I'm not saying to become apathetic and stay in bed all day. I'm saying to go about your business without thinking about it. As I have explained before, your body will know what to do. Your body will do what it is supposed to do. Only you are not supposed to identify with your body for one week. You're supposed to separate yourself from your body by asking, "Who am I?" If you try this this week you will become the happiest being that you ever imagined. I can guarantee that. Only you have to do that. I know that some of you will drop out and you will not experiment this way for you will think that your mind overwhelms you, yet this is exactly what you have to do if you want to find eternal peace, infinite joy and total freedom. We will discuss the results next week.

Those of you who have been practicing "I am" for many years, or "Who am I?" and you're saying to yourself, "I've been doing this," but you haven't done it this way, have you? Forget about the past. This is a new day. You are to go back to, "Who am I?" And you are to remember to say this every moment of the day. If you do this you'll have some good reports to tell me next week if you will say, "Who am I?" only for one week. I know some of you will drop out in one day. Some in one hour. This will show you the control that
your mind has on you. It will prove to you that you have been under the control of your mind all your life. Catch yourself and say, "Who am I?"
Robert: (tape starts abruptly) ...because you are all I've got. That's the wrong reason for coming here. This is satsang. There really should be no talk, no lecture. You come here to meditate, to observe yourself, to observe your thoughts in action, to see what is going on within yourself. I am your Self. Therefore when you observe yourself correctly, you see I-am.

This body is not a lecturer. This body is not a minister. This body is not even a talker. I do so for your sake. But if the average person comes here for the first time, I would be most boring, because I speak in a monotone, and I reiterate many things over again. You have to understand what satsang really means. It means being in the presence of your own divinity, being in the presence of your own consciousness. Do not look at me as something separate from you.

Most public speakers, ministers, philosophers, they plan a speech, they research it all week, they come prepared and when they leave everybody said, "What a wonderful talk." But nothing happens. You feel good for the moment. When you go home you revert right back to your old self.

If you know the true reason why you're coming here it will make a tremendous difference in your life. You're coming here to awaken. To awaken from the dream of maya, the dream of a personal I. You're coming here to find peace, happiness. To awaken to your real nature. Therefore your being here is a meditation in itself.

The modality I use to help you is silence, not words. There are no weekend seminars. There are no special mantras. There is no initiation. There is nothing. Yet that nothing is everything. You believe you are the doer, and everything you accomplish you think that you did it. That's a lie. You don't even exist! You weren't even born! How can you be the doer? There is no one who does anything. Yet everything gets done. It's a paradox.

Everything gets done because you believe you're the doer. When you realize you're not the doer everything gets done in a better way, for you stop identifying with the object and the subject. You become free of all attachments. As long as you believe that you're responsible for anything that takes place in this world, you have a problem. You will have to go through that experience over and over and over again, until you realize that you have absolutely nothing to do with anything. You are pure consciousness. Your real Self is absolute reality. I tell you, you have nothing to do with this world.

I know some of you are saying, "Then why am I here?" Well, in reality you are not here. Where are you? No where, and everywhere. Some of you say, "Well I want to experi-
ence all the happiness I can while I’m here.” Then you come under the law of karma and duality. Which means you go up and down like a yo-yo. When you get what you want you become happy. When your possessions are taken from you, you become disillusioned and you cry. Then you get what you want again you become happy. When change comes along you become angry.

This is like a person who goes into the hot sun when the temperature is one-hundred degrees and gets burned, and then runs under the shade of a tree. But after a while when he is cools he forgets the hot sun and goes back into the sun and gets burnt again. Then takes refuge under the tree again. Forgets about the sun, how hot it is and goes back into the sun, gets burnt again then runs under the tree again. As you can see only a fool would run into the sun and get burned and then back into the shade and then back into the sun.

Yet that’s exactly what we do with our lives. We believe erroneously that person, place and thing bring us happiness. There is no thing external to you that can ever bring you happiness. Why? Because happiness is your very nature. You are happiness all by yourself. When you go after happiness outside of yourself, you have to know that it’s a temporary condition. As many of you have so experienced.

You can’t wait to see a certain movie. You’ve been waiting for it to come around and here it is. So you pay your five dollars and you see the movie. And you’re happy but, then it’s over! What now? Now you’ve got to look for another thrill. You believe you’ve got to find something to make you happy. So you search and you scheme and you plan, and sure enough you get it. That lasts for a time. Then it must change as all things change. And you become disillusioned again. You haven’t learnt your lesson. You are still looking for happiness and joy outside of your Self.

Again, it is like going back into the sun, getting real burnt, and then running into the shade. And then going back into the sun again. You do this again and again and again, you never learn. Pretty soon you are old and tired, and it’s time to leave your body. So the disillusionment still continues and you feel and say to yourself. Well now I’ll find real peace when I leave my body. I’m finished with this rat-race. But no, because there is nowhere to go. If you believe that you’re the body then there are many bodies. When you drop one you take up another and you continue the game of hide and seek. It never ends.

Until one day you become so disgusted with the world and with life that something within you leads you to the right book or the right teacher or the right something. And you begin to feel that there is something else. So you become a seeker after truth. You begin to read many books. You discover there is something like Zen Buddhism, different forms of buddhism. There is the Dao, there is mystical christianity, the Kabbalah, yoga, various forms, hatha, rajah, karma yoga. You get involved in occult subjects, astrology, numerology, whatever. And you think you’ve discovered something. You go life after life after life being involved in those things. Yet if you’re a true seeker something else will touch you. And you will discover a guru, a teacher who is just right for you at the time.
And you will become a disciple. Yet you will still have doubt and apprehensions. You will turn off and on like a water faucet. You will stick to the same philosophy for a while.

Zen buddhism, you will read about all the Zen teachers available and you will go to Tibet to find one, to Japan to stay in a zhendo. You will run to the Himalayas. You will read all the Zen books you can find. But you'll keep coming back to that one teacher. And that's what makes you a disciple.

Again this goes on incarnation after incarnation. Yet if you're really sincere, something will touch you and you will realize, "I and my father are one. If you have seen me, you have seen the father." You will begin to feel that you are one with your teacher, that the teacher is within and without you. The teacher within you pushes you forward. And the teacher without pushes you inward.

You begin to understand that the only thing you have to do is to get rid of the idea that you are the body-mind phenomena. Thus you become a devotee, which means you become one-pointed, interested in one path. You ultimately become the path and you awaken.

Most people of course never even get to the point where they become a seeker. But we don't look at most people do we? Again many think that a path like this is selfish. For instead of trying to help the world, instead of trying to make this a better world in which to live, we're only interested in our own awakening.

But the truth is, unless you really awaken you can never make this world a better place in which to live. Why? Due to the fact that you are the universe! Right now, just the way you are! Therefore, if you are filled with anger, animosity, greed, avarice, and the rest of those things, so is the world! You have created the world. The world is an emanation of your own mind. What you think of yourself you think of the world. If you are filled with fear then world frightens you. If you are filled with greed you believe everyone else is greedy. The world is a reflection of you, that's all it is.

When you awaken, you see a new world. You're in heaven. For when you awaken you realize the real Self transcends the universe, that the world is like a dream. It exists, but as a dream.

The Self, or consciousness, is the reality, and I am that. "I am" doesn't mean Robert, you know what I'm talking about. "I am" is consciousness, absolute reality. Therefore when you awaken you can state, "I am that." You are no longer talking about your individual I. You are speaking of the whole universe. I am that. Now everyone becomes that also. Remember, I am is omnipresence. I am that.

This is why a realized person can only see himself or herself. They do not see what other people see. They see love, harmony, peace, joy, happiness. Simply because they have discovered their real nature as happiness, pure awareness, absolute reality. They no longer are the personal I. They have risen. They're no longer going into the sun and getting burnt and then going back into the shade tree. These people are always under the shade tree. Nothing external can ever happen to them again, as in birth, or death or in between. The
universe does not prevail for them. For they are egoless. That's how you bring peace into
the world.

If you go back in time there have been people trying to make this a peaceful world
from time immemorial. Noone has ever succeeded. It is the nature of this planet to be
what it is. No matter how you try to improve it, it will never happen.

Why does it seem sometimes that the planet is improving? Because of time and
space. It will improve to a certain degree, and then people will start talking about the
Golden Age, so forth. Yet it will only go so far. Then it will start to regress again and go
back into the Dark Ages. This is the dream of maya. When you identify with the body-
mind or the world, and you believe that you are the doer, you keep coming back again,
back again, back again at different phases of the worlds evolution. You may come back in
the Dark Ages, during the inquisition, be tortured. You may come back during a sort of
Golden Age period, where there is more harmony and peace in the world. Yet you're liv-
ing in a life of duality. Which means you have to experience both. So you go back and
forth, back and forth, again like the man going into the sun getting burnt, going into the
shade then back into the sun, it never ends.

And let me remind you again, there are too many people that I speak to who are
suffering and they say, "Well soon I'll give up my body and I'll find peace." As the story
goes when you leave your body you do take a vacation. You take a rest, where you review
all of your karmic activities. (Remember, all of these things I'm telling you is a lie. I'm tell-
ing you these things because you want to hear it. And as long as you identify with the
body, it's true, or it appears to be true.) You take a rest then you're either pulled back or
you go back voluntarily into another body, and you continue the game, until you get sick
and tired. As I mentioned previously when you get sick and tired of the game, you be-
come a seeker of truth and you evolve that way.

The question therefore is, "What to do? How do you begin?" You begin by taking a
good look at yourself, and reviewing your life in retrospect. Asking yourself, "Who has
gone through all of these experiences?" And you will realize, "I have."

You will start to think, "When I was a little boy or girl, I had such and such an
experience, when I grew into a teenager I had such and such an experience. But you're
always referring to the first pronoun, I. You're saying, "I had the experience when I was a
little girl or boy and I am having my experiences now in life." Something within yourself
will make you think, "It's always I. I always return to I. I had this experience. I had that
experience. I was born, I went to school, I went to sleep, I got married, I got divorced.
Always I. Who is this elusive I and where does it come from? How does it arise. It didn't
exist when I'm sleeping. It's only when I wake up I start thinking of I. At that time I can
say, "I slept." "Where does it go to when I go to sleep? It doesn't appear to be around." You
begin to feel that all of your problems concern themselves with the I. So you say to your-
self, "Well if I get rid of this I, everything else will go also." And that's true. You therefore
start looking for ways to get rid of the I. You begin to understand the only way to get rid

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of this I is to question it. "Where did you come from I? Who gave you birth?" And to follow it to its source.

So you ask yourself the question, "What is this I? Where did it come from? Who am I?" If you are sincere you will follow the I to its source, which is the Self. The I, or the personality, will therefore dissolve into the Self. This is called awakening. People give names to this, it's called moksha, liberation, self-realization, reality. People attach all kinds of names to it. All you've really done is to become yourself, that's all. There is nothing mysterious about it. You do not have to repeat sacred mantras or go to certain schools of ancient philosophy. Everything you're looking for is within yourself.

There are people who always come to me and they ask me, "Robert, we should get together with the people who have been with you for a long while and have a special class where you can give us the highest teachings." There are no higher teachings! This is it! (laughter) What else is there? Destroy the I and become free.

So, satsang is when you come to a place like this and you're not wondering what I'm going to talk about. You have not come to hear me speak. It's a place where you come to meditate, to awaken, to see me within yourself, for I am yourself. If you can only remember this, you'll stop running all over the place looking for lecturers and listening to speakers. The proper thing to do is to find somebody you have an affinity with, a teaching someone who does not talk too much, and you just sit. And everything will take care of itself.

So as I said in the beginning, I wasn't going to talk too much, and I did. It always happens and the reason I do is because most of you want to hear me talk. But the days going to come when you come in here and I won't say a word. Then we'll see what you do.
Transcript 39

SITTING IN THE SILENCE

27th January, 1991

Robert: Most of you have come here to hear me talk, and I say to you that sitting in the silence is more potent than any words you can ever hear. If you came just to hear me talk you’re going to be disappointed, for I am not a public speaker, I am not a lecturer and I really have nothing to say. But yet most of you function by listening to people talk. Think back in retrospect. How many teachers have you heard during your life? Literally hundreds. How many books have you read, and where are you? Here!

If the talks and the books did any good you wouldn’t be here at all. You’re here because you’re still seeking, you’re still searching, you’re trying to find something external to yourself and you cannot do that. What you’re looking for, you already are. There is nowhere to go and there’s nothing to do. Everything already is. There is no one that can change it for you.

When you sit in the silence you have to deal with your own thoughts. Most people do not like to do this, so they want to hear me talk. When they’re finished here they go home and watch the TV, they hear someone else talk. Then they talk to their families, they go to a movie and there’s nothing but talk, talk, talk, talk, talk. It gets you nowhere. Many of you do not like to sit in the silence for your mind attacks you. It brings up all sorts of things about the past and worries about the future. So you want to be entertained. You want to hear good words, profound knowledge.

There is no profound knowledge. There are no good words. Everything you’ve been taught is a lie. The only truth that exists is your Self, but who is the Self? The Self is you, just the way you are. The mistake most people make is they want to change themselves.

How can you change yourself? You think you’ve got problems, or you think you’ve got a bad mind, or you think something is wrong and you want to change that. Those things don’t exist. There is nothing to change. That’s what I mean when I say, "Be your Self, just the way you are." Your Self, just the way you are is spontaneous, lives in the now, has no time to worry or think. When you are your Self you are God, you are consciousness, you are absolute reality. You are always yourself. You never were anyone else. You never were anything else. Your nature is divine. You are not what you appear to be. The only thing you have to remove is the appearance, or the belief in the appearance, for the appearance is false. Most of you still believe you are the body-mind phenomena. No matter how many times I tell you you are not the body-mind, you still keep identifying with the body and mind, that’s false, that doesn’t exist. But what is this body all about? If
you look at your body with an electric microscope, an electronic microscope you will see 
trillions, and trillions and trillions of atoms. What is an atom? Science tells us that an atom 
has a proton, which is the center, and electrons swirling all around the protons. Your body 
appears to be made of trillions, and trillions and trillions of atoms, which means it’s al-
ways in a state of flux. You are not as solid as you believe. Nothing in the world is solid.

Now the amazing thing about all this is you are the microcosm in the macrocosm. 
Which means you are a small universe in a large universe. If you look at the universe, it's 
composed of galaxies and solar systems. In each galaxy there are trillions and trillions of 
solar systems. What is a solar system? It's a sun with planets revolving around it. Isn't that 
just like the atom? That's why in scripture it tells you, "We live in the body of God," for the 
whole universe appears to be some pulsating being. It pulsates. It breathes. Can you imag-
ine that? The universe actually breathes just like you breathe.

You are a replica of the universe. If you found yourself the size of an atom in your 
body, you would be in a universe. You would look up and you would see suns, stars, 
planets, but they're all taking place in your body. It's mind boggling. So you are not what 
you appear to be. Therefore when I say you are not the body it is not only spiritual, it's 
scientific. There are spaces between the atoms just as there are spaces between the atoms 
that you see up in the sky, the planets. The space between the molecules, and the atoms 
and the electrons is what we call space. That's what we see with our eyes, space, but is it 
really space?

Sages tell us it’s actually consciousness. What is consciousness? Something that is 
conscious. What this means is there is a life force which is the substratum of all existence. 
What is that life force? What is the cause of creation? What is at the bottom of all of this? 
The answer, my dear friends, is you. You are the cause of all creation, and you don’t exist 
as you. Therefore creation as it appears to be also does not exist. In other words, creation 
only exists because you exist. When you go to sleep at night what happens to creation? It 
no longer exists for you. I know you can say, "Well I know it's there anyway." No you 
don't. Who knows? You’re in a state of deep sleep. As far as you’re concerned you’re dead. 
That's how it is when it comes time to leave your body. You become consciousness itself.

The difference between sleeping and being realized is that when you’re asleep 
you’re realized, but you’re not conscious of it. When you are realized, you are conscious of 
the whole game. So you see, when you really see what you’re made of, atoms, trillions and 
trillions of atoms, you are not who you think you are. You’ve been fooled. Awaken!

Why should you awaken? When you look at the world today, and you see what's 
happening, you become completely confused. You have no idea why there's war, man's inhumanity to man. There's going to be a civil war in Russia. They’re fighting in South 
America. In Africa there's upheavals. There appears to be no peace anywhere. Yet reality is 
love. Reality is peace. Reality is infinite happiness.

It doesn’t make any sense. How can reality be happiness, love and peace when 
you behold the effect of reality which appears to be chaos and confusion and man's inhu-
Have you ever watched a hypnotist? A good hypnotist can hypnotize you and make you believe almost anything. The universal hypnosis is called maya. It makes me believe I'm Robert and have a life to live. It makes you believe you're Joan, or Fred, or Henry or Mary and you have a life to live. You worry about your life. You have no patience. You always want to change things, make things better, improve this and improve that. It's all a joke. You cannot improve anything.

The only thing you can do is to wake up. When you wake up you see the world as a reflection, as a reflection of a mirror. The mirror is always the same. It never changes. The reflections has changed. The question is of course, then why are there reflections? Where do they come from? And as you know my answer is that they do not exist. It's an analogy I give you to let you understand where everything is coming from. Only reality exists and you are that. Only consciousness exists and you are that. Only love exists and you are that. If you only realized who you were you would be the happiest person that ever lived, and I mean happy, totally happy, unchanging happiness. Is there such a thing? Yes there is. Unchanging peace. Unchanging love. But you have chosen to identify with the maya, with the unreality, and so you think you suffer. You believe your life is not what it should be. You compare yourself to someone else. You want to make changes. As you know by now, when you make those changes they only last a short time, then you're back where you were before.

The wise person, therefore, does really not look to change anything. They become quiet. They have patience. They work on themselves. They watch their thoughts, watch their actions and observe themselves getting angry, observe themselves getting depressed, observe themselves getting jealous and envious and the rest of it. Little by little they realize, "That's not me. That's hypnosis, that's a lie." They do not react to their condition. To the extent that they do not react to their condition, to that extent do they become free. They no longer care what anybody else is doing. They compare themselves with no one. They compete with no one. They simply watch themselves. They observe themselves. They see the mental confusion. They don't run around shouting, "I am absolute reality. I am God. I am consciousness." Rather, they see where they're coming from and they leave everyone else alone.

Such a being unfolds at a fast rate. It makes no difference what predicament such a being is in. It doesn't matter, for such a being is already free. When the mind rests in the heart, that means when the mind does not go out any longer and identify with the world, when the mind rests in the heart there is peace, there is harmony, there is pure being. When you allow your mind to go out of your Self it begins to compare, it begins to judge, it begins to feel offended, and there is no peace. There's no rest.

How do you begin? Well, first you realize the place that you're in right now, whether you think it's good or bad, whether you think you're happy or sad, whether you think you're rich, or poor, or sick, or healthy, the place where you're in right now is your right place. That's the beginning. You stop trying to be someone else. You stop trying to
change your life. You’re in your right place, right now, just the way you are. If you can become happy and peaceful in the place where you are right now, all of a sudden you will find circumstances will change in your favor, and then again you will be in your right place. Whatever change comes along as far as your body-mind is concerned, you are in your right place. The more you can see that, the more you can look at what I just said intellectually, intelligently, the more peaceful you become, the more the karmic patterns begin to break away and you begin to awaken.

It may be gradual at first. You notice that things that used to annoy you, no longer annoy you. You notice that people that you live with, the conflicts you’ve had, they stop because you’ve stopped. There’s no more trying to get even. There’s no more trying to win your point. There’s no more trying to find the right book, or the right teacher, or the right anything. You remain centered. You remain free. When something comes along, whether it’s good or bad, you simply sit where you are and you ask, "To whom has this come?" and you laugh, for you have separated yourself from your body-mind and you begin to realize that your body-mind is going through the experience but not you.

So there is nothing to worry about. There’s nothing to fear. There’s nothing that can upset you. There’s nothing that can harm you. You realize whatever someone does to your body, physically, or with words, or otherwise, can never, never hurt you because you are not your body. No matter what anyone tells you, no matter what you see with your eyes can never affect you, for you are not your mind. You have actually separated your Self from your body and your mind.

That’s only the beginning. As you go further your body and your mind drop off. I don’t mean that you die. I mean that they become less and less important to you, and you no longer identify with them at all. You actually know, and you feel, and you experience, that your body and mind do not exist, yet you exist. You do not exist as your body or your mind. You exist as absolute reality, as consciousness, and you no longer believe that your body and your mind are a modification of consciousness. You just know that there is no body and there is no mind. You are egoless. There is no reason for your body, mind or the world to exist.

You may first feel this slightly, but you will notice the greater the feeling, the greater the happiness. You are beginning to merge in consciousness. You are beginning to feel reality. The world goes on, people do what they always do, yet you see it quite differently. You no longer see the same world you used to see. It’s like reading a magazine. The images in a magazine are in front of you but you are not the magazine and you are not the images. Who you are may still be a mystery. Remember, as long as you can express it, it’s not that. Therefore you do not walk around telling everybody, “I am pure reality,” or “I am consciousness.” You remain silent. By their fruits ye shall know them. You become a light in the world of darkness. Automatically people come around you and they just feel good by being around you. You have found peace. It has always been you. You have really not found anything. You have just become your Self.
Now let’s talk about you. Think about your experiences for a while, what you’re going through personally in your life, the things that worry you, the things that upset you, the things that make you cry. How can you allow things to have control over you? That’s what’s called blasphemy. Being the God that you are, you believe that someone or something can make you cry, can upset you, can make you feel bad, can make you want to make changes.

As an example, there are so many people who come to me every day or call me on the phone and ask me, "Robert, when are we going to have a place of our own? We should go into the woods somewhere and be peaceful or have an ashram somewhere far away in the woods or the jungle." And my answer is always the same. If you’re not peaceful now, you’re not going to find peace no matter where you go, because wherever you go, you’ve got to bring yourself with you. What makes you think you will find peace? If you’re a trouble-maker, if you’re a gossip spreader, do you think the change is going to change you? It will in the beginning, but soon you’ll be doing the same things you always do. You’ll be restless, you’ll find fault, you’ll look for reasons to curse people, be upset with others.

So I say to you, stay just where you are. Once you have found your Self and you’ve found the semblance of peace and harmony, then see where you want to go, but do not go anywhere until you’ve found yourself. You and I both know people who come to Los Angeles for a while, then they foul everything up and they go somewhere else, San Francisco, then they foul everything up and they go to Oregon, they foul everything up and go to New York. It never ends. They’ve never seen themselves for who they are. They simply run and make changes.

This is why last week I asked you for one week I want you to ask yourself the question, "Who am I?" Whenever something happens in your life, instead of trying to change it or take some action against it, simply ask yourself, "Who am I?" Whenever your mind starts thinking ask yourself, "Who am I?" Whenever you hear bad news on the TV, when you feel upset, ask yourself, "Who am I?" That’s all you had to do. Not to go any further than that.
Transcript 40

ONLY CONSCIOUSNESS EXISTS

31st January, 1991

Robert: It’s good to be with you again.

This week I got an unusual amount of phone calls, more than I usually get. People are telling me they feel depressed, out of sorts. I asked each one of them, “What are you doing all day?” and they said, “I am watching the war on TV.” Is it any wonder they get depressed? When you still believe that you are the body then you also believe in other bodies. Consequently, when you watch a war on TV all day long, then you’re feeling those bodies that are getting killed, and so you feel depressed. Do you see what I’m saying? If you believe you’re the body-mind phenomena then you are also the body-mind of the whole universe, because there is only one body and that’s the entire world. In other words you are everyone’s body. Naturally you will be affected by seeing bodies being killed in the war. The smart thing to do is not to watch, but work on yourself. Raise your consciousness to such a high state that you will be above and beyond the war and you will see it from a different perspective.

Everything is consciousness, everything. When you ask, "What is consciousness?" there is no valid answer, so I remain silent. Therefore you can say that consciousness is silence. When someone asks me to write a book or give a lecture, then I have to explain consciousness in about fifty different words, and each word has another fifty words to explain that, and those words have another fifty words. So a voluminous book is written, with eight-hundred pages. What does it say? "Everything is consciousness." I could have written one page, and in the middle of the page I would say, "Everything is consciousness." The rest is a blank. This is the reason why I do not write books, because there is nothing to say. See how confusing it is? We read so many books during the week. You usually do not remember what you read, and if you do, it’s intellectual. You’re using somebody else’s words, where in truth you should be using your own words and having your own experience.

I don’t know what consciousness is, but I am that. If I knew what consciousness was it wouldn’t be that, because I would be voicing a word, and the word would be limited, by the very voicing of the word. So consciousness is a no-thing. It’s nothing you can pin down. It’s nothing you can describe. It’s nothing you can write a book about. Consciousness is silence. Sometimes I say, "Consciousness is absolute reality," and those are more words, and I have to explain absolute reality. Consciousness is ultimate oneness, pure intelligence.
Consciousness is all of those things. But what are those things? Again they're just words. Sometimes I say consciousness is love, bliss, sat-chit-ananda, knowledge, being, existence. Those are just words, and you get a good feeling from the words, but the feeling doesn't last too long, for you have not digested the words. You have not become a living embodiment of consciousness. The only way you can do that is by keeping still. If you want to solve any problem in life do not try to solve it verbally. Become quiet.

It is a known fact that people like Albert Einstein, Thomas Edison, and others, when they had a mathematical equation to solve, they would sit in their rocking chair for hours in the silence and everything would be revealed to them. That's how Einstein came up with his theory of relativity, if you read his life story. He used to spend hours sitting by himself in the silence, and everything was revealed to him scientifically.

So it is with you. If you want the answer to any problem, do not run to a psychiatrist, or a lawyer, or even a doctor, but sit by yourself and listen. Yourself has all the answers. Why? For, as we discussed Sunday, every atom of the universe is within you. You are that. You are the entire universe. You are the microcosm in the macrocosm. Therefore all the answers in the universe must also be in you. All of the solutions, all of the wisdom, all of the happiness and bliss you've been searching for, it's within you. That's what Jesus meant when he said, "I and my Father are one," and also, "if you have seen me, you have seen the Father." He wasn't talking about a person called the Father. He was talking about a universal principal of harmony, of bliss, of joy. He was speaking of consciousness. It's within you. It is you. You are that. You have always been that. It isn't far away. It's right where you are. And as you sit in the silence, and think of these things, you will begin to realize something very interesting.

You will begin to realize and understand, "Well, if my body is consciousness, it cannot be a body, for it cannot be both. It cannot be consciousness and my body. So it's duality." So as you start to think about the word consciousness in the silence, it is revealed to you that you have no body. There is only consciousness. And it doesn't seem strange at all. For when you begin to understand and fathom what consciousness really is you will realize it is self-contained. Consciousness knows only consciousness. It doesn't know the universe. It doesn't know bodies. It doesn't know problems. It doesn't know wars. It doesn't know man's inhumanity to man. It doesn't know anything you know. It only knows itself as pure awareness. And as you sit by yourself in the silence this becomes perfectly clear. And all of a sudden the realization comes to you, "I have no problems. There's absolutely nothing wrong with the world. There is nothing going on. There is only consciousness."

I know this sounds strange to some of you because you're so identified with your body-mind that you say, "What about the experiences going on here? What about this? What about my rent that I have to pay next week? And what about my husband who left me? And what about my job that I have been terminated from, that's all very real." Of course it's real because you are identifying with the body. So it is very, very real. There are
not two worlds. There is not the world of the body, and the world of the universe, and the world of your problems and affairs, and also the world of consciousness. There is only consciousness and you are that. Just listening to this sets you free. It sets you free from all doubt and limitation. You begin to feel immortality. You begin to understand that you were never born. How can consciousness be born? And if you were never born how can you die? What dies? Well, some of you say, "The body," but I tell you there is no body who dies. There is just nobody home. There never was a body, there is no body, and there never will be a body.

If you can't see that yet, or feel it, don't worry about it. All I ask you to do is to sit in the silence. Everything will be revealed to you. This is why I always tell newcomers, "Don't believe me. Don't believe a word I say. Find out for yourself." Everything I share with you is from my own experiences, not what I read in a book or what someone else told me. When I went to see Ramana Maharshi in 1947 I went to confirm my own experiences, and I laughed when I realized there was someone else who felt what I felt.

This teaching appears abstract to some people, but it's not really abstract. It's truth. It's reality, it's your reality. Someone may say, "This is too highfaluting for me. I want something practical. I want to improve my humanhood. I just want to live my life out, and be a millionaire and be healthy, and have a mansion." In other words you want to have what you think you should have. So does everyone else in this world. But are they happy? Are they fulfilled? Statistics show that there are more suicides amongst the rich than the poor. Therefore if being a multimillionaire is so great why are there so many suicides? Simply because everything must change. We live in a world, as you know, of constant change. And if you don't accept that you suffer.

As I explained Sunday, your body, what you call your body, is in a state of constant flux. It's never the same, just like the universe. There is nothing solid. There is nothing permanent about anything in the universe. Everything is in a constant state of vibration. What appears to be this body vibrates at a certain rate. What appears to be a dog vibrates at a slower rate. What appears to be the chair vibrates at a slower rate also. The more gross something is the slower it vibrates, but everything vibrates. Everything is composed of atoms and energy with tremendous space between. Nothing is solid.

When you realize that your body is not solid, and is not what it appears to be, how can you still identify with it? Foolish. You can tell to what extent you are identifying with your body by the way you react to situations. If a situation still makes you angry, or uptight or depressed, then you know for sure you're identifying with the body. On the other hand, you don't go to the other extreme and say, "I don't care and I don't give a damn about anything." If you didn't you wouldn't say it. It's not a case of not giving a damn. The more evolved you become, the more compassionate you become, the more you show loving kindness to everything, to the mineral kingdom, to the vegetable kingdom, to the animal kingdom, and to the human kingdom. You show total compassion, loving kindness. You become an embodiment of love simply because everyone is you. "I am my brother and
my brother is me,” as Emerson said. There is no differentiation between you and Saddam or Bush or anyone else. So you don’t humanly love these people and you do not humanly hate these people. It’s just an experience that the world is going through. Remember when you believe in your body, then the world is becoming very real to you.

And this world is a third grade world. Like the third grade in school. There are other planets and other galaxies, there are fourth grades, and fifth grades, and sixth grades, and high school and college, but that’s all an illusion. Yet if you identify with the body-mind phenomena there’s a whole series of planets, just as there’s a whole series of bodies. It’s all the same. Don’t you see? As long as you believe you are the body then there are millions and billions of bodies, and the world is a body, the universe is a body. So there are millions of worlds. There are trillions of galaxies. There are trillions of universes. And all this happens because you believe you are the body. Isn’t that something?

So can’t you see now it’s your fault that everything is happening in this universe. You are the creator. Everything is an emanation of your mind. It’s you who think up these things that are going on in the world today. If you want to stop it, if you don’t like what you created, stop identifying with it. Instead dive deep, deep within and identify with your Self, which is consciousness, absolute awareness. As soon as you begin to identify with your Self then the whole world becomes your Self, as within, so without, as above, so below. Can you see the picture now? What you are seeing in this world is your Self. If you don’t like what you see do not try to change person, place, or thing. Change your outlook. And you have to be able to catch yourself, all day long.

Do not get caught up in a situation if you feel out of sorts, and you feel disappointed, and you feel depressed because someone spoke harshly to you, or someone told you something you didn’t like to hear, or someone did something to you, or whatever, that’s why it appears in most instances that if someone really evolved to a high state the worst of conditions sometimes seem to befall that person. And when the worst of conditions befall you it’s a blessing in disguise. It means you’re growing and all these things are coming to you to prove to you and to show you that you are not that. And so you turn within and see the truth, identify with the truth.

“I am the imperishable Self, the absolute reality, pure intelligence, emptiness, nirvana, ultimate oneness. I am that.” Then when you open your eyes you will see a different universe. You will see love, harmony, joy, bliss. You are seeing your Self.

I therefore ask you the question, what do you want to see in this world? Condition, after condition, after condition after condition? Even if, because of karma you are living a relatively good life, it means nothing. Even if you are living a relatively happy life, you have perfect health, you have a perfect wife or husband, you have perfect employment, you have a perfect income, you have a perfect home, you have perfect children, it means absolutely nothing, for there is a law of the universe that says everything must change. And as long as you are identifying with the universe, you must go through those changes.
Now you may not find much of a change in this life. But remember what you call your life is but a split second in eternity, (finger snap) like that, you're here and you're gone. Because of time and space you think you have seventy, eighty, whatever years to live. Nope, your life is but a split second in all eternity, then you're gone. If you have not found your reality or your Self, you may come back again to this planet or to another planet, and the person who is living a relatively good life here, has to go through the change. You may be born during the dark ages, when the world has gone back around again, and you may get caught up in the inquisition, where you're caught as a spy or something, and you're tortured, and your toes are cut off, and your fingers are cut off, and your tongue is ripped out, and you go through happy experiences like those. That's the other side of the coin.

That's why I say if you are living a relatively good life, do not say to yourself, "I don't need this teaching, I've got everything I want." I've heard so many people tell me this. They say, "This teaching, Robert, is for people who are miserable, who are not fulfilled." I don't even answer those people. They are deluded into believing that because they've got the good things in life that's it. Little do they know, the experiences they're going to go through when the change comes, whether in this life or another life. That's why the smart thing to do is to transcend all human experience, for human experience is a big lie. In reality there is no human experience. There's no experience whatsoever. There is no foundation for creation. Only consciousness exists, and you are that. why I do not give you exer-
Robert: Good afternoon.

Yesterday evening I received a call from my brother who lives in Indianapolis. I haven't spoken to him in fifteen years. The first thing he asked me is, "Robert, are you still good for nothing?" and I said, "Yes I am, thank you." Then he went on to ask, "Have you accomplished anything worthwhile yet? Are you still a nothing?" So I said, I've accomplished nothing, and I am nothing, thank you. Are you something?" He went on to tell me his accomplishments: "I own a hardware store, and I bought a house and I sent my family to college, my son and daughter. I've got stocks and bonds. What have you got?" And I said, I've got nothing." So he said, "Why don't you give it up and start living?" So I paused a moment and I said, "Are you happy?" and there was a long pause. He didn't answer. So I asked again, "Are you happy?" He changed the subject. Then he started to relate how the IRS was on his back, how his wife was running around with some other guy, and all kinds of troubles. So we ended the conversation saying, "If you couldn't be good for something, I'd rather be good for nothing."

But I am good for something. I'm good in relieving constipation. Friday a lady called me from San Francisco. I never heard of her before, and she told me, "Robert, you saved my life." So I said, "I did? That's interesting." She said, "Come on Robert, you know you saved my life. Admit it." So I said, "Tell me what I did." So she said, "I've got your picture hanging in the bathroom." "That's nice." And she went on to explain, "Yesterday morning, I was really constipated..."

SH: One look at you... (students laugh)

(Robert continues) "...and I thought I was going to die," she said. "I was turning blue and all kinds of colors. I couldn't get up and I looked at your picture and I said, "Robert, help me!" And you came out of the picture and you hugged me, and relieved my constipation." (students laugh)

SH: Bravo, you've made it Robert. (students laugh)

R: So I said, "Well! Isn't that interesting?" And she told me that I was kidding and knew I did it. She wouldn't believe it when I told her I didn't know what she was talking about.

This is not the first time I've had experience with toilets. About two years ago, at about 12 o'clock, midnight, another lady called me from San Clemente. And she said, "Robert, my toilet is stuffed up, please do something." So I said, "I think you've got the wrong number you want a plumber." She said, "No, I don't want a plumber, I want you."
So I said, "You mean you want me to come over with my tool box?" She said, "No, I want you to do something, whatever you have to do." So I said, "OK," and she hung up. She called me back the next morning and said, "Thank you Robert. Everything became unplugged in the toilet." So you see, (students laugh) I'm good for something.

SH: The sacred plumber. (laughs)

R: Now the question arises, can a Sage be in two places at the same time? Is it possible for somebody to think of a Sage, and be in communication with the Sage physically, yet the Sage is not there, he's somewhere else?

When I was in Benares, in India, I went to see a Jnani that nobody ever heard of, called Swami Brahmadanda, which means, The Staff of God. He has three disciples that had been with him for about 50 years. He was about 90 years old. And I was invited to sit by him. I think I was the first westerner to get that permission. So I sat with him a few days, listening to him say nothing. He was mostly silent. On the third day I was with him he announced to his disciples, three of them were devotees, that his body is in pain, it's arthritic, but he has work to do. He hasn't finished his work on this plane. So he's going to leave his body tomorrow at 3:00, and take on the body of a younger person. He said somebody will slip in the street, it was raining, and will crack his head, but I will take up that body.

So I listened as I usually do, and we couldn't wait for tomorrow to come to see what happened. Nobody cared about the fact that he was going to die. We wanted to see if he could do what he said. (students laugh) So at about 3:00 he was sitting in the lotus posture, he actually stiffened up, and he did die! I felt his pulse; no pulse, pinched him, nothing happened. The body was an empty shell. And we fooled around with his body for about a half hour to see if we could bring him back to life or whatever, nothing. We heard a commotion outside and we went out and sure enough, a young man from Benares had slipped on the wet street and hit his head. There was a crowd gathered and there was a doctor there. He was pronounced dead. All of a sudden, he got up and ran into the forest. No one has ever heard from him again. Explain that one.

There are things going on that are very unusual in this world. Most Westerners never experience those things or come in contact with people who have.

There is also the story of a great saint who was passing through the town. And in that particular town there was a snake, Boa Constrictor, who used to devour little children. They beseeched the saint and said, "Master, please help us. We're all afraid this Boa Constrictor is going to kill our children again and again and again. Can you do something to help us?" So the Master said, "Yes I will."

He went over to the snake and spoke snake language and said, "Snake, I want you to stop devouring these little children in this town. Leave them alone. Promise me that you will." And the snake said, "Yes, I promise." He couldn't say otherwise to the great Sage.

Six months passed. And the Sage was going through the town again. He saw a crowd of children, forty or fifty of them, playing in a circle. He went to look. And there
was the snake, in the middle of the circle, all bloody. The children were throwing rocks at it, kicking it. The snake was nearly dead. The Saint chased the children away and went over to the snake and said, "What's the matter with you? Why do you allow yourself to be beaten like this? Why don't you defend yourself?" So the snake said, "Oh Master, I listened to you, I can't help it, when you told me not to harm the children. I have become helpless." Then the Sage said, "You foolish snake, I told you not to bite. Did I tell you not to hiss?"

And this story is simply the fact that most of us think we have to get into a temper and fight because we're spiritual. The truth is, we can make a lot of noise and do nothing. When in Rome do what the Romans do. We can put on an act.

Sometimes when I go to the bank and I want a loan I put on a three piece suit and a tie, and act normal. They’ll throw me out anyway, but at least I tried.

But the reason I’m telling you this story is because this particular Saint who did this thing with the snake was seen at four places at one time, in various different cities in India. People said he couldn't have been there at this time because he was here. And in another city up north, they said, "No, he was here." So the question again is, can certain Sages be in three or four places at the same time?

The answer is yes. This is a phenomena, but is very, very possible. When you realize your omnipresence, when you have an inkling who you are, *that's all you have to know, who you really are*, that you are not the body-mind phenomena, that you are absolute reality, that you are consciousness, that you are undivided. This alone allows you to be present everywhere at the same time, because you are everything. Perhaps that is why the people on the toilet were able to see me, yet I'm not aware of it. I don't have to be aware of it, due to the fact that to be aware of it I would have to be somebody else. I would have to be the person who is aware, and the person who appears somewhere else. But there is only one. And those of us who have faith in Sages and Saints, can actually talk to them, see them in the physical presence, yet perhaps they have been dead for many years, or they're also somewhere else in a different country. All these things are possible.

When I mentioned also one day here, many times I have visions where I am walking with Ramana Maharshi along the Ganges. And we’re discussing simple things like the weather. This is just another example of the possibility of being in two or three places at the same time. Now a vision is not a dream. A vision is an actual experience. It is a phenomena happening in the phenomenal world. Anything is possible. Never believe that something is impossible, because it limits you. Even if you have not experienced anything yourself, have faith in yourself, that within you are all possibilities.

Of course, the first thing you should realize is that there will never be a time when you disappear, or die, because there was never a time when you were born. You have always existed as consciousness, and you will always exist as consciousness. And even if a person is a skeptic, they say, "Well I'm not consciousness, that's ridiculous. I'm conscious that I'm a body, because I can feel myself and I am conscious of your body, because I see you and I can feel you."
And you can scientifically prove this, that you’re not a body. You can say to such a person, "Are you the same person you were when you were conceived?" When you were conceived you were no larger than the size of a pinhead. Yet it was you. And then when you were a young boy or girl, you were no longer the size of a pinhead, you’ve turned into somebody else. When you were a teenager, you were also someone else. Now you’re a man or a woman or whatever, and you’re someone else again. You are not who you think you are. If I put your body under an electric microscope I would see space and atoms, trillions of atoms revolving in the space, and the space would have tremendous gaps between the atoms. The space is consciousness. The atoms are superimposed on consciousness and they appear to create what you are now. So you see, you’re not really the body. You’re a bunch of atoms. You’re in a state of flux. You’re constantly vibrating. You’re not what you appear to be.

So when you identify with your body you’ve got problems. Who can tell me why? Why do you have problems when you identify with the body?

SH: You’re in flux.

R: Yes exactly that’s the answer.

The body is never the same and you will always be disappointed. The body is skinny at one time, then you say, "I’m too thin." The body becomes fat, you say, "I’m too fat." The body loses its hair, you say, "I am going bald, I’ve got to do something." The body becomes old, you say, "I’ve got creaks in my bones." You’re never happy. You never understand what’s going on.

And if you live just to make money and you have lots of possessions, there is nothing wrong with that as I always like to say, possess all you want but never be possessed by your possessions, for if you think something is yours, everything has to change. It might be yours for a short time. Then you have to give it up, either voluntarily or forcefully. And you’re always crying, you’re always bitching, you’re always complaining, you always think something is wrong, but the only thing that is wrong is in your thinking. You are allowing your mind to dictate to you and tell you what’s what. When you finally wake up slightly, you begin to understand that the mind is not your friend. The mind is only a conglomeration of thoughts about the past and worries about the future. That’s all your mind is, thoughts, thoughts about the past and the future. If you listen you become disturbed for you bring the past into the present, and then you become concerned about the future.

People read the newspapers about a recession, man’s inhumanity to man, war. Who becomes disturbed? The mind, you can never be disturbed because you are egoless. You are sat-chit-ananda. You are Parabrahman. You refuse to believe that. You still believe that you are human and your name is Mary, or Robert, or John, or Jack or Jane, and you are deeply embedded in that belief system. Therefore you also believe the world is real, conditions are real, the universe is real, and you invent God in your own image and then you pray to this God that you have invented in your own image, just like you’re talking to
Santa Claus. You believe in an anthropomorphic God, and you ask God to give you this, and give you that, and take this away from my life, and bring this person into my life. It's all a very funny game. Yet it helps when you pray for you're relieving yourself. You're becoming sort of peaceful, for you believe that this God up in the sky will answer your prayer and make you happy. And many times your prayers are answered. Such is the power of the mind. This mind is very powerful, it appears. It can create things. So you better be careful what you ask for. You might get it.

Yet the time comes, in our evolution, when we truly understand what the mind really is. And we begin to observe it, realizing that it functions without us. We begin to watch the mind in action. We watch it making us depressed. We watch it making us angry. We watch it making us happy. We watch ourselves when we accomplish something great, and we think we're important. Just the watching alone causes you to go further in your evolution. For it shows you that I possibly cannot be the mind for I have been watching all this time. I have been watching my thoughts bring up the past and make me unhappy, bring fears into my life, as if something bad is going to happen in the future if I don't watch out. We've been watching the mind do this to us.

Then we finally say to ourselves, "Who is this watcher? Who is this person that has been watching the mind?" We honestly have to say, therefore, 'I don't know. I don't know who I am. I have no idea who has been watching, but I have to admit 'I' have been watching. All these years I thought that when I said 'I,' I was referring to my mind. I believed my mind was 'I.' But now as I watch myself getting angry, as I watch myself becoming depressed, or becoming happy, I realize that I am separate from my mind. Therefore, "Who am I? Where did I come from? It's amazing that I am able to watch my mind doing all these things to me. But now I know that there is an 'I.' Who is this I? I don't know. How can I find out?"

By becoming silent, through silence. By allowing my mind to empty itself of all thoughts, and as I keep on watching my mind in action, without responding, I notice something very interesting happening to me. I notice that I feel happier. I feel more peaceful and I feel more powerful. I notice that I've lost my fears, my frustrations, and even my searching for truth has slowed down, for I am beginning to understand that there is really nothing to search for. It's all here. Everything I've always wanted is here. Amazing discovery. Yet I still don't know who I am. But I'm beginning to understand that I do not have to know who I am. It is not necessary to know who I am. Do you follow? I doesn't have to know who it is. What an amazing discovery. I don't have to go around searching for the I, or wondering who the I was that has been watching the mind in action all these years. I simply have to become still. Be still and know that I am God. And the watching all these years has caused me to become still.

In other words, as you practice observation of your thoughts and mindfulness, your mind becomes quieter, and quieter and quieter. And to the extent your mind becomes
quieter and quieter, to that extent does your consciousness become revealed to you as absolute reality.

Now when we talk about absolute reality, or Parabrahman, there are no words, for everything I would tell you about that would be superfluous. We therefore learn to keep quiet. We no longer get involved in complications. We keep our lifestyle simple. We actually stop worrying about the future, about our existence or about anything else. Something tells us from within that the same power that knows how to make apples grow on apple trees, flowers bloom so beautifully, mangos grow on mango trees, wheat grow in the fields, and yet there's just enough sun, just enough rain, just enough of everything to sustain and maintain their growth. Something tells me that the same power knows how to take care of me. I can therefore be myself, silence.

Silence is consciousness. I no longer have to make something happen, and I no longer have to worry about tomorrow. I no longer have to concern myself with what other people are doing. I can let go of all of this and I will be taken care of. The realization again comes to you that what you call your body is not your body, but is also consciousness. It appears as a body. As you keep evolving you keep seeing consciousness wherever you look, for you have seen your Self as consciousness and you know there is only ultimate oneness. Therefore everything must be your Self. Everything becomes your Self and you are that, and you're at peace. From that moment on everything takes care of itself.

What appears to be your body comes under karmic law, the law of cause and effect. Remember, that's an appearance, and your body so-called, came to this earth for a specific purpose. It will fulfill its purpose without any help from you. That's the important part I wish you will remember. You will be fulfilled without thinking, without wanting, without worrying, without any kind of concern. All your needs will be met. Everything will unfold the way it's supposed to. There are no mistakes. No one came to this earth to suffer.

I know there are some of you who believe, "Well I must have committed some great sins in the past, perhaps in previous lives, because I'm sure suffering now." Are you really suffering? Is there such a thing? Think about that. The only reason you think you are suffering is because the world is not turning the way that you want it to. Isn't that true? You think you should be this instead of that, you should live here instead of there, you should have this instead of that, and that's what causes you to suffer. But when you become one-pointed, and focus your attention on your Self - with a capital S - it is virtually impossible to suffer because suffering doesn't exist.

Now you can see, perhaps, why people like Ramana Maharshi, Ramakrishna, Christ, and many others, who appeared to be suffering when they died, literally told their disciples, "No body suffers. I am not suffering. You're suffering because you see me suffer." That's been difficult to understand up to now, but when you realize that you're not your body and nothing is the way that it appears, it's literally easy to understand.
So again, the secret is to investigate yourself within yourself. The external world can never prove anything to you. The external world is a world of effects, a world of illusion, a dream, maya, leela, a play. Do not stake your claim in the world. And let’s say that you even have good karma so-to-speak, like they say, and things are relatively fine in your life. You think you’ve got what you want. You’ve got a great job, you’re making a lot of money, you’re living with someone you love, you’ve got a great house, you live in a place where the temperature is always 78 degrees, and you’re relatively happy.

But, according to the so called laws of the universe, that has to change, simply because the universe is in a state of flux. Everything must change. If you have not found yourself in this life, and you simply die like the average person, you are going to have to continue and experience the opposite of what you have been experiencing. This is the reason you should not just become apathetic to spiritual life because things are going your way, and say like some people say, "Oh, spiritual life is just for people who have problems." Be careful.

Begin within yourself. Realize that you are not the person you think you are. Try to understand every day, "I am not my body-mind. I am not anything I appear to be. Then who am I? I must find out."

And your factory of intelligence is within yourself. All the answers are within yourself. You begin, of course, in the morning, when you try to catch yourself in consciousness. Just before you wake up there’s a gap between sleeping and waking. That gap is your true reality. Try to catch yourself in that gap, just in the moment you open your eyes, before your mind takes over. It is absolute nothingness. That nothingness is the absolute reality. As soon as your mind takes over, ‘I’ takes over, and that spoils it, for you say to yourself, "I am awake." And then your day begins. I have to go to the bathroom, I have to eat breakfast, I have to get dressed, I have to hurry to go to work. I have to do this and I have to do that, and you’re lost in the day. But if you saw yourself as consciousness and you were able to see the gap between sleeping and waking, you will be in bliss all day, total bliss. Then, when you go to sleep you do the same thing.

You try to find that gap between waking and sleeping just as you are falling asleep. There is a gap just before you actually fall asleep. That gap is who you really are. That gap is consciousness. It is absolute awareness. It is nirvana. It is you. It is I am that I am. As you keep searching for the gap you will find it. If you remember to do it when you got to sleep and when you get up. And you continue when you first get up. You say, "I am awake. Who is the I? I dreamt, I slept, now I am awake." If you glimpse the gap you will realize that that gap is also called the fourth state of consciousness. Sleeping, dreaming, wakefulness and the gap is the fourth state. It is your reality. Even being intellectually aware of this helps.

So you say, "I know that there is a gap there and I haven’t caught it yet. So I can ask myself, who is the I that slept, who is the I that dreamt? Who is the I that’s awake? Who is the I that’s looking for the gap? It’s the same I. From whence did it arise? It seems
to arise when I wake up and it subsides when I go to sleep. Where does it go? It goes into the gap. Into that space between sleeping and waking and waking and sleeping. And also when I go to sleep, ‘I’ think. I think about my problems, I think about my days work, I think about people, I think about everything. The ‘I’ is doing all of this. All of a sudden as I’m falling asleep the I begins to weaken. I stop thinking. Where does the ‘I’ go? It goes into the gap.

So you think of this in the morning as you get up. And you continue by saying, "Well who is this I? Who am I? What am I? This I, I, I is always available for me." During the day you follow the ‘I’ and you find out you’re saying, 'I feel good, I feel bad, I feel angry, I feel upset, I feel rich, I feel poor, I feel this and I feel that. Who feels? ‘I.’ Can there be a time when I do not feel?" And something will say to you, "When you get rid of the I you will no longer need to feel anything. You will be in the gap."

So you start to work with the I to get rid of it. And you get rid of it by following it to its source. The source is the gap. The source is consciousness. You do this by simply asking the question, "Where did the I come from? What is the I?" When you do this often enough everyday, everyday, awareness will start to come to you. Awareness will open up to you. You will begin to realize that everything you talk about is actually attached to the ‘I.’ ‘I’ is the first pronoun. Everything else comes after that. To be upset you have to say, "I'm upset.” You can’t just say, "upset.” For you laugh at yourself and you won’t be upset. But when you say, "I am upset.” Then you start to feel bad.

You begin to see that everything is attached to this ‘I.’ And you hold on to the ‘I.’ You do not concentrate on ‘I’ you concentrate on consciousness the source. You follow the ‘I’ deep into the heart. You do this by diving deep within yourself and inquiring, "For whom is the I?” or saying, "Who am I?” Then you take a pause and you say, "Who am I?” again and again and again and again. Pretty soon you will identify the pauses in between I’s with the same gap between sleeping and waking and waking and sleeping. And everything will merge and you will become free. And you will be yourself and you will live happily ever after, and that’s it.
Robert: Someone told me last week, "Robert, you gave a great talk on Sunday, and you will probably attract millions of people." They were wrong on both counts. First of all, I do not give talks. You have to get to the point where you are tired of listening to talks. Then you will begin to make headway in spiritual practice.

As long as you still want to hear talks you have a long way to go before you wake up. It's not the talk that's going to do it for you. It's a click that takes place inside yourself when you are in the right state of consciousness. Satsang is to bring you to the right state of consciousness, without words, just by being, then everything happens by itself. But if you come to listen to a talk it becomes intellectual, conceptual, ideas, words, and that causes confusion.

So what attitude should you have? Even when you hear me talk you should not believe I'm talking. You should open your heart and allow your real nature to express itself, and it will, if you allow it to do so.

And as far as crowds are concerned, I am not interested in having crowds. I am not ambitious, I have no goals, and I'm not seeking anything. I'm doing what I came here to do. I didn't plan it. I didn't say I want to be a teacher, as compared to the electrician, or as compared to a positive thinking teacher, or as a philosopher or a preacher. I'm none of those things. I am nothing.

You can perhaps say that I am a mirror for you. What you see in me is what you are. And as you meditate on yourself you will begin to see me as your Self. For in truth there is only one Self. And you are that. Expect nothing, and you'll have everything. Be spontaneous. Concern yourself only with the present. Forget about the past and do not worry about the future. Be what you are, absolute reality.

Now what is absolute reality? It's really the fourth state of consciousness. There is sleeping, dreaming, and the waking state. That is a limitation for us. But there's a fourth state, that is called by many names, absolute reality, pure awareness, nirvana, emptiness, many other names. Most people never get into that state in this life, for no one has told them about it. They are satisfied with dreaming, waking and sleeping. That's like kindergarten. And there are people who are afraid of going into another state because they believe that they've got to give up something. They feel they'll lose something if they experience another state of consciousness. In reality, you do not lose anything. The fourth state is simply extended awareness.
It's like this. Imagine you're looking through a keyhole and all you can see 
through the keyhole is someone being killed by someone else. You see a man killing a 
woman through the keyhole, and all of your concepts revolve around that. That's how we 
see the world, through a keyhole. We see a part of the picture. But let's say you open the 
door instead of looking through the keyhole. You would look to the left, and you would 
see perhaps in a previous life the woman killed the man. It's in reverse. Now in this life the 
man is killing the woman, and you would understand what's going on. Then you would 
go further. You would look to the right and you would see they're both together again, 
laughing and having a good time, and you would realize that no one killed and no one 
kills. It's all a game. You would see the complete picture. But as long as you only look 
through the keyhole you're going to see a limited view of things and you become judg-
mental.

This is why we're told not to judge, because we only get a limited picture. Every-
thing that you see in your life is looking through a keyhole. When you awaken the door 
opens, that's all. You then understand why everything is happening, and where it comes 
from. This is the reason why Sages remain so calm and they never react to anything. Not 
because they don't care. They see the whole picture. The door has been opened for them. 
And they see the person who wins the lottery and has fifty-million dollars. They earned it, 
somewhere, somehow. There is no such thing as luck and there is no such thing as chance. 
And then they see the end picture, when they wake up, they laugh at the whole game. For 
no one lost anything and no one won anything.

It's like a movie. The movie has a beginning, a middle and an end. And when the 
movie is over there's the screen. The screen is the reality. The movie is just impressions 
upon the screen. All impressions have a beginning, a middle, and an end. Most people go 
through their life as an impression. They react to everything they hear, see, smell, touch 
and taste. They're always angry, they're always mad because they are not getting what 
they want. This is looking through the keyhole.

As you begin to go within, as you take time to forget a little bit about the world, 
and you begin to ask yourself, "From whence cometh the world? Where does the world 
come from?" and you begin to investigate within yourself, "Where does my world come 
from? How did it originate?" As you begin to do this every day, every day, every day, as 
you begin to question yourself, "Why was I born? Who am I? Why am I going through this 
experience? Who is going through this experience?" the more you do this, and the less you 
react to your conditions, the sooner you will awaken.

So awakening isn't something you have to search for. Awakening isn't something 
that somebody can give you. Awakening is your true nature. It's your real Self. You are 
already awake but you believe you're asleep. You believe you’re human, that you are the 
doer. You believe all of your experiences are real. And then, if you go a little higher, you 
think all of your experiences are karmic. But I say to you there is no karma, and there are
no experiences. You are bright and shining just the way you are. But if you want to play
the game of karma, you can. It’s a game.

Now where did it come from? You created it out of your mind. There are those
people who teach courses on karma, reincarnation and they believe that’s it. So naturally
you are creating your own destiny. And the joke is you keep coming back again, and
again, and again, and again, and again, and again, having all sorts of experiences, until
one century from now, or one billion years from now, you get tired of playing the game.
And you say, "Wait a minute. I seem to be going around in a circle. Does it ever end?" And
then you finally ask the question, "For whom is the game? Who believes in their human-
ity? Who believes in their experiences? Who is it that seems to suffer or who is it that
seems to be happy?"

Remember human happiness and human suffering are two sides of the same coin.
There is no difference. You get tired of the whole thing. So you pose the question to your-
self, "For whom is this karma? For whom is this world? For whom is this game? Who has
to go through these things?" But instead of doing this most people go to psychiatrists, to
psychologists, to preachers, to ministers and so forth. They never get the right answer,
because those aforementioned people tell you how to deal with effects.

You go to a doctor and you say, "My arm hurts when I hold it like this." So he says,
"Don’t hold it like that." And that’s what we all do. We’re looking for answers from exter-
nal means, and you can never get an answer to your problems or to anything from the
world, because the world changes continuously. One time the answer may be this way and
another time the answer may be that way, depending on circumstances, depending on the
time.

As an example, fifty years ago if you had a cold and you went to a doctor they
would draw blood. They would give you all kinds of antibiotics and they would give you
everything that was in style in those days. Today if you have a cold they do something
else. Everything changes and people who are going to do what’s in vogue at the time, but
the real answer is within yourself. The solution is within you. Yet you go about it in the
wrong way when you’re looking to solve a problem with another problem, which is your
mind. You cannot use your mind to solve a problem, because your mind is the cause of the
problem to begin with. And you cannot ask anybody else for the solution, because they are
using their mind to give you the solution what they think is right.

The answer of course is to know your Self. When you focus the attention on your
Self with a capital ‘S,’ the problem becomes resolved automatically. How do you focus
your attention on your Self? By asking, "What am I?" or, "Who am I?" Simply ask, "Who
am I?" when anything takes place in your life that you wish to change. Do not try to
change the thing that is disturbing you. Even if you do it’ll pop up somewhere else. Go
good to the source. "What is the source of my depression? I am. I am depressed. Who is the
I that is depressed? Where did it come from?" You never answer. You just have a listening
attitude when you ask the question. and the answer comes back you say, "The depression
comes to me. I feel it. I have it." Then you have to realize that it’s the ‘I’ that has it, because you just said, "I have it." So the ‘I’ has the problem, not you.

It is always your personal-I that has the problem. It has absolutely nothing to do with you. Just understanding this, awakens you. ‘I’ is not the Self. The personal-I is the ego. So when you say, "I don’t feel good, I don’t feel happy, I am worried," or anything else in life, even when you say, "I feel good, I feel wonderful," you’re still talking about your personal-I. And your personal-I is part of the world of duality. Therefore when you say, "I feel good in the morning," the first thing that comes along that you don’t like you’ll say, "I feel bad."

You do not want to use that method. What you want to say is to yourself, "This has nothing to do with me. I feels bad. I feels good." That's not bad English, it’s just showing you how to talk to yourself. I is separate from you. You have nothing to do with I. Just being able to see that resolves your problem. If you will try it you will see I’m right. When you get depressed, when you feel out of sorts, when you feel something is wrong, when you feel angry, or whatever, ask yourself, "Who feels this? I do." And then realize, "I have nothing to do with myself."

Your perfection is always shining. You are pure consciousness. You are not the personal-I. Let the personal-I have all the problems it chooses. It has nothing to do with you. But observe for yourself, become the witness to the fact that the personal-I has the problem, and not you. That's all you have to do. Just watch it and look, intelligently, and see where the problem comes from.

Then you ask, "If the personal-I has this problem and not me, where did the personal I come from to make me feel that I’ve got a problem?" That’s the mystery. Don’t try to be smart and answer the question, because it’s your ego answering. Ask yourself, "Where does the personal-I come from?" Or you can just say, "Who am I?" or "What am I?" You never answer, yet you will notice something very interesting beginning to happen, when you get to that stage. You’ll notice that you’re starting to feel better, and better and better and you even begin to laugh at yourself.

Why? Because you’re going to the source of your personal-I. And the source of your personal-I is absolute reality, consciousness. Which means, of course, that your personal-I does not exist. It never existed. It’s an optical illusion. You don’t have a personal-I. And if you don’t have a personal-I you do not have any of the problems that come with it. This means that you are not the body-mind phenomena. You are not the doer. You are not the sufferer. You are not the person that you think you are. For all these things are attached to the personal-I, and if that goes away everything goes away with it, and you become totally free.

Then you begin to feel omnipresence, for your real Self is not personal. Your real Self is the Self as the universe. Your real Self is everything. Everything is the Self. You realize that your body is sort of an impression on the Self, but it has no power of its own. It doesn’t even exist. The Self exists. Consciousness exists as itself and not as the body.
Where does the body come from? If the body doesn’t exist, why do I see it? Ask yourself, "Who sees it?" and we get right back to the personal-I. For the answer is, "I see it. Who am I?" You’re back to the personal-I again.

Don't you see? If the personal-I is gone there is no body, there’s no mind, there’s only consciousness. But as long as you believe there is a body, there’s a personal-I. Therefore you cannot say, "I am consciousness appearing as a body." That’s wrong. Consciousness does not appear as any body. It doesn’t have to. Consciousness is always self-contained pure awareness. It is something we cannot even discuss, for there are no words to describe it. It's something you have to find out for yourself. But I can tell you for sure, it has nothing to do with your body. It has nothing to do with your experiences. It has nothing to do with karma. It has nothing to do with your God. It has nothing to do with the universe. It has nothing to do with self-realization or liberation. It just is. And it is beyond our finite thinking. There are no words to describe the infinite.

It’s enough that you do away with all your concepts of body, mind and I. Everything will come by itself. Your job is to get rid of the concept of I. Your job is to get rid of the idea that you are a body, and that you are a mind, and that you are a doer. Always remember, what appears to be a body will do whatever it’s supposed to do by itself, but it has nothing to do with you. If you can only see it like that for one day, you’ll be amazed at what happens to you.

Try this experiment tomorrow. When you get up and you just open your eyes and get out of bed, do not pay any attention to yourself as a body. In other words, just become mindful, like they teach you in Buddhism. Watch yourself getting out of bed. Watch yourself going to the bathroom. Watch yourself brushing your teeth. What I’m trying to tell you is that your body will do everything without your help. It's only when you identify yourself with the body, or as the body, that the problems begin. But if you do not identify yourself with the body you’ll be happy. For happiness is your true nature. Really happy. Not happy because something came your way that you like. You will be happy-happy for no reason. You will just feel an innate joy. Yet your body will appear to go about its business.

It's like the example I gave you of an electric fan. You pull out the plug but the blades are still turning. So when you practice that experiment, and you don’t pay any attention to your body, you’ll pull out the plug and you’re watching your body going about its business. It will go about its business as long as it has to, until the allotted time comes when it falls and drops and you’re rid of it.

Or the blades may stop turning before the body falls, and you become totally immersed in the Self. Then it’s a completely different ball game. It becomes sort of difficult to explain, because you are no longer the body, yet the body appears there for people to look at. It seems to be real. But you know beyond a shadow of a doubt that there is nobody, nobody’s home. There is no mind and there’s no doer. And people who talk to you and
say, "But I see you doing. I see you thinking and I see your body." So the example you give them is the electric fan. You pull out the plug, but the blades are still turning. So you see the body is still functioning. What has happened to you is you have entered the fourth state of consciousness, beyond waking, beyond sleeping, beyond dreaming. You have expanded your awareness.

So the point I'm trying to make is this. You do not have to be afraid that you'll lose something if you go into the fourth state of consciousness. Some people say they have a family and they may think, "Well I'll lose interest in my family, I'll lose interest in my work, I'll lose interest in my children, I'll lose interest..." it doesn't work that way. Your body will still be the same as it was before, as far as appearances go. You will do a better job than you ever did in your life. You will be more loving. You'll be kinder. You'll have a great compassion as far as your body is concerned. Yet you will realize, "I am the Self. I am the Self," same thing. "I am that I am." It will be very clear to you and you will make your life simple. You will not find fault. You will not react. You will simply be your Self, and you'll be happier than you've ever been in your life.

But again, there is nothing you have to give up. There is nothing you have to lose. Some people think you become disgusted with the world, and you become a hermit. That's not true. Can't you see, to become disgusted with the world, there has to be someone left to become disgusted. And if there's nobody home you cannot be disgusted with anything. So anybody who comes to you and they tell you, "I'm enlightened and I hate the world. I have nothing to do with people any longer. I have to live by myself now," smile at them, and realize they're worse off than they were before, because there is an I left who is personal. They're telling you, "I have to be alone. I have to get away from the world and I have to live on a mountain top."

A self-realized being can be anywhere. They don't care where they live. They can be in the market place and be just as happy as they are if they're living in an ashram. It doesn't make any difference. They're home wherever they are and they are always filled with joy. They can be in Iraq and get bombed. It wouldn't matter to them. They get bombed, they get bombed. They don't, they don't. There are no preferences. All is well and everything is unfolding as it should.

So the question arises, "Why do I have to go to all this trouble so I can become self-realized?" That's really an ignorant question. Remember your real nature is light, consciousness, sat-chit-ananda. You're not trying to be self-realized. You simply want to get rid of the stuff that tells you you're not. For someone has told you, or you have read in a book, or because of previous sadhana that you have practiced, that to be liberated means an end to the dream of maya. And you have stated what maya is, you realize it's all illusion, you want it to come to an end. So you put the practice first in your life. Whatever is first in your life right now is what you are. Think what's important to you and that's your life, for you have chosen.
But if you want to become liberated and awaken to your Self then you will deny everything that has to do with the personal-I, mentally. It begins in your mind. Do not attempt to change things physically. Remember that if you try to change things physically you have to suffer the consequences. Everything begins and ends in your mind.

You begin by wondering or looking for the I, where it goes every night when you go to sleep. Where do I go? And from where does it arise? When you first awaken in that instant, there is no I. But as you keep waking up all of your problems, all of your troubles, all of your worldly things, become aware to you. The I is awake. I feel this, I feel that, I feel everything. Where was the I prior to that? Where did it go before I woke up? And as you are falling asleep, the same thing. As you know before you fall asleep, the I leaves you. Where did it go? And you're sound asleep without the I. As you think about these things, as you ponder on the I, this is pure meditation. This is the highest meditation, following the I to its source.

Who needs these worldly things? Who feels hurt when they are gone? And who feels happy when they have them? Watch your attachments. Become aware of what you really are. See what bothers you the most, what annoys you, what makes you angry, what makes you upset. Watch yourself. And always realize, and I'll reiterate this over and over again, and I'll tell you about this all the time, always be aware that what is happening to the I is not you. You are not the I. You are consciousness. You are sat-chit-ananda. You are absolute reality, pure awareness. That is your real nature and that’s who you are. You are not the I. And the way you find out your real nature is by following the personal-I to its source. Finding the source from where the I arises, and finding the source where the I sets. As you practice these things you're practicing pure meditation, and you will be free.
Robert: I see we have a few new people here. If you came to listen to a lecture, forget it. I am not a lecturer. If you came to listen to a sermon you'll be disappointed. I do not give sermons. If you came to hear something profound, again you will be disappointed, because the only thing profound here is you. I am merely a mirror and what you see is what you get. Imagine if you will, that you’re looking into a mirror. Do you like what you see? Do you see divinity or do you see a sinner? Do you see a radiantly happy person, or do you see a miserable depressed person? Wherever you look you meet yourself. Whatever you see in the universe is nothing else but yourself. As a matter of fact, there is nothing but the Self. What do you see? Think about that.

Chanting is very helpful to make you one-pointed, to put you into a state where you can absorb your own reality. So let’s do a little chanting together, shall we?

(tape resumes after chanting)

Have you ever wondered where everything comes from? Think about that. Where does everything come from?

SM: The mind.

Robert: The sun, the moon, the trees, the universe, everything. When you look at the variations of the world, the amount of insects, animals, the various animals, trees, vegetables, the variations of leaves, flowers, human beings, where do they all come from? How did they get here? Someone may say, God created them. Yet what do you know about God? Who is this God? Someone else may say, "Well, it's consciousness. Everything comes out of consciousness." How do you know? Have you had that experience? Someone else may say everything is Parabrahman, beyond God, beyond the infinite. How do you know? Have you experienced it?

One of the best answers I had to that question was an answer that Ed gave me yesterday while I was talking to him. He said, "Robert, the more I see you, the less I know. I don't know anything. I doubt everything." And that's profound. Because that's the truth. To know something, you have to first know nothing. The more you think you know, the less you are. Yet where did all things come from? How can we explain it? Whatever you say caused it, what caused the cause? What is the explanation for life? It is infinite, but where does it really come from?

I can answer that by telling you a story. When I was around ten years old my uncle took me to see a hypnotist. He was a pretty famous fellow at that time. He was also a magician. There must have been about four hundred people there, at Town Hall, down-
town New York. He picked out certain people. He asked for volunteers first. I told my uncle, "Why don't you volunteer?" He said, "Okay," and he did. And there were about twenty-five volunteers who sat on chairs on the stage. He spoke to each one of them. He told most of them to go back to their seats. He picked five people out of the bunch. My uncle was one of them. He proceeded to hypnotize them and he made them all do funny things.

But what I really remember is my uncle. When he was finished, before he unhypnotized everyone and brought them back to this reality, he said to my uncle, "When you come out of it, you will go back to your chair, but when I clap my hands, you will imagine there's a black widow spider on your neck." And I was really laughing. He clapped his hands first and my uncle came out of it, out of the trance, and he said, "Was I hypnotized? I doubt it." He went back to his chair. The hypnotists started talking about something else. Then he stopped and clapped his hands. As soon as he did that, immediately, my uncle started squirming and slapping his neck. And he told me, "Robert, there is a spider on my neck. See where it is." And he stood up and started wiggling and slapping himself all over. The hypnotist clapped his hands again and my uncle came back to the natural state, the human state. When I looked on his neck there was a red welch on his neck, like a spider bite. Where did that come from? There was no spider. Where did the bite come from? Who put it there?

SJ: Did he get sick at all? (R: No.) His mind wasn’t that powerful then huh?

R: He didn't get sick at all. When the hypnotist clapped his hands everything came back to normal. But the welch, the red mark, was still there. The same power that caused the red mark to be there causes this universe to be here. In other words, no thing. There is no cause for this universe.

Another illustration is this. There was a monk sitting in the classroom with his teacher, and the teacher is explaining, "All things come out of nothing." And this monk was interrupting the class by saying, "How can that be, Master? That sounds impossible. How can that possibly be?" And the teacher said to the monk, "Do you see the fig tree outside the window?" "Yes, teacher." "Go out and bring me a fig." "Yes, teacher." He proceeded to bring the fig and put it in front of the teacher. The teacher said, "Break open the fig," he did. "What do you see?" "Why, thousands of seeds." "Take one of these seeds and here's a razor blade, and cut the seed open." It took him a long time, but he did. And the teacher said, "What do you see?" Well, in a fig seed there is only a hollow. And the student said, "Nothing, teacher." And the teacher said, "Correct."

The nothing that produced the fig tree is the same nothing that produced the universe. It's an optical illusion. The universe does not exist as it appears. It’s an emanation out of your own mind. Yet the world appears real. How can it be an emanation? Well, how can my uncle's neck become red, as if a spider bit him, there's no spider? I'm sure many of you, when you were children, used to stand at the railroad tracks and look way down in the distance. It would appear as if both tracks became one, optical illusion. When you're in
the desert and you're thirsty, you see an oasis with water, but as you investigate it closer, there's nothing. No thing exists, it's an illusion.

This world appears to be a world of effects, no cause. The world is egoless. It didn't come from anywhere. How can that be? Think about when you're dreaming. Does your dream have a beginning? It just begins. Everything is already there. The trees are there, flowers are there, people are there, situations happen. Everything just begins. There is no beginning. There is no cause. Yet where did the dream come from? Psychiatrists and psychologists tell you the mind, the nerve impulses in the brain cause the dream. The world and the universe are just like a dream. But how does it affect you?

Being a world of effects, the whole world is impersonal, totally impersonal, until you identify with certain situations and you make it personal. As an example, take a cold. A cold is impersonal when it doesn’t affect you, but you have been brainwashed to believe that you catch a cold. Therefore when people have a cold, instead of just watching and not identifying with the cold, something within you subconsciously from your upbringing believes a cold is normal and you say to yourself, “Everybody catches a cold.” And sure enough, you do also.

I recall when I was about nine years also, I used to run out every day when it snowed in my t-shirt, and play in the snow. I would do this every day my mother didn’t see me. I had fun. I’d throw snowballs, build a snowman, yet I never caught a cold. One day my mom saw me going out in a t-shirt and she screamed at me, "Robert, get back in the house and put on your coat this instant or you’ll catch your death of cold." Sure enough that day I caught a cold. Why? Because I identified with what my mom told me. After all she’s my mom, she must know what she’s talking about.

Let’s take something else, a cancer. What we call cancer, again, is impersonal. Yet when some of us identify with it we appear to have it also. If we looked at cancer like we do a cold, the cancer would disappear by itself. Yet what is the first thing that comes to your mind when you’ve been diagnosed as having cancer? Death, and so you start deteriorating. But in reality there are no cancers. There are no colds. There’s nothing but consciousness. Yet, you are seeing the world, you are believing the world and you are identifying with the world. It’s not the world or any condition that has come upon you. You have created your own condition by what you have accepted, believed, and identified with.

Take a look at your life right now. Think what’s going on in your life. Are you happy, are you miserable, are you healthy, are you sick, are you rich, are you poor? Doesn’t matter. The only thing that matters is everything you are is what you have identified with, somewhere, somehow. There is no power outside of your Self. There is no world outside of your Self. There is no creation outside of your Self. There is no universe outside of your Self. There is no God outside of your Self. You have given birth to all of these things. You are playing a game with yourself. You’re putting on an act. Why? Ask yourself.
This is called, in Sanskrit, leela, the grand illusion, the grand play, or maya, which is the grand illusion. You identify with the world and you suffer accordingly. Think about what's hurting you right now, what upsets you and makes you angry. Something you have to do, something that's going on at home. It makes no difference what it is. The fact remains that you're giving it power because you are identifying with it.

Now to solve that problem all we have to do is to change identification. We have to start identifying with the reality. But you say, "I don't know what the reality is." Then all you've got to do is to get rid of that which is not the reality, and the reality will come by itself. In other words you have to realize and start working on yourself. By knowing that I am not the world, I am not the physical universe, I am not my situation, I am not my body or my mind. Therefore who am I? That is the question. You never answer. You merely remove the obstacles, for you can never really know who you are by verbalizing it.

It is only in the silence that the ultimate truth comes to you. It is only when your mind becomes quiescent, calm, like a motionless lake. A motionless lake reflects the stars, the moon, the sun. But a lake that's noisy, vibrating, reflects absolutely nothing. In the same instance, a being whose mind has become motionless, whose mind has become calm, relaxed, peaceful, begins to reflect their own divinity, begins to reflect pure awareness, nirvana, emptiness. That always comes by itself. The ultimate reality is already there. You do not have to search for it. No one can give it to you. You have simply to remove the things of the world.

A person asks, "Am I to give up the world? Am I to give up my profession, my family, and go and meditate in a cave?" Of course not. You are to give up these things mentally, not physically. Physically you give up nothing, but mentally you begin to realize, "Everything in my life is an emanation of my own mind." As you start to give up these things mentally, by realizing, "I am not my body, I am not my mind, I am not the world, I am not any condition," you will notice you become calmer and calmer, happier and happier. Yet your body will continue its work of being a salesman, and because there was no one to interfere, you will become a super salesman. Why? Because the real nature of the universe is total joy and total bliss. That is your real nature, for you are the universe. And, as you get yourself out of the way, the same power that appears to grow the grass, that causes the flowers to bloom, that grows oranges on orange trees, will take care of you. You have nothing to fear.

How do you start? By realizing you know nothing. Not by trying to be smart and recite affirmations that you learnt in a book, but to realize, "I know absolutely nothing. I have no idea how a tree got here. It just appeared. What came first, the seed or the tree? I
don’t know. How did Henry’s dog get here? Where did his dog come from? Where did the first dog come from? Nobody knows. Where did the earth come from, the moon, the stars?” You have to admit to yourself divine ignorance, that you know absolutely nothing. That’s how it begins.

This is also why the great Sage Lao Tze said, "The more you talk, the less you know. The less you say, the more you know." Why? Because when you talk you’re talking about the world and worldly things. What else do you talk about? And since the world doesn’t really exist the way you think it does, then you don’t know too much. But the less you say, it means you’re beginning to go within, to dive deep within yourself, where your reality is. Then you begin to become your reality itself. That’s how it begins, by saying, "I know nothing."

The next step is to realize that you exist. That’s the only thing I’m sure about, I exist. Who exists? I do. Well, who is this I that seems to exist? Where did it come from? I don’t know. Who doesn’t know? I. We’re back to I. So something within you begins to tell you that I is responsible for everything I believe. Where did I come from? Who am I? You begin to search for the source of the I. You do not affirm where the source is. There is no use affirming the source is consciousness if you have not experienced it, but what you do is you follow the I to its source. How do you do this? By asking yourself "Who am I?" or "What am I?" Taking a pause and asking yourself again, "Who am I?"

As you keep practicing this something very interesting is going to ensue. You are going to find that you’re becoming happier and happier, that you’re acquiring a feeling of immortality. You don’t know why. You just feel it. All these truths become revealed to you. You start to understand that there never was a time when you were born, and you don’t even prevail now as a body. There will never be a time when you disappear. You, as consciousness, has always existed as pure awareness, as absolute reality. This will all come to you.

You will try to share this with your friends and your relatives, yet you will not be able to, for there are no words that can describe it. What has happened to you is you have merged in consciousness. You have become the Self and you realize that the whole universe is none other than yourself. There are not two selves, or three selves or four selves. There is only one Self and you are that. It becomes very clear and very evident to you. Then you become an asset to the world, for you treat everyone as you would treat yourself. This is all done automatically. I’m trying to use words to explain it. When it happens to you those words become foreign. You become a living embodiment of consciousness. Consciousness is your real nature. What you think you are now does not exist. It is mass hypnosis. The situations you are involved in are false. Nothing is as it appears to be.

Therefore begin to work on yourself. Find out if what I’m saying is true. Do not believe a word I say. Experiment on yourself. You do not have to go anywhere. Just where you are yourself at home, begin to spend more time diving within yourself, watching, witnessing. When thoughts pop up, simply ask yourself, “To whom do these thoughts
come? To me. I think them. Who am I? What is the source of the I?” As you do this, my friends, I can assure you a marvelous change will take place in your life, sooner or later, and you will become free.

No one is doing anything to anyone. We are not the body or the mind, either subjective, or objective or universal. It only appears that way to you when you’re dreaming the mortal dream. But when you wake up that no longer exists.
Robert: I’d better be careful what I say. Tapes are being made. They are being transcribed in the lessons and I’ve got to watch my mouth.

SM: They’re great. Every time I read them I get more out of them.

Robert: Om namah Shivayah. Om shanti. Peace.

I should really let you take home a blank tape tonight, and say nothing. Then Ed can transcribe it and have blank pages. And those pages can go all over the world and there’ll be nothing. And everybody will become enlightened.

Everyone is still looking for words. Words are meaningless. When you listen to words you’re really taking the power away from yourself. You have all the answers. All you have to do is to become still long enough and everything will be revealed to you. Then what am I doing here? I’m simply a mirror for yourself. I’m here so you can see yourself, your true nature. There’s no difference between you and me. What do you see? What you see is what you get. You can see your own divinity as the Self, or you can see the personal I getting involved in all kinds of problems. The choice is always yours. Identify with the world and you suffer accordingly. Identify with your true nature, the Self, and you’re happy and blissful. Of course your true nature is omnipresence, pure intelligence. Therefore if you are experiencing your real nature, wherever you look you see harmony and peace, because you’re seeing yourself.

Many people still ask me, "Robert, how can I tell if I’m making progress on the path? How can I be sure?" There are many signs. The first is a sense of peace, when you are no longer disturbed by worldly conditions. The world appears to go on. You begin to see it as a picture, a movie. You begin to recognize what the world really is, an expression of your own mind. And when you can do that the world will never harm you again. It will lose it’s power over you.

Of course your body is part of the world, and so is your mind. You therefore have to give up those also. When there is no thought for the body, no thought for the mind, and no thought for the world, then divine right action is taking place in your life and everything becomes joy. Everything becomes love. Without you thinking about it, without desire, without need, you become free.

Another way to know if you’re making progress is you’re no longer disturbed by any condition. You may lose your job, you may lose a family member, you may go through various experiences, but you’re not disappointed, because you’re able to see through the experience to the other side. And the other side is the fourth state of consciousness besides
dreaming, sleeping and waking. And in the fourth state of consciousness there’s always happiness, for that is the substratum of every thing you see. Again the choice is yours. You have the freedom to identify with the world, to identify with your Self. There is no one, there is no thing, that can harm you or disturb you or bother you if you focus your attention on God or the Self.

Yet most people do not understand how to do this. How do I focus my attention on God?

By remembering I-am. I-am is the first name of God. When you think of I am you’re invoking the name of God and you’re focusing your attention on God. So, when you have some kind of problem or something disturbing you, if you feel out of sorts, if you believe something is wrong, if the war affects you, you do not have to turn off your television, or change your environment, or change your circumstances. You simply turn within and invoke the name of God by saying, "I-am." What happens when you do this? You’re really saying, "I-am absolute reality, I-am pure awareness, I-am nirvana, emptiness, ultimate oneness, I am sat-chit-ananda."

All this transpires when you simply say, "I-am." This is why, in the beginning stages, the I-am meditation is very important, with the breath. When you’re doing that you’re pushing all your false notions, samskaras and the rest of the garbage out of the way, and you’re coming into your true identity.

You can tell if you’re making progress by how happy you’re becoming. When you see you’re just happy, without any condition making you happy, then you know something is working. If you need something or someone to make you happy, the same someone or something will make you sad. When the person who makes you happy leaves your presence you’ll be sad. When the thing that you’re enjoying is taken away from you, you’ll be upset. Therefore do not depend on any condition for your happiness. Happiness is your real nature. All you have to do is to invoke I-am, and you’re radiantly happy right there.

People still believe that they if become enlightened, or awaken to themselves, they will have to stop working or stop going out, they will just want to be by themselves and they will care about nothing. On the contrary, remember that you are not your body. Your body will carry on and do whatever it came here to do, but it has nothing to do with you.

And that’s hard to comprehend for some people. I am not my body. Your body is the body of the world, and as long as you identify with your body you have to identify with the world, because the universe is the body of God. You are the microcosm in the macrocosm. That's got to go or you'll be playing games in the world, in the universe. You may acquire occult powers, you may do all sorts of things with the chakras, but you’re still working out of the mind. All these things have to do with the mind. Do not play these games. Go beyond that. Do not seek anything. By not seeking you’ll find. By seeking you will lose. Everything is planned, everything is preordained, and everything is on your side. There is absolutely nothing against you.
If you really knew what was going on you would rejoice. If you really, really knew what was happening you would cry for joy. The universe loves you. What you call God loves you. Brahman loves you, for you are that, your Self. Therefore your nature is love. When I say these things love you, I am reversing the process to make you understand that your nature is love. It is your love that creates the universe. It is your love that loves. Otherwise where would it come from? So to make people understand that their nature is love, I tell them the universe loves them, God loves them.

But if you think about it, where would the love come from? Is there a power outside of yourself that generates this love? Of course not. You are the only power. You are the only love. There is no one besides you. Yet you are not what you appear to be. Stop identifying with worldly conditions. Every time something comes up simply say to yourself, "I-am," and the I-am will begin the process for you. The I-am is like a switch. Whenever you get caught up in the world you merely turn on the switch by saying, "I-am," and all of a sudden you'll find that you begin losing your identity and you merge into your own consciousness.

When I say that you merge into your consciousness I do not mean that there is consciousness and there is you. What I mean is you really awaken to your Self. You awaken to your true nature. There is not a consciousness hiding somewhere and you have to go and find it. Consciousness is you. Simply stop thinking. Quiet your mind and you will begin to shine. Do not plan for things. Forget about goals. Forget about desires. Simply work on quieting your mind. And as you unfold you will find that things are getting better for you. Life appears brighter, more harmonious, more loving. It happens by itself. You merely have to slow down your thoughts.

Do you see a difference between this and psychology? You're not trying to resolve your problems. You're not trying to figure out why something happened in your life. You're going the other way. You're trying to become quiet, peaceful, no words, no thoughts. That's when things happen. You have to make up your mind in which direction you wish to go and realize that the more talkative you are, the less you're going to awaken, because talk is part of the relative world. The voice has been given to you to express the material world. When you quiet down your voice, when you become still, then reality begins to shine forth of its own accord.

Now you can see why some Saints and Sages become silent and they do not talk for years and years, perhaps never, for they realize that talking is a waste of time. If you do not believe me, think back on your own life. Since you were a kid, look at all the words you used, all the words that come out of your mouth. What has it done for you?

I know some of you are saying, "I can't function if I don't talk. I've got to express myself and people have to know what I mean. How can I work? How can I relate to my family? How can I do anything if I don't talk?" Of course I'm speaking of mental quietness. As I'm talking to you now I'm not really saying anything, for within me there is quietness, stillness, emptiness. Yet words come out, but they affect me not.
This is what I mean when I tell you that your body will continue its work by itself, yet you have nothing to do with it. For you’re looking at me and I appear to be a body and I appear to be talking, yet I’m not. I’m not a body and I’m not talking, but it appears to be doing that, just as the world appears to be real. The talking and the body’s all part of the relative world, that’s how it appears. But as you become quiescent, calm, still within, the world begins to disappear. Your body disappears, but you still see it, and you still see the world. That’s the paradox. I see you, I’m talking to you, I see my body, yet they don’t exist. Nothing exists, but everything goes on. There’s no one to do anything, but the doing continues.

To find out what I’m talking about you have to turn within. You have to see yourself for who you are. You have to stop thinking that you’re Robert, or James, or John, or Mary, or anyone else, and begin to grasp that you are consciousness. You have no shape. You are not limited. You have no distinguishing marks. You are total freedom, like the air, like space, and yet you are conscious.

Remember consciousness is conscious of itself as absolute reality. So when somebody asks a question, “Do I have to give up my life to become consciousness?” You never had a life to give up. You are consciousness. But until you have experienced it for yourself it seems silly, nonsensical. But as you come to satsang, as you begin to understand, as you invoke the I am, as you practice self-inquiry, as you become mindful, as you do all of these things, the body begins to drop away. I don’t mean you die. I mean mentally the body drops away, the mind drops away, yet you’re still you, and you appear human to all the people that you associate with. But you know who you are. You become fearless, for how can an illusion hurt you? How can the dream hurt you? It cannot. Yet you have to prove this to yourself.

Worlds come and worlds go. The earth is billions of years old. Every couple of years science tells us that the earth and the universe is older than we ever dreamed. There have been many civilizations on this earth. They come and they go. We’re just another speck of dust in the universal plan. Everything you worked for you’re going to have to leave. The intelligent person begins to see that there is no substance behind the world, there is no real cause and they stop identifying with worldly things.

Remember that this doesn’t mean that you stop acting. Everything takes place mentally first. You disassociate yourself mentally with the whole universe, and when that happens the mind disintegrates by itself. After all, the mind is only a conglomeration of thoughts about the past and worries about the future. That’s all the mind is.

When you begin to recognize that the world is like a dream, like a bubble, the mind becomes weaker and weaker, and one day it just dissolves. It really doesn’t dissolve because it was never there to begin with. Yet you awaken. We call it an awakening, and you realize that I and my father are one. You just become the unity of all existence. There is no longer any diversity. You have become the imperishable Self.
Remember when I say you I’m referring to consciousness which is omnipresence. Therefore you have become the Self of the universe. Everything that’s transpiring is transpiring within yourself, and you watch, you observe, like you watch a movie. The movie has a beginning, a middle, and an end, then you go home. So you’ve expanded your awareness and you realize that the world has a beginning, a middle and an end, and it’s gone. You are simultaneously the world and you are consciousness. You become free.

Another reason you shouldn’t react to any condition before this happens to you, is because you do not see the whole picture. Imagine you become terminated from your employment. You feel upset. You’ve been working for twenty five years and now you no longer have a position. The average person would become very upset. But as you observe, and you realize, you know, as I mentioned one Sunday back, you’re simply looking through a keyhole and you’re seeing limitation. You’re limited. For you can only see one part through the keyhole, and the part that you see is that you are terminated from your position. But when you expand your consciousness it’s like opening a door, and then you see a completely different picture. You see that karmically you deserve to have been terminated, no matter how it seems. And as you go forward, when you look you will see that if you stayed in that job, the building would have blown up, and you would have been destroyed physically. And as you keep looking you will see nobody dies, nobody is destroyed, life never began and life never ends. You are able to see the whole thing.

This is why a person who is on the spiritual path gradually begins to expand their consciousness and the door opens wider and wider. You’re able to see more clearly. Therefore you are not disturbed, for things are not like they appear. The end result is nothing is happening. Nothing ever began, nothing is going on, and nothing will ever end. You are simply bliss consciousness. You are sat-chit-ananda, Parabrahman. You are a spiritual divine being. Water cannot drown you and fire cannot burn you. You were never born. You can never die. Your true nature is the Self, and your Self is the Self of everything, and all is well.
Transcript 45

Following The ‘I’

February 17, 1991

Robert: I welcome you with all my heart. Anyone here for the first time? I ask you not to believe anything I say. Don’t believe a word of it. Why should you? When I tell you that you are sat-chit-ananda, that you are absolute reality, why should you believe me? After all, you believe you’ve got problems, and you believe you are living a life of humanity, and you’re part of the community, and you’ve got a job and a family. That is your reality. Why should you believe anything else? But I ask you to have an open heart and ponder the things that we discuss. I am not a philosopher. I am not a preacher. I am nothing. And our teaching is a teaching of silence. Even the words that I appear to speak are words of silence. If you listen to the silence you too will become silent and experience the bliss which you are.

To begin with, chanting is very efficacious. It is something that makes your mind one pointed and allows you to accept the realities as outlined. So we’re going to do a little chanting first. Everything we do is part of the unfoldment. All is well.

(chanting)

Looking at some of you, you look too serious, as if you’re carrying the whole world on your shoulders. No thing is ever that bad, so I guess it’s time for Robert's two finger formula. Put your right index finger in this side of your mouth, and put your left index finger in this side of the mouth, and pull. (students laugh) That’s better. This world is a cosmic joke. Do not take it seriously. Everything will take care of itself. You are not who you think you are.

As most of you know, I walk my dog every morning in the park and people start talking to me and we have nice conversations. I have been talking to a certain gentleman for about three months and I gave him one of the lessons that we put out now. And by the way I think these lessons that Kerema and Ed so graciously transcribed are very important for you to have and read, for it is the entire teaching, if you are interested.

And to digress a moment, the way you should read these lessons is not like you read a book, but when you get hold of a lesson, go over the whole thing first, read it through, and then every night before you go to sleep, take a paragraph and ponder on the paragraph, for the whole month, until you get the next one, going over paragraph, paragraph, paragraph. Don’t read it through and go on to the next one. Assimilate it and digest it. And if you do not have any of the lessons and wish them see Ed after the meeting. He’ll take good care of you.
Back to the park. So I gave this person a lesson to read and I saw him this morning. And he said to me, "You know what's wrong with you Advaita Vedantists? You only think of yourselves. All you care about is moksha, awakening, liberation, self-realization. But what about the world? What about the war and man's inhumanity to man? The new age philosophy only talks about me, me, me."

Of course we have nothing to do with new age philosophy, and I'll take the remainder of the time this morning to sort of answer that question, because that's a valid question, and it's in the minds of many people today. There's a war going on, there's man's inhumanity to man, which has always been so. What's going on? What's happening?

Well, the way I usually answer a question like that is I ask him, "What do you mean by peace, that you want peace in the world, and you want us to pray and meditate for peace?" That was his request. He requested, he said, "Why don't you Advaita Vedantists pray and meditate for peace in the world, to end the war?" What do you mean by peace? What is peace? To most people peace simply means having the world turn the way that they want it to turn. If everything goes their way, in other words, they've got peace. If they have everything they think they should have, they're peaceful.

But there is something else. You can only give the world what you are yourself. In other words, you cannot be confused, and angry and upset and walk around with a peace sign, shouting peace, and hitting everyone else over the head with your sign if they don't agree with you. Peace is your real nature. But it's been covered up for years, as the clouds cover the sun. You do not say the sun doesn't shine any longer. You realize that in due time the clouds will dissipate and you will have the sun shining once more in all its glory and splendor.

So it is with humanhood. There are certain people, because of God's grace, karma, they're able to understand the truth about the world, about reality, and these people become the peacemakers, for they become an example. By their very presence peace follows. They do not go out and try to demonstrate for peace or talk about peace. They become an example. A rose need not declare, "I am fragrant." By it's very presence it exudes fragrance. A being with peace in his or her heart need not say, "I am peaceful and let's make peace in the world." By their very presence people become peaceful.

Another way to look at it is this planet earth is unfolding the way it's supposed to. We can say that this planet is a third grade planet and everything is happening on this planet the way it was intended to. There's a greater power than you can ever imagine that looks after the welfare of the planet. It's not your business to really get involved. What is this power? You can say God or Ishvara. As you know I'm going to deny it all in the end. But for the sake of talking, something takes care of this planet and doesn't need your help. If you observe the animal kingdom you'll see that there are lions who eat sheep, but yet there are a lot more sheep than lions. It's a cleansing process. The earth cleanses itself after a while and we have what we call a war.
Now I know some people don’t take this lightly, what I’m saying right now. Everything is necessary. There are no mistakes. No mistakes have ever been made, none are being made, and none will ever be made. Your job is to find out who you are, and then you will understand what’s going on in the world.

Take, as an example, if you were the size of a molecule and you were in the earth. Someone plants a rose seed. In order for the rose to grow the seed has to be destroyed. And if you are the size of a molecule standing next to the seed, it would seem like a nuclear holocaust, a nuclear explosion, as the seed becomes destroyed in order for the beautiful rose to grow. In the same way, everything that happens on this planet is necessary.

If you do not understand, do not judge anything or anyone, but work on yourself. As you awaken you will find that you begin to see clearly. You begin to realize that you are the Self of the universe. Everything in this universe is an emanation of your own mind. You are creating everything that exists. You will understand this and you will rejoice. Yet you must do what you must do. It is the dharma of yourself and the dharma of the earth to unfold the way it does. Everything is right.

As an example, there was once a traveler who was walking down a dirt road. He saw a sadhu on his knees bending down, looking at something. The traveler was curious. He kneeled down next to the sadhu. He noticed something very strange. He noticed there was a puddle of muddy water and there was a scorpion trying to cross from one side to the other. And every time the scorpion got to the middle of the muddy pond, the muddy water, it would begin to drown. So the sadhu would pick up the scorpion, and the scorpion would sting the sadhu, but he would put the scorpion down on the other side. And again the scorpion decided to walk across the puddle and begin to drown. So the sadhu would pick up the scorpion, and the scorpion would sting the sadhu. And he would put down the scorpion on the other side of the pond. And he did this over, and over and over again. The traveler said, "Excuse me sir, but can I ask you what you’re doing? Why are you doing this? Every time you pick up the scorpion you get stung?" The sadhu looked at the traveler and he smiled and he said: "It is the scorpions dharma to sting, it is my dharma to save." And so it is with us. As we go through the vicissitudes of life we’re always finding something that does not please us, as if we were that important. We try to change people, places and things, to no avail. There have been peace movements since time immemorial. There have been wars since man first came on this planet. There has been man’s inhumanity to man since the beginning of time. What does this all mean? It means you live in a world of constant change. Everything is always changing, a world of duality. For every back, there’s a front. For every up, there’s a down. For every forward, there’s a backward. When a jet plane flies it has to have friction to oppose it. This is all duality.

But who are you? That is the question. Never mind the world. Begin to leave the world alone. Stop feeling sorry for yourself. It doesn’t matter what you’re going through. It doesn’t matter where you live or what you do. This is all preordained. This is all karmic.
What matters is how you react to what’s going on. What matters is what you see, what your senses tell you. This determines what is going to happen to you, thereon in.

The first step you should take is to realize that you exist. You can never deny your existence. So you may say to yourself, I exist in this world. I hate my job. I hate my family. I hate the world. I hate everything. But I exist. Then you ask yourself, "Who is it that exists? Who exists and who's going through these particular things that are disgusting to me, my job, my environment, the war that I see everyday on television? Who is going through all this? Is this reality? How can this be reality?"

The thinking person begins to ponder these things. You begin to realize it’s a mystery. But if you ponder these things enough, there’s an inner guru within each one of you that will awaken, simply by pondering the questions of life. And the inner guru will push you towards the right book, the right teacher, the right situation, where it will be explained to you what life is really all about. And sometimes there is no outer experience that you need.

With your pondering and with the grace of God, which is always available, you awaken to your true nature. However it happens, the first step is to be dissatisfied with life. I don’t mean where you feel sorry for yourself. But be dissatisfied by realizing everything comes to an end. What was the use of being born and working and slaving when I’m going to die in the end anyway? What is life’s purpose? And one day something within yourself will tell you, life has no purpose, as we know it.

But then you say, "I exist," and you go back to your existence. As you have pondered this long enough, and gone over this in your head, over and over again, something will finally catch on and you will say to yourself, "All of these years or months I have been saying I exist, I. Who is this I? It appears to be the same I that says I am awake, or I feel hurt, I feel angry, I feel upset, I dreamt, I slept. There is always this I. Where does it come from? Who gave it birth?" And you begin to ponder the I. You think about the I. Just by thinking of I, I, I, you are following the I to your heart center, without even knowing what you’re doing.

See, you do not have to understand the ramifications of how this works. You just have to do it. Do not try to figure out what’s going to happen. Do not try to ask yourself, "I wonder if I’ll be enlightened tomorrow?" but merely look at the I without qualification. The steps that you take will be made available by themselves. You simply have to take the first step, to be curious, to be dissatisfied with the world, to realize that you exist, and then to realize that you exist as I.

And you remain on the I for as long as it takes. It’s called following the I. You will go deeper, and deeper, and the next realization that comes to you, will be that everything, everything in this universe is attached to I. My job, that’s I, I’ve got this job. My family, I has a family. My disappointments, I has been disappointed, and onward, and onward and onward. The whole universe, all the physical existence, including your body and your mind, is attached to the I.
Wisdom begins to take over and you laugh at yourself. You say, "Wait a minute. I no longer have to try to change conditions. I no longer have to get even with anyone. I no longer have to feel out of sorts. I simply have to follow the I to its source. And to the extent I follow the I to the source, will I experience my own reality." The wisdom comes to you also, "My own reality isn't really mine. It is simply called reality. It is omnipresence. What this means to me is this: When I discover my reality I will also discover the reality of the universe. For I am the microcosm in the macrocosm. The universe is simply an extension of I." You therefore begin to spend all of your time abiding in the I. This becomes foremost in your life. Everything else becomes secondary if you really want to wake up. You become mindful of all of your actions. As you react you catch yourself and you say, "I reacted." But you're getting to the point where when you say, "I reacted," you're no longer speaking about yourself. You say something like, "I has reacted, I got angry."

You see, I is becoming separate from you now as you advance. "I felt disappointed." And you keep laughing to yourself because you beginning to understand that I is not I. You ask, "Where did I come from? Who gave it birth?" And all the time, remember, you're following I to its source. On the way to the source you notice that your life physically appears to become more comfortable. You're becoming happier. The things that used to annoy you stop. Your anger has left you. Your moods are becoming transcendent. You're becoming even minded, one-pointed on the I.

One day, as you keep following the I, as you keep abiding in the I, you find that your mind stops working. I don't mean you drop dead. I mean your thoughts have dissipated and you have found the silence. Now you stop abiding in the I and you begin to abide in the silence. You sort of realize you're finished with the I. Now you've got another battle, so-to-speak. You go deeper and deeper in the silence.

This is an advanced state. You have now reached the second plateau where you begin to see occult things happening in your life. You begin to envision geometrical figures. You hear the sound of ohm. You're able to understand what people are thinking before they tell you. You have expanded your consciousness. But this is also a beginning stage. You do not get caught up in that stage. This is why a true aspirant of Advaita Vedanta needs to have a teacher that's been there. Otherwise you may believe that the sounds you hear, the lights you see within, the figures of Saints and Sages that appear to you, you begin to believe that they're real, and you get caught up in that.

It's like the example I always like to use. A king invites you to his kingdom to share the kingdom with him completely. But he has 150 acres of land and you have to drive through the acreage before you get to the king. On the way you see all the beauty, and the clouds, and the mountains, the grass and the wonderful flowers. You become enthralled, and you stop your car and you get out, forgetting about the king. You spend years enjoying the flowers and the beauty of the land.

Then one day you remember the king again. So you get back in your jeep, or your Rolls Royce, or your bicycle, and you're on the way to see the king again. But then you see...
beautiful caves of all sizes and dimensions, with lovely creatures coming in and out. So you stop to examine them and you become so enthralled that you forget all about the king and you spend years.

You remember the king again and you start driving. The same thing happens again and again. The years pass, and you’ve lost your opportunity. If you had driven straight through and ignored everything, you would have been able to share the kingdom with the king. But instead you got caught up with the beauty of the land.

And so it is with realization. According to your karma you went through the occult realms, you may perhaps materialize things, tell peoples fortunes, do all kinds of occult things, astrology, and you forget what you’re searching for. That’s why it says in the Upanishads that the one who becomes waylaid, and has fallen in the occult realms, will have to go through thousands and thousands of reincarnations before they get out of it again. So we ignore the occult. We’re looking to awaken. We’re looking for liberation. And in your mind you bypass everything. You say, ”I don’t want to see visions of Saints. I don’t want to have powers, siddhis. I do not wish anything of the sort.” And you go beyond.

The silence is becoming more acute. You’re going deeper and deeper into the silence, and your consciousness is expanding. Your awareness is expanding. You finally begin to understand that you are consciousness, and that consciousness is pure awareness, and that pure awareness is absolute reality, and all of that is bliss. You have become satchit-ananda. You have become Parabrahman. You have become nirvana. And then you are able to say to yourself, ”Everything I behold is the Self, and I am that.” You have become liberated while still in the body. You have become space while in the body. You have become free.

It doesn’t mean you stop functioning. You still do, perhaps, the same things you’ve done before, only this time the only vibration you can emanate is love. You have become an embodiment for peace, and joy and happiness, yet you do not think of those words for you have simply awakened to your true Self.

Now you see the world differently. You see the world as a superimposition upon your Self. You are the Self, and the world and the universe is an appearance. It is real to others, for they believe that they are the body-mind phenomena, but your body-mind has been transcended. You have become space while in the body. You have become free. Wherever you look, you see yourself, and because you are an embodiment of loving kindness, peace and harmony, that’s all you can see. You cannot explain this to anyone for there are no words to describe it. People are looking through their senses. They see a war, they see man’s inhumanity to man, and you keep silent for they will not understand. For all you see is love. All you see is joy. You are free.

It all begins with you. Won’t you begin today to awaken? It’s worth it.
**Transcript 46**

**IT’S A BLESSING IN DISGUISE**

21st February, 1991

Robert: I welcome you with all my heart. It's good to be with you again.

Once in my house nobody was home. I sat down in front of a picture of Ramana Maharshi and I stared at the picture. When I looked at my watch twelve hours had passed. What does this have to do with anything? Nothing, I have nothing else to say, so I thought I'd share that with you.

Something you should bear in mind, if you want to awaken and find peace, is that you can make certain statements to yourself, or out loud, which will help in the awakening process. One such statement is, "I am consciousness. I am consciousness." Think of what that means. I am consciousness. All three of those words mean the same thing. When you say I am you're not referring to your physical self. You're referring to omnipresence, and when you say consciousness, again you are referring to omnipresence, to the Self. It's like saying God, God, God. "I am consciousness," means the same thing. They're all synonymous, all of those words.

Now what is consciousness and what does consciousness mean? We hear all the time, those of us who have been practicing Advaita Vedanta, "Everything is consciousness." Then are you consciousness? The way you appear does not seem to be consciousness, but you are. The word consciousness denotes a power that is conscious of itself. It is not conscious of you as a person. It is conscious of itself.

When you understand what this means you realize that consciousness is also another word for pure awareness. Pure awareness is consciousness. Just think of the word awareness. What does it mean? You are aware of something. You are aware that you are consciousness. All those words are synonymous. There is only consciousness as pure awareness, and I am that. Said with the right understanding this will immediately awaken you, to an extent.

Now when you realize that you are consciousness as pure awareness, it equals bliss. Now we have another word to ponder, bliss. I am consciousness, as pure awareness, expressing as bliss. That's powerful stuff. You're dealing with dynamite. If you say these words with sincerity you'll disappear, you'll evaporate. Think of that. I am consciousness, as pure awareness, expressing as bliss. Bliss is another word for consciousness and awareness. Those words cannot really be defined. They can only be experienced.

When you realize that you are bliss, you are no longer the body. You become something else completely. People see you as the body but you are not the body, and you know that you are not the body. You feel something so wonderful that in the beginning
stages you start crying, you start laughing, all at the same time. The body does this. It’s an expression of bliss. Every cell of your body becomes bliss. Bliss is your real nature. Consciousness is your real nature. Pure awareness is you. Therefore as you ponder these things something definitely begins to change within you.

"I am consciousness, total awareness, expressing as bliss." Now what does this do to you as a human being? It transcends your human experience. It lifts you beyond the relative world into reality. There is no explanation. You try to explain this to your friends. You cannot. As a matter of fact, you find that your friends disappear because they think you’re crazy. And you probably never needed those friends to begin with.

You begin to identify with the substratum of existence. You are no longer part of the world of effects. As you are aware, this is a world of effects in which we live. There is no permanency in this world. Everything comes and goes. To identify with the world is to suffer. Therefore to find the truth is to experience bliss. No matter what you may acquire in this world you still suffer. As long as you believe you are the body-mind concept this is what causes suffering, if only because of deterioration. As most of you know, as soon as you’re born you start to die. It’s therefore foolish to be satisfied only with a material existence. I realize even as I say this, if I wrote some of you a cheque for $10,000 I’d probably never see you again, because you would think foolishly you’ve got something special. But that will be gone soon, or you’ll worry about it.

There is nothing in this world that can really bring you true happiness. No, I’m not a prophet of doom. I’m telling you the truth. It is only as you discover your true identity that the real happiness and the real joy begin to be expressed through you. You don’t have to wait until you are self-realized. Even if you believe that you are the body, still, just by understanding that there’s something greater, something higher, something more beautiful, begins to make you feel good. Or shall I say, as you dis-identify with the world, as you begin to disassociate yourself with identification of the world. I’m not speaking of leaving your job or going away from your family or changing anything at all. I’m speaking mentally. As you disengage your mind from worldly attachment, goodness takes its place, to that extent.

Say for instance, as an example, you really love your job. You’ve been working for fifteen years and you love your job. As long as you love your job something will happen to you to make you change your mind. Some kind of suffering will ensue. But if you realize, "This is the work I’m doing now, and I do this work because this is my karma, or this is where I find myself, but I am not that, I am consciousness, appearing as total awareness, expressing as bliss. That is my true nature." As you begin to identify with the higher power your job will become more smooth and perfected than you can ever imagine. You’re no longer thinking, "I love my job." You’re beginning to understand that you are an embodiment of love yourself. Love just is. It has nothing to do with the job at all, and you become happy. Happy not because you’ve got a job, not because you own a home, not because you’ve got what you want, but you become happy because you realize happiness
is bliss, happiness is consciousness, and consciousness is all that there is. And everything takes care of itself.

So you see, you do not have to make any physical changes. You do not even have to question, "Shall I stay here or leave here? Shall I stay with this person or leave this person? Shall I stay in Los Angeles or go to San Francisco?" There is nothing you have to do but remember who you are. Isn't that amazing? All you have to do is identify with your reality and everything will take care of itself.

The place to begin is your own mind. When you get up in the morning make that statement to yourself, "I am consciousness, appearing as total awareness, expressing as bliss."

Do not focus your attention too much on your body, or on your work, or on your home, or anything else that has to do with the personal I, but lift up your thoughts. Your mind will automatically come to rest in the heart, all by itself, and you will experience bliss, all the time. You do not really have to think about these things. You simply have to remember. For when you voice, "I am consciousness," you are speaking the truth about yourself. When you say I am John, or Mary, or Jim or Henrietta, you're speaking a lie about yourself. And the lie pulls you deeper, deeper, deeper into materiality.

But when you say, "I am consciousness," and you sort of ponder that for a while, all of a sudden you start to feel good, for no reason. You just became bankrupt, but you feel good. A family member died, you feel good. You just feel good.

I'm not saying you make a fool out of yourself, and say, "I don't care what's happening." When you feel good the way I'm describing, spiritually good, you have a great compassion for everyone, for everything. You give out loving kindness to everything, to humans, to animals, to vegetables, to minerals. It's all the same. It's all consciousness. And finally it dawns on you, there's a whole universe that is none other than myself. I am the universe. Therefore from that moment on, when this realization comes to you, you understand that whatever you give outside of yourself, you are giving to yourself. If you give out hate, you're hating yourself. If you give out love, you're loving yourself.

Now speaking as a person who is just beginning to unfold, once you awaken completely there is no longer any hate, there is no longer any love, there is no longer thinking about giving out or taking in. There are no others. You just become silence. But on the path to that you see signs. You notice you are becoming kinder, more loving, more compassionate. So when a family member dies you have a great compassion, a great love, and you help the suffering family members. You do not say, "I don't care."

Many people take these teachings the wrong way. They believe they're not supposed to care, I don't give a damn, attitude, but that's wrong. You just understand. You give of yourself completely, simply because you are the Self of all. There's only one Self. That Self is consciousness, pure awareness, bliss. All the words are synonymous.

Therefore when you get up in the morning, think of these things. Start your day thinking of those things. The worst thing you can do in the morning is grab a cup of coffee.
and put on the TV. And you can see why. Because you’re influenced by what’s going on
the TV. The TV becomes your God, or the radio, or the cup of coffee. Rather think of your-
self, as consciousness. Think of the highest truths. Then if you need a cup of coffee you can
drink the coffee while you realize the coffee is consciousness. If you want to watch the TV,
as long as you realize the TV is consciousness it makes no difference. But until you can see
it that way it’s better not to watch too much TV.

Think of how opinionated you are right now. You have your ways. You have your
ideas, your opinions. You stick up for your rights. What rights? You’re simply sticking up
for your ego. You want the world to know this is me, and you’re making a big mistake,
because you’re inflating the ego. The ego gets bigger and bigger and you think you’re
more important than anyone else.

So when you get on the spiritual path, many times life comes along and pulls the
rug from under you. This is to make you understand that as a human being you’re noth-
ing. It doesn’t mean a thing. This is why so many people tell me, "Robert, since I came to
you things have gotten worse in my life." And always I say, "That’s good. Now you’re
beginning to make progress." If humanly things got better would most of you take this
path? Unfortunately not, let’s face it. The only reason most people come into spiritual life
is because usually their life is all screwed up. (students laugh) Am I wrong? And they’re
looking for answers, therefore that’s good. The people who are not here, their life is all
screwed up, but they don’t know it yet. (students laugh) So you’re ahead of the game.

And again the reason things go wrong in your life when you’re on the spiritual
path, is because of your meditations, it’s because of your practice. You’re bringing all of
your past karma to the surface, not only from this life, but from previous experiences. It’s
all coming up, only you have learnt how to handle it. Whatever happens to you, you don’t
start crying like you used to do, or get upset, or get angry or get mad. Instead you ask
yourself calmly, "To whom has this come? Who is experiencing this?" And soon you will
say, "I am," only you will realize that the I you are referring to, the personal I, is your ego.
And you will conclude that only your ego is going through this experience, not you. And
you’ll be happy. And when you become happy and you have not reacted, then that experi-
ence will be done with. You will not have to go through that again. The reason you go
through experiences again, and again and again in your life is because you react. What-
ever you react to becomes a part of your life.

But, let’s say you go home tonight and you find your house is burned down. If
you say, "I am consciousness, I am absolute reality expressing as bliss," and then you ask,
"to whom does this come?" you will be safe. You will realize that this too shall pass. And
you’ll probably wind up getting an insurance policy that you had, and you’ll get more
than the house was worth. And you will have to move somewhere else, and you will find
more happiness when you move than what you had before. In other words, everything is
in your favor. There is nothing against you.
You must always remember this, that no matter what you’re going through, no matter what appears to have come upon you that you consider negative, it’s a blessing in disguise. Sounds strange, but true. It’s a blessing in disguise, believe it or not. If you handle it in the right way, and you work through it by not reacting to it, it will turn into something so beautiful you can’t imagine. I can assure you of this. But, if you react you may win, you may get your point across. That will only last a short while. Then you’ll have to go through the condition again and again, perhaps with other people, and you’ll never know why you suffer so much.

The choice therefore is yours. Whom shall I follow this day, God or mammon. God of course is consciousness. Mammon is the world. That’s the only freedom you’ve got, to make a choice whom you will follow. If you turn within yourself and realize your identity you’ll be safe. If you weep with the world, you will continue to weep. It will never end.

So you begin in the morning, and you try to remember during the day, "I am not the body, I am not my experience, I am consciousness, expressing as pure awareness. I am bliss." And as soon as a situation befalls you that you don’t like, you ask yourself, "To whom does this come? To me? Who’s me? I am. Where did the I come from? What is the I? Who am I?" And you abide in the I, following it to its source. Its source of course is the statement that you just made to yourself, prior to that, "I am consciousness, expressing as pure awareness, resulting in bliss." That is the source. In that source there is no personal I. In that source there’s nothing happening. In that source all is well and everything is unfolding as it should. That source is you, and you are the universe.
Robert: I welcome you with all my heart.

I want you to ask yourself, "Why did I come here this afternoon? What's the purpose of coming here?" You're looking for something. You're looking for a solution, the answer to a problem. You're looking to change your life. You're looking for something outside of yourself. And as long as you do that you'll never find it.

Truth, reality, rests within you. There's no problem on earth that enough truth cannot solve. By truth I mean understanding your reality. Understanding who you really are. It makes no difference what the situation may appear to be. It makes no difference what's going on in the world or in your life. If you would only turn within yourself, everything would be resolved, everything. It begins by first resolving yourself, and then the world follows suit.

This is the only way, for remember, the world is only an extension of yourself. What you see within yourself, what you feel within yourself, you see and feel in the world. This is why all the great Masters and Sages have told us to, "Seek ye first the kingdom of God and it's righteousness, and everything else will be added unto you." In other words, find out the truth about yourself.

Of course if you don't like yourself, if you think you're a sinner, if you think you made mistakes and you're no good, you're going to see those things in the world, and the world will respond to you accordingly. People who have problems with people, who see the world as a vicious place, who only see negative conditions, do so because they're seeing these things within themselves.

The world is very flexible. It has no mind of its own. It has no cause, no substance. The world merely turns into you. You are the world. There's nothing else but you. When you unfold, when you discover the truth about yourself, that you are absolute reality, that you are pure consciousness, you will see this wherever you look.

You are not what you think you are. Investigate, find out, discover it for yourself. You're not what you think you are. You must stop identifying with your humanhood. You must stop believing that you are flesh and bone, and you have only four score and so forth in which to live on this earth. For in truth the earth does not exist as it appears. You do not exist as you appear. And your so called problems, situations, are not what they seem. You must go beyond it. Find out. Do not believe me. Find out for yourself. Dive deep within yourself. Try to understand that you are not the body. You may appear to have a body, but
you're not the body. The world is not the world that you think it is. Nothing is as it appears.

There is a substratum of all existence. It is love. It is absolute reality, pure awareness. And the substratum is your existence. That is what you are. You are God. The person is not God, the body is not God, but you are God. If you identify as God how can you possibly have a problem? Can God have a problem? Can God feel depressed? Can God believe something is wrong?

The reason you will not accept the fact that you are God is because of your orthodox upbringing. You still believe God to be an anthropomorphic deity up in the sky, and if I tell you you're God, you think it's blasphemy. That only shows me that you are identifying with your body. You believe you are a body, and there is a God somewhere up in the sky that you've got to pray to, and if he is in a good mood, he'll give you a boon. If he's not feeling too good that day, he'll throw a lightning bolt at you. People still believe that.

The question is, what do you believe? It's your life. What you believe, what you accept, becomes your life style. You create it, you cause it. This is why everyone sees a different world. We see ourselves. It stands to reason therefore, why not see your real Self? Why not experiment? Why not begin to believe that you are God?

What is God? God is consciousness. What is consciousness? Something that is conscious of itself as pure awareness. And all of that is not someplace outside of yourself. It is you. You are that. The whole universe is yourself. The whole universe is happiness, joy, love, peace. But you will never see that in the world until you see it within yourself. You must consequently practice seeing yourself as a loving person, as a kind person, as a joyous person. And then you will drop the person, and you will see yourself as omnipresence, omniscience, omnipotence. You are the power. There is no other power but you. Many of you, most of your lives, have been dwelling on occult powers, trying to find the golden fleece, so-to-speak, outside of yourself. It has never been outside of yourself.

It's like the story I told of the Kimberley diamond mines. This Englishman decided to go to Africa to discover mines, diamonds. He heard there were diamonds in Africa. So he sold all his possessions and he moved to Africa, bought a little hut, and everyday he went out searching for diamonds. Years passed and he got disgusted. He was never able to find any diamonds. So he put an ad in the paper to sell this piece of property and the shack that he lived in.

Somebody came to see him, to buy it. His name was Kimberley, and he sat down on a rock and signed the papers. When the guy left Kimberley moved a rock by mistake, and saw a diamond. The diamonds were always at the place where he started from. They had been at his feet all the time. And that's how the Kimberley mining diamond fields were discovered. It's a true story. Everything you're looking for is within you. Stop searching outside of yourself. Everything you want is within you. The potential, the possibility for everything you can imagine is within you. You are a universe unto yourself. But when
I say Self, I don’t mean with a small "s." The omnipresent Self is your real nature. Think about that.

(tape break)

A question I’m asked over and over again is, "While I practice self-inquiry, atmanvichara, Jnana Marga, how shall I act in the world? What shall I do in the world as I keep practicing? What should my attitude be? If everything is preordained, it's going to happen anyway, so what should I do in the world?" Well, it is true that everything is preordained, but you should act as if it’s not. You should forget about that, and not think, "It doesn't matter what I do. I can be evil or I can be good, what's the difference? If it's preordained, I'm supposed to do it anyway." On the contrary, act as if you are making the decision and you will have to suffer the consequence of what you do. That's how you should act in the world.

You should develop loving kindness to everyone and everything, not only to human beings, to animals, to vegetables, to minerals. You should treat everything with loving kindness. You should acquire a good disposition and stop getting angry. You should develop joy within yourself, humility. You should not be concerned with what the world is doing. You should not be concerned with what appears to be happening to you. But every reaction of yours should be based on love, on peace, on loving kindness, compassion.

Do not try to analyze it. Just become it. The world will react to you accordingly. After all you are the world. And as you practice on yourself, automatically what you give out comes back. Leave people alone. Do not try to change anyone. Do not look for problems. Do not allow your mind to think past your nose. Yesterday is gone and it can never come back. Every human being makes mistakes. Do not regret the past, it’s part of your learning experience. You are not a sinner. You are not a bad person, makes no difference what you’ve done. The deed may be evil, but you are not. Look at yourself as total existence, and act from there. Expect nothing and you’ll never be disappointed. Give of yourself. Expect nothing in return.

Why do I do what I’m doing here? Why am I sitting here talking? What do I want? I'm not looking for name or fame. I’m not looking to be recognized as anything. It's just a happening. I never asked for it. It happens by itself. My experiences in self-realization, I never asked for it, I never went after it. It unfolded by itself. This means that everyone can experience self-realization. But you've got to take it easy. You've got to stop fighting the world and stop fighting yourself. Let things unfold as they may. Do not react.

The signs of spiritual progress are thus: You may still get angry, you may still get upset, but now you are aware of it. Prior to this, prior to your practice, you have allowed your anger to take you over completely, let's say. You became your anger. But now as you’re practicing "Who am I?" self-inquiry, you notice that when you get angry you are aware that you are angry. And you begin to laugh at yourself, and the anger goes away. You notice all of your emotions and all of your moods that you’ve had all of your life are
declining. And when the situation confronts you of a negative condition, you are able to observe it and not immediately react. You watch, you become mindful.

What's happening to you is you're separating yourself from the condition. You're beginning to understand, "I am not the condition, I am not my anger, I am not my depression." It is true you may still get depressed and have various moods that I mentioned before, only now you are beginning to watch, to observe, to see. You're catching yourself and you're asking the question, "To whom does this come? Who feels out of sorts? Who is feeling depressed?" You may still not understand completely, but you're beginning to realize slowly but surely that you are not the condition. Then you realize you are not the body because the condition is part of the bodily feelings. And you begin to see and realize, "There are times when I am happy, there are times when I am depressed, there are times when I am angry. But I is always present. Therefore who am I?" And just by asking that question you begin to feel good.

You realize there's a war going on in Iraq, people are dying. But what is the truth about this? What is the reality about this? And the answer comes, I am. I am is the reality. Then where does the war come from? Where does mans inhumanity come from? Where do all these dastardly things in the world come from? And as you keep inquiring, you will realize that I have nothing to do with these things. Yet all these things are attached to the I. The war, the bad disposition, the hot temper, the anger, it all belongs to the I. Then you begin to know, "I see the war, I feel it, I feel out of sorts." You begin to know that as you follow the I to the heart center everything disappears. The reason that everything disappears is because it was never real to begin with. What is real can never disappear.

The reason that I can say truly to you that the world is not real, it's like a bubble, like a dream, that disharmony is not real, that your body is not real, is because somehow I have been able to see the fourth state, and experienced the fourth state, beyond waking, dreaming and sleeping. And that fourth state is the reality, whereas everything else appears to be reality. Therefore the war appears real, very real, the world appears real, your body appears real, but you are not that. You are beyond that. Yet if you have not experienced this state of consciousness, you can never really know that it exists.

I'm speaking to you of a state of perfect peace and harmony, a state of absolute goodness, of nirvana, of sat-chit-ananda. This is a true state. It is real. It is real to me, just like this world is real to you. And even if I were involved in the war with bombs dropping on me, guns shooting all around me, I would not be afraid. Not because I'm an idiot, but because I know what exists and what doesn't.

To me it's like a chalkboard. I am somewhat like the chalkboard and somebody draws on the chalkboard, Iraqis fighting Americans, people getting killed, people getting bombed, and that appears to be going on in the blackboard. Then somebody comes with an eraser and erases it, and it's gone, but the blackboard remains. Then they draw another picture, that war is over and everyone is living in peace for a while. And everybody is quarreling over land, they're quarreling over property, they're quarreling over jobs, over
employment, and everything else, and then that's erased. But the blackboard remains ever the same.

So somehow I am aware that I am like the blackboard. And all these happenings are superimposed on consciousness. The blackboard is consciousness and I am that. All these happenings are like reflections in the mirror. You can't grab them. You can only grab the mirror. The mirror is always the same. The chalkboard is always the same, consciousness is always the same. But somebody asks, "That's all right as far as a blackboard goes and as far as the mirror goes. But how come those incidents seem to appear? How can this world seem to appear?" And the best analogy I can give you is due to the fact that most of these things are ineffable, these higher realms. There are no words to express them. There is nothing you can do to explain it, but they're an analogy. And the analogy is of the dream world.

You go to sleep tonight and you dream there's a war, and you're in the army and you're fighting, say, with the Iraqis, and you get wounded. Then I come along, and I tell you, "This is not real. You never got wounded, and you never fought. No one is killing and no one has been killed." And then you say, "They have. There, I'll show you." And you shoot me. And I appear to be killed. But then you wake up. All this was a dream. It never existed.

It's difficult to say to you that the world is a dream, because it looks so very real, and some of you really feel the world very deeply. But I say to you that the deeper you get involved in the world, the more the world controls you, and the harder it is to break away. This is why self-inquiry is called the direct path, because it is found to be the fastest way to awaken. You simply look at yourself whenever a situation in the world confronts you, and you ask yourself, "To whom does this come?"

Say you're watching the TV tonight, and you're seeing all these soldiers getting killed. Instead of feeling the situation, ask yourself, "Who feels this? Who sees this the way it is? Who thinks it's real?" Of course you have to do this by yourself. Don't let other people hear you. They'll send you to the happy farm. Merely look at the situation, try to understand that it is a part of the dream, and even though you feel it, it is still not real. This is the beginning of wisdom, when you can at least say this to yourself.

Most people cannot say this because they don't believe it. The world is so powerful to them, that even if they say, "To whom does this come?" the world gets to them first and makes them believe they're foolish. Why everyone can see there's a war going on. These people are just not mature yet to practice self-inquiry.

Therefore what they should do is submit to God. They should say something like this, "God, I have no idea what's going on. I don't know if this is real or not. Help me to know. I surrender to you totally, completely, body, mind and soul. Do with me as you will. Reveal the truth to me," and wait. All of a sudden you will start feeling very happy. And if you practice this enough, submitting yourself to God, surrendering completely, the day
will come when you begin to feel that the God you've been surrendering to is none other than yourself, and you will be able to practice self-inquiry.

Now if you can't even do that, if you cannot submit yourself to God, you should practice mantras, sing Kirtans, pray, but do something. Do not let a day go by where you do not do something. If you have to pray, pray. If you can submit yourself to God completely, do that, but the highest and direct path is self-inquiry. Whatever happens in your life, whatever you see, ask yourself, "To whom does it come?"

Do not attempt to analyze the condition. Most of you like to talk about your condition. Say you're going through some kind of bankruptcy. You're going through it? Do the best you can, but do not dwell on the condition. Dwell on your sat-chit-ananda. Dwell on your pure awareness. Dwell on God.

If you have to, imagine your heart on the right side of your chest. I'm speaking of your spiritual heart. It has nothing to do with chakras or your physical heart. The spiritual heart is in the right side of your chest. Why is it there? Well, look at it this way. When you speak about yourself, you always point to the right side of the chest, don't you? Say, someone says, "Hey, you." You say, "Who me?" and you point to the right side of your chest, because that's where your spiritual heart is. You do it inadvertently. You do not think about it, but you do it because that's where your spiritual heart resides.

You can see a ball of white light in your spiritual heart, a sphere of light, radiant brilliant light. And in the center of the light, you may see your favorite saint or Sage. Perhaps if you're of the Jewish tradition, you can see Moses, if you like. Christians can see Jesus. Arabs can see Saddam Hussein, if you want to, or Allah or Mohammed, whatever they please. Whoever means something to you. Just by doing that alone, you will feel a sense of peace and relief, and you will feel good.

And after a while, see your favorite Sage expanding, expanding, until you are totally immersed in the Sage. The Sage has become as big as your body. And see the Sage expanding also, expanding again further and further, and go on with it until the whole universe is immersed in the Sage. Then realize there is nothing but that Sage, and I am that. Where else would I be? If the whole universe is immersed in the Sage, I am also immersed in the Sage. I and my father are one. If you have seen me, you have seen the father. That's a beginning.

Everything leads to self-inquiry. The reason I am sharing these things with you, is because you need to practice something. Do not get caught up by the world. Do not allow your feelings, your emotions, what you see, what you hear, what you taste, what you touch, to affect you. Transcend it. If you think of God, God will think of you, because you're one. Therefore it stands to reason that if you keep thinking of your problems, and your needs and your wants, they will also think of you, and you will be caught up in all of this.
So getting back to reality, this world and this universe and everything in it is like a
dream. Where did the dream come from? The mind. Where did the mind come from? The
Self? Why would the mind come from the Self? It doesn’t. The mind never existed.

It’s like the examples of hypnosis I give you. In hypnosis you can imagine some-
ting to be real that is not. It doesn’t even exist. But yet as long as you’re hypnotized you
believe it does. We’re all hypnotized. We’re hypnotized into believing the world is real, my
body is real, my mind is real, my fears are real, and we react accordingly. As you practice
these things you’ll begin to catch yourself. You’ll catch yourself reacting and you’ll laugh at
yourself. It makes no difference how serious you think it is. As long as you can catch your-
self and say, "Wait a minute, who is going through this? Who is feeling down and out?
Who feels terrible? I do. Well, who am I?" And you follow the I thread to your heart center.
You abide in the I. You hold on to the I.

Still the mistake some people are making with this method of self-inquiry is that
they are concentrating on the I. I’ve told you this before, you concentrate on the Self. You
abide in the I. By abide I mean you follow the I, you observe the I, and you follow it deep
into your heart. But your focus is on the source. The source is consciousness, the only real-
ity. There’s nothing else.

The more you think of words to explain these things, the more confused you get.
This is why it’s important, when you go to a teacher, to make sure that the teacher has
been able to realize this for him or herself, and not something they read in books or heard
somewhere else. That’s the only way you can cross the ocean of delusion. With a person
who’s been there.

As I mentioned before, when you go to a psychologist or a psychiatrist, the only
help you’re going to receive is the consciousness of the psychiatrist or psychologist, not
what he read in a book, not his schoolwork. He may know the subject matter backwards
and frontwards, but if his life is all screwed up, and he has no idea what life is about, but
has a good memory to memorize books, you’re going to get out of him or her what he or
she is. You can only get from another person what they are, not what they say.

So you may get a good feeling when you leave the office and it feels as if you have
been helped. But as you know, it goes away shortly or it turns into a different problem,
due to the fact that you’ve only been able to be helped on the level of the therapist. What
he or she sees doesn’t make any difference.

So it is with spiritual life. All the answers are within yourself. If you are sincere,
and if you really want to awaken with all your heart and your soul, the guru within you
will lead you to a guru outside of you. And the guru on the outside will push inward, and
the guru on the inside will push outward, and you will awaken.

So you have to analyze your life right now and see where you’re coming from. Do
not fool yourself. Do not play games with yourself. See where you’re really at, what you
really want, what you’re really looking for. And try to understand that one of these days,
you’re going to leave it all behind, maybe tomorrow, next week, next month, next year.
Going after material things as you know by now, does not bring happiness. Kar-
mically what you’re supposed to have, will come. Compare yourself with no one. Be true
to yourself. Learn to love yourself, to be yourself. Always understand and know that you
are not what you appear to be, that you are sat-chit-ananda. You are ultimate oneness. You
are pure awareness. You are Parabrahman. That is your true nature. Attend to that nature.
See it. Feel it. Worship it. Become it, and you will be free.
Transcript 48

I AM IS BRAHMAN!

28th February, 1991

Robert: Good evening. It's good to be with you again, I welcome you with all of my heart. It's nice of you to come here and get in out of the rain. Something to do. You got tired of watching the war on TV. It's over.

SH: No more war.

R: Now you can come here.

It's interesting to note how much you are looking for self-realization. When I say, "How much you're looking," I mean self-realization is nothing you look for. But you think you have to look. So you come here and this is good. Whatever you put first in your life that's what you achieve sooner or later. By taking the trouble to go out into the rain and driving on this mountain path to come here, shows that you are interested in your Self.

When I was about sixteen years old, I lived in the Bronx in New York and I used to go listen to Joel Goldsmith. Anybody heard of him? (um-hm) He was in Manhattan. In the middle of the winter I had to take the train, change and take a bus. The temperature was maybe seventeen degrees but somehow something in my heart made me go because I wanted to be there. Not particularly to listen to what he had to say, because I already knew what he had to say. But I just wanted to be in his company, with like minded people.

It's the same thing here. When you go out of your way to come to satsang, especially in inclement weather when it's hard for you to do. Especially when you can be in a nice cosy home watching TV or drinking wine or whatever you do at home. You have come out of your way for spiritual life. This means something, not to me but to yourself. It means that you are on the path and that is all you need to do.

Now your attitude at satsang is important. What kind of an attitude do you have? What do you expect? Those who expect nothing get everything. If you expect me to say something profound you will always get disappointed. If you expect me to make a great speech you will always get disappointed. If you expect me to give a sermon, again you will be disappointed. But if you expect nothing, then my nothing and your nothing merge and becomes everything. So your attitude should be, no attitude. You should never have any attitude and you shouldn't expect anything. That is called empty mind. When your mind is empty your true Self automatically emerges and you feel a great joy. You feel a great happiness, a great bliss. You begin to feel awareness, joyful awareness. You just become aware not of something, you become aware of no thing and the no thing is consciousness. So by coming here with an empty mind you feel pure awareness. You don't really feel it because you can't feel pure awareness. You become pure awareness.

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How do you become pure awareness?

You become conscious of pure awareness. You can't really become anything. The personal self can never become pure awareness. The personal self can never know consciousness. When you came here with an empty mind, you gave up the personal self. Therefore you experience pure awareness as consciousness and that results in bliss. Bliss you can feel. Pure awareness, consciousness you cannot. But in order to feel bliss you have to become pure awareness. Which means to be aware of something, to be aware of consciousness. When you are aware of consciousness, but who's consciousness are you aware of? Not yours because you don't exist. Consciousness exists but you don't. Therefore you can never say that, "I am experiencing pure awareness," or "I am experiencing consciousness." You cannot say that because I can never experience those things. Therefore when somebody tells you, "I think I am experiencing consciousness?" Look at that person funny because I can never experience consciousness. I can never experience pure awareness. Pure awareness and consciousness just are. They are not this or that they just exist as themselves.

Now somebody tells you, "Well in the Upanishads and the Vedas it says, I am Brahman." So they are saying that they are Brahman. No, they are not. Now get this and remember it all the time. They are saying, "I am is Brahman." They're not saying, "I the personal I is Brahman," or "consciousness." They are stating their true confession that I-am is Brahman. I-am is consciousness not you. You don't exist. But I-am, Brahman, consciousness, pure awareness, bliss are all synonymous, they happen at the same time.

The reason we speak about these things is because of time and space. When you are the body speaking, time and space appear to exist. When time and space appear to exist you have to use words to explain what you mean. So you say your real nature is pure awareness. Aware of what? Aware of consciousness, which leads to bliss, which is absolute reality. Yet these words are all synonymous they all mean the same thing therefore a realized person to make you understand that they all mean the same thing is silent.

Now can you see why silence is the ultimate teacher? As long as you use words you confuse yourself and you confuse people. But as you become silent like Fred the real Self becomes domineering and the personal self rushes back into the heart. Therefore those of you who talk too much realize that you are the most confused, for words merely confuse. And remember again because you believe you are the body time and space exist for you and in that space and in that time you are speaking words. You have to speak them one after the other so that somebody else who appears to be like you listens to your words and then they react. They become happy if you said something nice and they become angry if you say something ugly and life goes on.

So the reason we come to satsang is to understand that there is no body, there is no mind, there is only the Self. The Self cannot be explained by words, can only be experienced as pure being. And that being is consciousness, that consciousness is pure awareness which is absolute reality and results in bliss.
This is why you hear me say so many times that the first sign of progress on the spiritual path is when you begin to feel a profound peace within yourself. That's the bliss I'm talking about. You perhaps not experienced it completely but you just feel a profound peace that you never felt before. Things that used to bother you cease. People who made you angry cease making you angry. They haven't changed, you have grown. Words become meaningless. You begin to spend more time by yourself and you become very, very happy. The question therefore arises, do you mean if I become self-realized that I have to be by myself? I have to become a hermit? On the contrary, I'm talking about mentally.

For instance: There was a birthday party in my family recently and there were about fifteen-twenty people there. As usual I sit in the chair and watch. And there was all kinds of noise and dancing and everything going on, but I am eternal peace. It makes no difference what anybody does or says. I am at peace. I do not say, "I can't stand it in here there is too much noise and I have to go be by myself in peace." I am at peace wherever I go. You see the difference?

Those of you who believe or think that you have to run away from your environment or from certain people because they drive you crazy, these people are a blessing in disguise. For they make you see yourself.

What do they make you see?

They make you see that you are not at peace with yourself. Do you really think that if you go to a monastery or to an ashram or to a cave you will be at peace? If you cannot be at peace at a party? Don't you see? Wherever you go you've got to take yourself with you. And if you are not at peace where you are, if you go to a cave to live by yourself you'd go insane. Your mind would drive you out of your mind! (laughs) Which is good!

The world is your laboratory, where you practice on yourself. Do not try to escape from the world. Do not try to change things, but watch yourself, see what you're all about. Watch the things that upset you. Watch how many words you use during the day. How you talk and talk and talk and talk and talk. Watch how you react to what people say.

How many of you react to your TV? You watch a program you laugh if it's funny, you cry if it's sad, you get angry if they do what you don't like you are not in control of yourself. The TV controls you. I know a person who turns on the TV as soon as they get out of bed and they turn it off at about twelve o'clock at night when they go to sleep. They can't stand to be alone without somebody telling them something. Because when they are by themselves without a TV or without a radio, their mind drives them crazy. All sorts of thoughts pop up, so to escape they watch the TV. And then before they turn off the TV they are already thinking what am I going to do now. So they go to a movie before the movie's over they are already thinking what am I going to do when the movie is over? They go bowling, they've got to be doing something all the time. They cannot be alone because their thoughts confound them.
You have to examine yourself. You have to see who you are. You have to begin to understand, you are not the doer and become still and relaxed and peaceful with yourself. The way you become peaceful is by realizing I am not the doer. I didn't ask to be born the way I am. I didn't ask to be born of certain parents, in a certain country, at a certain time. I didn't ask to be born into an impoverished family or into a wealthy family or into a spiritual family or into an atheist family or into a family of agnostics. You didn't ask for that yet you find yourself in that particular family.

If you are fortunate enough when you get to the age of reason you begin to question, "How did I get here? What am I doing in this environment? Who put me here? What is my purpose?" As you sincerely ask yourself these questions, the answers will be revealed to you and you will begin to understand that everything was predetermined, preordained. If you are fortunate enough to come under the tutelage of a guru, or a Jnani it will be explained to you that you may appear to think that you were born into this particular family under these circumstances but in reality that is not you. You are not that. You are boundless. You are free. You are of the unborn. You have always been and you will always be. That is your true nature.

Can you imagine learning these things when you are young? Having this type of understanding? That even though I may appear to be a body. Even though I may appear to be doing something. In reality I am doing nothing and I am not the body. And if you are not the body and you are doing nothing then who is doing the work? And the answer is, noone. There was noone ever born, there is noone who subsists and there is noone who disappears. And you are that noone.

Now as I share this with you, what do you personally think you are? The first mistake you make is to believe that you are the personal I. Identification with the body. That's your first mistake. The second mistake is that your mind identifies with the world. And the third mistake is that your mind and body reacts to your environment.

We therefore begin with the body. You say to yourself, "I exist, there is no doubt about this, I exist. But who is this I that exists? It's the personal I. Yet when I go to sleep I am not aware of that I. But yet I still exists even though I am asleep. And when I'm dreaming, I dream about all kinds of things. Yet I say I dreamt." I is always persisting itself to remind you that you are I. And you keep identifying with I, most of your life.

When you begin to question, you begin to question your own existence. "How can I exist the way I am? For when I was a baby I existed as a completely different body. As a teenager I also existed but I was different than I am today. And look at me today I exist as I am today. But I, I, I, always seems to be present. Therefore, who am I? Who am I really?" And the questioning begins. You have shown yourself that you are not your body because you've been different at different times of your life. You've appeared different so you cannot be the body that seems to appear one way at one time and different ways at different times. Am I my mind, how can I be my mind. My mind is only a conglomeration of
thoughts, thoughts of the past and thoughts of the future. So I cannot be my mind. Therefore what am I?

If you ask sincerely something will tell you within yourself that if you get to the source of the I, all your problems will be over. So you start thinking about the source. As you think about the source you think of nothing because the source of the I is no thing. And you begin to see that the I that has been confronting you all of these years has to have a source and the source is no thing. If the source is no thing how can there be an I?

Now you begin to wake up and you laugh at yourself. You finally realize, "I don't exist, I never have existed, I don't exist as consciousness, I don't exist as pure awareness, I just don't exist. But the source is omnipresence, is ultimate oneness."

Then you can say, "I am the source." Because at that time you will realize when you say, "I am," you are not referring to your body any more you are not referring to your mind. You are referring to God, to pure awareness, to consciousness, to absolute reality. At that state you don't even think of those words. For as I mentioned before those words only exist in time and in space. And in your realization you understand that there is no time and no space. So there are no words, there is only the source and you become free and liberated.
Robert: Good afternoon. It's good being with you again. I welcome you with all my heart.

There's some of you who come hear to hear me speak. This is not exactly right. The message is between the words. The words themselves are fine but the real message is in between, in the silence, in the quietness. That's where reality is. The less you talk the more you achieve. Learn to be quiet. Learn to find time at home where you do not speak. The world will still go on without you. You don't have to worry. The power that runs this world does not need your advice. When you become still, quiet, you make a connection with a great power, and then things happen.

I would like to acknowledge you, not by name, but just to acknowledge you. There are those of us who believe that in the transcendental state you do not care about anyone or anything. This is not true. I am aware of each one of you. I am more aware of you than you'll ever know. I may not talk to some of you or say anything, but I know all about you.

How do I see you? It is true that I see everything as consciousness. Imagine consciousness as a gigantic screen and you are images on the screen. So I am aware that I am the screen and you are the images of myself. There is only one Self and I am that. Therefore I am aware of both, that your appearance exists on the screen, yet you are the screen, or you are consciousness, but you are still seeing yourself as an image, as a body, whereas I see you as consciousness and also as the appearance that you see, as a body. But I know the truth. Therefore I am aware of you.

There are some of you who come to see me from far away. We have people here who come from San Jose, Santa Cruz, San Diego and other far places. I'm aware of that.

Thursday it was a rainy day, yet we had quite a few people here. That's why I explained, first things first. If you're really interested in your spiritual life, if you really wish to transcend the body, you've got to make this first in your life. You cannot compare satsang to watching the TV, or going to a movie, or going bowling or anything else. If you put satsang in the same category, then there is a total confusion within you, and you don't even know what you want. But where you put your energy, where you put your life force, what you go after with all your heart, with all your soul, this is what you ultimately become.

I appreciate you. I appreciate those of you who support me financially, who put funds in the collection box. Most of you realize this is my only source of income at this
time. I appreciate that. Always remember whatever you give of yourself, you're giving to youself, because there's only one Self. When you give away your love, you give your joy, you give your truth, you give your happiness, you give your finances, you give whatever you give, it's like your right hand giving to the left hand.

If you took away all space and all time there would only be one person. The reason we appear as many, is because of time and space, maya, the illusion. It appears as if there is time and space. Therefore there are many. But as you go within yourself, as you begin to identify with pure consciousness, time and space seem to disappear, and wherever you look, you see yourself, for there's no room for anyone else. There is only one Self. This is why you should never be angry at anyone, never judge anyone, never become upset with anyone or react to any one, for you are really doing it to yourself.

Whatever is going to happen will happen. Your job is not to react. Your job is to understand that everything is predestined. You are in your right place where you are supposed to be. If there is anything that appears in your life that you don't like, it's wrong to try to change it. It's right to go within yourself and see the truth within yourself. And then the appropriate changes will come by itself. Change no one. Change nothing. React to no one, react to nothing. Do not live in the past and do not worry about the future. Stay in the eternal now, where all is well.

So I acknowledge you. After all you are me and I am you. There's no difference. I love you all, for I love the Self. Love and the Self are synonymous. And since the Self is omnipresent, how can I not love you. Love is consciousness, absolute reality. We are all that.

Why do you see others? Why do you see perverse situations? Why do you see all these dastardly things that seem to be apparent.

Your eyes are meant for you to see, but to see the truth, whereas with most people the eyes see an object and sends the message to the brain, according to your programming, and you react accordingly. When you begin to realize it's all a game, no one is born, no one dies, and in between no one prevails. There is only God, pure awareness.

There are many methods to use to recognize this truth. This is why I share these with you. Not everyone can practice atma-vichara, self-inquiry. Therefore I share these other methods with you. There are many things that you should do. How many more years do you think you've got in your body? Why go after the fleeting things that change and disappear. Forget about trying to win the lottery. Forget about who's hurt you. Forget about your sins of omission and commission. Let go of everything. Be yourself. Do not react to the world. Do not even react to your own body. Do not even react to your own thoughts. Learn to become the witness. Learn to be quiet.

I know sometimes you get up in the morning and you feel out of sorts. You may feel depression, you may feel the collective unconscious of the world, which is a negative vibration. You should immediately snap out of this by realizing this is not the truth about me. The truth about me is I am love, I am consciousness, I am absolute reality. Identify
with the truth about yourself. Do not allow your mind to tell you one iota of negative thinking. Catch yourself. It makes no difference what position you’re in. Do not believe and think, "Well, when things get better I’ll have time to do this." There’s no such thing. You’ve got to start where you are. You’ve got to be yourself now and forever. Things will never change.

Get rid of your arrogance. Develop humility. Become humble. By that I don’t mean become a door mat for people to step on. In humility there is strength. You understand the truth, therefore you do not get involved in pettiness, in nonsense. The truth shall always prevail, regardless of appearances.

People were bored, then a war started. It became exciting for some people. Something to do, to get rid of their boredom. Now the war is over and they become bored again, always looking for excitement, looking for something outside of themselves. I can assure you my friends there is nothing outside of yourself. Remember the whole world is a projection of your mind. Never forget this. It is you who make the world real. The world picture is very strong in your mind, and the stronger your mind, the more real the world. This is why in all the higher teachings we are told we have to destroy the mind.

What do they mean by that?

The mind is known to be a conglomeration of thoughts about the past and worry about the future. That’s all the mind is. As you begin to understand your true nature, the mind settles down and goes back into the heart, where it’s supposed to rest. The heart is the Self. Therefore the mind becomes the Self. The Self is the universal. The universal is absolute reality, which results in bliss. Therefore your life can be blissful while you’re still in the body.

You do not have to give up anything really. You simply have to put everything in the right perspective. You can work, you can play, you can go on vacation, you can do anything you like, but you’ll always be aware of the truth of your being, that’s all. Do not think when someone attains liberation they have to go and live in a cave and forget about the world. On the contrary, you’re in the world but not of the world. You see through appearances and you become happy.

Now one of the ways of quieting the mind is chanting. It has been known for centuries that chanting makes the mind one-pointed. It works through the nervous system, bringing peace and tranquility to the mind. Then the mind disappears of its own volition. Let’s do that now, shall we?

(Chanting)

Anything to stop the mind from thinking.

I receive mail from various parts of the world and sometimes, when I think it’s apropos, I share it with you, for many people have the same questions. We’re going to do that now, Mary. We have one of the letters from Taiwan who by the name of Andy used to come here. He now lives in Taiwan and he’s been practicing these things. This letter will describe how he’s doing.
Mary: This was written on February 19th: He says:

"Dear Robert,

Namaskar. I’m happy to say what a joy and a precious gift it is to know you and have your presence in my life. From our first meeting I felt a warmth and friendship that I’ve continued to find companionship as well as pure shining light of my own true being. I share thanks.

I am writing now with a feeling of needing to express something that has been a source of ambivalence and unclarity for quiet sometime. I often experience a subtle conflict that seems to result from infrequent but clear insights into my true nature which render all other spiritual issues irrelevant and unnecessary. In other words when the truth is clear as it often is when I hear your words or more accurately what they express there simply is no consideration of anything else. What could possibly be worth considering including the question of the truth. But this is not a living understanding my mind is mostly busy and continually dreaming.

However even though these moments of living clarity are rare and elusive. Just having reference to them sort of dissipates any motivation toward spiritual action even when I desire it.

This must sound quite comical to you as it does somewhat to me as I write it. That is why perhaps I have neglected to acknowledge it concretely until now. It’s always felt more worthwhile to just go back to the whole truth on whatever level it’s perceivable at the time. Knowing it’s the only reality and all else is BS.

Yet here this body is feeling that the only real purpose of living is to realize fully my true nature and embody it in every breath. My day to day experience says that I’m far from this, but the echo of insight says there is nothing but this. Every time there is inquiry, every time there is meditation which is never with prescribed intention, this conclusion is quickly reached regardless of the experience of identification. Regardless of reaction, attachment, aversion these are all insubstantial appearances which are of one consciousness and to say that is, to say far too much.

The meditation renders the life of Andy Kincart unworthy of consideration. I guess Robert the essence of it is doubt. The ego’s last stand, like yeah right you think you know the truth when your life is like this. But it’s not just that I don’t, don’t doubt the insight, the simple clarity is beyond doubt. It just feels like there is something more to come to fruition and it’s really not even like I desire for something to be fulfilled in the sense that I will be relieved of suffering.

But I’ll read the words of Maharaj or yours, of your experience along with his or your advice on actions to do, or ways to be. But when I go through the words to the space that he or you are coming from I just feel like, why? What is being done to what? And that even feels like too much consideration to give to the issue.

When I mentioned doubt, I think I was referring to the doubt of fear that my understanding is largely intellectual. Based on experiences of clarity.

But even as I write this it sounds ridiculous. Why am I entertaining these silly thoughts? The understanding is all there is and there is nothing to do but to dwell in it. Well with saying that, it feels like this letter expresses through embodying some of the cyclic ambivalence that arises from
me. I beg your pardon if what I’ve shared is boring and monotonous. I’ll leave you, so-to-speak, with something I just wrote a day or two ago that brought me back to the place I belong.

With the understanding that all forms are of one universal being. Which is void of any existence what can be done. Can there even be anyone to carry this understanding. The truth is regardless of it’s acknowledgement through understanding. So how does the form pursue its own emptiness? See the nature of emptiness already within the form and there will be nothing to pursue. See that the seer as well and even the seeing are all empty and illusions of memory. Just be quiet and allow the light of awareness to burn away the clouds of forms in perpetual change. Only pure being is free of form and change and becoming. Just be by burning through the illusion of identified perception. The kingdom of heaven is now, simply give up all lies to the contrary.

Once again the friendship which shares our being is a true joy.

Andy”

R: It’s a good letter and he shows a lot of understanding but all he has to say is, "All is Well." (SU: Regardless of the understanding?) Yes, because if you really had an understanding there is nothing to say. See that is something we all have to realize. It's not how much profound knowledge we know intellectually. It's how much we don’t know. We have to transcend the mind that wants to be worthy and profound. We have to go beyond that to wake up. As long as your mind is filled with beautiful poetry and beautiful quotations and profound knowledge you can never become free. The idea is to give it all up. Then in your freedom you know all these things but there is nothing to say.

Would you like to read the next one?

Mary: All right, do you want the letter part first then the card?
R: Read the card first. (Mary: The card first, okay.)

Dear Robert,

Thank you so much for showing me the trust that I can have for myself and that everything is truly all right.
With love and oneness
Jim.

And then heres a little letter from Jim also.

Dear Robert,
Enclosed is a cheque sent to me from Joan whom I knew ten years ago in Syracuse. She was a spiritual friend and I have been sending her your tapes. From the letters she has written to me they seem to be beautifully changing her life. If you feel inclined you could write to her. I am sure this is actually a lot of money for her to be sending.

Take care love and blessings,
Jim.
Joan is in New York.

Robert: Ed would you send her lessons 1, 2 and 3? We conduct all of our business here. (laughter)

We have to understand that we do not come here to overcome a problem. We do not come here to acquire profound knowledge. We do not come here to memorize words that I say, or books that you’ve read and you memorized, the beautiful quotations, and you’re able to repeat these things. We come here to empty ourselves. It’s only when you become an empty vessel that the truth, which you really are, can shine forth. When you have too much head knowledge you keep yourself from awakening. When you have too much book knowledge, you keep yourself from awakening.

This is why words are always inadequate. You are already liberated. All you really have to do is to get rid of those things that tell you you’re not. When thoughts come to you, when ideas come to you, whatever comes to you, realize that’s not what it is. Neti-neti, not this, not this. Reality is your real nature. You don’t have to go anywhere to find it. You don’t have to travel the world looking for teachers. All you have to do is become humble, have humility, go within, and the truth will reveal itself. It makes no difference what your condition may be. This is totally irrelevant. You can be rich or poor, sick or healthy, deformed or otherwise. Makes no difference. It has nothing to do with reality.

It’s like you go and see a movie and you identify with the plot and the actors and the actresses. Then the movie ends and you’re nowhere, for you’ve spent all your energy identifying with the actors and the actresses, the roles they’re playing. This is what we do with our lives. We identify with conditions, with situations. We try to protect our interests, and that’s only ego. We have no interests. We own nothing. We come into this world with nothing, and we’re going to leave it with no thing. What you do in between birth and death determines what happens to you from thereon in.

If you’re like most people and you’ve been bound by the earth, identifying yourself with earth things, believing you are the body, you’ll come back again and again as a body, until you wake up and realize it’s all a dream. You have to wake up. There’s nothing
else you have to do but wake up. Forget about the world. I’m speaking of mentally. Allow your body to do what it must, but mentally forget about the body, the world.

Keep your mind on your heart center. Practice self-inquiry. Become the witness to all of your movements and to all situations. Do not react to anything. Watch. Behold how the world keeps changing day after day after day. Realize that you are not the world. You are watching the world, but you have really nothing to do with the world. You are consciousness, you are the Self, this is your true nature. Identify always with the pure Self.

It’s like the story of a bird who lived in a gigantic tree. The bird represents most of us, and every time it would eat sweet berries on the tree it would be cheerful and happy and sing. But when the season changed, and the berries became sour, he would stop singing and become angry. Isn’t this like us? When things appear to be going our way we say we are happy, because we are getting what we think we want. But when something does not go our way, we become despondent and angry.

One day the bird was flying around the bottom of the tree and it looked up to the top branches, way far up in the air. On the top branch it saw a translucent, beautiful, gigantic bird, smiling and happy. And the little bird said, "How I wish I can be like that big bird. I’m going to fly up there and discover what makes this big bird happy." Isn’t this like most of us? We get tired of the run around of life, and we discover some truth that we go after. But look what happens.

On the way up to the big bird, when the little bird was a quarter of the way up, flying up, it saw some delicious berries on one of the branches. It therefore forgot all about the big bird, landed on the branch and started to eat the beautiful, succulent berries. When they were all finished, there was all these sour berries left. So again it became despondent. Again it’s like us. In the beginning we go after truth, after reality. But if something wonderful happens to us materially, or physically, we forget about it. We say I can go after that later when things are bad. And we get caught up in our experiences.

So when the little bird became despondent enough it remembered the big bird. It looked up and there it was again, sitting so majestically on the top branch, translucent, shining, happy. And it said, "This time I’m going to go right up to the big bird and find out its secrets.” Halfway up again it saw a branch with beautiful berries and forgot about the big bird once more. Just like we. We search for truth, we read books, we see teachers. But let’s say we win the lotto, and we have a million dollars. How many of us will continue to search? Not too many, I’m afraid. We’ll get lost in riches and what they can buy for us, until the IRS comes knocking, or your relatives steal your money, or the stock markets go down, and you become despondent. That’s like the little bird eating sour berries.

After it was despondent enough, again it remembered the big bird. That’s like us. When things get too bad, we start thinking about God. So again the little bird started to fly up and up and up, and this happened again and again, until when it was three quarters up and the berries became sour again, it got completely disgusted and said to itself, "I’m tired of sweet berries, I’m tired of sour berries. I’m tired of the whole game. I don’t care.
about anything I see on this tree again. No matter what I see on this tree, it doesn't make any difference. I'm going straight to the big bird." And that's like some of us. When we've been kicked around by life enough we become determined to go all the way in the pursuit of truth.

So the little bird started to fly closer and closer to the big bird. It bypassed all the sweet berries and the beautiful berries it saw on the tree. And the big bird became more and more translucent, and shining, and beautiful and majestic. And it finally landed right in the center of the big bird. And when it did, it found out something very interesting. It found out that it was the big bird all along. So it is with us. When we finally awaken we will realize we've always been awake, there never was a time when we were not, and become free.
Robert: Peace. Good evening. It's good to see you again and be with you. Try to remember that I'm not a speechmaker or a minister or a philosopher. It's not words you want to hear. Many words can be spoken and nothing said. The answer you are looking for is within yourself. Everything you are looking for is within yourself. When I say within yourself I don't mean your physical self. I mean within the Self. The Self is not within you. You are in the Self. So when I say everything you're looking for is in the Self it includes your physical body and everything else. Everything is the Self, and you are that. All is well.

From your upbringing you've probably heard of the word blasphemy. The only blasphemy that exists is the fact that you believe that you are human. That's blasphemy, to believe that you are a human being. It's the ultimate lie. You are not what appears to be. No thing is what it appears to be. Then who are you? You have to find for yourself. Is there really a you? Are you really an individual? Are you separate from a tree, an animal, the world, the universe? Is there any separation? Find out. Do you really exist? Find out. Do you have a purpose in life? Find out. Again, it's blasphemous to believe that you were born as a human, and you prevail and you dissolve. That's true blasphemy.

It all begins when you awaken in the morning. That's the time that you should work on yourself. As soon as you open your eyes you should make a statement such as, "I am pure awareness." But never believe that your personal self is pure awareness. You're saying I am is pure awareness. Your personal self, your ego, the personal I, can never be I am. That doesn't even exist. Therefore think what you're saying when you say, "I am pure awareness." You're not speaking about your little self. That doesn't count because that doesn't even exist. You're speaking of I am, pure awareness. Awareness of what? You're aware of something, for you claim, "I am pure awareness." You are aware of the fact that I am is consciousness. Pure awareness is consciousness and I am is that.

Do you realize the revelation when you really know what you are saying, and you announce it with feeling, where you disregard the body-mind phenomena and you simply state the truth about yourself? I am pure awareness. Awareness of I am is consciousness. When you make such a statement, you will notice that you become blissful. You just begin to feel wonderful all over, due to the fact that pure awareness, I am, consciousness, expresses itself as bliss. They all really mean ultimate oneness.

But as you express yourself this way, as soon as you open your eyes, something profound happens to you. You begin to feel the joy of your Self. You begin to feel total
happiness, goodness, and then you can state, "All is well," and you will know and feel that you are the beginning and the end. You will understand what sat-chit-ananda means. You will know Parabrahman. You will feel a divine emptiness, nirvana. You will be at peace, for you will understand that you are the universe, and no thing exists but yourself. You are the Self of the universe.

Just to hear this, doesn't it make you feel good, when you realize your divinity, that you are not a man or a woman, that you are not reincarnation or karma? There never was a time when you are not. That you, are all-pervading, transcendental bliss. Abide in your true nature. Stop believing that you are a sniveling human with problems. For whom are there problems? How can you, pure consciousness, absolute reality, think about a problem?

Even if you say, "Well, life still goes on. I've got to meet my bills. I've got to go to the doctor. I've got to do this and I've got to do that." That's blasphemy, that's what you call blasphemy. Not that you're not going to do it, but your body has nothing to do with you. Your body-mind and all of its affiliations, does not even exist. Even Jay who thinks he's blowing his nose, that's an illusion. You think, "I've got a cold. I've got an allergy, I've got to go to work tomorrow morning, I've got to wear my clothes. It is this, that keeps you from realization. You'll wear your clothes. You'll go to work. You will do whatever your body came here to do, but don't worry about those things. Do not concern yourself about those things.

The more human you are, the more you will say, "If I don't take care of these things, who will?" What are you talking about? There is only one I, and that is consciousness. Try to get it through your thick skull that the powers that be, know how to take care of all your needs and meet them most abundantly. There is something that cares about you, the great mystery. Something loves you, when you get your bloated nothingness out of the way. As long as you believe that you've got to solve a problem, then you will have to solve a problem. Something will take care of you.

Put first things first. And the first thing you have to remember is that you are pure awareness. You can tell yourself that. "I am pure awareness." Sure it's the mind that does this, but there is something that grabs hold of the mind and annihilates it as you turn into I am. These are the things that you should think about. I know it sounds strange when I say this, but do not concern yourself with the world. The world was here, with all of its destructive mechanisms, before you came upon the scene. It will be here after you leave.

People who do not understand Jnana Marga, Advaita Vedanta. They say it's your duty to help others, to make this a better world in which to live. But they do not understand that if you awaken and you become liberated, you become others. You are others. There's no one to help. This doesn't mean again that you will do nothing. Your body will appear to be helping, to do all kinds of things. But the truth is, when you help yourself, you help others. And when you help others, you help yourself. It's all one.
You wonder what to do with the rest of your life. Should I work? Should I sit home? Should I join the army? Shall I become a dictator of a country? All these great thoughts go through your mind. Do not allow that to happen. Catch your mind. Catch your mind thinking and stop it. The mind is necessary as long as you are a human being. You make decisions. You know what’s wrong or right, good and bad. Your mind creates the world of duality. But as you progress in the spiritual life you begin to realize that the mind is a hindrance, not a friend, for it brings up all the things of the past, and worries about the things of the future. Who needs a mind like that?

Therefore take control. And again, the best time to do this is early in the morning, as soon as you wake up, for the first thoughts that you think about will carry you through the day. And before you fall asleep, the thoughts that you think about before you go to sleep will continue when you wake up. So fall asleep understanding that I am pure awareness.

And you’ll have a tendency to think, when you say, "I am," you’re referring to your physical self. Catch yourself when that happens. Your physical self can never become enlightened. The finite can never know the infinite. The personal I can never become the universal I. I am is pure consciousness. So you’re consciousness. Conscious, not personal, not "I am this," or "I am that," but pure consciousness, existing as I am. I am that I am, absolute reality, beingness, nirvana, sat-chit-ananda, emptiness. I Am that.

If you focus on those things during the day, before you fall asleep, when you wake up, most of the time you will discover an amazing secret. You will discover that your work is being done better than when you were thinking about it. Everything will unfold the way it’s supposed to. Yet you have to, sort of, in a way, feel that in the beginning. Make yourself feel it and put it first in your life, before anything else.

Think, if you will, of what comes first in your life now. It may be your husband, your wife, your job, your house, your car, your friend, your ambitions, your desires. This is what is keeping you back. You have to desire to rid yourself of past mistakes, past experiences. Stop thinking of the future. And this is hard for most people to do, for they are always anticipating the future and worrying about the past. Yet this is exactly what they have to do to let go, of past and future problems.

Your physical life is already planned, and all you have to do is to unfold beautifully into it. Everything will happen the way it is supposed to. You have to remember there is no evil in the universal, so nothing evil can ever happen to you. If you think it can, it’s because of your imagination. You have a certain concept, a preconceived idea, of how you think things should be. And of course you’re always disappointed because things are never the way you think they should be. Yet everything works out for your benefit, due to the fact that there’s nothing in the universe that can or wants to hurt you.

Everything is on your side, from the minutest blade of grass to the giant cosmos. Everything is on your side, due to the fact that you are that. Everything is on your side because there is only one. There is ultimate oneness, and that ultimate oneness is perfec-
tion, absolute reality, consciousness. That is omnipresence, all-pervading. So where is there room for evil? Where is there room for anything wrong? Why do you worry? Why do you fear? Why do you become upset? The power that brought you to this class, knows what to do to continue your spiritual growth. But you have to put it first.

It's like the story of the student who was in a class like this, and he kept asking his teacher, "Teacher, explain it more. I don't understand, tell me more." And this went on and on. And at the end of the class, when all the students left, the teacher told that particular student to stay here, and then he told him, "Follow me," and he took him to the edge of a river. And he said, "Look into the river." The student did, and he pushed him into the water and held his head underneath the water until he nearly drowned. Then he pulled him up by the hair. And he looked in his face and he said, "What is it you wanted more than anything else in the world, while you were under the water?" And all the student was able to do was to gasp for air. And he said, "Air, air, air." And the wise teacher said, "When you want to awaken as much as you wanted air, you will."

This is true of all of us. Just take a look at your personal life. Just for today, what did you want more than to awaken today? If you were angry, then you wanted that, more than awakening. You see, whatever you put your feelings into, that's what comes first in your life. If something upset you? Then that became your God. You wanted that more than anything else. If you were in doubt that became your God. Whatever turns you on, whatever turns you off, became your God for that time. And that's what you give your energy to, so you increase that condition. As an example, if you are having problems with somebody, the more you think about it, the more you fuel it. The more you try to take any kind of an action to stop it, or to prevent it, or to change it, the more you are saying, "This is the truth about me."

How should you react to something like that? You should not react. Something within you will do what it has to do, and you will be at peace if you will allow it to do so, first things first.

"Seek ye first the kingdom of heaven and all of it's righteousness, and all of these things will be added unto you," which means first things first. Focus your attention on the Self. Realize that you are pure awareness, that you are aware that I am consciousness, resulting in bliss. Therefore you are a body of bliss. Not as a human body, when I use the term body, I mean the body of the universe. You are a body of bliss. Bliss is your nature, and in that bliss there is nothing wrong.

Calm down, mellow out, relax. You are the body of bliss, and your divine nature is consciousness. You can never have anything wrong in your life unless you put your mind on it and make it so. This is why you have to control your thinking. Do not allow your mind to tell you what's going on. If you learn to live in the moment, if you learn to center yourself and stay only in that moment, then you will be expressing consciousness, for consciousness is a moment thing. Consciousness is not yesterday or tomorrow.
Consciousness is this moment. It's the gap between yesterday and tomorrow, the fourth stage of life. After waking, dreaming, and sleeping, then there is consciousness.

So putting first things first will alleviate all of the negative conditions of your life, if you have any. It will awaken you. And as you work on yourself, and your mind brings up all kinds of things, as it will sometimes. In a very gentle way ask yourself, "To whom does this come?" and keep still. And of course the answer will be, "It comes to me. I feel out of sorts, I feel depressed, I feel as if I'm not getting what I want, I feel that somebody is taking advantage of me." Further questioning, "Who is this I? What is its source? Who gave the I birth? Where did it originate from? Who am I?" There is never an answer to the question of, "Who am I?"

By doing this process you will immediately feel better. And every time the mind brings up something else, you use the same procedure. "To whom does this come? Who is feeling this? I am?" Just by saying, "I am," it will immediately take you out of your personal thoughts about yourself and lift you higher to what "I am" really is. Yet if you don't feel that, you can ask again, "Then who am I?" And you keep doing this over and over and over.

Someone called me the other day and told me, "Robert, I've been practicing for twelve years, and I feel despondent and I feel depressed." So I said, "Why?" And he said, "Because all my friends are enlightened except me." I had to laugh. "How do you know?" "They told me."

How can you explain that there are no others? It makes no difference what anyone else is doing. Let them all do what they will do. What does this have to do with you? When you try to straighten things out, when you try to change other people, when you try to make other people do what you want, you're holding up your spiritual progress. Bless everyone and let them go. Leave the world alone. The world doesn't need your help, thank you. This world, remember, is an emanation of your own mind. Therefore you are seeing yourself when you look at the world.

As you begin to go within, you will realize that you've always been within. There's nowhere to go. The within and without is the same, pure consciousness. It begins with you.

I can sit here and talk all night, but what are you doing about your life? How do you see yourself? Forget about time. Even though you say, "I'm getting older, I haven't awakened yet. I hope I awaken before I die," this is all false thinking. No one is getting older, and no one has to awaken before they die, because no one dies. Get rid of that type of thinking. Forget about your age. Forget about your body and identify with consciousness. Identify with your Self. If you can just do that, everything else will take care of itself. I can promise you that.

Be happy. Be radiant. Have a good word for everyone. Stop thinking of your needs. They will be met if you stop thinking about them. How will they be met? Remember there is only ultimate oneness. And the ultimate oneness has never needed anything. It
is self-fulfilling, self-contained, all-pervading. So the one who thinks they need something is the deluded self, the personal ego, the I.

But reality is present here and now. This means that you are fulfilled here and now. There is no thing you need and there is nothing that has to change. I'm not saying you're going to keep on suffering if you think you're suffering. What I'm saying is simply that the one who thinks they're suffering is deluded. No one suffers. Take your mind off the pettiness and begin to realize that your mind is causing you to feel these things, the belief that you are a body and a mind.

Begin to dwell on, "Who am I? Who is going through these experiences? Who thinks they're getting old? Who thinks they will not make it in this life? Who? I. I do. Who am I?" Continue the work. Do not worry about the world or other people. Work on yourself, diligently, constantly. Never let up, and you'll find that you become happier and happier. The old you is fading away. And you will awaken to yourself.
Transcript 51

Everything Leads To Silence

10th March, 1991

Robert: Peace. Good afternoon. It's good to be with you again. I consider this my spiritual family. We are all one, there is no difference.

People still ask me, "Robert, what do you see when you look at us? Do you see energy? Do you see consciousness? Do you see a play of lights? Do you see emptiness?" If I saw any of those things I wouldn't be able to function. I see what you see, you! The only difference is, I realize I am not the body. And when I say, "I'm not the body," I'm speaking of the universal body, which contains you. Therefore, if I'm not the body, and I see that, I see that you are also not the body.

I simply see the world as superimposed images on the screen. But I'm always aware that you are images. And so is the body, and so are the trees, and the sky, and the planets, and the animals, and the insects, and everything else. For some reason I'm always aware of that. I'm aware that it's like a bubble, and the bubble bursts, and the reality expresses itself as consciousness.

Therefore I see you as you see me, but I see you as consciousness, the reality. Or I see you as I see myself, as a screen, and the whole universe is simply a superimposition on the screen. I do not see you as a human being. I do not see this radio, or the lamp, or this table, as an entity of itself. I see it as consciousness.

This doesn't mean that consciousness manifested these things. As I always explain, consciousness is self-contained, and only manifests itself. These things are like optical illusions. They do not really exist, as a dream does not really exist. In the dream you're carrying on, you're flying back from New York to California, you're experiencing all kinds of things in your life, and everything appears to be real. But you wake up and the bubble is burst.

So I guess the only difference between you and me is that I'm always aware of that. If you're always aware of that, there's no fear. Fear only comes when you believe the world to be real. When the world proves to be an illusion, where is there fear? What in the world can upset you, if you know the world is but a dream?

You may say, "Well it may be a dream, but I don't want to be hurt in the dream. I want my dream to be smooth and easy. I want to be happy and harmonious and healthy." If you think in those terms, you are not aware yet of what consciousness is. Consciousness transcends all of that. Consciousness is divine harmony. None of those things exist.

I realize that's hard to comprehend. The worst things can appear to happen to my body, to my affairs, to my life, yet I am aware that it's not happening. I'm not imagining...
that it's not happening. I'm not repressing it. I'm not saying to myself, "Robert, you've got
to see only the good." It's beyond all that. There is no good. There is no bad. It's total free-
dom, total liberation.

Look at it this way. You have an idea what God is because God has been branded
into your head since you were a little kid. Can you imagine God having fear, of anything?
Or God going through any kind of experience? Or God saying, "This is good, this is bad,
this is right, this is wrong, I'd rather have this than that?" There is no duality in God.

So the universe is ultimate oneness. Ultimate oneness is another word for divine
harmony. It is beyond all concepts and preconceived ideas. The human mind cannot com-
prehend it. Suffice it to say that all is well. It is when we begin to quiet the mind that you
come closer and closer to this understanding. It's when the thoughts begin to stop, when
they slow down, that you become more aware that all is well and the reality comes to you
by itself. As long as you keep identifying with the world and the things of this world, you
can never know the truth about yourself.

And again you may say, "Well, I've got to function in the world. I've got to work,
I've got to have a family, I've got to look after my interests." Who says you don't? But it has
nothing to do with you.

You have to understand that your body will take care of itself. The dream will go
on by itself. You will do whatever it is you came to this earth to do, without you thinking
about it, without you trying to make something happen, without trying to straighten out
anything in this world. This is what I mean when I say, "Be yourself. Just be yourself. Live
in the eternal now." That's being yourself. Be spontaneous. Allow the world to unfold as it
should. Do not be judgmental. Look at everything fresh and new, with awe. Have rever-
ence for all of life, and ask yourself, "Who am I?" Then things will begin to happen.

The closest thing you can come to, to having an experience of quiet mind, is chant-
ing. Chanting has a vibration in the nervous system that actually causes the mind to slow
down. There are many people who cannot do atma-vichara, self-inquiry too long. And for
those people who are practicing self-inquiry, sometimes you are meant to take a break. So
put on a chanting tape and chant along with it to yourself, or out loud, and you will find
that you go deeper within yourself and the mind begins to become quiescent, still, calm.
So let's do that right now, shall we.

(Chanting)

Some people tell me they like the talks better than anything else we do. Some
people tell me they like the chanting better. Some people tell me they like the question and
answers better. Some people tell me they like the silence better. Remember what this is.
This is satsang. It's not a lecture or a musical festival. Everything we do is important, even
if I spoke about the weather and nothing else. It's being at satsang that causes something
to take place within your consciousness and lift you higher.

There was once a holy man who died and went up to heaven. He came to the
pearly gates and banged on the gate. And God came out and said, "What do you want?"
And the holy man said, "I am your servant. I have come." And God came and said, "Sorry, there's no room for you here. Goodbye," and left.

The holy man was perplexed. He sat down in front of the gate and started to ponder. "Why didn't God let me in?" And he sat for two years thinking, "Why couldn't I get into heaven?" And finally it came to him. So he banged on the gate again and God came and said, "Who are you? What do you want?" The holy man said, "I am your servant. I have converted thousands of people on your behalf. I have preached the bible to millions. I have done good deeds. Let me in." And God said, "Sorry, I don't care what you've done, there's no room in here for you," and went away.

This time the holy man was really disturbed. He couldn't understand this. "Why won't God let me in?" he said. So he sat down in front of the gate again. Centuries passed. Remember he was dead anyway so it didn't matter. He was pondering why God didn't let him in. Then it came to him. So again he got up and he banged on the door, on the pearly gates. God came out and said, "Who are you? What do you want?" And he said, "Lord, I am your humble servant, but I must confess my sins. I have had sexual affairs with my female devotees. I have eaten meat and told people I was a vegetarian. But I confess everything to you. Can I come in now?" So God looked at him and said, "I don't care what you do, there's no room in here for you." And went away.

Again the holy man said, "What is this? I've done everything I can. I'm going to sit at this gate if I have to sit here for all eternity, until I find out what the problem is." So he sat for years and century after century, pondering. "I confessed my sins to God. I confessed my good deeds to God. I want to get into heaven. Wait a minute, who is this I? Who is the I that committed sins? Who is the I that committed good deeds? Who is the I that wants to get into heaven? Who am I?" And all of a sudden he started laughing. It came to him. He rolled over in laughter and he got up and banged on the gate. And God came and said, "Who are you?" And he said, "I am yourself." And God opened the gate and said, "Come in. There never was a room here for me and you."

And so it is with us. We claim we want to be self-realized. We do not realize that we are already self-realized, and we just have to let go of believing, "I am the doer." It makes no difference what you've done in the past. It makes no difference if you've done good deeds or bad deeds, as far as self-realization is concerned. Once you know the truth, you become free. The truth is, there is no past. There never was a past. The universe has no foundation. There is nothing to hold it together. Therefore there is nothing that you have done that can keep you out of heaven, so-to-speak.

Now remember, this doesn't give you license to go out and hurt people and rob banks, and do whatever you think you want to do because it doesn't matter. That's not what I'm saying at all.

As far as you're concerned, as long as you believe you are the doer and you are the body-mind phenomena, everything you do has to be accounted for. The lord of karma is going to get you, as long as you believe you are human and you are the body. Then you
can’t get away with anything, for you run into the law of cause and effect, karma, and you have to deal with the personal god, Ishvara.

Henry likes Ishvara, good friend of his.

**SH: That’s your dream. (laughter as Robert continues)**

As long as you believe you are human, you are the doer, and you are a personal I, then there’s a personal god, and that’s where prayer comes in. You can pray to your personal god, and you will be helped. Your personal god will take care of you if you surrender and submit to him or her, whatever your personal god is.

But when you submit you are giving up your ego, are you not? You’re saying I am nothing and you’re everything. This helps you. As you keep going in that direction one day you will awaken to the fact that the god you’ve been praying to is none other than yourself. For how can this god be separate from you? Where would he live? What would be his nature?

You begin to understand, I am that. You find freedom in yourself. You begin to see that god is not within myself, actually, I am in God. What I call God, is consciousness. I am conscious. I am aware. I exist. I am. And there’s nothing else. You begin to see yourself as omnipresent. You are no longer limited to your body or to the personal I. You have broken through, and you live in glory.

Your job is to keep the mind from wandering. The mind has to be held by you, to stop it from thinking. Stop it from going berserk. The mind is not your friend. It makes you human. It makes you believe you are a body, separate. As soon as you can see that your body is an emanation of your mind, it has no existence whatsoever except in your mind, you also begin to see that the body of the universe is the same as your body. Therefore it is a manifestation of mind. This brings a semblance of freedom. Bondage begins to break up, when you can see this. You look at the world and you realize the world is the Self. I am that Self. There is nothing else.

You want to share this truth with your friends, with your family and with your associates, but you cannot, for there are no words to describe this. Everywhere you look, you see freedom. Everywhere you look, you see love. All the trivialities are gone. The judgments have dissipated. You have nothing to fear and nothing to fight. All is well.

It comes as an idea. Have you ever seen those cartoons of a light flashing when somebody gets an idea? Something like that happens to you. It’s as if you’re awakened from a long sleep. In this awakening there is no past and there is no future. There is just beingness. You have just become yourself. You have not become anything foreign or anything strange. You simply awakened to yourself, and you feel wonderful.

You have to ask yourself, "Who do I really think I am?" And you can tell by the amount of sorrows or happiness or human endeavors that you go through. If you believe you are human then you experience human happiness, human sadness, you go through human experiences. You can never know the Self that way. But as soon as you stop reacting to your human goodness...
There are people who tell me, "I've never had a bad day in my life." So I tell them, "You're just as stuck in your good days that you are in your bad days. For realization is not having good days." Try to understand that human goodness has nothing to do with this. Human goodness is karmic, and when the karmic patterns wear off you will experience the opposite. You want to go beyond, beyond all understanding, beyond all conceptual thinking, beyond all intellectual concepts, beyond anything that is known to man, and of course that's silence.

Everything leads to silence. It is in the silence that you experience pure awareness. It's in the silence that you experience bliss. It's in the silence that you are. You are not anything that you can describe. You have become the pure Godhead. You have awakened.

Why not awaken now? Why continue to play games? Wake up. Know who you are. Be yourself. Leave the world alone. Again, your body, as it appears to you, will function in the world. And it will do whatever it came here to do. But leave it alone. Do not interfere with the process. Do not react to any conditionings. Keep identifying with the Self. The Self is I-am. You simply become aware that I-am. That's how you identify with yourself. You feel, "I-am, I-am, I-am."

If anything comes after that, inquire, "To whom has this come?" I am not this and I am not that, "I am." Even if the word God comes after I am, your mind is playing tricks on you. Ask, "To whom does this come? The word God?" I am will suffice. That's all you have to be is I am. Everything else is redundant, superfluous. If your mind tells you, "I am the body," again inquire, "to whom does this come?" Whatever words are put into your mind, get rid of them. Listen to the silence. Listen to I am.

(long silence)

Some people wonder if it's good to ask questions. Some people are afraid to ask questions because they think somebody will think they are stupid. Nothing can be further from the truth. The answer to that is yes and no. There is a certain point about this teaching, you may be wondering about, something you do not understand, so you should ask a question. On the other hand if you come in here with the right attitude, all your questions will be answered from within yourself.

Therefore do not feel strange if you ask a question. That's all part of the teaching. There might be something going on that you'd like to know, that I haven't covered. Therefore feel free to ask any question about spiritual life or anything else. Doesn't matter what you ask. I don't have the answers, but you can ask anyway.
Robert: Om, shanti, peace. Good evening. I welcome you with all my heart. It’s good to see you again. It’s very commendable on your part that you can be here tonight. After all, you could be watching TV, you could be going out with your girl friend or boy friend, you could go to a good movie, you could go get drunk.

Student: Then what am I doing here? (students laugh)

R: I don’t know. Ask yourself. But you decided to come here and that means something, not to me, but to yourself. It means that you’re tired of the world, to an extent. It means that you realize what this world really is. It’s not bad, it’s not good. It means that you want to wake up, so there is something within you pushing you. All you have to do is to quiet your noisy mind and allow it to happen, that’s all. You do not have to go through rituals, initiations or anything else. You simply have to quiet your mind and everything will take care of itself.

Let me ask you a question. What do you think is the difference between this teaching, Jnana Marga, and the rest of the yogas, prayer, religions and whatever? What is the basic difference? Who can tell me?

SJ: Jnana Marga is not concerned with anything of a relative nature, not even calming the mind, really. (R: Well, in a way that’s true.)

SG: No object? (R: In a way that’s true also, but there’s a more rational explanation.)

SF: There is nothing to be obtained. Just to recognize.

R: Well that’s true too. Actually, the answer I’m looking for is this: In every teaching besides Advaita Vedanta, there’s a personal I. Think about that. Let’s take Hatha yoga. The I learns postures and the ego becomes expanded. Because you can say, "I can stand on my head and twist my feet," and you give it a Sanskrit name. (laughs) But you still say, "I can do this," so the I has become inflated.

SJ: Or it can be, right? (R: Sure.) It can be, propensity is worth a bit.

R: Take raja yoga, the eight limbed path, now these things are good. There’s nothing wrong with these things. I’m not putting them down. But there has to be someone to learn the jamas, nijama, the virtues. There is somebody who is learning all these things. The I has learned to become virtuous. Take Kundalini yoga. I am focusing on the chakras, on each chakra. There’s always I and I and I. Take prayer. I am praying to God. Again there’s nothing wrong with these things, but the reason we call this the direct path is because this is the only teaching that investigates the I. We’re not interested in effects. Whatever the effect may be, we realize that the I is behind it. We realize that if we find the I, and
follow it to its source, everything else will be wiped out and we'll become free. This is why it is called the direct path.

Also what is the difference between meditation and Jnana Marga, because I mean most of you realize that on this path it is not really necessary to meditate? So what's the main difference between meditation and this path?

SJ: There has to be someone to meditating.

R: True, but that's not the answer I'm looking for. In meditation there's always an object of your meditation. And again the I is concentrating on certain words, mantra, or whatever. Therefore you're not getting rid of the I. You're concentrating on something else, where you exclude everything except that mantra or the words of your meditation, whether it's God, or whatever.

In this teaching you simply inquire for the source of the I. "Who am I? Where did I come from?" Even when I say to you, "Where did I come from?" some of you are relating to your body, aren't you? You're thinking where did I come from, as a body? But that's not what we mean. You want to know where the I came from, not where you came from. If you find out where the I came from you will realize that you do not exist. You never did and you never will. That's the point. Where did I come from? And as you get used to this kind of thinking, whenever you use the word I, you will never refer to your body again.

For instance, if you have a cold you usually say, "I have a cold." Only now you will catch yourself and you will laugh, because you will say, "I has the cold." Sounds like bad English. "I has the cold. It has nothing to do with me. So where did the I come from that has the cold?" And as you follow the I it will lead you to the source, for there's no I and there's no cold.

You can use this method for everything. "I am hungry." Well catch yourself, and realize that I is hungry. I is not my real Self. I is hungry, yet my real Self can never be hungry. I'm tired, I'm depressed, I'm happy, I feel beautiful, I feel wonderful. It's all the same thing. As long as you are referring to your body you're making a big mistake. Separate yourself from I.

There's only one I actually, and that I is consciousness. When you follow the personal I to the source, it turns into the universal I, which is consciousness. Begin to catch yourself. Begin to realize your divine nature. And you do this by keeping quiet. The fastest way to realization is to keep silent. Yet you have to know why you are keeping silent. This is why you can't tell this to the average person. If a person has no inkling of Advaita Vedanta, you cannot say keep silent. For to them it means just to be quiet. They don't realize it means to go deep, deep, deep, deep within, to that place where absolute reality lives, and that's the silence.

Actually the human body cannot keep silent. There's something else that enters the silence. It has nothing to do with your humanity. It's only after years perhaps of meditation in previous lives, that you can be mature enough to really know what this path is all about. When I give you these practices, it's not for you as a human being. You appear to be
able to go through it as a human being, but I can assure you your humanity has nothing to do with it. When you enter the silence you enter a profound peace, bliss consciousness, pure awareness. That's what the silence is. It's not being quiet. It's beyond that. It's not just quieting your mind, like I say all the time. It's understanding that there's no mind to quiet. When you realize there's no mind, you automatically become silent. When you still think you've got a mind, you make every effort to quiet the mind, and you can't.

How many of you believe you can quiet the mind through effort? You can't do that. It's not the effort that makes you quiet your mind. It's the intelligent understanding that you have no mind to begin with. Then you just keep still and everything takes care of itself. If you have to meditate, by all means meditate. This path is never against any other method, due to the fact they all eventually lead to awakening. You have to do whatever you have to do. But for those who can understand what I'm talking about, and realize you're dealing with no mind, no body, no world, no universe, no God, an awakening comes immediately, because there's no one who is sleeping. Do you follow this?

If you think you've got something to overcome, if you're going to believe you've got to work on yourself, you've got to make some kind of effort, it will be hard. After all, who makes the effort? The ego, who's telling you all these things you've got to overcome? The mind, you think you've got to overcome your bad habits, you've got to overcome past karma, you have to overcome samskaras. That's all a lie.

I realize that I talk about these things sometimes. It sounds like a contradiction, but I am sharing with you the highest truth. There are no samskaras to overcome, because they never existed. There's no karma to overcome because it doesn't exist. But for those immature students, they have to work on something, so we explain to them there's karma, there're samskaras, there are latent tendencies that have got hold of you, and you have to transcend them. Yet I'm telling them a lie. But they really need to hear that at this time of their evolution, otherwise they couldn't work with anything else.

But the truth is, you have nothing to overcome. Think about that. If you had something to overcome you would never overcome it, for it is the nature of mind to play games with you. As soon as you overcome one thing, another thing pops up, and you have to overcome that. When you overcome that, something else pops up. Say you have a drinking habit, and you say, "I've got to overcome this." You may overcome it. It leads to a bad temper. Then you have to overcome the bad temper. It leads to telling lies. Then you have to overcome telling lies. It never ends until you begin to realize I has nothing to overcome.

Then you start working on the I. It is then you finally realize it's this personal I that's been giving the trouble. That's an advanced state, but that's also a lie, due to the fact the personal I never existed. But you don't know that. Because you think the personal I exists, you have to use self-inquiry to lead you to the place where you realize the personal I does not exist. It never has, and it never will.

Yet wouldn't it be wonderful if you could just sit down and realize all this in a flash and become free. We will not allow ourselves to do that for some reason. We want to
play the game of overcoming. So we say, "I've got to work on myself. I've got to practice. I've got to meditate. I've got to be alone. I've got to do this and I've got to do that." But I say to you tonight, there's no thing you have to do. You just have to realize what I'm saying and awaken, and that's it.

Again, who has to awaken? It's all a pack of lies, but I'm using words. How can the Self awaken? The Self never went to sleep. Do you not realize who you are now? You're not a mortal human. There are no words to express what you are. You have to find out. So you practice. But while you're practicing your sadhana, keep in back of your mind someplace, there's really no one who practices. After all who does the practice? It's your body and your mind. If you can only remember there's no body or mind that exists, then there's no one to practice. So while you're practicing, remember that.(laughs)

I know you're going to walk out tonight and say, "Well, what do I do now?" (students laugh)

Look at it this way. As long as you feel body consciousness, and as long as your mind, so called, still has the power to make you feel this way and that way, then you have to do some practice. Otherwise your body-mind will control you. The highest practice is atma-vichara, self-inquiry. The reason I'm talking to you like this tonight, is because I can feel that all of that who are here have been through many paths and you're not newcomers, so you're ready for this. You're ready to hear that there's no practice, there's no God, there's no enlightenment, there's no past lives, there's no you, and you're free.

People still want to know, when everything is gone, what's left, what is the substratum, the cause, the underlying cause of all existence? There has to be something that holds it all together. Says who? There's nothing to hold together. Remember also, that the finite cannot comprehend the infinite. So when I say there's nothing that holds any thing together, I mean there's nothing that words can describe.

When I use the words like bliss or pure awareness, consciousness, sat-chit-ananda, Parabrahman, and Parabrahman is very powerful because it means beyond Brahman. What can be beyond Brahman? Silence. There's no such thing as Parabrahman, due to the fact when you think of it, it signifies an object to you, for instance, a place to be in. A place to be in the silence, that is Parabrahman. You're wrong. There's no place, there's no silence and there's no Parabrahman. Then what is there? Find out. Only you can know yourself. For there are no words to describe it.

You have to come to terms with your life. It takes total honesty to do that. You can't go on fooling yourself. Look how you run around from pillar to post. You go here, you go there. You're always searching, you're always looking, you're always striving, for what? Some of you think that you're going to find a teacher up in the sky someplace, and you're going to go searching for that teacher until you find him or her. No such teacher exists. When you finally settle down and start going into the silence more often, your teacher will appear to you and you will find he's none other than yourself.
You may ask then, "What am I doing here with you people?" I am your Self. I can see that very clearly. There's no difference between you and me. When you feel depressed, when you feel angry, when you feel out of sorts, that's me you feel. When you feel happy, when you feel enlightened, when you feel beautiful, that's also me you feel. All this is the Self, and I am that.

Some of you still think I'm talking about Robert. Robert has nothing to do with this. I'm speaking of omnipresence. I'm speaking of no-thing. And I think to continue speaking is a waste of time.
Robert: I can assure to you, I can swear to you that you are not the body-mind phenomena. I can assure to you, I can swear to you that you are not the doer. That no matter what appears to be is not. No matter what experience you’re going through mentally, physically or otherwise, it is not the truth about you.

The truth about you is absolute reality, parabrahman, sat-chit-ananda, pure awareness, ultimate oneness. This is what you are.

Why don’t you believe me?

You think you are a frail body that goes through the world for maybe seventy, eighty years and then that is the end of you, but that’s not so. You are not that body at all. That body does not even exist. It appears to exist. It appears to exist as the personal I. When you investigate the personal I you will find that there is no body, no mind, no world, no problems, no God, no universe. You are that!

You are that absolute consciousness which was never born and can never die. You are that absolute reality that has always been and will always be, the same yesterday, today and tomorrow.

Know who you are. Do not depend on the world for your sustenance, for your maintenance. But dive deep within, deeper than you’ve ever dove before. Deep within, deeper and deeper and you will see the truth that you are omnipresence. You are pure consciousness. This is the truth about you and there is no other truth. Accept it, be it.

There is a certain question that people ask me continuously. People from this group, people I’ve never saw before that call me on the phone, people I meet in the park, homeless people, aliens, wretched people, people of all nationalities. What they ask me is this: As I am practicing atma-vichara, self-inquiry in the process will my humanhood improve. In other words what they want to know is while they’re doing this sadhana, whether it’s the I am meditation or self-inquiry, it may take weeks, months, years, will my personal life improve. If I am sick will I become healthy, if I am poor will I become rich, if I am miserable will I become peaceful so forth and so on.

The way I answer this is, first tell me what you mean when you say, “Improve your humanhood?” What do you mean by that? And the answer is: I mean to make myself a better person. To get a better job. To be able to buy a new car. To be able to get rid of the cancer that is eating up me. To get a companion, a mate that is compatible with my way of thinking. Will all these things happen while I practice.
We'll discuss this for a while.

This question presupposes that you are a human being and you wish to improve your humanhood. What you are really doing is building up your ego making it more powerful. What is a human being to begin with?

If you looked at a human being under an electric microscope you would find something very interesting. You would see billions of molecules and if you look deeper you would find trillions of atoms, that make up the molecules. You would see space in between the atoms. If you were as small as an atom, the space between the molecules would be the equivalent distance between the planets, between the earth and mars, the earth and jupiter, the earth and the sun. There is space between the planets also. That space is consciousness. And the space out of the body is also consciousness.

What I am trying to say is that there is one space and you are that space. Your body is in a state of flux. Your body is not what you think it is. It only appears to us to be solid. Just like every other thing on this earth, the chair, the radio, the rug, the wall. These things appear to be solid but they are not. What determines your body as compared to the wall is the movement of the atoms. How fast they move or how slow they move. The atoms of the body are moving at a certain speed. They become a body.

But again if you see what I'm talking about you're really space. You are not the body because the space between the atoms is larger, more than the atoms themselves. And the space becomes expanded taking up all of space. What is behind space? What causes space? What is the substratum of the space? You are, your real nature, absolute reality. So you see you are not what you appear to be. By trying to improve something that does not exist brings upon itself suffering. For you are identifying with the appearance rather than with the reality. As long as you identify with the appearance you go through all sorts of living conditions, all sorts of experiences. And you try to improve your living condition, as it were.

You are wasting your time, for in this world you have to experience both sides of the coin. When you improve your human condition something happens sooner or later so that you may improve an experience the other side of the coin. For every up there is a down, for every forward there is a backward.

Then who are you? Who is it that wants to improve their condition? That is the first thing that you should ask yourself. Who wants to improve the human condition? And the answer is always I do. Then "Who am I? What is the source of the I that wishes to improve the human condition?"

As you begin to search for the source you will find that the I disappears. As you begin to realize the truth about yourself, that you are not the body-mind, you are not the doer, happiness ensues. This happiness comes all by itself as a result of your realization that you are not the body-mind. But you still ask, "If I'm not realized why can't I live a total harmonious life in my illusion?"
It’s impossible. Everything that is born, so-to-speak, must die. You begin to die as soon as you’re born. But what does happen to you, to the extent that you begin to know the truth, to that extent do you begin to transcend the so called human condition.

In other words your body may still have cancer and you’re no longer trying to heal it of anything. You’re simply identifying with the reality. To the extent that you identify with the reality, to that extent do you no longer feel a body with cancer.

So to other people you may appear to have cancer, you may appear to be deteriorating. Like Ramana Maharshi did before he left his body so-to-speak. Like Rama Krishna and many others. The people see a deteriorating body, but the Sage does not have a body to deteriorate. He just has no body. The body does not exist for him. This is the problem because when I speak of this I know a lot of you get lost.

How can there be nobody when I see? Ask yourself, "Who sees? What do you see?" You see poverty, you see man’s inhumanity to man, you see this and you see that. The seer that sees has to be transcended. There has to be a seer to see these things. When you ask, "Who is the seer?" Both the seer and the object seen dissolve into the nothingness from whence they came. This means you should not accept what is seen.

Let the world spin, let people go through their karma, leave things alone. Let the higher power take care of the world and universe, but you identify with the real Self. The Self that is the omnipresence. The Self that is the higher power. Know that you are that. You are no longer a limited personality. You no longer are a frail human that’s dying of cancer or experiencing lack or limitation or experiencing happiness, human happiness, or experiencing vibrant health.

Even Arnold Schwarzenegger is going to waste away. He may believe in his body but he’s getting weaker as he gets older. He’s wasted all this time identifying with the weightlifting room. When he could’ve become free and identified with reality.

Nobody lives forever. No situation remains the same forever. Everything ends in this world so it appears. Everything has a beginning a middle and an end. But you are not that, you have nothing to do with that picture. You are immortal, you are nirvana.

You must begin today to stop judging by appearances. The more you begin to feel this the less you talk. For what is talking all about. Except to talk about the world and people and things. Think how long you’ve been talking since you were born. You started with dada, mama and you expanded your vocabulary. You thought you were doing something great, you’ve wasted your time. The more words you know the larger the ego. The less words you know the closer you are to the Self.

What has the Self to say, to whom shall it talk to, itself? The Self is self-contained consciousness. Aware of itself, itself is omnipresence. So to whom shall it talk to, itself? It is perfect bliss consciousness. There need be no words, just a look, a touch, a glance is all you have to do.

Yet you say, "How can I do this? I work for a living, I have to eat, I have to earn my bread and butter, I have to talk." Don’t worry about details. If you dive within yourself
and you spend most of your time thinking about the I am, practicing self-inquiry, the details will work themselves out. You must not believe that it is up to you to work out all the details of life.

There is a higher power that knows where the appearance of your body is supposed to be and what work it's supposed to do. Trust that power. You will find out one day that the power is none other...is you. That power is your Self. But until then trust the power. I like to call this power, "The current that knows the way." It's a beautiful power, it only knows love. It wants you to become a living embodiment of love. It wants you to merge with itself.

Yet as long as you identify with the world you can never know reality. As long as you identify with your personal I, by always voicing what I feel, I feel hurt, I feel angry, I feel sick, I feel depressed, I feel happy because somebody gave me something, I feel good because I'm getting my own way. That I has got to go. The whole world, the whole universe, people places and things are attached to the I. If you follow the I to the source the whole universe will disappear.

And the question arises, "Then what? If the universe disappears will I be in outer space? Will I be in a fog?" It's a paradox. The universe disappears, yet you exist in the universe. Your body will continue going about its business but you will not be identifying with your body any longer. You will not even feel that you are in the body. But you will feel the body is in you. You will feel like a gigantic screen. Where all the items of this earth, trees, plants, flowers, bugs, murderers, lovers are all superimposed on the screen. They are on the screen and you are the screen. The screen is not in them.

So it's a misnomer to say that, "God is in me." The body that you think you are is in God and consciousness. Just like the body you draw on the blackboard. But the body you draw on the blackboard is not the blackboard. The blackboard is self-contained and you may draw items on the blackboard and erase them and draw new items on the blackboard and erase those. That is like life going from one life to the next life, from one experience to the next experience.

The whole universe is superimposed on consciousness. When you change identities and identify with consciousness everything disappears. Yet you continue experiencing not as an ego but as the Self. And what do you experience? Pure awareness. You are aware of the truth, the reality. Your body will continue its sojourn through the world doing whatever it came here for, but you will not be your body.

Again this is paradoxical for you appear to be your body but you are not your body. You become a living embodiment of pure happiness, total joy and bliss. The world can no longer fool you or disturb you. You have a feeling of deep immortality. You know without words that nobody dies because nobody was born. You understand and realize without words that there is no causation for the universe. Nothing ever brought it into life. It has no cause.
If it has no cause, again you ask, "Where did it come from?" And the answer is it didn't come from anywhere. It's like hypnosis. You are hypnotized into believing something is real that is not and to you it's real when you come out of the hypnotic trance, you are part of the waking world again and that something that appeared real is gone. So it is with this world, it appears real, yet it's like a dream. You wake up and the dream is finished. When you wake up out of your mortal dream the idea of body-mind, doer is also finished.

Now is this teaching practical? Is finding your real nature practical? Of course it's practical. Remember you do not become a burden on society by practicing self-inquiry and coming closer to the truth. Many people still think that they will stay home everyday and just meditate. I remind you again it doesn't work that way. If you were meant to be active you will be active. If you were not meant to be active no matter how much you try to be active you will not be able to do anything.

Again do not concern yourself with details. Simply practice everyday. Be aware everyday. See who becomes frustrated, see who feels slighted, who is hurtable, see who is trying to give a one upper-ship on somebody else, see who competes with others, see who you are. Find out the truth. Become free.

It's wonderful to realize that your real nature is parabrahman. Beyond consciousness, beyond words and thoughts, beyond human experiences of any kind. That is how you bring peace into the world. Not by trying to make up peace slogans or demonstrations, but by becoming self-realized, awakening. Then automatically your consciousness expands and people feel it and they too automatically begin to turn within. In the beginning do not concern yourself with these things whatsoever.

When you awaken then see if you want to bring peace to this world, because I kid you not, there is no world to bring peace to. We are looking at things from both sides. When you still believe in your humanity you want to do good deeds, you want to bring peace to the world, make this world a better world in which to live but the further into truth you go, the more you become self-realized the more you are able to see, "I am the world. All this is the Self and I am that." And you live a wonderful life.

Again it begins as soon as you wake up in the morning. Try your best to see the fourth state of consciousness beyond waking, sleeping and dreaming. The fourth state is between sleeping and awakening. Try to catch yourself there.

People tell me they try and just can't. If you keep trying you will. That place where there is no thoughts. A place where there is no thinking of any kind. That still place, that is bliss consciousness. Before the I comes out and starts to do it's dirty work. Just before the I wakes up ask yourself, "Where did the I come from? What was its source? Who am I?" And the last thing before you fall asleep, same situation. When all thoughts stop and you are about to sleep, catch yourself in that state and ask, "Where did the I go? The I seems to be disappearing as I fall asleep. Where is it gone? What is its source?" And yet as you sleep
as you dream as you awake there appears to be another I that is the observer of you sleeping, awake and dreaming. That is the real I, that is consciousness.

Actually there is only one I but as long as you identify with the body it appears to be a personal I. As you begin to become aware of the higher I the personal I simply disappears, for it never really existed. And the large I comes into play, which is pure awareness.

(tape break)

You will find something very interesting happening to you. You are becoming happier and happier for no reason. Your fears just melt away. Your past dissolves. The new man is born. All the guilt dissipates. You have awakened. Try it, it works.
Robert: I hope you didn't come here to hear me talk. That's the worst reason you can have for coming here. Satsang is not talk. Satsang means being, being with the Self. Not myself, or yourself, but the one Self. Therefore when you come to satsang you are with the Self, or you are with God, God again being yourself. There is no usual talking going on in satsang, only a few questions. Everyone usually sits around doing what they do. But no matter what I say everybody stares at me to make something happen. You want to hear a talk. So I'll talk a little. I aim to please.

A question I'm commonly asked over the telephone or in person is this, "Robert, how do you see the world?" How am I supposed to see the world? Someone tells me, "I know you see consciousness, you don't see us." If I didn't see you I wouldn't be able to function. Of course I see you. Someone else tells me, "He sees bright lights and sacred images." Again, if I saw bright lights and sacred images I'd get run over by a truck. I see exactly what you see, nothing. The only difference is this. I look at the world and I laugh, for I realize I don't know, or I don't think.

I realize that the world is none other than myself. The world is consciousness. It is not the world as it appears, but it's still a superimposition. Therefore a Sage sees the world but realizes the world is Brahman, and is only an appearance, whereas most people look at the world and they identify with the world. Therefore they have fears, frustrations, pains, arguments, wars, man's inhumanity to man. Only because they identify with the world.

A good example of this is the example we always talk about, the snake and the rope. That's unconditioned superimposition, where you see the snake and you become frightened because the light is dim. But when you make the light bright again you know it's a rope, and that rope can never fool you again. Whenever you walk by the rope you know it's a rope and it's not a snake, the snake being the world and the rope being consciousness.

But then someone says, "That's a good example, but when I see the world it doesn't change for me, like it changes for you when you turn on the light and you see it's really a rope. The world remains the same to me whether it's dark or light or whatever. How do you explain that?"

So again the answer is this. You are seeing the world like water in the mirage. The water doesn't change, but when you first see the water in the mirage you try to grab it and you grab sand. After that you know it's a mirage but it always appears as the water. It doesn't change like the rope to the snake. You always see the water. Only you don't react.
to it any longer. When you walk by the spot where the water is in the mirage, you laugh, for you realize the water is not real. And so the Sage sees the world exactly the same way. The world no longer fools the Sage. It’s like water in the mirage. He partakes of the world, but doesn’t get fooled by the world. The world has no interest for him. For the identification is with the Self, with consciousness.

Then a pundit comes over and says, 'Well, those are good examples Robert, only look at it this way. When I’m in the world I can grab you, I can grab the lamppost, I can drive a car and I can feel things, whereas with your example of the water in the mirage, you cannot feel the water, because it doesn’t exist? How do you explain that?

So I guess I have to go to the dream world. In the dream world you are born, you grow up, you go to school, you become a doctor, and you get married, you have children, you get old and you die. Only you were a dream baby being born. And you’re dream baby who is growing up to be a teenager. You’re a dream doctor, and a dream person gets married. And you marry a dream girl and you have dream children. And you get old and you die. It's all going on in the dream.

So you see, instead of asking all these stupid questions, and you can go on and on and on, self-inquiry is the easiest and fastest way to cut through all the rigmarole and find out the truth for yourself. Because what difference does it make what I see? What difference does it make how I see things? Why should you believe me about a dream world, about water in the mirage, about the snake in the rope?

"Those are all great examples but I can't feel that," you say. "I'm identified with the world and I hurt because the world affects me," you say. "Things affect me. When I see man's inhumanity to man, I cry. When I see a funny movie, I laugh. When I get what I want out of life, I'm happy. When I don't, I'm sad. Therefore these examples and all these things you talk to me about, don't do me any good."

Now that's an intelligent observation. You should not accept book learning at face value. You should not accept anyone’s experiences at face value. You should develop your own truth. I can tell you the world is Brahman, and that Brahman is absolute reality. Absolute reality is pure awareness, and so forth and so on. What good does that do you if you're hurting? There's things come into your life that you take very seriously. And you don't understand that your social body is going through it's karma, and it has absolutely nothing to do with you. You identify with the conditioning.

That's the first truth you have to admit to yourself. Do not try to psyche yourself out by remembering all these great truths. That's not going to do it for you. You and I know many people who have memorized books by Nisargadatta, Ramana Maharshi and by others, and who can recite these books backward and frontwards. But the first person who bumps into them, they become angry. As soon as they hear they are going to lose their job, they start crying and they get worried. It appears that books are doing them good only when things are going their way. Then they can quote from the books. But as soon as their world tumbles down on them they throw the books away, and they do not
believe a word they read, until things start improving. Then they buy more books. Then something happens to them, and they fling the book across the room and say, “This is nonsense.” But then it gets better again, and they go out and buy another book. And it goes on like this and on like this. I’m probably talking about some of you.

When will you grow up? It is only what you experience that matters to you. It’s not what you read. So what if you learn a truth you haven’t learned before? So what if you say this teacher expresses it this way and now I know it from this angle and that angle? I must remind you again, knowing truth intellectually does absolutely nothing for you. You might as well take LSD, because you only get psyched up. Then again as soon as something comes your way that you don’t like, you become an imbecile, angry, mad, upset.

You want to know if you’re making progress on the path? When was the last time you got angry? When was the last time that something mattered to you? When was the last time you thought the world was hurting you? When was the last time you became over-elated over something good that happened to you? That shows you you’re still in possession of your human faculties. You have not transcended.

You cannot escape in a book. Many people, when they are upset and they don’t want to think, will turn on the TV. But people on the spiritual path will open a spiritual book. It’s like turning on the TV except you are memorizing spiritual truths. I won’t say that that’s not any better than TV. Of course it’s better than watching TV. But all the same, you can do that for a 1000 years and you hardly make any progress.

How do you make progress? By using books for reference only. By practicing the methods I share with you. By practicing self-inquiry. By watching as you go through life’s experiences and not reacting. Watch yourself become depressed. Watch yourself become angry. Do not deny it, but observe it. And if you observe yourself correctly in that calm way, you can ask yourself, “Who becomes angry? Who is feeling depressed?” and follow it through. Do this over and over and over again, as many times as you have to. One day the anger will leave you, the depressions will leave you, your thoughts will leave you. And you’ll just be.

Until that happens do not fool yourself. Maya is very powerful. Maya is apparent reality of the world. As long as you believe you are the body, then the world is going to be very real to you. This is why you work on yourself first. Remember your body, as well as all the universe, is a manifestation of your mind. Therefore when the mind begins to dissolve, so does your body, and so does the universe. Also remember when everything dissolves you do not see consciousness. As I mentioned in the beginning, you do not walk around and see empty space. One person even told me he read in a book somewhere that a Sage walks around in a fog and sees fog-like people. Where do they get these ideas from?

I remind you again. The only difference between the Sage and yourself is you see the world and you identify with it. You think it’s real. A Sage sees the world and he knows it’s a superimposition upon consciousness. So he identifies with consciousness. Con-
Consciousness is not a thing. You cannot describe it. It is not the opposite of the world, and it's not an object, and there is no seer to see it. Consciousness is another word for being. Being what? Being nothing.

Now we go beyond the realm of creation, where it becomes ineffable and indescribable. That's why we can only explain to you what consciousness is not. Consciousness is not the world. Consciousness is self-contained, absolute reality. It is yourself when you do not identify with the world, and that only happens to the average person just as they are falling asleep and just as they wake up. At that time you are consciousness. But the feeling leaves you almost immediately. You begin to identify with the world. You forget about reality.

The method to remember is to catch yourself all during the day. "Who believes this? To whom does this come? Who feels this?" over and over again. When you say, "Who am I?" for some people it is better to say, "Who is I?" the same thing. What you are really doing is you're finding the source of the I. You're looking for the source of I, the personal I. Who am I? You're always talking about the personal I. Who is this I? Where did it come from? Who gave it birth? Never answer those questions. Pose those questions, but never answer them. Keep it up. Don't give up. Do not look for results. Because it's your true nature, sooner or later the results must presume themselves, but it comes without your help. You cannot help God. God does not need your help. Just be yourself.

It's difficult to be totally honest with yourself, yet this is exactly what you have to do. Forget about being a Jnani, or enlightened, or having self-realization. I get too many calls like that. People are calling me from all over the world telling me that they are self-realized. So now I just say, "Good, what do you want me to do?" They want the confirmation. So I was thinking of printing certificates, and mailing them out. This is to inform you that you are now self-realized. Congratulations.

Forget about those things. Don’t even desire it. Just do the work and you’ll be surprised. The more you want it, the more it eludes you. And that’s natural, because you’re chasing after yourself. You’re trying to catch yourself when you’re already caught. So the more you chase yourself, the faster you are going to run away from yourself. Stop doing that.

It’s simplicity itself. There is really nothing intellectual about it. You don’t have to know certain words or certain phraseologies. You don’t have to memorize certain text. You simply have to remember the I. Abide in the I. That’s all you have to do. Abide in the I. Hold on to the I. Everything is attached to the I, your body, the world, the universe. When you discover the source of I, everything else will go with it, into the ocean of bliss. Bliss is a natural outcome of your search.

When you stop searching and you calm down, and you put your books away, and you confront yourself and see what you are all about, that will bring it faster than anything else, than you can ever imagine, or ever do.
It's not in chanting mantras. It's not in being a good guy or a bad guy. It's not by doing penance. It's simply by observing your I. Abiding in the I. "Whew did I come from?" When you say that you're not saying where did my body come from? You're saying where did I come from? I. I is separate from your body. Your body is attached to I. The I is not your body. I is separate from the world, but the world is attached to I. God is separate from the world, but God is attached to I. Therefore when you ask, "Where did I come from?" something happens to your mind. Your mind becomes weaker and weaker. And when your mind becomes weaker and weaker, the I begins to expand and becomes all-pervading. Then the I becomes another word for the Self and you begin to realize I is none other than the Self. I am that. You become free. It isn't hard and it isn't easy. It just is.

Think about yourself for a moment. Watch what thoughts come to you when you think about yourself. Some of you are saying, "I'm hungry." Some of you are thinking of your needs. As soon as you think about yourself, you think about your body. But your Self is not your body. Your body is only a heap of rotten flesh, but that's not you. You are I. I am. I am not this and not that. I am. There's nothing else. Nothing else exists but I am. There is nothing to say about it. There are no speeches to make about I am. There is only I am. When you say, "I am" to yourself, what happens? Isn't there a quietness that comes over you, a stillness, because another name for I am is silence.
Transcript 55

Freedom

31st March, 1991

Robert: Good evening. I welcome you with all my heart. Chanting has been known to calm the mind, to calm the nerves, and to calm the soul. It makes your mind one-pointed. When your mind becomes one-pointed, you can practice atma-vichara or self-inquiry. And the path of Jnana becomes easier. So let's all join into the chant.

[Chanting]

I welcome you again. Good Evening. Hmm..., I've got a Zen microphone tonight. It has transcended.

Student: There but unseen.

It's appropriate on an occasion like this to talk about freedom. We're celebrating Passover, Easter and the beginning of spring. During the time of Moses, he led the Jewish people out of the land of Egypt, and set them free. Jesus transcended the body and became free. In the spring flowers bloom, leaves begin to grow on the trees, everything becomes brand new. So again it is appropriate that I discuss freedom.

Freedom from what? Freedom from the mind, freedom from fear, from want, from suffering of any kind. Your real nature is freedom. You are not confined to a body, and you are not confined to a mind. It appears that way, but I can assure you, you are totally free.

It's like the story of a man who was thrown into a dungeon. He stood there for many years. No one came to see him. His food was pushed under the door every day. He was confined for forty to fifty years. Time passed. He grew a long beard, long hair.

One day he got disgusted, totally depressed, and he said to himself, "I'm going to commit suicide, but how shall I do it? I know. I'll hit my head against the wooden door." But when he touched the door, it opened. The door had never been locked. He walked out the door and nobody even recognized him, and he was free. He could have been free from the very beginning, but he chose to be confined by not touching the door.

This is true with most of us. We think we have a problem. We think we are limited. We think we are the body, the mind, and we're finite. Little do we know the power that we really are. Little do we know that we have the ability to transcend the universe, and become totally liberated. Instead we identify with the world. We identify with conditions. We identify with person, place and thing. We believe we are born, and we live so many years, and then we die. Then what is the purpose of life? To work hard, to suffer, and then to leave everything to your children, and they go out and spend it all in a week?

What is the purpose of life? I tell you the truth when I say life has no purpose, as it is. The material relative world has no purpose. It has no purpose because it doesn't even
exist. You may say, "But I see it, I feel it, I'm in it," but are you? Aren't you also, in a dream? You partake of the dream. You go to school in a dream. You get married to a dream girl or a dream boy. You have dream children. You have a good job in your dream. You become the President of the United States in your dream. You become a Queen or a King, and you believe it's real. No one can ever tell you it's not.

If I came into your dream and I told you, "Don't identify with this, you are only dreaming," you would laugh in my face and say, "look, I can pinch you. Can't you feel if this is a dream?" And I say, "Yes, it's a dream pinch. So I can feel the dream, hurt." It's all taking place in a dream. But you still don't believe it because you're going through it. But then one day you wake up in the morning. It was all a dream.

Perhaps the world is like this. Is it? As I always say, why should you believe me? There are methods to discover this truth for yourself. As we go through the vicissitudes of life we have all kinds of experiences, some good and some bad. This is a world of duality. For every forward there's a backward. For every up there's a down, and so forth. What this means is if you experience one thing, you have to one day experience the opposite.

This doesn't mean in one particular lifetime. Perhaps you can see now why some children are born into families that are impoverished, in families in Cambodia, Vietnam, Iraq, and they never find a days peace. While others are born in the United States perhaps, to wealthy families. They never have to work a day in their lives. Is this good and bad luck? Is there a reason for this?

We do not live in a capricious universe. We live in a universe of law and order. Everything that you are, you deserve to be. Now that's a hard thing to say. You can say, "Robert, I didn't deserve to get hit by a car and become crippled." You don't know that. Why should it happen to you? Let's just say perhaps in a previous existence, you ran over somebody with your car, and this is just karma returning to you.

Now the beginner in spiritual life goes through this process, wondering why things happen, why some people suffer and some people don't, why some people are sick and some people are healthy, some people are poor and some people are rich, some people are happy and some people are miserable. Why? Does it just happen? There is a reason for everything. And the reason is within you.

But we don't want to get further into that subject. For as I mentioned before, the world has no purpose. So you say, "Is reincarnation real? Is karma real? Am I born again when I die? Do these states really exist, the astral plane, the causal plane, the mental plane?" The answer is, "For whom do they exist?" They exist only as long as you believe you are related to your body-mind phenomena. As long as you feel you are a body, then there will be many bodies, and they'll never stop coming. For it'll come again and again and again. And you'll go through karmic experiences again and again and again. This is the grand illusion called maya.

Many spiritual people who understand maya, believe it only relates to the physical plane. But maya is the universe. The entire universe is maya, illusion. It seems to be
real. It seems to be very real for some people. Then how do they get out of their predicament? People still believe that if I change my status, if I'm poor and I become rich, or if I'm sick and I become healthy, if I'm miserable and become happy, then everything will be okay.

Unfortunately, that's not how it works. To acquire happiness, true happiness, unalloyed happiness, forever happiness — it is your true nature — you have to transcend the world. You have to become non-attached to this world. I'm not saying you have to give up anything. I am not saying you have to go live in a cave or live in a forest. You merely have to give up everything in your mind. And when you give up everything in your mind, then you have to give up your mind also. When you give up your mind, what is left? Pure awareness, consciousness, absolute reality, this is your true nature.

So you see, you are not your body. You are not your mind. You are not the universe. You are not the world. You just have to change your identification. How do you do this? By simply acquiring the knowledge to know what to do. So it's knowledge that you begin the true spiritual path with. What kind of knowledge? The knowledge to realize, "I am that I am." I am not anything that I associate with. Then who am I? That question is never answered, due to the fact that you are the answer yourself. If you answer the question, there has to be a doer, there has to be a seer who sees the question, observes it, and answers it. As long as you do that, it is always the mind or the ego answering the question.

You therefore begin a procedure, and you start this in the morning, just before you wake up. Before you start saying, "I am awake," try to see, observe in your mind, from where the I comes from. Between awakening, and as you awaken, you are in a deep space of consciousness, you are in your true nature. As soon as you say the word I, you spoil it. And you don't have to voice it. You automatically think, without even knowing it, I am awake.

As soon as you do that, you should ask yourself, "Who is this I that is awake? Is it the body? Who is awake?" You say, "I slept." The same I that is awake is the same I that slept. And then you say I dreamt. Again it's the same I. I is always present. You ask yourself, "Who is this I? Where did it come from? What is its source?" You hold on to the I. The way you hold on to the I is by posing the question, "Who is I?" I know that doesn't sound like proper English. That's if you're referring to the I as a body. You inquire, "Who is I?" or "Who am I?" and you keep still.

When you keep still in the beginning, you will find that thoughts are running all through your mind, all kind of thoughts. You ask the question, "To whom do these thoughts come?" no matter what the thought is. Even if the thought tells you I am God, I am Brahman, I am nirvana, I am emptiness. It makes no difference what the thoughts tell you. If you were truly Brahman, if you were truly nirvana, consciousness, you would never voice it. The true Self is silence. It has no voice.
Again you ask yourself, "To whom do these thoughts come? The thoughts that try
to tell me that I am Brahman, that I am absolute reality, to whom do they come? They
come to me. I think them. Who is I? Where did the I come from?" This is called abidance in
the I. As you hold on to the I, and again, how do you hold on to the I? By inquiring, "Who
is I" or you can say, "I - I, I - I" Every time you mention the word I to yourself, your ego-
mind is becoming weaker and weaker, and the "I - I" is going deeper and deeper within
your heart center, and you are becoming more and more peaceful. You can say, "I am." Not
"I am this" or "I am that." That spoils it. Just "I am." I am is beingness. Beingness is absolute
reality. It is your true nature. As you pose this question again and again, as you abide in
the I-ness, it will begin to disappear. It will turn into the real I am, into beingness. You will
find bliss. You will find joy. You will find total happiness.

This is the best way in our time, to awaken to your self-realization. This is the best
method, the highest method. Other methods are good also, but they don't lead you di-
rectly to transcendence. This has nothing to do with meditation. It has nothing to do with
yoga. This has nothing to do with prayer. It is called self-inquiry, atma-vichara. It is for
mature souls, for the mind that appears to be sort of intellectual to an extent. But yet if
you're too intellectual, you'll not be able to grasp it, for you will learn theory and dry
words. And you will be able to recite all the phraseologies, but you'll never have the expe-
rience.

To have the experience there has to be total surrender into the I am, and this re-
quires devotion, love, bhakti, total surrender, they both go together. As you practice self-
inquiry, you are also surrendering your body, your mind, your affairs, your ego, every-
thing. One day you will awaken and be free. Let that time be today.
Transcript 56

PURE INTELLIGENCE IS SILENCE

25th April, 1991

Robert: It's good to be with you again. What if I told you that you are absolute reality. Would you believe me?

Student: Yes.

R: You would? Why? (S: Because it’s the truth.) Whose truth? (S: The truth.)

Robert continues: It's a word. Absolute reality. But can you identify with that? Can that be your truth? Unfortunately most of us believe we have to go through experiences. We have to perform sadhana. We have to practice spiritual disciplines. We have to do all sorts of weird things. And then, if God likes us, we will become self-realized. It's all a lie. You've been hypnotized into believing everything that you believe, everything. For instance, if you think that you accept the truth and that helps you, you're wrong.

As an example, if I ask you is the world real then most of you would say no. But that's ridiculous, because the relative intelligence that said those words is the same relative intelligence that holds the world together. You see, they're both coming from the same place. Do you follow me? The world is relative intelligence. When you say the world is not real you're speaking from relative intelligence. If you knew the answer, you would realize it's silence. The answer is silence, pure intelligence.

Reality is pure intelligence. The world has nothing to do with it. Neither does your mouth, or your body, or your mind. Pure intelligence is silence, sat-chit-ananda, Para-brahman, pure awareness! That's you. As long as you express it and think about it, you're not that. But when you let go and you have become silent without thoughts, then you become pure being, and you have absolutely nothing to do with the world. So the world is real, to the extent that you believe your body is real. You cannot believe in your body and your mind, and believe the world is false. Only when you transcend your ego, then you become pure intelligence, which is what you've always been anyway. Otherwise, it's like the sun traveling all through the universe looking for light, and it asks the moon, "Can you show me where the light is?" And it appears that to the moon, it reflects the sun's light. So the moon believes it has wisdom. It doesn't realize it's reflecting the sun's light. It believes it has a light of its own.

So it is with us. We believe we are alive as a mortal being. We believe we have substance and our mind tells us we've got to go through all kinds of experiences to learn, to become a super being, to become superman, to break through the shell of the chakras, and the rest of it. So we work all of our lives trying to accomplish this. In the end we drop dead. And we continue again. Thinking, judging, manipulating, searching, seeking, we go
through it again and again and again, until the time comes when we become disgusted with the whole thing. And that, my friends, is the best thing you can ever do. Become disgusted with the whole teaching. Then you let go. You stop fighting. You stop trying to accomplish anything. You stop trying to be intelligent. You just relax. And your divinity shines by itself. There is nothing you need. As I make that statement and the following statements, your mind starts thinking. When I said there’s nothing you need some of you start thinking of the things that you need. There is nothing you have to become. There is no one you have to search out for, to help you.

Can you accept that everything happens by itself? Well it does. It sounds strange I know, because you’ve been taught to believe that unless you make it happen, it’s not going to happen. But you’ve been programmed. You’ve been programmed since you were born. And you’ve been programmed from other lives. So all you are now, is a bundle of programming. That’s all you are. A bundle of programs.

You’re predictable. How are you going to act when certain incidents approach before you? How are you going to react when you see certain things in your life? Right now you may think you’ve got everything under control, but if you went home and you found out that your wife or husband ran away with the milkman, you wouldn’t be too happy, would you?

Things still control you. Situations still cause you to react. All that has to go. To become free you have to be empty, no preconceived ideas, no concepts, no judgments, no human knowledge. You have to be completely empty. When you’re empty you’re like space. Space appears as nothing. Yet space is filled with energy. I recently read an article where scientists are going to grow food in space. Out of space they’re going to grow food. You heard about growing food under water. Well they are predicting that all of the land and all of the water mass will be used up in years to come, then we’ll have to grow food in space. I don’t mean up in space somewhere. I mean in space right here. Out of nothing.

What you call space is Consciousness. It appears as no-thing to you because of your mind/body phenomena. If you actually were able to comprehend and see what you were immersed in, your body couldn't take it. All around you right now, in different dimension, are all sorts of particles, radiations, electromagnetism and much more. But it doesn't affect you, because your body-mind is made that way. Yet you are not your body or your mind. You are pure consciousness. You are space. You are emptiness, nirvana. So what are you going to do about it? Cry? Get upset? Become affected by peoples words or actions?

There appears to be two different kinds of realization. One is when you transcend and you’re still aware of yourself. You’re separate from the universal, but you have transcended. The other one is when you have transcended the body so completely that you have become all-pervading, omnipresent. You have become the universe. There is no longer me and mine. You no longer believe I own this, and you don't. This is mine. You’ve become the universe and thoughts like mine and thine no longer enter your mind. But the
one before that, is you’re still aware of yourself as consciousness, but not universal con-
sciousness, personal consciousness.

You can tell if you’re getting there by the way you see things. If you’re beginning
to feel that you’re like the screen, and that everything, everything that you see, including
your body, is a superimposition on the screen, and you feel radiantly happy for no reason,
you know you’ve come a long way. But when you feel like one of the images on the screen,
and you do not remember that you are the screen, then you’re still part of the world.

It may sound strange but everything, the trees, the sky, the moon, the sun, people,
your relatives and your body, your mind, are all superimpositions on yourself. Just hear-
ing this should make you happy. You are the imperishable Self. There never was a time
when you were born, and there never will be a time when you disappear. You are that. You
are that Self, without others. Wake up. Know yourself for what you really are. Stop believ-
ing that you are a man or a woman, and you’re going through certain experiences. Stop
believing you’ve got to work out your karma and that everything that happens to you is
karmic. That’s human thinking Stop believing that God punishes and God rewards. There
is no such God. Wake up. You’re living the mortal dream and you’re believing in it. Noth-
ing can ever happen to you. There is no one called you. You don’t exist. No thing that you
can imagine exists. Realization doesn’t exist. Liberation doesn’t exist. It doesn’t exist be-
cause you’ve got to think about it. And of course everything you think about is false
imagination. You can only confirm this truth in the silence.

I realize that I only see most of you about four hours a week, and the world has
you most of the time. Maya is very strong. Do not kid yourself. It doesn’t exist, but ap-
pears very strong. Take a look at your actions this week and you’ll see what I mean. Ever-
ewhere is maya. It’s like a magician playing a game with you. Making you believe what is
false is real, and what is real is false. And you’re accepting it. Give it up. Become free. All
you’ve got to do is give up your thoughts. Stop trying to analyze. Become totally still.
There is no one to search for. There is no place to go. There is absolutely nothing to do.

It’s too simple, that’s why you won’t do it. You want to get involved, don’t you?
You want to get involved in all kinds of teachings. You want to store knowledge in your
head. Can’t you understand this is what’s keeping you back? You’re reading all these
books, going to all these teachings, accumulating all this knowledge. And you are becom-
ing smarter and smarter and smarter, and getting caught in the trap of maya. Why do you
think you have to learn a foreign language, like Sanskrit? Why do you think you have to
learn the Kabbalah? Why do you think you have to learn all these different teachings, Zen,
Buddhism, Tao? What do you get from all of this? Human knowledge. You learn to out-
talk everybody else with your profound knowledge. But then when you get by yourself,
you become like a little baby. You realize you’re huffing, and you’re in need. You have
desires. You become a complicated human being.

This is the reason that in the old days beings became self-realized faster. Because
they had no paper to make books. No pencils and pens to write with. They didn’t have
transportation like we have to day, so you can run from one guru to the next. They had to stay where they were and figure it out by themselves. All the answers you’re looking for are within yourself. There is nowhere you have to go. Everything you want you already possess. You just can’t see it because you’re so involved in the ego.

There is a substratum of existence called consciousness. Another name for this consciousness is bliss. It is all-pervading. As you begin to merge with it, it becomes you. It is your real nature. It is self-contained. The world, the universe, did not come out of it. I’ll repeat that. There are teachings that tell you that the world is a modification of consciousness, and we have to return to consciousness. There is nothing to return to.

Consciousness is pure awareness. It is aware of itself as absolute reality. The world is like a reflection in the mirror. Where did the reflection come from? From nowhere, because it doesn’t really exist. You can not try to grab the image in the mirror, for you grab the mirror. When you awaken you understand that you are the mirror, and the reflection of the world is like the water in the mirage, like the snake in the rope, like the sky is blue. Why does this happen? It doesn’t. It appears to happen. Why does it appear to happen? It doesn’t. The appearance appears to happen. Why does the appearance appear to happen? it doesn’t. It appears to appear to appear to happen. And we can go on like this all night.

It is difficult for the human mind to grasp that you are not what you appear to be, yet this is exactly what we have to do. As long as you believe you’re human and you have to fight your way out of it by learning certain yoga techniques, or by meditation, or by any other method, you’ve got a long way to go. You’re already that. You are that which you seek. There is nothing else. There are no real techniques. The reason that Ramana Maharshi, Nisargadatta and others gave techniques is because the aspiring student expected something.

As an example, if you were in my ashram and you came and asked me all these stupid questions, I would just look at you and wouldn’t answer. And you would have the answer. But because there are always new people and you have certain questions, and I only see you four hours a week, I make up all these answers. They are totally meaningless. And you think you found an answer to your question. But you are not the questioner, and there is nowhere for the answer to go. You are pure intelligence. And as pure intelligence, there’s no question and there’s no answer.

So what are you looking for? What do you want? Your mind should be a blank when I ask you this. If you think you want something, or you need something, you’re making a mistake. I am merely a reflection of yourself. You see me as yourself. Therefore, whatever you think of yourself you’re seeing in me. But when I see you, I see my Self with a capital S. To me there are no others. Everything is the one Self. When I refer to myself, I’m referring to absolute reality and those of you who are ready, because of my saying the Self Is omnipresence, those of you who are ready are merged into the Self and also become that.
But there's no separateness. There is not me and you. There is only me as you. Me, meaning the Self. You, meaning the Self. There is only the Self, and we are that. So wake up. Stop thinking of ways and means to become self-realized. Become free. All is well. All is exceedingly well. All has always been well. Om, shanti, shanti, shanti, Om, shanti, Peace.
Robert: I welcome you with all my heart. It's good to be with you again. Get the preliminaries out of the way. Ask yourself, "Why did I come here today?" What is the reason you came to satsang? Is it because you had nothing better to do? Or you are an active person and you've got to go somewhere on Sunday? You could have gone to the beach. You could have gone to play golf. You could have gone to a local bar and got drunk. You could have done many things, but you chose to come here.

Or did you? There is something within each one of us that moves us. The body is like a puppet, manipulated by cosmic forces, and where you go has all been predetermined. In other words, it's no accident that you are here. Perhaps you verbally said, "That's where I'm going," and you believe you made the decision, but the decision was made a long time ago, before you came into the body. This is true of your every act. This is true of everything you do in life. If you can truly understand what I'm saying, why worry? Why fret? Why be upset over anything? Whatever is going to happen, will happen. You simply watch. You do not react. And you realize it's all for the good. You are not what you appear to be. You think you've made decisions today of what you should wear, where you should go, what you should eat. Every thing has been made for you. What I'm trying to say to you is you do not have to carry the load.

It's like when you go on a train and you have your suitcase in your hand. Do you sit with the suitcase on your head and carry the load? Or do you put the suitcase on the train in the compartment? You will still get to your destination. It's the same with life. You're going to your destination. Your destination is awakening, liberation. You do not have to carry the load. The load is desire. You want it very bad, and the more you want it, the more you're pushing it away, because a strong want, a strong desire, is a strong ego. It's not desire you want to develop, it's love, compassion, understanding. Let everything happen as it may. When the smoke clears, you will still be who you are, and you'll be totally free.

There is absolutely nothing in this world, or anywhere else, to worry about. No matter how things may appear in your life, all is well. You are divinity itself, just the way you are. Now when you start to think about just the way you are, you spoil it, for you say to yourself, "How can I be divinity? I'm this and I'm that." Who told you to think? Your thoughts will do it to you all the time. You simply remain in that moment. In that moment all is well. In that moment you are free. In that moment you are filled with joy. As soon as you start to think about that, you spoil it.
The secret therefore is to stay in the moment. Never leave the moment. You become spontaneous. You never dwell on the past and you never concern yourself with the future. For if you are truly in the moment, the moment becomes your tomorrow, and your next week, and your next year.

Okay, make no mistakes about it. If you want Jnana, you have to have bhakti, in other words you have to have an open heart. When your heart opens, automatically the Self appears.

But how does the heart open?

Through love, through devotion. Through devotion of that Self. Many people do not understand this. When people get involved in Jnana they become very talkative, and they discuss it, and talk about it, and memorize it, and read books about it. The years pass and you become a walking encyclopedia, but you’ve hardly made any progress. To make progress there has to be devotion. You have to love yourself, not what you appear to be, but your Self, God. When you begin to truly become a bhakta, and you love your Self, the Self you love becomes omnipresence, all-pervading. So naturally, automatically, you love everybody in this world, insects, animals, insentient and sentient beings, everything. You can only do that when you open your heart and you love your Self. That person becomes self-realized.

I have never known a person, who had a cold heart, who is self-realized. They may say they are, but it’s impossible. You have to open yourself to the universe. You have
to have a great compassion, loving kindness, and that’s when everything happens by
itself. But there are so many mean people around, so-to-speak, not here, but in the world.
And they find out about self-realization, Advaita Vedanta. They start to read book after
book after book, and they add it on to their arrogance. When you try to talk to those peo-
ple they throw quotations at you from the books they’ve read. You’ve got to have love.

I received an interesting phone call this morning from a disciple who comes to this
class, and many other people have asked me similar questions at various time. I talk about
this once in a while. So I asked her, "May I share this question with the class today and
give you the answer then." She said, "Okay, but I want to be anonymous." I agree. And
here’s the question:

"Robert," she said, "Why don’t you advertise that you are a direct disciple of Ra-
mana Maharshi? Why don’t you make circulars? Why don’t you put it in the newspaper so
you can attract thousands of people, and then you can have ashrams all over the country,
and have intensives, and charge a lot of money, and you can travel internationally. You’ll
be well known, and you’ll have a lot of money, you can do with what you like?"

Well, first I kept silent. Because usually when people ask me ludicrous questions
like that, I will try to explain this. Number one, Bhagvan Ramana Maharshi never had any
direct disciples. He was not a guru. It is true there are many devotees who claim he is their
guru. When they used to ask him, he would keep silent. He does not acknowledge devo-
tees or disciples. Yet thousands claim to be disciples and devotees of his.

When I came to see him many years ago, I came because I wanted to confirm my
own experience. I first went to see Yogananda, and I wanted to become a monk, because I
no longer fit into the world patterns. But after a couple of weeks talking to me and observ-
ing me, he told me to go to India and see Ramana Maharshi. Of course I’d seen him before
when I was a baby in the crib. We won’t go into that right now. When I got to India and
went to Ramana Maharshi, it was about 5 o’clock in the evening. He was about to take his
stroll. He was with an attendant and I was climbing up the hill with my knapsack on my
back. He turned around and looked at me, and he gave me one of his beautiful big smiles.
I smiled back at him and he continued his walk.

For the three years I was there we had many conversations. Most of them are per-
sonal. But the first day I saw him personally he told me we had been together before in a
previous life. I never thought that I would be a disciple of his, or a devotee or anything
else. While I was sitting in the hall, during this talking with people, there were people who
insisted that he is their guru, and he would keep silent. And they would pressure him.
They wanted confirmation. And once in a while he would say, "If you believe I am, that’s
sufficient." But in all of his life he never claimed to be a guru or to have disciples. That’s
number one.

Number two, find out what ajnani really is. Read the works of Shankara, the
Upanishads, the Bhagavad Gita. Another word for Jnani is an Avadhoot. The literal trans-
lation of that means a crazy, adept, non-conventional. This body has no desires. This body
runs from fame and name. There is nothing that this body wants. If it usually appears that
I'm in need of something, it's for others.

The only reason we have the transcriptions of the talks is because so many of you
wanted them. And if you want the transcriptions, you should use them in the right way.
And I talk mainly for the devotees now. The right way to use the transcriptions. I would
suggest that for about six months, do not read any other materials. It's not because I do not
want you to see what else is going on, but because it becomes confusing if you read the
transcriptions, and then read books by others. Sometimes there are many transcriptions
that are not only confusing, but contradictory.

You only see me about four or five hours a week. That's another reason why we
have transcriptions. If we were together every day I'd tear them all to pieces and throw
them away. But since you only see me four or five hours a week at this time, the rest of the
time everything you need to know is in the transcriptions. So the proper way to read it is
this. Go through it one time completely. Before you go to sleep is the best time. Then go
over it again, paragraph by paragraph. Read one paragraph and ponder that particular
paragraph, until you go through the whole thing. Do this for about a week for each tran-
scriptions. If you do this and you come to satsang, I can assure you that you will make fast
advancement.

Any questions about that?

As I always tell you, I would rather have five devotees that are really into this,
than have a thousand seekers and disciples who come and go, and compare notes, and
compare me with other speakers and other people around town. Everything takes care of
itself.

Think about your purpose. What do you really want? You should be an empty
vessel. When you empty yourself of all your preconceived ideas, all of your concepts, all
of your desires, when you empty yourself out completely, then reality shows itself. But
you cannot add on what you learn here to your existing self with a small ‘s.’ Remember
you’ve got samskaras to work out. You’ve got the brainwashing you received since you
were a baby to get rid of. You are full of nonsensical ideas, and that all has to go. Being
here is the focal point for going further with your self-realization. It makes no difference
what I say. I can be talking about ice-cream, or chocolate bars. It doesn’t make any differ-
ence. Just by your being here there is a subtle energy that takes over and pushes you for-
ward.

Many people call me, they want me to talk about this, or to change some of the
things I do, or to do this, or to do that. If I were a minister or a philosopher and rehearsed
the program, and had a written text to go by, then there can be changes. But I am what I
am, and that’s what I am, I'm Popeye the sailor man. I do not plan anything. I do not have
any rehearsals. This body just does what it does. What you see is what you get, nothing
more and nothing less.
There’s nothing to hold on to. And when you let go you feel the subtle energy you’re talking about. Just be yourself. Everything we do here is important. Every song we play, every chant we do, every word, every silence, it’s all important. I know there are some people who would like to keep quiet all the time. They’d like me to shut up and not say a word, and just sit still. There’s a time for that also. But remember, if you will, that the words that come out, are words of silence. Even though I may be appearing to talk to you, you’re sitting in the silence. Think about that.

What I’m trying to say is, do not look for faults. Do not say to yourself, "Well, I’d rather be doing this," or "Why don’t you give us more of this and less of that." Remember it’s you that says this. This is coming out of your ego. Allow everything to be.

That’s what I meant before when I said you have to become a bhakta first. That means you just give out love, compassion, joy, kindness. You become a living embodiment of that. Then Jnana starts to develop inside of you. But if you always find fault with others, you’re always trying to correct something. You always see what somebody else is doing. When your mind is full of doubts, apprehensions and suspicions, all of this negative energy pays a price in your consciousness and you develop in reverse. As the years pass you wonder why you haven’t made too much progress. Give of yourself. Open up. Love. And then see what happens.

The chanting we do has a very positive effect on the nervous system. It clears the chakras. It makes you one-pointed, so you can turn into your original Self. The whole object of everything we do is to make you one-pointed, so you can ponder "Who am I?" The mind becomes quiet and everything unfolds as it should. So let us do a little chanting.

(Chanting)

There is only one problem that affects everyone. And that is, you think. It’s your thoughts that get you into trouble. You have an opinion on almost everything. If you would only learn to control your thoughts you would become absolutely free. Even now, while I’m talking to you, there are many thinking of something else. Your mind appears to have complete control over you. Now if your mind were real you would have a battle on your hands. But, since your mind doesn’t even exist, you merely have to see the mind for
what it really is, the Self. There is no mind. There are no thoughts. There is only the Self. All the scriptures of the world have tried to explain this. Be still and know that I am God. Focus your mind on God, and all will go well with you. They're saying the same thing.

Do not allow your mind to persuade you with all the different thoughts that come into your head. Your mind is not your friend. It appears that it wants to survive, so it's going to do everything in the book to cause it to survive. It will tell you all kinds of stories. It will bring up everything from the past. It will bring out doubts, apprehensions, suspicions, anger, greed. It will make you believe that you're right to act the way you do, and to feel the way you do. Great Rishis, Sages, since time immemorial have realized that the only problem you have to deal with is your mind. If you can only stop your mind from thinking, self-realization will come of itself.

How do you do that? Through self-inquiry, no matter what thoughts come to you. Makes no difference what they are. Were not talking about negative versus positive thoughts. Were talking about all thoughts, no matter how true they may appear. Even if your eyes show you, even if your brother is over to your house and while you're sleeping he takes $50 out of your pocket, your eyes are showing you something is wrong. It doesn't mean that you let him go away with the $50. You confront him, but you do not react. You simply take back your $50 and you forget it. It's finished. It doesn't even mean that you have to continue inviting your brother to your house. Yet nothing is done with malice. The secret is to forget and forgive as fast as you can. Remember your brother is going through his own karma, and this is what he was supposed to do, so how can you hate him? You have a vocabulary of different names. You are ready to call him thief, crook, no good and so on. All this has to be forgotten. Remember again, you do not become a doormat for him to step on. You merely take the right action that you will do, and you forget it. And that's the end of it.

Your body knows what to do by itself. It's your mind that makes up all these things, that holds grudges, that holds malice, day after day, week after week, that's hurt by words. Give it all up.

Even the job that you have. You don't have to think about your job. Your body will know what to do. But if you allow your mind to get into control, you will hate your job. You will wonder why you have to do this kind of work. You will compare yourself with others, and cause all kinds of problems for yourself.

Remember where you are at the present time is your right place. There are no mistakes. Do not try to analyze it. Just be. And if you identify with God, with the Self, with absolute reality, with consciousness, it will not even seem like work. You will always be filled with joy, with happiness, for your mind is on God, and your body is doing the work.

Now how do you keep your mind on God? By asking, "Who am I?" By inquiring, "Who am I? Who does the work? Who has the problems? I do. Who is this I? From whence did it come?" In other words, "How did the I arise?" and trace the I back. Trace the I back to it's origin, which is your spiritual heart at the right side of your chest. As you abide in
the I by tracing it back, that's how you're thinking about God. It's just another name for God, I.

Then you will do your work without thinking about your work, whatever you have to do.

So you see, it's your mind that causes you the problem. Your mind is just another name for I. If there were no I there would be no mind. Whatever pops up, ask yourself, "To whom does it come? Where did it come from? Who gave it birth?" Remember, you're not to do this only with things you don't like, but with all the stuff that comes to you of a good nature. Materialism, good and bad, are both sides of the same coin. They've got to go.
Robert: It’s good to be with you again. I welcome you with all my heart. On Tuesday I attended my mother-in-laws funeral. So somebody asked me, why am I not crying? I therefore started to cry, and I cried louder than anybody else. They had to go get me a towel. That’s how much I cried. And it made everybody happy. (students laugh) I cried for about ten minutes. I don’t know why? (laughter)

SH: Just thinking about it you’re starting to cry again.

R: (laughs) Somehow when people ask me to do something, I do it. Yet my feelings never change. And what feelings are those? All is well. Those words never come to my mind, but there is something that knows all is well.

There’s some mysterious power that is continuously felt. This power of course is the Self, consciousness. It is beyond consciousness, beyond the Self. What is called I is simply an image, superimposed on this power. Therefore I can be the body and the power at the same time. So the body can cry, can laugh. It can go through all sorts of experiences, but nobody is affected.

The experience is like a burnt rope. They’re of no value. You can’t do anything with a burnt rope. If you try to touch it, it falls apart. So the feelings, and the emotions, and everything else that this body expresses, is like a burnt rope. It’s of no value. There are no words to explain this. But I can assure you that everything is unfolding as it should. No matter what’s going on in your life, or what appears to be going on in your life, believe me it’s all for your ultimate good.

There is nothing in this universe that can ever hurt you, no matter how things appear and how they look. First of all, you’re not your body. There is nothing hurt-able. You’re not your mind, so there are no thoughts that can attract you, or destroy you, or repel you. Your beyond that, you’re above that.

What you really are, you have to find out for yourself. And you do that, of course, by stopping to identify with the body, and do not react to conditions, that’s being yourself. It’s not knowing words, or paragraphs, or phrases. It’s not by memorizing scripture and trying to impress others. It’s by being yourself. To be yourself you just have to stop the thinking process.

Always remember it is your thoughts that keep you from yourself. Every thought that comes to you is your enemy. Even the good thoughts, for the good thoughts are just leading you on. It is your mind playing tricks on you. The good thoughts are trying to make you feel that this world is real, and you should strive after certain things, you
should enjoy the world, and take it for what it's worth. But then you have to come under
the law of change, and you become disillusioned because the things in your life are no
longer the same, after a while.

Then you have to jump back into yourself and take refuge in your Self. When you
take refuge in your Self you become happy. When you take refuge in your Self you have
peace. When you take refuge in your Self you have harmony, you have joy. It's a mystery
to me why people would take refuge in the outside world, in person, place or thing, when
you know the outside world is subject to the law of change, and is never the same con-
tinuously. So whatever you take refuge in becomes a disappointment, whether it's a per-
son, place or thing.

There was once a young girl who was brought up in a house of prostitution. This
was her destiny, at the time. She couldn't get away from it. But she used to pray to Ramana
Maharshi, "Oh Lord, if I must go this route, be with me. I'm not praying to change my life,
if this is my destiny. But I'm praying that your strength and your love will always be with
me."

Now across the street, there was a so called Jnani, and he used to stand in front of
the market place, telling everybody they're consciousness and absolute reality, preaching
and screaming. This went on for years.

Finally the time came when they both died and they went before God. And God
told the girl, "You have to go back to the earth, and you have to be a Jnani." And he told
the so called aspiring Jnani, "You have to go back to the earth as a snake." And the man
said, "How come Lord? I extolled your virtues to everyone. I told all the people they were
consciousness and they were absolute reality, and you send me back as a snake. What did I
do?" And God said, "You have no heart. You come from the talking school. All you did all
your life was to talk, talk, talk, talk, talk. But this girl gave me her heart. She surrendered
to me. She didn't bemoan her fate. She just wanted me to be with her during her trials and
tribulations. And I gave her the strength to carry on, so now she is free. But you still have a
lot to learn. So you have to go back as a snake."

This makes us think. What are we really doing with our lives? We read lots of
books, see lots of teachers, have a lot of head knowledge, but how many of us have given
our hearts to God? And God is not far away. God is really the Self. But in order to contact
that Self you have to have a lot of humility. To feel God’s grace means you have to surren-
der completely, have a lot of humility. You have to have the attitude, "I know nothing, you
are everything." This kind of an attitude will set you free.

And yet, how many of us have an attitude like this? Many of us think to become a
Jnani, to become self-realized, we become proud, and you actually become more egotisti-
cal than you ever were before. We have a holier than thou attitude. This will never do it.

There is really no difference between a bhakta and a Jnani. One surrenders to God,
and they have no other life. They realize that whatever they do, it is God doing it.
fore it’s good. They never complain. They never think of their problems. They think of others and their problems, rather than their own.

And the other one realizes that the I is responsible for all their problems, and for their existence. So they trace the I back to its source, to the heart, and they become free. At that stage there is a merging of both bhakta and Jnani. So a bhakta is a Jnani and a Jnani is a bhakta.

Therefore if you see a teacher who thinks they are better than anybody else, and they seem egotistical, be careful. Most Jnanis never take on a teaching role at all, and they have very little to say. After all, what is there to talk about?

This is what I was trying to explain on Sunday. Just being is enough, not being this, not being that, just being, being at satsang. And whether I talk about ice cream, or jelly beans, it makes no difference. The words themselves have value because the sound of the words are the grace that you feel. But the meaning of the words are only interpreted in your mind. That’s why whatever I say is taken differently by each one of you, for it filters through your mind, and your consciousness and your beingness mix with the words, and the words come out according to your way of life. But if you listen with no mind, then you get the true meaning. In other words, do not put too much value on everything I say, but open your heart so the grace portion of it may enter, and you may pick it up, and lift yourself upward.

How do you do this? Just by becoming still, by stopping the mental activity. And you may stop the mental activity by any method you know. If you like to do pranayama, do that. If you like to practice vipassana meditation, do that. If you wish to observe your breath, do that. If you wish to practice self-inquiry, do that. In other words, do whatever you have to do to stop your mind from thinking. Vichara, self-inquiry, is only to keep your mind from thinking. That’s all it is. All the practices of yoga lead to the place where you stop thinking. All of the higher religions are to make your thoughts one-pointed. And when your mind stops, you become your Self. You’re free.

There are no rituals you have to go through really. You don’t have to chastise yourself and try to get rid of your guilt feelings, samskaras, or anything else. By identifying with an empty mind, will do the job for you. But the empty mind is not realization. It is the step before realization. Realization is not an empty mind. Realization cannot be explained. Suffice is to say, that realization is beyond everything and anything you can ever imagine. But if you achieve empty mind, then you’re on the way to realization. At that stage the guru within yourself, will pull you inwardly, and you will awaken to your Self. So:

Number 1: You have to develop humility. You have to open your heart to loving kindness.

Number 2: You have to forget about yourself and your problems, as if they never existed, and help others, give of yourself to others, because there is only one Self, and I am is that.
**Number 3:** You have to stop quoting teachers and telling yourself that I am Brahman, I am no mind, I am consciousness, for that really inflates your ego. You have to stop comparing yourself with anybody or anything.

In other words, you have to become nothing, and that hurts some of you, because you say, "After all I’ve gone to school for fifty years, I’ve got a profession, I’m doing this and I’m doing that. And now you tell me I have to become nothing?" Well, consciousness is nothing, it is no thing. What you call God is nothing. So if nothing is good enough for God, it should be good enough for you too.

Can't you see now that when you say to yourself, "Well, I'll never be nothing, I'm somebody. I've studied for years, I'm somebody important," can't you see now that this is what holds you back? Every Sage has come to the point where they have thrown away the scriptures, thrown away the books, thrown away their body, thrown away their knowledge, and thrown away themselves with a small "s." When you get rid of all that stuff, then you become your Self.

Can you see now why it takes so long for some people? Because they're holding on to something. They say, "I can let go of this, but I can never let go of that."

I don't mean you get to the point where you don't care. I don't mean you have to quit your job, or leave your family, or go anywhere. You have to do all this mentally. You do all this in your mind. You use your mind to do all these things, and then the mind turns within itself, and disappears into the heart. So take a look at your life and see what's holding you back. What are you attached to? What do you think is important in this world?

You cannot have both. You cannot mentally be attached to person, place and thing, and awaken at the same time. If you want liberation you have to pay the price, and the price is letting go, giving it all up, surrendering, having perfect faith that all is well. Not trying to interpret what "all is well," means. Just realizing that everything is in it's right place, just the way it is. That's it. Don't interpret that. There are no mistakes. As you begin to dwell on this, as you begin to dwell on these things, automatically you will come to the place where you will realize the last enemy to go is the I. Everything has been attached to the I. But you see how long it takes to get there? You have to do everything else first.

This is why it's dangerous for some people to just teach Jnana Marga by itself, for egotistical people become greater egotists. It builds up your ego. You have to have humility first and go through all these things we discussed. If you really want to do this, you will. You will not do this by taking action, but by sitting in the silence, and surrendering your mind and your body to your Self. I am will take care of itself. You see, I am is your real nature. Therefore you don't have to try to bring it about. All you've got to do is realize that the stuff that's holding you back, has to be given up. Everything has to go, your whole belief system.

What are you holding onto? Think. What's in your mind that's so strong? Fear? A job? All those things are meaningless if you want to awaken. You will still have your job. You will still do whatever you came here to do. I have to emphasize this because we al-
ways believe, and the question that I get from most of you is that, "How will I function if I do what you say?" I keep telling you, have no fear, you will function. You will function much better than you can ever imagine. It's hard right now, working with your ego, to think how can I function without a mind, but you will.

Here is something that cannot be explained in words. When you get to the ultimate state, you become human like everybody else. That's why it's difficult to know who a Sage is, because a true Sage appears no different than you and I. The ultimate state is functioning like everybody else, except there is something inside, there's something that makes you understand that you are like the mirror, and your body, your affairs, and everything else in the universe is a reflection. You become both. It appears that you act out your humankind, but you're not human. And this is the most difficult state to explain, for it is beyond words. It is beyond thoughts. It is beyond reasoning.

You cannot be reasonable to become liberated, it's beyond every human faculty. That's why you can't think about it, and you cannot try to explain it, and you can't even discuss it. All you can do is to do whatever you have to do to get rid of all of your stuff. That's all, and everything else will take care of itself.

It's so simple. Words make it so complicated. The fact is you were never born, you can never die, there is no power that sustains you or maintains you. You do not exist the way you appear. The same is true for the whole universe. It's only a reflection. It's an optical illusion, like the mirage in the water, or the water in the mirage. They're both the same. The water is the mirage and the mirage is the water. So the appearance is water, but when you try to grab it, you grab sand.

Everything you grab in this world is like sand. It seems so real. And then your emotions grab a hold of it and give it more power, so that the maya becomes stronger and stronger and stronger, until you're in such a state that it takes you many incarnations to get rid of all the fears, all the frustrations, thoughts about the past, samskaras. You have made these things real for you, but they do not exist. None of these things are real, but you have made them real. You've done it to yourself.

Therefore when you leave your body, you appear to go through an astral plane, and you take a rest. You meet your long lost relatives, that you couldn't stand. And then you go onwards and go back into a body again. And you continue, and continue, and continue. But it's a lie. You are making it the truth. It is your truth because you believe in this, and you refuse to let go.

Therefore the mature aspirant of Jnana will always work with their I. That's where it begins. Trace the source of I. Where did my I come from? Watch it. Observe it. Watch when you get up in the morning. You feel so peaceful in the beginning, but as soon as you start to think about I, all your problems, your troubles in the world, gang up on you. But if you begin to catch yourself, grab hold of the I, "Where did it come from? Where did it just come from? A moment ago I was at peace. A moment ago everything was all right, but now I'm worried, I'm upset, I'm thinking about my job, my future, my finances, my health.
Where did the I come from that thinks about these things?" and trace the I back, back into the heart, which is the source.

People have asked me what they are supposed to look for in the heart? Well, remember the heart we’re talking about is on the right side of your chest, two digits from the center, that’s your spiritual heart, that’s the source. The I comes out of there. So don’t follow the I externally, follow the I internally. You see the difference? Don’t go catching the I as it thinks about the world. Reverse the procedure. You want to follow the I back to its source.

So, you can see the source as a brilliant light a thousand times more brilliant than the sun. You can imagine the I going back into that light, merging with the light. Or, if you’re bhakti-inclined, devotional, you can think of your favorite saint or Sage, and see your heart center as that Sage, and the I goes back into the Sage or into the light. The Sage absorbs your I. I can assure you that if you practice this only a little bit, you’ll have some amazing results.

But for some reason, most people have to be on a spiritual path for years practicing some form of yoga before they can come to that stage where they can follow the I back into the source. Yet there are those people who do not have to be like that. There have been those people who have had no previous experience. They were just able to see that the source of their I is the Self. And they became liberated that instant.

The secret is not to allow the I to take you over. How does the I take you over? You begin to allow it to identify with worldly things, and you do that by thinking about them. Now, as an example, you got up in the morning and you start to think you’ve got to conserve water, you’ve got to pay your rent, you’ve got to buy new clothes, and a million other things about I, I, I. But if you keep remembering that all worldly things are attached to the I, you become introverted, and the I goes back into the source.

Once the I goes back into the source, even for a few moments at first, you become joyously happy. You have much peace and harmony. You feel it immediately. In the beginning it might not last, but at least you had it for a few moments, and you are able to prove the truth of what I’m saying. And some of you have told me you’ve been able to do this for a few moments, and you felt a joy, and a bliss, and a peace, that you never felt before. You’re beginning to feel your Self, your real Self.

As you continue to do this every day, especially when you wake up in the morning, those periods will last longer and longer. They will expand, and you will be able to rest in that space, which is called the fourth state of consciousness, the gap between sleeping and waking. You will be able to stay there for longer periods of time, and you will feel what I’m talking about.

Yet there are some of you who do no practice whatsoever. If you are a bhakta you really don’t have to. All you’ve got to do is surrender, total surrender, which leads to the same thing. But if you’re an aspiring Jnani, and you want to get it over with, grab hold of your I, follow it to the source, and become free, totally and completely.
Robert: Good afternoon. I welcome you with all my heart. I see a couple of new faces here. If you’ve come to hear a speech or a lecture forget it. I do not give lectures nor do I make speeches. I speak nonsense, no sense. It has nothing to do with your senses so it’s nonsense.

For instance: I say to you your true nature is absolute reality. You are pure awareness. You are sat-chit-ananda. You are ultimate oneness.

Does that make sense to some of you? It’s nonsense because you identify with the body-mind phenomena and you believe you are your experiences. You live your experiences, your thoughts about the body, the world, the mind. And you are always thinking, thinking, thinking that you’ve been hurt, you’ve been slandered, something is wrong. You watch the news on the TV, you hear the radio and you identify with all the wrongs of the world and then you feel out of sorts. That’s nonsense, none of that exists. Only absolute reality exists and you are that.

So to put ourselves in the mood, take out your song sheet. And we shall sing "Joy to God."

(song is sung)

Again, I welcome with all my heart, good afternoon. And let me reiterate during the course of the talk you’ll hear me speaking nonsense.

I don’t make any sense to a sense bound person. Most people are bound by their senses. They can only understand what they read in the paper, what they watch on TV. When I try to express the truth, that you are not the body and you are not the mind, you look at me as if I’m crazy. Of course I am crazy so you can look at me any way you like.

But my experience has been that there is no body, there is no mind, there is no universe, there is no God, there is no person, there is no experience, there is only consciousness and you are that. Not the you that thinks that they’re the ego, but the real you. The real you is divine, absolute reality, nirvana, total emptiness. This is the real you. When you get a glimpse of what you really are you have unalloyed happiness, total joy, bliss. And then you begin to see your fellow man, the world the universe as yourself.

So, if you want to change the world. If you want to make this world a better place in which to live. If you want to obliterate man’s inhumanity to man. Know yourself. For your real Self is all-pervading, it’s omnipresent. When you know your real Self you are no longer hurt-able and the whole universe becomes you.
So when you become a semblance of peace, an embodiment of peace in realiza-
tion, so does the whole universe, even though there appears to be something else in the
world. But it's only an appearance, like the water in the mirage. Like the sky is blue, like
the snake in the rope. Those are appearances.

In the same way your body, your experiences, your thoughts are appearances,
they’re not you. You are free from all that, rejoice. You are more wonderful than you can
ever imagine. For you there is no birth and no death. For you there is no substance in real-
ity, as you call it. Reality, I mean your experiences in your body, your reality with a small
"r". That reality has no substance, there is no ego sustaining it. Your period from birth to
death doesn't even exist. It appears to exist and it's the appearance that gets you in trouble.

I always take a walk in the park in the morning. I met an interesting lady this
morning that I’ve spoken to on numerous occasions. She is a devotee of Nisargadatta Ma-
haraj. And we had quite an illuminating talk, which I would like to share with you. She
asked me three basic questions.

The first one was: "Robert, I have been meditating now for 25 years. The last 10
years in accordance with Nisargadattas’ teachings and I believe I'm self-realized." And
usually I say, "That's nice." And she went on to explain that there is a question I want to
ask you, "I have a heart condition and my doctor tells me I might need a heart transplant
in a couple of years. So can a self-realized person like me pray to God to bring me relief in
this condition?"

I didn't say anything for a couple of minutes and then I asked her, what do you
mean by God? If God was somewhere outside of you, if God was somewhere in the sky. If
there were two of you, yourself and God, then I can see you praying to God. But you told
me you were self-realized. A self-realized being is all-pervading. There is no room for God
and you. There cannot be duality if you claim to be self-realized and again if you were
really liberated there would be noone left to tell. So you couldn’t come up to me with that
question or it would become redundant and ask me if I can pray to God but I’m self-
realized. There is noone to be self-realized. That word doesn’t even exist. There is no such
a being, as a self-realized being.

Obviously what you are referring to is a being in the natural state. A being in their
natural state is omnipresent. You would not concern yourself with your body. It may ap-
pear as if you have a bad heart but to whom is that appearance? Not to your liberated Self.
It is your ego, your personal I that believes that they've got a bad heart. And you are iden-
tifying with that. So how can you say you’re liberated? If you were liberated, again you
would not be concerned with your body. There would be noone left to pray to any living
God. Your body goes through the karma it came to this earth to experience. And your
body doesn't even exist. Let alone have a heart attack. Why do you worry about your
body, why are you so concerned about your body? You must believe that you are your
body.
It is like this, imagine that you have a blackboard and on the blackboard you draw a picture of a lady having a heart attack or a lady with a bad heart, does that affect the blackboard? Does the blackboard die? Does the blackboard go to the hospital? Does the blackboard have a heart transplant? Only the picture on the blackboard depicts that. Then I can erase the picture and draw a picture of a healthy heart in a healthy woman. Does that affect the blackboard. The blackboard is always the same no matter what you draw on it. And so it is with reality. So it is with pure awareness. Pure awareness is your true nature. Consciousness is what you are. Your so called body, with it's bad heart is a superimposition on consciousness. In other words you have nothing to do with your body, it'll take care of itself.

She remained quiet for about three minutes. Then she said to me, "Robert obviously I am not a Jnani. So I must be a Bhakta. Being a bhakta, can I now pray to God for relief from these symptoms?" And I said, "Tell me how you pray?" And she said I pray something like this, "Oh God kindly relieve this burden that I've got. Kindly heal me from this burden of a heart problem. And while you are about it I've got some financial problems also, so see if you can straighten those out for me." (students laugh) Again I didn't say anything for a couple of minutes. Then I said, "My dear you are also not a bhakta. (students laugh) A bhakta means absolute devotion. If you were a bhakta you would have surrendered yourself to your God totally and completely. You would have become a puppet in God's hands. Not my will but thine. And however you are you would be happy. For you would have no body of your own to be sick. Your body has been surrendered to God. Your life has been surrendered to God. Your words, your thoughts are Gods. Therefore you would always be happy. You wouldn't even think about your bad heart, for that's God's business not you, not yours."

So she asked me then, "What is the correct way to pray if I'm a bhakta? And I answered, "The first statement you made, Oh God, that's it. Nothing else to say. Oh God says it all. For is not God all-pervading, omniscient, omnipotent, omnipresent? Don't you know that your God knows your problem? You don't have to explain it to him. You simply have to say, "God," and that's enough. For the omnipresent God knows how to take care of you. Knows how to look after you in his own inimitable way. You have nothing to do with these things if you are a bhakta. You simply give it all to God and you are free. There is nothing for you to do. You will be told what to do. Everything will come through you when your mind is at peace and you have no concern. After all, all is well and everything is unfolding as it should. When you speak of your heart condition or your finances or whatever, it's like looking through a keyhole and seeing one part of the picture. If you open the door and saw the beginning and the end, you would rejoice. For you're seeing only the part where your heart is bad. Take your mind off those things.

So she exclaimed, "You mean I shouldn't take my medicine and I shouldn't go see my doctor? And I said, "On the contrary, do what you have to do but do not concern yourself. Try to understand that you are not the doer. You are not the doer. Exercise, take your
medication, eat well, do whatever you have to do but do not keep your mind on those things. Keep your mind centered on God.

She asked, "How should I do that?" I said, "Say to yourself with your respiration, "I Am." Inhale say, "I," exhale say, "Am." That is invoking the name of God. That is doing Japa. Speaking God's name over and over again. Instead of thinking about your troubles, instead of concerning yourself about your heart, surrender it all to God. By invoking his name, I Am, and you will be free."

The third question she asked, "What you've told me Robert brings me a new revelation, but I have to ask you this. For twenty-five years I've been on a spiritual path and as I told you the last ten years was spent, some of it in India with Nisargadatta Maharaj and yet I've seemed to have gotten nowhere. I do not seem to be making progress. What else must I do to awaken? I thought I was doing everything I'm supposed to do. But apparently I'm not. Can you please reveal to me or tell me what other sadhana I should practice in order to awaken in this life?

We will spend the rest of the time going over this.

To begin with, I usually do not recommend books. As a matter of fact as most of you know I tell you not to read at all. But Jeff gave me this book a week ago. No mind, I am the Self, by David Gardener. It's about the life of Shri Lakshmana and one of his female devotees. I didn't recognize him in the beginning, but when I looked at the pictures like I usually do, when he was a young fellow, he was at Ramana ashram when I was there, when I was eighteen years old. He had a different name at the time, I recall him. He had a very bad temper as I recall and he always wanted to go and see Ramana when he was resting. Ramana's attendants did not allow him to come in. They always had big heated arguments. They were speaking in Tamil so I didn't understand what they were saying. But a couple of times the guards or the attendants literally picked him up and took him away. But now he's a self-realized being. Which is very interesting, so I would suggest that you buy this book. It's probably at the bodhi tree, and read it for yourself. It answers all your questions.

To answer the question the lady gave or a part of it. I just glanced through the book, I haven't even read it myself yet, I came across this paragraph, Mary if you would read this?

SM: Sure. (R: Just these two paragraphs from here to here. Listen to this very closely.) (Mary starts reading) Bliss is all...

R: Excuse me. This is what his disciple the girl who he adopted as a teenager. And she stayed with him for four years and became self-realized. This is what she is saying, Mary... (Mary reads)

"Bliss is always flowing from swami, but it depends on the maturity of the disciple how much is received. The more one is free from thought the more one will receive that force. Each devotee will receive grace in proportion to the amount of faith he has. How to get the grace of the guru, devotion in past lives is important. And in the present life one must always be engaged in spiritual
practices. God is not a stone statue. He is within every heart. In the beginning though his form has to be taken for meditation. It is easy to realize the Self by the grace of the guru. He who realizes the Self and whose I is dead and who shines as the Self, is God. He is the only living guru. Select only one guru. The guru must be peaceful and have control of his senses and his mind. A guru is essential and he must attract like a magnet. I have been able to select a suitable guru.”

R: Thank you.
SM: Thank you Robert.

R: Many people in the West have been told that they do not need a teacher of any kind. Many of us have read Krishnamurti who denounces spiritual Masters. Now why does he do this. When he was a theosophist and Amy Besant and Judge Leadbetter got a hold of him, when he was about 18 years old. He had some very unpleasant experiences with them. These experiences have not been written about. But because of the carryings on of Judge Leadbetter and Amy Besant he became disillusioned with every leading Sage. Yet prior to his eighteen years old he had many Masters himself. It is only in his later years that he renounced all his teachers.

It is interesting to note that just about all of the disciples of Krishnamurti are intellectuals. I have to say that not even one has awakened. I love Krishnamurti, he was a great spiritual philosopher but we're talking here about awakening. We’re not talking about memorizing scripture, philosophy, knowing intellectually many of the Advaita Vedanta texts. We’re speaking of waking up, liberation, Moksha. The truth is you can only go by yourself so far and then you have to depend on either the guru within yourself or the guru outside yourself. Do not be misled. There are very few beings on this earth who awaken by themselves. I would say a half a percent out of a hundred billion people awaken by themselves. Most of us need a living presence whose grace we can absorb in order to become totally free. This is why all great Sages have taught God, guru and the Self are one. There is no difference.

This is why I tell you so many times, do not come here and listen to my words. Words alone will not do it. Like the lady in the park, she has been listening to words and can recite all these words backwards and frontwards. Yet she is about 68 years old and she claims she hasn't made progress. If she had a teacher to confide in. The teacher would tell her the progress she's made. For you cannot know yourself. It’s virtually impossible to know yourself, the progress you are making on the path. For you are dealing with your ego and your ego will fool you. It will make you believe all kinds of things.

The question she asked again is, "What else must I do to awaken?" And I explained these things to her, "You have to be yourself. You have to develop humility, that's first. By your talking to me I said to her I can see you've got a lot of arrogance, a lot of hostility." And she started telling me about her life, her parents abused her and whatever. So I explained to her that’s all well and good, there are millions of people like yourself, but the time comes when you have to grow up and let go of the aggressiveness, the arrogance.
You have to develop gentleness, humility. You have to begin to trust others even though some have hurt you, it makes no difference.

As I told you before, if you remember your divine nature, if you keep your mind on god, you can never be hurt-able. Someone may abuse you, they may cheat you, they may do all kinds of things to you but what can they actually do to you? Who has been hurt? Have you been hurt? If you believe you are your ego, then you have, because your ego is always hurt. It always wants revenge. It always wants to get even. And the ego has stored in it's subconscious mind many, many, many horrible things that it's gone through from past lives and also this life. Things that you appear to have forgotten consciously, but every time you act, you bring it up.

So for you I told her. You have to pray to God, "God you are omniscient, omnipotent, omnipresent. You know what I need. I throw myself at you, body, mind and soul. I have no desires, I have no needs no wants, do with me as you will." And that is exactly what you must do. You must become desire-less, even toward self-realization. Forget about awakening. Forget about Moksha, liberation.

Look at yourself. You exist don't you? Why don't you find out who exists? Ask yourself, "Who exists?" And the answer will come to you, "I exist." All you have to do is to find the source of the I. Find the source of the I by following the I thread to the heart. Which is on the right side of the chest. Forget about the chakras, forget about all the kundalini business you've learnt, forget about all the yoga you've been through all of these years. God loves a simple person. Know nothing, give up all of your intellectual knowledge.

We were in the park so I said to her, "Look at this tree. Do you know what this tree is?" She said, "Yes it's a tree." So I said, "No, tree is a name that we gave it. We called it tree. We could of called it dog or cat or cabbage or soup, but we gave it a name as a tree. So we believe we know what a tree is. But if you think about it you know absolutely nothing about the tree. Except that it appears as your body does. Where did it come from? How did it originate? What came first the seed or the tree? Why is there a tree? Nobody can explain that and this is true of every object." Start your spiritual sadhana by realizing, "I do not know what anything is at all."

Take the dog for instance: Why is this a dog? Where did it come from? Why is it here? We call it dog but again we could have called it soup or cabbage or chocolate. We say, "I know what a dog is, that's a dog." But go deeper than that. What is a dog? How did it originate? Where did the first dog come from? You don't know do you? And do the same to every object you see. That is how you develop humility. The first thing you have to do is to develop humility and you have to work on yourself that way. Realizing that you know nothing. You've got a Ph.D. in philosophy yet you know nothing do you? You just know words, you can confound everyone with words. What has that gotten you all of this time? And she admitted, "Unhappiness, suffering."
Then you must start understanding that you do not know what anything is. The next quality you have to develop is compassion. You have to try to understand that, "All is well and everything is unfolding as it should." You have to forgive your enemies, those who have hurt you. You have to forgive people like Napoleon, Hitler, Saddam Hussein, everybody else in this world. Not because you don't care what they did to people but because you don't understand what's going on. If you do not understand what's going on how can you judge? Remember the pictures that they portray is like looking through the keyhole. You do not know the whole picture. You see a partial picture and you judge by that. Do not try to figure it out. Do not try to analyze it. Simply forgive, let go.

As you develop these traits a subtle energy will take place within you. You will be able to experience higher states of consciousness. Then you will be able to understand when I say, "I am not the body. I am not the mind. I am not the doer. I am ultimate oneness, I am consciousness, I am absolute reality, parabrahman, that I am," and you will be free.

Basically that's how you begin, you practice self-inquiry. You develop humility and compassion at the same time. You develop devotion and you think about these things all day long. I asked her, "Have you been thinking of all these things all day long? So she said, "No I forgot." "How often do you think about these things that we discussed?" So she said, "Only when I meditate." "When do you meditate?" "Twenty minutes in the morning." "So where is your mind the rest of the day?" "On worldly things."

"If your mind is on worldly things how can you expect to wake up? As above so below, as within so without, you are exactly where you are supposed to be. You are in the position you are supposed to be by the work you've been doing to yourself. You have not taken it seriously. If you want to wake up it has to be a 24 hour a day job. Even when you are sleeping and when you are dreaming. You have to be awake and be the witness to your sleep. The witness to your dreams. And of course the witness to your waking state. If you learn to do these things something will happen. You will either be attracted to the teacher you need at the time or the teacher within you will push you forward and you will awaken. But I can assure you, if you just practice the things shared with you, you will see remarkable results. Now go home and do it."

Questions?

SD: I have a question, I’ve never understood the instruction, follow the I-thought to the spiritual heart. That seems like such a physical, mental amount of time not to be attached to the body. And what process are you talking about?

R: When you follow the I-thought you’re abiding in the I. What you are doing is you are asking yourself, "Who am I?" And you image the I in yourself. You see the I going into the spiritual heart. You watch it. By saying, "Who am I?" over and over again you are abiding in the I. (SD: I understand that part but I don’t understand the spiritual heart in a teaching that teaches the heart is not real?) The spiritual heart is the abode of God. That's where God, or consciousness or absolute reality presides, on the right side of your chest. It is a
metaphor. It doesn’t really exist. But as we are on the path we need a place in which the I may go to make you understand there is a higher power that takes over when the I disappears. So you may, with your eyes closed think of the I as going from the brain down into the heart centre. And you may see the heart centre as a sphere of white light, brilliant light a billion times brighter than the sun. Or you may see in your heart centre your favorite teacher. Whether he is Buddha or Jesus or Moses or Ramana Maharshi, whomever you favor. See that teacher in the centre of your heart, in the light and see your I being consumed by that particular deity.

SD: You mean your I, your individuality?

R: Your individuality. As if you’re diving off the diving board and you’re going down. So the I is going from the brain that believes it’s an I, down into the heart and becomes consumed. And when it becomes consumed your real Self shines forth in all its glory and splendor.

So you can imagine the I anyway you like. You can actually imagine an I, the individuality going down or you can repeat “Who am I?” or you can just feel something is happening. My ego, my mind is being consumed by reality and feel the presence. If you practice this it’ll come by itself. It’ll happen by itself and it’ll become easier and easier. But when some people start and they do this for five-seconds, then they go back to it next month, it becomes harder and harder. Therefore you have to practice.

It makes no difference how long it takes. Forget about time. It makes no difference if you believe that you are making a mistake or you are not doing it right. There is no right and there is no wrong. It’s your attitude that counts. Do not use dry words and think you have to do something a certain way for it to work. If you have an attitude of humility, of surrender, of love, of compassion it will take care of it for you and you will be free in no time.
Robert: Good afternoon. I guess you have no mothers. Half the people are not here because of mother’s day. Happy mother’s day.

It's really interesting, so many people call me, and talk to me, and tell me, "What else must I do before I awaken? I've been practicing atma-vichara, I've been practicing meditation, I've been practicing everything for twenty, thirty, forty, fifty years. How come nothing is happening?” What do you think?

This tells you why, because you are attached to holidays. It's one reason, believe it or not. (students laugh) It's an attachment. Christmas comes around. "I have no time for spiritual life. I have to decorate my Christmas tree." All the holidays that come around, we go off somewhere to see our relatives, and we wonder why we can't awaken completely. This is something to think about. Where your heart is, that's where God is. So if you are attached to anything, mother, father, country, trees, rabbits, cows, whatever, this is what is keeping you back.

I am not saying that you can't spend time with those you love, or be with those you love, on the contrary, I am saying mentally you have to feel in your heart the oneness of eternity, and until we mature, and this comes first in our lives, we will only go so far on the spiritual path. I'm not saying this because I want to see everybody come on a holiday to satsang. As you know I couldn't care less if one person came or nobody came. But for your benefit, for your good, think what you put first in your life. If you do not put consciousness first, absolute reality, God, then you will never see the light. You will never completely awaken. You have to virtually give up everything mentally.

It's like that story, if you remember in "The Autobiography Of A Yogi," by Yogananda, Lahiri Mahasaya, one of the triuna of Yoganandas’ path. He had been meditating for years practicing Kriya Yoga, doing all sorts of austerities. He developed many siddhis, powers. He was able to levitate, but he never became fully awakened, yet he was so sincere that Babaji appeared before him and told him, "Look, the reason you never awaken is because in your heart you always want to live in a palace, with servants, good food, dancing girls and everything else.” So Babaji materialized the palace for Lahiri. And Lahiri stayed there for a period of time until he got disgusted and tired of it. Then it disappeared, and he was all cooked.

The reason Babaji did this for him, because he was a very devoted person and spent his life in meditation. But he had one last thing to get rid of, the palace. Therefore it
was materialized before him in order for him to live in it and to see if that's the answer. And of course it wasn’t, so then it disappeared.

Whether this story is true or not makes no difference. It's symbolic. We have things in our mind that worry us, concern us. Thinking about the future, thinking about our health, and our loved ones, are all these worldly things that come to mind. Yet all the Sages have told us, you have to let go of these things. Don't worry about your so-called body. Do not concern yourself with your relatives, or the world, or man’s inhumanity to man. Drop it. If you don’t drop it you'll never make any headway.

So it is with us. We all have something were leaning on for support, and were afraid if we lose that we'll be finished. How can you ever be finished when you realize you are of a divine nature, that your real state is Brahman, ultimate oneness, pure awareness. No matter what your body and mind seem to be going through, no matter what you think, you can never get rid of your real Self, because your real Self just is. Your mind may tell you otherwise. You may be mesmerized in the world, believing you have to have this, and you have to have that, and you have to live here, and you have to live there, and you have to be with someone that you think you're supposed to be with, and you're afraid of being alone, or you're afraid of being with the wrong people, many fears, many false beliefs. These are the things that are keeping you back.

You and your Self are the universe. You are the whole universe. You are the Self, omnipresence, all-pervading. This is your real nature. If you just have a glimpse of this, how can you possibly fear anything? If you learn to live in the present and become spontaneous, forgetting about the past, not concerning yourself about the future, but understanding who you are right now, can't you see that this will take care of everything?

It reminds me of this old story about Krishna and Arjuna. They were invited to a rich man's home for dinner. When they entered the home and they sat down at the table, the rich man abused him. He told Krishna he doesn't believe anything he says. His teaching is a waste of time. He told him, "Why don't you go and get a decent job someplace?" and Krishna never said a word. When they were finished, Krishna blessed him and he said to him, "May your prosperity increase a thousand fold, and may your riches become a million more than you have now," and they left the home. Arjuna wondered about this, but he didn't say anything.

The following morning they were invited to breakfast to a poor man's house, and the poor man had no possessions except for a cow. But the poor man fell at Krishna's feet when he came in, and he worshipped Krishna and Arjuna, gave them the last bowl of rice he had and sang glories to Krishna. When Krishna and Arjuna were leaving the house Krishna blessed him also, and he said, "May your cow drop dead soon," and they left.

And Arjuna couldn't hold it in any longer and he said, "Krishna, tell me what you're doing? What's going on? You went to the rich man's house and he abused you, and you blessed him and told him his wealth will multiply. And you go to the poor man's
house who loves you, and his only possession is a cow, and you told him his cow will drop dead. What is the meaning of this?"

And Krishna said, "You see, the more you're attached too, the less of a chance you have for enlightenment." So I told the rich man his wealth will increase. This means he will be attached to his wealth for many, many incarnations. Thousands of incarnations he will be attached to his wealth, and he will never become enlightened for a long time. Now the poor man, his only attachment was his cow. When he got rid of his cow, he would be finished on this earth, and he will become self-realized. So I told him his cow will soon die and he will be free.

This story is very significant of the way we live. We have something we own, a person, place, or thing. We cannot get it out of our mind. We're attached. Because of this attachment we go through many lives, it appears, and we go through many experiences, simply because we are attached to something. It can be mental or physical.

Even if you hate someone, if you hate someone or something with a passion, that's attachment. You will come back to this earth, or to another planet similar to this earth, again, and again, and again, and you will meet this person that you hate so much under different circumstances again, and again, and again. One time he may be your daughter, he may be your mother, he may be your husband, he may be your wife. But that person that you despise so much will meet you again, and again, and again, and do things to you in order to upset you. And you will hate again, and again. You will never be free until you understand.

The understanding is to turn within, to forget about the person, but to see your own reality, to trace the I-thought to the source. After all it is the I-thought that hates and loves, that has attachment to person, place or thing. When the I-thought is transcended, only the Self remains. Then your karma is finished, your body is finished, your world is finished, your God is finished, and your home free. But as long as you allow a person, place or thing, and it may be your own body that you're attached to, your own mind, that's person, place or thing also, as long as you feel deeply those things, you will never become free until you let it go.

You have to reconcile yourself with the whole universe, the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. When you have become friends with the entire universe, you will not have to do atma-vichara. You will not have to trace the I, or worry about the I. Just the reconciliation with the universe will free you. After all, when you love everything, unqualified, what else can you do? There's nothing else. The total love of the whole universe kills the ego. For it is the ego that plays the other games with you, that makes you love someone special or hate someone special, that makes you despise certain animals and eat them, that makes you think poison ivy is worse than a rose, that causes you to qualify life. A Sage sees everything as equal. No thing is worse or better than any other thing. And just by hearing this, allowing it to go into your heart, feeling it, will lead you to an awakening.
Think of the problems you think you have. Why are they a problem? What difference does it make? There is nothing in this world that's that important for you to want to feel badly, where you want to get revenge, or you're afraid that something will happen to your body, you're concerned about a loved one, you're worried about the world situation. When your like that, you are assuming responsibility for these things. After all you didn't ask to really get born. You didn't ask to get born into the family where you were born, into the nationality, into the religion that you were born into, into the city and state and country that you were born into. The power that takes care of that knows how to take care of you. Don't you see? There isn't anything you have to do to help.

In other words, God doesn't need your help. All you have to do is to take a deep breath and say, "Take it God. I'm finished with it. I will never worry again. I will never be upset over anything again."

Again think, what is the worst thing that can possibly happen to you. You can die. There is no such thing as death. You all know this. You can lose your fortune. You came into this world without a fortune and you're going out without a fortune. Have no concern about these things. Karmically you have and you're going through the experiences you have to go through, but that's for your body, not for you. Do you not see by now that you're totally free? Your real nature is absolute goodness, parabrahman, absolute reality. You are the Self, the all-pervading Self. What can you possibly fear? What can anyone possibly do to you?

The other day I was speaking to a fellow from Bangladesh, and you are aware of the problems they're having there. So he told me, "Those problems are for the ignorant. I was in the cyclone. I was there through all these calamities. I laughed, because I realized this is really a cosmic joke. It appears that God is picking on all the Bangladesh people because they have the worst calamities, and I stood my ground," he said. "If I was supposed to leave my body at that time I was well prepared, because I have been practicing self-inquiry for many years. I had no qualm whatsoever. It's because of this I'm here in America. I had no concern about coming to America. I've been here before. But something happened, I was able to get a visa, and I wound up here without even thinking of coming here."

That's like the story that I always tell you. The same things happen in the nazi death camps all over the world. The suffering is done by the ignorant. Now this may seem strange to you, especially to some people here who don't know me too well. It appears as if I have no compassion. It appears as if I don't care. On the contrary, I care more than you can ever know. I also realize that nothing can happen to anyone. Nothing ever happens to anyone.

We go to the example again of looking through a keyhole. When you look through a keyhole you only see a part of the picture. So you look through a keyhole and you see a guy in Bangladesh getting hit by a cyclone, drowning, and you say, "Poor soul." But then you are allowed to open the door, and now you see the complete picture. You see the pre-
vious life. The same fellow was part of the inquisition in Spain, and it was his job to torture people by drowning them. And you move to the other end of the picture and you see that the person he drowned and himself are both laughing now. The whole thing was a lie. It never happened. Nothing ever happened.

It’s like you’re watching a movie. In the movie there is a war going on. Everybody is being killed, torn to pieces. But then the movie is over. Nothing happened. They were just images on the screen. When you are aware of body-mind, and you think you are the body-mind, then your life is simply a superimposition on the screen of life, on consciousness. It appears to be happening to you. But in reality no thing is happening. You are free. You are whole. You are complete. And there’s only one of you. There never was you and me. There is only the one, and that one is absolute reality. You are that one. You are the body of bliss. Wake up!

Get rid of all those feelings that are beseeching you to do all these stupid things. Awaken. Be free. Simplify your life. Have no fear. Fear is another thing that you become attached to and it keeps you back.

Look at the world. The world is a cosmic joke. It appears to be real, the good things, the beautiful things, the horrible things. They are all impostors. This world is a world of duality. For every good there has to be a bad. It has to balance. For every bad there has to be a good. For every up there’s a down. For every forward there’s a backward.

We can never understand this world. It’s too complex. Get out of it, not by committing suicide, but by transcending the mind and body, and awakening to your real Self. That’s how you get out of it. Stop feeling sorry for yourself. Stop paying so much attention to your thoughts, to the world, to your body. Let come what may. Surrender totally to yourself. Yourself is God, consciousness. Begin to identify with the I am, not with conditions. Leave conditions alone.

As I told you before, you are not responsible for anything. Get rid of your guilt feelings. Turn within. See the truth. Become the truth. Do not look to others for advice, what to do, how to live. Be a lamp unto yourself, as the Buddha said. All the answers are with you.

Some of you are saying, "Well, what about you Robert? Can’t we come to you for advice?” I am a guide, a mirror, for you to see yourself, and to guide you within yourself. I can only see you as one way, perfection, consciousness. I see you as myself. When you look at me, you’re looking into the mirror. What do you see? You’re seeing yourself. How are you seeing yourself? As depraved, homely, sickly, as an ego maniac? Drop it! Awaken!

There is no thing that wants to hurt you. It is all in your imagination. It is your imagination that causes your problems. Now do not let what I tell you make you cynical and sarcastic. While you are on the path of self-discovery, you help others. You do what has to be done. It will happen by itself. If you’re supposed to feed the homeless, then feed the homeless. It will happen by itself. If you’re supposed to go live on top of a mountain, and never see civilization again, it will happen by itself.

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The main thing to understand is that you have absolutely nothing to do with it. You may think you’re taking action, and you may say to yourself, “If I don’t do it, no one will. If I don’t take care of this thing, everything will fall in on me.” What can fall in on you? No thing is ever that bad. What you’re really talking about is change. You are attached to a certain condition and you’re afraid of the change. That’s what you really mean. But if you’ve been working on yourself, and you have taught your mind to rest in the heart center, you have trained your mind not to go out, by going out I mean leaving your heart and going into the world and becoming the world, then if your mind is subdued, only joy can come to you, due to the fact that what we call the substratum of life is total bliss. When you turn within, you merge with the bliss and you become a body of bliss. The choice is yours.

If holidays are so important to you, Easter, look what fools we make of ourselves during Easter. We think we’re doing something great. Jesus never knew anything about Easter or Christmas. We make up these holidays. There’s nothing wrong with enjoying yourself, but don’t make it into a fetish.

I remember when I was a young kid about twelve or thirteen, my family always wanted me to spend the holiday with them. And at that time I even felt in my heart, “What good would that do? External things do not matter,” and I used to go downtown to listen to Joel Goldsmith. Where your heart is, that’s where God is.

Today, think, “What is the thing I am attached to? What is so meaningful for me in this world?” and realize it is that which is keeping you back. Let go of it mentally, by turning within, and realizing that, “I feel this. I feel I need this. Where does the I come from?” Follow the I-thread to the source and become liberated.
Transcript 61

YOU ARE INHUMAN

16th May, 1991

Robert: Om, shanti, shanti, om. Good evening. I get to drink water, you don’t.

It’s good to be with you again. Welcome. I want you to ask yourself the question, "What is my real reason for coming here tonight? Why have I decided to come to a meeting like this? What do I want to achieve? What am I looking for?" If your real honest with yourself you will find that most people are interested in improving their humanhood. They want to become better human beings. They want to improve their affairs, their health, their finances, their positions, their status. And of course you realize this is the wrong reason for coming here.

We’re not interested in your humanhood, for the premise of this teaching is you are inhuman. You are not your body, nor your mind, nor are you the doer. So to improve your humanhood is folly. You’re not trying to become better human beings. You’re trying to forget that you are a human being and focus your attention on your divinity, on your Self, on the I-am, until your humanhood has been transcended and transmuted. That’s called liberation or awakening, which is really your real nature. Then you are free.

Sometimes it’s difficult to understand, "What if I’m dying of a disease? What if I’m impoverished? What if people are trying to kill me? How can I forget about that? If I become self-realized what will happen to my body? Will it continue being sick, or impoverished, or waiting to be killed?" By asking a premise like that, question like that, you’re taking the wrong direction. You don’t exist as you appear. You have no body. The body appears to be real, but upon investigation you will find that it's not. When you discover your reality, your real nature, the body is transcended. It no longer is the same thing to you. It may appear real to others, but to you it’s no longer there. It is like the water in the mirage. It appears to be real, but it’s not. As far as your bodily functions are concerned, they will go on. That’s how it will appear to others. Your body will appear to go through experiences, but not to you, when you are awakened. You will appear to be the doer to others, but not to you. You’re not trying to hide it, or make-believe that you don’t have a body. You do not even identify with something that makes you think you don’t have a body. You become yourself, absolute reality. That’s what you’ve always been, pure awareness, sat-chit-ananda, I am that I am. That is your real nature right now. That’s what you really are.

This is why it was difficult to understand when people like Ramana Maharshi or Ramakrishna were dying from cancer. Devotees were weeping, crying, and both Ramana and Ramakrishna tried to explain, "Don’t be fools. I’m not going anywhere. I am where I

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will always be. What you see is not a true picture." Yet the devotees still couldn’t understand, because they were coming from a human standpoint, and of course in the human world, there’s suffering, there’s death, there’s birth, there’s misery, there’re all kinds of things. And there are also beautiful things. But they are all part of the same maya, the same grand illusion.

Therefore try to understand this. Everything will work out. There is absolutely nothing to worry about. All is well. The more you try to think about your body, in order to improve it any way, the worse it will become, for you are using your mind to out-picture something that perhaps is not your karma. When I tell you, "Do not worry about your body," I know from whence I speak. Your body does not exist. It never existed. It never will exist. Your real nature is unbounding joy, love, peace. You are not what appears to be. Do not be afraid. There is no thing in the universe that can possibly hurt you. Everything is all right. If you believe in a God, see that God as omnipresent, omniscient, omnipotent. Realize that that God is your true nature, that God is you, no one else, but not as your ego, not as your body, not as your mind, but as you. You are that. Understand the true meaning of the Self, unalloyed happiness, pure intelligence, ultimate oneness. You are that. You focus your mind on God, by realizing I am. I am not this nor that, just I am. I have always been and I will always be. Do not pray for things. Spend your time identifying with your Self. Praying for things is a waste of time. You may get the things, but you’ll be sorry afterwards.

It reminds me of the story of this Catholic man who wanted $50,000 to remodel his home. So he went to his church and he said, "Father, I have been coming to this church since I was a child. Now I need $50,000 to remodel my home. Can you please let me have it?" And the father said, "Son, we do not lend money here, nor give money. Go home and pray to Jesus and you may get it." So he went home and got on his knees and he said, "Jesus, I have to remodel my home. Please give me $50,000." Nothing happened. He did this everyday for a month, and nothing happened. So he said, "Jesus, I’ll make a deal with you. I’ll take $25,000. Can you see your way to let me have that?" Nothing happened. He prayed for $25,000 all month, and nothing happened.

So he got angry. He got up one dark night and went to the church, snuck in, and stole the statue of the Mother Mary, Jesus’ mother, took it home, got a handkerchief, tied it around her mouth, got another handkerchief, tied it to her eyes, and said, "OK Jesus. If you want to see your mother again, you’d better get me $25,000." (students laugh)

That’s the way we pray.

SF: Did it work? (laughter)

R: We think that God is going to give us gifts, presents, if we pray hard enough. And sometimes we get them, and that’s unfortunate, for then we believe that whatever we need, we just have to pray. Prayer has it’s points. It can increase your concentration, and make you come closer to the deity of your choice, but asking for gifts is a mistake, for you just might get them, and then your problems will really start.
Forget about your body, your needs. Everything will work out. Ask yourself, "Who has to do all these things? Who's worried? Who fears?" and wait. The answer will come, "I am. I fear. Then what is the source of the I?" And trace the I to its source, by holding on to it, by following the I, abiding in the I. The day will come when you finally awaken and you will be free. What I'm simply telling you is this. Make your life simple. Keep inquiring, "Who am I?" Whatever your need may be, whatever your position is, wherever you come from, makes no difference. Do not compare yourself with anyone else. Keep inquiring, "Who am I? Where did this I come from? What is its source?" Follow the I to the spiritual heart center, on the right side of your chest. Allow it to merge.

The spiritual heart center is the Self. It is infinity. Watch yourself, be aware of your thoughts. Whatever thoughts come to you, good or bad, always ask yourself, "To whom do they come?" You do this all day long. Catch yourself. Remind yourself. When you ask, "To whom do they come?" observe the thoughts that come into your head. Become the witness. Then ask yourself again, "To whom do they come?" Do the same thing. You can do this when you're meditating formally if you want to, or do it during the day, all day, even when you're sleeping. Forget about time. Forget about the world. Remember, when I say, "Forget about the world," I'm not saying to ignore your responsibilities. There's something that will take care of them. There's something that knows how to take care of your body, that you believe is real.

That's the wonderful thing about this teaching, you do not have to wonder about your body. You do not have to worry that if you do not do so and so, such and such, the work will not get done. Your body will continue to do whatever it came here to do. It has absolutely nothing to do with you. Leave your body alone. It will always take care of itself. You do the work you came here to do. That's abiding in the Self, the source, the spiritual center on the right side of your chest. The I appears to have come from that. The I appears to emanate from the spiritual center. That's how it appears to rise, when you wake up. When you were asleep, the I subsided in your chest, in your heart. When you wake up, become aware, what happens? Notice how the I becomes larger. It goes from your heart to your brain. When it gets to your brain you identify with the world. You say, "I am hungry. I am thirsty. I am late. I need this. I need that," yet when you're falling asleep, those thoughts begin to leave you as the I subsides again into the spiritual center. Become aware of this. Watch what happens. Observe. Catch the I doing all these things. This is called abiding in the I, when you watch the I becoming stronger as it goes to your brain, and you become worldly, and again when you fall asleep, the I leaves your brain and goes back down to the spiritual center.

The whole secret is to keep the I in the spiritual center at all times. This is called liberation. And this happens by inquiring, "Who am I?" What you are really saying is, "What is the source of the I?" You have been watching. You have been observing. You have been observing the I going back to the spiritual center at night, as you're falling asleep, and you have been observing the I coming to life again, as you wake up, and you inquire,
"What is this I? Who gave it life? Where did it come from? What is its source?" and you keep still. As thoughts come to you, you inquire, "To whom do they come?" You do this again, and again, and again. One day something will happen. Your I will melt into the source while you're awake, and you will experience yourself as consciousness, as pure awareness, as absolute reality, and you will be free.
Robert: Peace, shanti, shanti, Om, Peace.

Greetings and salutations from the land of the Jnanis. The land of the Jnanis is where you live. You are all Jnanis, but some of you believe you’re a body. And as long as you believe you are a body, you separate yourself from the land of the Jnanis. You believe you belong to the earth, and if you’re earthbound, you have to partake of all the problems, sufferings, happiness, joys, that come from the earth. You have to choose who you shall follow, if you should follow the divine urge that tells you that you are absolute consciousness, or the call of mammon, which is the world. You have to make that choice.

The choice you make determines what happens to you from here on. It's very simple. You either realize that you are not of this world, that you are absolute reality, your divine nature is pure awareness, and you rest in that, or you worry, and you fear, and you try to make things happen, and you’re always scheming, and planning, and looking at the future with dismay, worrying about the past. The choice is really yours.

And even when some of you say, "I am absolute reality," you’re still referring to the body, for you are saying, "I am," and you don’t know I am as consciousness. You’re saying, "I am absolute reality," meaning that your body, your ego, is absolute reality, and this is a great mistake. You have to understand when you say, "I am absolute reality," I am and absolute reality are both synonymous. You’re declaring the highest truth. You can say it this way, you may say, "I am absolute reality," for if you’re having problems, if you think something is wrong, and you say, "I am absolute reality," you’re really saying my problems, and my negative thinking, is absolute reality. That's what you mean by I am.

So remember what I am really means. I am is God. I am is nirvana, emptiness. I am is consciousness, and that is your reality. So there’s no real difference between me and you. Absolute reality, consciousness, is all-pervading. If it’s all-pervading, how can you be something else? You see the folly of your thinking? There is only absolute consciousness. There is only the reality. It is all-pervading. There’s nothing else.

Just being aware of this, your thoughts stop. There is nothing to think about. There is no thing you have to do. There are no mantras you have to keep chanting. There are no formulas that is going to turn you into ajnani. There are no yoga practices that you have to keep doing. You simply have to be aware that absolute reality is omnipresent, all-pervading, and there is no room for anything else.

I am is Brahman. It goes further than that. I am is Parabrahman, beyond Brahman. It’s unpronounceable, unfathomable. You are that. You are that consciousness, and there is
absolutely nothing to think about. There is no thing you have to get rid of. There is no special reading you have to do. There is no one you have to really see. You simply have to be aware of the fact that absolute reality is all there is. There's not even room for a thought, for a question, for an answer. There's no room, because the absolute reality takes up all the room.

There is nothing to wonder about. You do not have to be worthy. You do not have to deserve it. There is no use thinking about your past, because your past never existed and never will exist. The past and the future are just dreams. Awaken from the dream by realizing absolute reality is the only power. It is everywhere. There is not the world and absolute reality, and then you have to overcome the world to find your reality. There is no world to overcome. There is no God to pray to. Brahman is yourself. Shiva is your consciousness. You are that.

What else is there to know? You do not have to be a scholar of the Upanishads. You do not have to memorize various passages. You have to become like a little child and stay centered in the present. No one exists but you. You are the only existence. There is no other existence.

If you took this room and everything in it, the tape recorders, the bodies, the flowers, the carpet, and began to melt it down to it's most minutest particles, you would get pure energy from everything. Everything will come from the same source. That source is absolute reality. It is the substratum of all existence. And that source is you. You are that. You are nothing else. Everything else is a lie. You're searching, and you're striving, and you're looking for this, and you're looking for that. Give it up. Stay put. Do not allow your mind to think past your nose. Catch your mind. Observe it thinking, and laugh.

Where do the thoughts come, that you think about? They are formed by habit. For years you've been using your mind to think, and you believe the only way you can survive is through thinking. But now you are beginning to understand that what you call your mind is not really your friend. It is some optical illusion that keeps you earthbound, and makes you worry about your affairs, and concerns you with the ways of the world.

But what if you understood that the world doesn't exist? The world is like the water in a mirage. It appears to exist, just as your body appears to exist, but when you investigate you will laugh, for there is nothing at all that exists. If you wish to listen to your mind, you're going to have a hard time on this earth, for you will find that some things go good one day, and seem to go bad the next day. And then you're happy when you get things going your way, and you become miserable when they go the other way.

This is the way of the world. It plays games with you. You have to awaken. You have to surrender all of your games, all of your mental attitudes, all of the past and future, all of your beliefs and conceptual thinking. All of these things must go, all of your objects and subjects, all of your so called human intelligence, everything you've learnt. It has to be transcended and then you'll be free.
But as long as you hold on to the slightest thing — it may be that you’re in love with a rose. If you look at the rose and believe in the rose, it will keep you earth-bound. You are the rose. The rose exists because you exist, just as the world exists because you exist. When you cease to exist, the world ceases to exist. When you cease to exist, there’s only the reality, and you become absolutely free.

(Musical interlude.)

Many people still can’t understand why people who become self-realized seem to suffer, physically or otherwise. A week doesn’t go by when somebody doesn’t ask me this question, "How can a person who claims to be self-realized like Ramana Maharshi and Ramakrishna and many others, die such horrible deaths? Is it worth going after freedom like that? Is it worth becoming liberated when you’re going to die a horrible death of cancer, or something else?"

Now this kind of question is completely ludicrous to me. It’s ludicrous to me because who asked the question, the Jnani or the ajnani? Who suffers? Can’t you see by now, that what you see is only in a certain dimension. Where most of you are right now, you see birth and death, sickness and health, poverty and riches. You see duality. So naturally your body was born to die if that’s what you see, and that’s where you’re coming from, and suffering appears to ensue. But from the Jnanis viewpoint, there is no one who was ever born, and no one suffers.

Ramakrishna appeared to be wasting away, and some of you say, "How can you say that? Look what happened to him? We witnessed it. We saw it. We read about it.” Who’s this we? Who are you anyway? If you consider yourself a human being, naturally you are going to witness suffering. But did Ramakrishna admit he was suffering? Did Ramana Maharshi admit he was suffering? They were laughing all the way to hell. No ones ever suffered, and no one will ever suffer. It’s the way you see things. You have to lift yourself up, and you have to see things from a different viewpoint. You did not come to this earth. You were never born. Your body is not even maintained and sustained. Neither is the world. There is only the absolute reality.

So many of these Sages, to make the public feel better, they say what happened to these people is they took on the karma of their devotees, now that’s a lie. It’s a lie because there’s no karma! There is nothing to take on! It appears like this to the ajnani, who holds, with his or her eyes, somebody suffering.

Now I don’t want you to go out and laugh at the people in the hospital who are dying, or go to a dying person and say, "You’re not suffering. You’re just making believe.” That would be nonsense, stupidity. When you realize a person believes that they are suffering, you should never tell them they’re not, because at that stage of life they don’t know what you’re talking about. It is therefore your duty to help. It is your duty to come to the aid of everyone in trouble, as long as you believe you are human, and you are the body, and you go through experiences. So does everybody else that you see. But when you come
to the life of a Sage, it’s a completely different ball game. The Sage doesn’t see the same things that you see.

A good example of that is the chalkboard. Imagine the Sage as the chalkboard, and you draw a picture of a human being suffering, dying of cancer, wasting away. Everyone who looks at the chalkboard will relate to the human being drawn on it. They will not relate to the chalkboard. They will relate to the picture, especially if the picture looks real and covers most of the chalkboard. But did anything happen to the chalkboard? Did the chalkboard get hurt? Was the chalkboard born? Did the chalkboard grow old and die from cancer? Now you can erase the picture and the chalkboard is all the same, as it was before. No change.

Therefore do you see yourself as a dying individual, who gets older, and has problems, and might catch a disease? Or do you see yourself as the substratum, as consciousness, as pure awareness, and a so-called problem is merely an imposition upon the Self? How do you see it? Ponder this.

How do you see all the situations in the world? Think of a gigantic chalkboard if you will, and now someone is drawing pictures of the whole world on the chalkboard, the whole universe, galaxies, planets, people, places, things. The whole chalkboard is covered with images. Does the chalkboard feel this? Does the chalkboard feel the good images and rejoice with it, and cry over the bad images? The chalkboard remains ever the same. New pictures come, old pictures go.

And so it is with most of us. Your life is painted on the chalkboard, and then when you appear to drop your body, someone appears to draw a new one on the chalkboard, and that’s called reincarnation. And the picture that is drawn on the chalkboard of your new body, goes through those experiences in accordance with karma. That’s part of the grand illusion. But nothing ever happens to the chalkboard.

A Sage is like the chalkboard. His or her body may be appearing to decay, to waste away for one reason or another, but the Sage is not identified with that. To others it may appear that way, but that Sage is absolute reality, all-pervading. There is nothing but the Sage. There’s no room for anything else. There’s no place for anything else. The Sage is the Self. The Self is all there is.

You must subsequently awaken. When you hear these words, chew them up, assimilate them. Let them go into your spiritual heart center. Understand what this means. You are free. You have always been free. You have no bondage to anything. Do not believe what your eyes show you. If I make hospital visitations, if I help the homeless, it doesn’t mean that I’m agreeing with this or accepting it. It is just being done. Again, I do not become arrogant. I do not become cynical. When I see a homeless person I do not say they are not really suffering. Of course they are, because they are the images on the chalkboard.

This is the maya. This is the illusion. This is the dream, and they’re caught up in that dream. It’s all prearranged, preordained. That’s the experience they’re going through now. But when they wake up, then there’s no such thing as anything being prearranged or
preordained. That all goes out the window with everything else, into the garbage. Then there's only pure awareness, ultimate oneness, and there's nothing else.

This is what you have to work on, to clear up your idea of what's going on. And the easiest way to do this is, no matter what you see, or what you believe, or what feelings come to you, simply say, "To whom do they come?" Find out. To whom do these images come, these chalkboard images? "Who sees them? Who identifies with them? Who becomes angry over them? Who sees disease, poverty, lack, limitation, man's inhumanity to man? Is this reality?" And then you'll realize they are chalkboard images, that's all they are, and you'll be able to erase them.

You begin to understand that all these images belong to the personal I. Imagine a string, and you tie onto the string everything in the world, and everything in the universe. It's all hanging on to the string. If you get rid of the string, there'll be no place for these things to hang onto, and they'll have to dissolve. It is the string that gives them their power. The string is your personal I.

When you wake up in the morning, the personal I comes out of your heart center and runs up into your brain. You then identify with the body, and when you identify with the body, the I expands and you become the world, and you say, "I see the sky, I see the moon, I see man's inhumanity to man, I see love," and you see all these human things, which you gave birth to.

Can't you see now, they all came out of you. They came out of your mind. This is what the teaching of no-mind means. When there is no mind, there is no existence. So the idea is to transfer them back to whence they came, and you do that by tracing the I-thought. It's only a thought. You trace the I back to its source. As far as you're concerned, the source is the spiritual heart on the right side of the chest. Has nothing to do with chakras. It is absolute reality. It is nirvana, your spiritual heart. The I and the whole world goes back into the heart. Then there is only self-contained absolute reality and nothing else.

Do not make it complicated. Do not be analytical. Simply realize the source of your problems is I. I belongs in the heart center, not in my head. As long as I is in my head, I relate to the world. When I abide in the I, hold on to it, and you do that by inquiring, "For whom does the I come?" or "Who am I?" the I will finally disappear, and only the source, or Brahman, will be left. That's what you are. That is your real nature. Abide in it, love it, be it and be happy.

I consider what we covered today is of the utmost importance. Therefore if you feel that you did not quite understand what we were talking about or if you have any kind of question pertaining to that feel free to ask. Because what we covered is actually the whole teaching, that's it. It's simple, to the point, you do not have to be a scholar, you do not have to go to India to find any kind of a guru. You simply realize that everything is happening within you. Everything that you believe has been programmed and what you are is karmic. When you awaken all of that is gone and you become all-pervading. Keep it simple. Forget about all the formulas, the processes, just be the chalkboard.
Robert: Greetings. It's good to be with you again. It's always a pleasure to be with you. I don't know why? But it is. Because I'm with myself. The Self is all there is. So when you are with people of like mind you're really with yourself.

It's really interesting how many people want to be enlightened, to be self-realized and yet when you look into their lives, they put everything else first. By putting everything else first, I mean they worry about their jobs, about their families or about the world situation. They concern themselves about their happiness, about the future, about the past. How can you possibly wake up when you have all these things on your mind?

And another thing that is funny to me is, all the holidays we take, vacations. Someone called me the other day and asked me, "How much longer will it be before I awaken? And by the way, I'm going to Acapulco for a memorial day."

Well this an enigma to me. I recall when I was about 13, 14, 15 years old I wanted this so much that I used to have to sneak out of the house to go listen to Joel Goldsmith speak, back in New York. And in the winter time I had to take a train and a bus and a train again. It took me about two and half hours to get downtown. But something in me was driving me toward spiritual people.

What I'm getting at is this: Whatever you put first in your life that's what you ultimately become.

If you think your work is number one because that's what supports you, you're looking at this thing the wrong way. What supports you is the Self. Work is only one of the channels of the Self. If you know the Self you will always be taken care of because the Self is self-contained harmony and bliss. Therefore I should think your first obligation should be toward finding your Self or finding out who you really are.

What about vacations, holidays? Wherever you go you've got to take yourself with you. If you are a miserable person you're going to take your misery wherever you go. The first day or so may seem as though you were taking a break from your everyday experiences. But soon you will find fault with the hotel you're staying in, with the restaurant, with the food, with everybody because that is what you do when you are here.

It seems to me that if a person really wants to awaken they will put the teaching first. Now it makes no difference to me. I'm not saying this because I want to see you here all the time. As you know you've got the freedom to do what you like. I'd be the last one to tell you where to go or what to do. Sometimes I'd like to tell certain people where to go. But you're free to do what you like.
You have to come to the conclusion of what I'm talking about by yourself. Something within you has to be so strong, you've always got spiritual life on your mind. Why do have to go anywhere? You are the universe. There is no place for you to go. After all you remember that the whole universe is an emanation of your own mind. You are creating the universe. Where do you have to go?

If you're looking for happiness and peace, it's right within you. If you're looking for a change of environment, it's right within you. Whatever you need is within you. There is no where you have to go for anything.

You have to ask yourself, how badly do I wish to awaken? And this will determine what you do.

When some of us are experiencing good karma, so-to-speak and we have the pleasures of life in this world, sometimes we go further away from spiritual life because we assume we're happy. Since we have the so called good things of life. We have forgotten that everything is subject to change. Your fortune can end tomorrow. And even if it doesn't you still become earth bound. So the next time around you will probably be a homeless person.

The universe is a cosmic joke. It plays games with you. It wants you to become attached to things. Your mind appears to be very strong. It will tell you all sorts of things to keep you attached. There are very few people who break out of it. In the Bhagavad-Gita it tells you, out of a thousand people, one searches for God. Out of a thousand who search one finds him. They are referring to the Self.

You cannot possibly find yourself when you are engrossed in the world. I'm not advocating that you become a hermit or a recluse. I'm simply saying, first things first. Focus your attention on the Self, your body will take care of itself. Something will take care of your so called body. It will not starve. This something can take care of your body better than you can ever hope to. So you do not have to keep thinking about your affairs and your body and the world most of the time.

You must begin to understand that you are the only one who can dissolve the maya and awaken to the truth of your being. You can tell where you're at by what you do all day long. Just think about today, since you woke up this morning. How often did you think about your higher Self. How often did you practice self-inquiry. How often did you surrender completely. Not too much, you identified yourself with the worldly situation. You identified with maya. With things, with persons, with places and then you tell me I want to awaken. I want to become self-realized.

Of course the truth is that you're already self-realized, you know that, but those are just words. What are you doing to prove it?

When you worry you're moving away from self-realization. Even though you may believe that you've got something to worry about. It may appear very important to you, but from a higher standpoint there is absolutely nothing to worry about. Absolutely nothing to worry about. No matter how it may appear to you, at least realize that it is an ap-
pearance and that is how you see it from your viewpoint. Rise above it by asking, "To whom does it come? Who is experiencing this?"

When you have fear. Fear of any kind, you are pushing yourself away from liberation. What can you possibly fear, consciousness is all there is, consciousness is bliss. There is nothing else. The mind has invented the rest and causes you to fear. Hate, revenge, all these traits and even the good things, they're two sides of the same coin.

I want to remind you that you are not trying to change bad human hood into good human hood. What you are trying to do is to transcend both. Everything will be all right if you stick to your sadhana. If you take time out to practice self-inquiry, or surrender, or just to sit in the silence. You can do these things while you are working. You really do not have to meditate formally.

So look at yourself and see what you've gone through just for today. Doubts, suspicions, apprehensions, mixed with feelings of ecstasy perhaps. Some joy here and there, some happiness here and there. You know the average person is happy when things go their way. When the world is turning the way they want it to. But that doesn't last long. Soon something comes along and things are no longer going their way. They become upset, confused, disillusioned.

Self-realization has absolutely nothing to do with the world. In other words it doesn't matter what you're going through. Whether your experience is sick or healthy, rich or poor, happy or sad, whatever. It has nothing to do with self-realization. Your reaction to those things either cause you to come closer to it or move you away from it, by your reaction to every experience. You have to handle every experience just the same.

Say you won the state lottery and you have sixty-million dollars. How many of you would say, "To whom does this come?" (students laugh) You only say it when there's something wrong, right? For if something goes your way you forget all about it. And you'll be on the next plane to Acapulco. Funny but true. How many of you would come back to Sunday celebration if you won sixty-million dollars in the state lottery?

Do you see how strong maya is, it plays games with you. It makes you believe you need spiritual life when things are going wrong. To be born is a curse and all the experiences you are going through are because you were born. But isn't it better to do what you have to do to awaken and get it over with? Instead of playing the game of karma and reincarnation and this and that, awaken!

Start to understand that I am not the body-mind phenomena. I am not the doer. What comes to me is only an appearance of karma. But I am not that, whether it's good or bad makes no difference. Who experiences karma? Who experiences human happiness and unhappiness? Who goes through these things? I do? The I is the answer of course. You have a personal identification with I. As long as you believe I exist as the body, I exist as the mind, you'll suffer accordingly. Through all the experiences you go through, some will be good, some will be bad and you will have the yo-yo syndrome.
One day you'll have something good happen to you, next day something bad, something good will take place all week and something bad will take place for two weeks. Something good will take place for three weeks. It'll go up and down like a yo-yo. Wanting to extend your good experiences and eliminate the bad experiences.

Psychology will not help you. Psychiatry will not help you. Getting stoned out of your head will no help you. Liquor will not help you. Due to the fact that you've got to awaken from these experiences. All these psychological experiences end, then you're back with yourself.

The only thing that will help is to find out from where the I comes from. Where does that first pronoun come from, I? It must come from myself when you start to think about it. For it doesn't come from outside of me, due to the fact that every time I say I, I'm referring to myself.

But what self am I referring to?

When I say, "I am happy, I am sad, I am hungry, I am full." Where does that I come from? Who gave it birth? What is its source? This procedure is called abiding in the I. You are tracing the I to its source by inquiring of yourself, "Where did it come from?" if you like, "Who am I?" This is abiding in the I.

You will soon discover that the I comes to life every morning as you awaken. The I comes to life and it becomes stronger as you go through the day. But if you abide in it, trace it and follow it you will realize that it really has no source. The I is like the water in a mirage. It appears to exist but it's a non entity. You must discover this for yourself. It will be the greatest discovery you ever make. By discovering this you will have unbounded peace, unalloyed happiness, joy. Just by discovering the I has no source. It never existed. You were never born and you can never go any where when you die. For there is no where to go.

You are that which has always been and which will always be. Sat-chit-ananda. You are the ultimate Brahman, pure awareness. That is your true nature. That is you. Not the I. I'm speaking of the personal I. There is no I, but you have to find this out for yourself. This is why in the practice it is said to follow the I to the source which is the spiritual heart on the right side of your chest. When the I goes back into the spiritual heart, it's the same as discovering that the water in the desert is a mirage. This awakens you. When you awaken everything is dissolved.

There is no longer a mind, so-to-speak. There is no longer a you or a me. There is no longer a universe or a world. There is no longer a question of liberation. There is no longer a question. For there is no one left to ask a question. There is no one left to have an experience. There is no one left to see the world. There is no one left to have a problem. You become an embodiment of total joy. You actually do not become an embodiment of total joy because you never existed. Total joy just is. It isn't this and it isn't that. It just is.

So you see, there is really nothing you have to do, there is nothing you need, there is no place you have to go, there is no special book you have to read, there is no special
teacher you have to see, this is between you and yourself. The more you become enthused about the world and its conditions the more bound you become. Let go of everything. If it’s difficult for you to practice self-inquiry, surrender everything to your infinite Self.

In other words, let go of the responsibility. Give the responsibility to God. Who is none other than your own consciousness.

Do not think you’re so important that you have to overcome a problem. That is all you’re doing when you think you have a problem to overcome. It makes you feel important. I’ve got to solve this problem, I’ve got to overcome this situation. As if I is somebody important. I doesn’t exist. If I doesn’t exist neither does your problem.

You know by now that your problem exists because you believe in your I. When you realize I does not exist everything disappears. This is what I mean when I tell you sometimes, there are no problems, there never were any problems and there never will be any problems. But as soon as you begin to think there are problems.

Even while you’re sitting here listening to me, if you allow your mind to think doesn’t a problem come up in your life that you’re thinking about, that you think is so important at the present time? But if you were spontaneous and live in the eternal present, the eternal now, forget about the past, don’t worry about the future but live in this particular second, in this second there are no problems. If you can only stay in this split second, noone is hungry, noone is ill, noone is in need, noone is suffering.

As you begin to stay in that split second, this split second expands into a minute, into two minutes, into ten minutes and as you abide in it, it turns into eternity. You are always in that split second where nothing is happening. Where no thing is taking place. That split second is bliss, pure intelligence, absolute reality and you are that.

So again, it begins when you get up in the morning. You observe the I. You watch yourself thinking I got up, I just woke up. But now here’s the catch, do not allow the I to go any further. As soon as you watch yourself saying, "I just woke up." Try to catch yourself and ask yourself the question, "Who is the I that just woke up?" For in that split second prior to awakening you were in bliss, no thoughts. But as soon as you begin to think of the I, the world comes into play. In that split second before I came along you were awake. Yet there was no world, there were no people, there was no universe, there were no problems. In that split second. But as soon as you began to think of I your troubles began. Because you’re thinking about the day, I’m hungry, I have to take a shower. I have to get dressed and I begins to do its mischief.

That is why it’s very important to observe the I coming out. If you can really observe it you will see that the I is coming out of your spiritual heart on the right side of your chest. But a funny thing will happen. As you observe it, it will go back, isn’t that interesting? As you observe the I or as you question it, "Where did the I come from?" It will stop. It will stop its procedure, it will stop its journey to the brain where you become body conscious. All these things happen in a split second. So you have to be aware, you
have to be alert, you have to watch for it. I admit it takes some effort in the beginning but it's well worth it. Think about this again.

Just before you awaken to the I, you are already awake in that split second. In that split second there is no world but you are awake, you are conscious, you're totally happy, you're totally self-realized in that split second. But then the I begins its journey from the heart to the brain. Now if you can observe the I and question its authority, it will lose its momentum and slow down. And begin to return to the heart.

If you can get it to return to the heart, you will be conscious but you will be liberated. You will go about your business like you always do. You will take your shower, you will eat your breakfast, it will all happen spontaneously. There will be no thoughts. The only experience you will have is total bliss. Total happiness, total joy and yet your body will go about it's business. It can happen all at once or it can take time. But it's worth the effort isn't it? Even if it takes you a lifetime, at least you will be free at that time.

What is more important than this? Can anything be more important than this? This guarantees that you do not return to this earth. It guarantees that while you are alive in your body, so-to-speak, you will be a jivan-mukta, self-realized in the body. This is your only salvation. But you've got to do it.

These teachings used to be handed out by the Rishis from mouth to mouth to explain it. It is most difficult to comprehend the books. Even though some of them are very clear...

(tape break then Robert continues)

...something within that knows what to do to make it happen. But if you try to understand with your brain, with your head, you will forget. And when tomorrow morning comes you will get up and your I will take over immediately. You will say I'm late for work, I'm in a hurry, I'm this and I'm that and you will forget everything we're talking about this evening. But if you are listening with your heart, when tomorrow morning comes you will spontaneously be able to catch yourself.

I will repeat again how to do this. When you first open your eyes, in that split second you are conscious. The I has not risen yet, but remember it's all happening in a second. So you've got to be aware, you've got to be awake, intelligent. Watch and you will notice that the I begins very faintly and becomes stronger. You can shout out, "Who are you?" That's the same as saying, "Who am I?" Who gave you permission to awaken? Observe, watch. The I will begin to lose momentum. The I will become weaker and weaker. The way it usually happens with people, with most people, is they're able to catch it for maybe a few seconds and then the I will take over completely.

Do not be disappointed, that is the worst thing you can do. It has taken most people years, centuries perhaps to go all the way. Be happy with what you've got. But as you begin to do this practice diligently, everyday, that split second where you observe the I, will expand into a full second, into two-seconds, into three-seconds. In other words for those three-seconds you will be self-realized to an extent. You will be conscious, period.
You will not be conscious of this or that, you will be conscious. And you will feel something you never felt before, a joy. You will know you're on the right track. Then when the I takes over completely you can get up and go about your business and ask yourself, "Who am I? What is the source of the I?" During the day as the thoughts come to you, be receptive, be alert, question, "To whom do these thoughts come?" They come to me, "Who's me? Who am I? What is the source of the I?" Practice that all day. The next morning you do the same thing.

If you do this my friends I can assure you, things will begin to happen to you that you never dreamed possible. May you all experience bliss and your true Self.
Everyone is searching for happiness. Everyone wants happiness. Even the bank robber robs a bank because he believes that the results will bring him happiness. People get married, get divorced, have children, find certain jobs, believing this will bring them happiness. We have learned, as we go through the vicissitudes of life, that these things bring partial happiness.

Everything you do in this world is subject to the law of change. The wise person begins to see this at an early age and does not pursue the things of this world, but rather begins to try to understand him or her Self. "Who am I? Why was I born? What is the purpose of life?" As one begins to dwell on these things, the inner guru, the Self, will give you a push and you will find that you go towards a spiritual path. If you're inclined by action, you will follow the Karma Yoga path. If your disposition is towards emotion, you will follow the bhakti path. If you lean towards intellectualism, you will follow the Jnani path.

The mistake most intellectuals make, when they begin to follow the Jnana Marga path, is that they believe if they study hard enough, if they read so many books, if they visit so many teachers, they will awaken. This is a grave error. Most intellectuals who follow Jnana Marga, unfortunately became very cynical, very cold, very arrogant. They stop caring. This is only in the beginning stages. They believe that they are absolute reality and they can do no wrong, and of course they fall flat on their face soon, and they develop humility.

If they keep on searching, if they are sincere in their heart, again the inner guru, the Self, will push them towards an outer guru. The outer guru may be a tree, a bird, a river, a mountain, or a person, but the true devotee does not care which one comes, as long as something comes. A true devotee surrenders completely to the will of God and turns within for peace, for happiness. A true devotee begins to understand that there's only one life, one presence, one Self, and I am that. When I refer to I am, I'm not speaking of Robert. I'm speaking of absolute reality, of consciousness, of sat-chit-ananda.

Sat-chit-ananda is our true knowledge, our true being, our real Self. We believe we're human, we go through life with problems. Some of us have material happiness, believing that's enough. But, as we find out soon enough, there comes death in the family,
sickness, lack. These things pass, and then, when you believe all is well, something happens again and you keep searching. You keep inquiring.

If you are sincere in your quest, you will find that all of a sudden happiness, bliss, joy, begin to become your friends. You put all your trust in the universal. You no longer look to the world for your good, for you begin to understand that the happiness you've been looking for, you already are, and the quest really begins. The yogas, prayers, meditations, are a way to come to reality, but the way to understand the Self is through self-inquiry, through atma-vichara.

If you’re fortunate, you start from the top in your spiritual quest. You start from the top by realizing there’s only that which has always been. There is only pure intelligence, absolute awareness. All the things I see, everything I behold, is the Self.

Something tells you that the whole universe is an emanation of your own mind. When you sleep, the world disappears. When you dream, this world disappears. When you awaken, you are in this world, but the dream state and the deep sleep state have disappeared. You begin to wonder about this, and you say to yourself, “I slept, I dreamt, now I am awake.” Yet it is interesting to note that I was always present. I was present when you slept, when you dreamt, and now you’re awake. Who is this I and where did it come from? Who is the witness called I?

As you begin to search for the truth of this, if you have been sincere in your quest, you will be led to a Master, a Sage, who will explain to you that the personal self is only a thought or an idea. It is called the I-thought. It is not real. It’s a thought. Where does it reside? In the spiritual heart center on the right side of your chest.

This is called the spiritual heart. It has nothing to with your physical heart, it has nothing to with your chakras. This is the abode of the Self, of consciousness, of reality. The I-thought appears to come out of reality and goes to the brain. Once it identifies with the brain you begin to say, “I am.” “I am this,” and “I am that.” When you form the I am, the world, the universe, becomes real. It has come out of you. Everything, the whole universe has come out of your mind. You have created it, and it appears real.

Therefore the Sage explains to you, the job you have is to trace the I-thought back to the heart. When the I-thought goes back into the heart center you will become liberated. By liberation, it means you will see yourself as consciousness, and the whole world as a superimposition on your Self. You then begin to understand that human happiness ensues because the mind or the I-thought goes outward, creating all of the illusions of the world. Everything in the world is transient, subject to the law of change. Therefore it cannot be real. What is real must be permanent, and that resides within you.

So you search for a method in order to trace the I back to its source. And the method given to you is to hold on to the I, to abide in the I, to trace it back into the spiritual heart. The way you do this is you inquire, “Who am I? To whom has the I come? What is the source of I?” When thoughts come into your mind, you simply inquire, “To whom has these thoughts come? Who’s doing the thinking? I am. Well, who am I?”
Automatically, as you keep practicing this process, you will find that things in this world become blissful, for you’re beginning to see through the illusion, you’re beginning to see through reality. You’re beginning to know that I am is really consciousness, self-contained absolute reality.

Months go by, perhaps years go by. You do not look for results. You carry on with the practice. You do not react to conditions. Your humanhood begins to melt. You continue to identify with the Self under all circumstances. The day will come when you are no longer a personality. You have become that which you’ve been seeking, and life becomes simple for you. You no longer struggle or fight for survival. All fear has left you. You have discovered you are not the body or the mind, and you are not the doer. This has all been surrendered to the Self. You have become free, no longer in bondage, absolute bliss. You understand all is well, and everything is unfolding as it should. You were never born. There will never be a time when you die. You have risen. There is no longer anything you need to possess, there is no longer anything you need to own, yet you partake of all the good things of this world. You become satisfied, happy.

You cannot explain this, you cannot share it, but those who come into your presence feel the grace which is always available. Yet you do nothing. There is no one left to do anything. The I has been completely transcended. There is no individuality. There is perfect peace, always, unalloyed happiness, always the same, eternal, without modification. Awaken to your Self.

What do you spend most of your time doing? You become what you do. If you spend your time inquiring, "Who am I? From whence does the I come?" you will one day awaken. If you spend your time relating to the world, reacting to conditions, having a mind filled with fears, superstitions, prejudices, nonsense, you will go on like this until you get old and drop your body, and you will be under the illusion of karma and reincarnation. You will appear to take on body, after body, after body, until you give up the belief that you are the body. Become free now. Do not resist.
A devotee of Ramana Maharshi, who had been with him about twenty-five years, had a son that died, and he was grief-stricken. So he begged to have an audience with Ramana. Now Ramana rests from twelve to two. He agreed to see his devotee. When the devotee entered the hall, Ramana was reclining on his couch with his eyes closed, and he started to cry and tell him all his troubles, how much he loved his son. And then he asked Ramana, "What is God?" Ramana didn't answer. He kept still for about fifteen minutes. Then he opened his eyes and he said very softly, "What is, is God." We'll talk about that tonight.

What is, is God. It's like when someone asks the question, "Is the world real?" The world, by itself, is an illusion, but God, as the world, is real. As we progress we find there never was a God, so there never was a world. But for the sake of talking, because God is, the universe is. Everything, from the lowest microbe to the fullest galaxy, is God in expression. Everything is God. Every leaf, every piece of clay, every star, every planet has no basis for its existence, by itself. Because God is, everything else is.

That's what Ramana meant when he answered, "What is, is God." He was trying to explain to the devotee, "Your son dying, that is God. Your son living, that is God. There's no real difference. Only in your mind."

We differentiate only in the mind. If the mind were made quiescent, quiet, there would be no differentiation between death and life. We make the differentiation because we think. It's a mental concept that someone dies, and that's bad, but someone lives and that's good. There's no such differentiation. There is only God, and everything that exists, everything, is God. There can be nothing apart from God. But then I say that God doesn't exist, except in your mind. That is the reason that, in reality, no thing exists. Do you follow that?

As long as you think, there will be existence, person, place and thing, but when you stop thinking there's no room for existence, because there cannot be the silence and existence. Everything that appears to be opposes the silence. The silence is consciousness, absolute reality, sat-chit-ananda.
The Self exists as itself, yet when you begin to modify it you say, "Well, God exists." God is the first modification of consciousness, and it's Gods job to create the world, and then to dissolve the world, and then to create the world. Who gave God that job? Henry? Henry didn't do it. Who did? Why would God want to create worlds, universes, and then dissolve them, and after a period of time bring them back into existence?

Yet this is what we read about in all the scriptures. This information is for the ajnani, for the man steeped in ignorance. You have to explain to this man how the world became existent, or he will not be satisfied. You therefore go into all the modifications. There is the Self and the Self is consciousness. Consciousness modifies itself, and you have God. God modifies itself, and you have existence.

Ramana realized that if he explained this to the devotee, the devotee wouldn't understand. If he told the devotee that only the Self exists, and your son didn't die because he was never born, it would be too much for the devotee to comprehend. Therefore, instead, he said, "God is. What is, is God." It made the devotee feel better, for he realized that his son was in God’s hands, and all is well.

But yet, if we have a questioning mind, we question, "Where did God come from?" and "Why does God appear as all these things? What is its purpose?" Most of us know there is no purpose. No thing exists the way it appears. Your real nature is pure awareness. Pure awareness is the universal. There is no place for anything else. In other words, you cannot have existence as it appears and pure awareness. Otherwise you would have diversification, as the appearance shows you. There's a beautiful tree, there's a sky, there are flowers, there are animals, there are insects. If pure awareness, or the Self, is self-contained, how can there be anything else? Where would the room come from?

It's just like space. When you have a room filled with furniture, what happens to the space it takes up? And then you take the furniture out of the room. Has the space changed? Nothing has happened to the space. The space is the same whether the room is filled with furniture, or not. And so it is with reality. Reality exists. The Self exists as the Self. But it appears as if there are things in the universe, as if there is a universe. There are people, there are animals, there are planets, there's the vegetable kingdom, the mineral kingdom. All this appears as real. You therefore have to ask the question, "To whom does this appear? Who sees this?" You know by now it's the I. The I is the culprit. If it weren't for the I there would be no universe, there would be no God, there would be no creation.

So Ramana couldn't tell this to the devotee, because the devotee wouldn't understand. He therefore said, "What is, is God." The world appears to exist. The world, by itself, could never exist. So the next step is to say that God exists as the world.

But I say to you there is no God, and there's no world, and nothing is as it appears. The appearance is called false imagination. And whose fault is it? The I, blame the I. Whenever you make a mistake, say it's the I's fault, because there are no mistakes. It sounds funny because it's true. If you did not identify with I, no thing would exist. Things only exist because you identify with your I.
Now the grand secret is to follow the I back to its source. If you really follow the I back to its source there is no God. Where would God come from? Even as I talk about the word God, some of you are still thinking of a figure up in the sky, an anthropomorphic type of deity. Who created him? It's the same old question. If God created the universe, who created the God? There is no verbal answer, for it goes beyond thought. You'll know the truth about this question when you quiet your mind. When the mind is no longer in existence the answer will reveal itself, for you will be the answer. Otherwise there's no answer. But I can assure you there's no such thing as God, there's no such thing as creation, and there's no such thing as the universe. So there's no such thing as the world. And there's no such thing as you. There's no such thing as I. What is left? Silence!

(long silence)

Robert continues: I realize that many of you are bhaktas, and I'm taking away your enjoyment. I'm taking away your God that you worship, be it in the form of Buddha, Krishna, Jesus, Moses, whomever you like to worship. But I speak at many levels. As far as a Jnani is concerned it's virtually impossible for a God to exist, separate from yourself. But yet, such people as Nisargadatta Maharaj, Bhagvan Ramana Maharshi, and many other Jnanis did bhakti. Ramana used to pray to Shiva in the form of Arunachala. Nisargadatta also prayed to Shiva. So the question is, why did they do that? And the answer is, for the sake of others.

To get to the stage where God does not exist for you any longer is a very high transcendental stage. I do not expect you bhaktas to give up your worship. As you know, on Sunday we have puja and we have chanting. To whom are we chanting? To Hari, to Ram, to Krishna.

I must again tell you as long as you believe you are the doer, that you are the body and the mind do not fool yourself into thinking you're not, for if you weren't you wouldn't react the way you react to situations. So as long as you believe that things are real, then you have to pray to God, because God does exist for you. You can call God the law of karma. In reality karma does not exist. Yet how many of us have such reality? Therefore the best thing for you to do is to practice the Jnana practices, but keep doing your puja. Do not give it up. If you're doing japa, whatever practice you have, keep it up.

But practice self-inquiry, and as you practice self-inquiry you will notice something very interesting happening to you. You will notice that little by little you begin to give up your worship, slowly but surely, until the day comes when you become the object of your worship. If you've been worshipping Krishna, you will see yourself as Krishna, and so forth. If you try to act like a Jnani before your time, you will have a lot of problems, for you will develop, "I don't give a damn" attitude, and that's not what we're talking about.

I'll give you an idea of how a Jnani acts. There was once a Jnani who lived in a little shack on the mountain by himself. He was radiantly happy. He was coming back from his walk, and he saw some thieves breaking into his house. He crept up by the win-
dow to see what they would take, and of course he owned nothing. There was just a torn blanket on the floor. So the thieves started to curse, and one said to the other, "This guy has nothing here. Let's just take the blanket and leave." So they took the blanket.

The next day he intuitively perceived that the two robbers were caught by the police, so he hurried down to the police station to see what would happen. And when the sergeant saw him he said, "Come in. Are these the men who stole from you?" And he said, "Yes." So the policeman asked him, "What did they take?" And he said, "They took my hat, and my shirt, and my pants, and my shoes." And the two thieves started screaming, "What a liar this man is. He didn't have anything. He just had a torn blanket." And the sergeant said, "Is this true?" The Jnani said, "When I put the blanket on my head it becomes my hat. When I put it around my shoulders it becomes my shirt. When I tie it around my waist it becomes my pants. And when I walk on it, it becomes my shoes." Of course the sergeant laughed and he said, "Shall I press charges?" and the Jnani said, "No." The two thieves became his disciples.

The meaning of that story is, because you're a Jnani it doesn't mean you don't have compassion. A real Jnani has more love and compassion than anyone else, but it's not attached to anything, and he'll be the first one to run to somebody's aid, to help somebody. It sounds like a contradiction, but it's not. For while the Jnani carries a body, the body becomes under the Jnani's jurisdiction, and becomes an instrument for good in this world. Therefore you can never judge a Jnani, for you have no idea what a Jnani is or what he is. You can see a Jnani praying to God, just as ardently as a bhakta, yet the Jnani knows there is no God, but does it for the sake of others.

So when I tell you there is no God, and there is no universe, and there is no world, and there are no people, there's only absolute reality, do not take it too seriously. See where you're coming from. Be true to yourself. Do not fool yourself. Whatever you're into, whatever you're going through, if you sit in the silence and practice self-inquiry, things will begin to stir within you. Things will begin to happen. You will find that your feelings change, your reaction changes, you become less selfish, you develop loving kindness, you understand what this universe is all about, and you are at peace.
Transcript 66

FREEWILL AND PREDETERMINATION

2nd June, 1991

Robert: Good afternoon. Someone asked me to say a few words about freewill and predestination. I've already talked to you about those things. But we forget.

It's just like the fellow who told me he's been seeing a psychotherapist for twelve years. And the psychotherapist told him something this morning that made him cry. So I said, "What could he have told you this morning if you've been seeing him for twelve years?" He said, "He told me, no speakie English, no habla English." (students laugh)

So we talk about the same things again and again.

If everything is predetermined where does freewill come in? For instance if someone has cancer and they're dying and this is predetermined, everything is predetermined, so should that person use their freewill to try to heal themselves? Or should they just let themselves die?

This is quite a paradox but it's easily resolved as soon as you ask yourself, "For whom is freewill? Who is the person that predetermines anything?" And you tell me, "The inner guru." The inner guru knows the time when you're going to be enlightened and that time cannot change. So again where does freewill come in? I ask you again, "For whom is there freewill?" Freewill is for the ego. Freewill is just another game. And as far as things being predetermined that's also part of the game.

It appears as if everything is predetermined. Just as it appears that you have freewill. But I say to you that there is only the Self and you are that. Does the Self care about freewill or predetermination? You do. Can't you see the error you're making. You're so concerned about freewill and predetermination, it's like being concerned with what came first the tree or the seed, the chicken or the egg. That's how it is when you're concerning yourself with freewill and predetermination.

There is no real answer it's part of the game. Everything is predetermined. Even when I raise my hand like this (raises hand), it's predetermined. Everything is preordained it has been pre-planned before you came into birth. But don't you see the truth? The truth is you were never born. You never came into birth. Therefore there is nothing that's predetermined because you don't even exist.
But the day will come when you will awaken to the fact that you are not the doer, you are not the body, you are not the mind. Until that day comes you do the best you can with what you’ve got. But I say to you again, the more you quiet your mind the greater experience you’ll have. As you’re beginning to stop identifying with the world so much and stop seeing things and reacting to them. You are going to find that you become happier and happier. That joy wells up in your heart. You become peaceful and everything will be alright. Then it
wouldn't even matter what's going on in your body if you had sickness or whatever is going on. You will not see it that way.

I admit it's sort of a hard thing to comprehend. When a person like Rama Krishna or Ramana Maharshi or others were dying a terrible death of cancer themselves, the question is, "Who sees that? Who feels that?" Certainly the Sages did not feel that, but you did. You feel it for them. That is your story. That is how you see things. But I say to you that noone died of cancer. Noone died for noone ever existed. To die you have to exist. To become sick you have to be well. To go up you have to go down. To go forward you have to go backward.

Now ask yourself, "Now what have I got to do with all of those things?" You are free, you are sat-chit-ananda, you are parabrahman. If you can only learn to keep your mind on the source. Never mind what the world shows you. Never mind what the world gives you. Never mind what is going on in your affairs or in the world. Identify with the source. And how do you identify with the source? By abiding in the I. The I is really the source. As you abide in the I and the I goes further and further and deeper within yourself, it turns into the source. Which you have always been and which you are now.

So right now you're like the sun that's covered with clouds. You look at the clouds and you don't see the sun. But you know you're the sun. And you try to tell everybody that you're the sun, but everybody looks up and sees the clouds. So you're saying that you are reality, but the clouds are your body, your mind and your affairs. All you can identify with right now even though you say you are reality, is your body, your mind and your affairs. And that's like identifying with the clouds. The truth is the sun is above the clouds. It always shines. There never is a time when it does not shine. But you are seeing only the clouds, so who's fault is that? What can you do?

So you run to gurus, you run to teachers, you run to India, you run to Hawaii, you run all over looking for answers. Whereas the real answer is within yourself. The time has to come when you stop running, you stop searching, you stop reading, you stop wanting, you simply look at yourself as the source. When you look at yourself as the source, the light begins to shine brighter and brighter and soon you're cooked and you're out of this world. Even though you're in a body.

Therefore do not judge by appearances. Do not look at facts. Facts are subject to change. Anything that does not last forever cannot be the truth. So if you think you've got problems it's only because you're not seeing yourself from the right viewpoint. You're identifying with the problems. You're identifying with the world, with your body. But yet if you see it in the right perspective you will understand that it has taken you many many incarnations, so-to-speak, to even be where you are right now. This is why we must always be thankful.

If I right now were wasting away or I appear to be wasting away as a body, from leprosy, cancer and every other horrible disease known to man, I would be thankful. That this is the last of it and I'll be free.
When you have a thankful attitude it’s like identifying with God, with the Self. But when you complain and you see things wrong with yourself and the world, what you’re really saying karmically is I want more of that. The law of karma only knows what you feel in your mind and if you feel something is wrong the law of karma doesn’t care why you feel something is wrong, but as long as you feel something is wrong it’ll get worse.

But when you look at the situation from a different viewpoint and you see it as something that is subject to change, no material thing lasts forever. Therefore sickness, lack, limitation and the rest of these so-called negatives are not reality so they do not last forever. They must change.

When will they change? When you take your mind off them and identify with the source.

How do you identify with the source? You ask, “To whom do these things come? They come to me I feel them. Who am I? Where did the I come from?” And you follow the I thread. You trace the I to the source and you can say it’s located on the right side of your chest. As I said before, once before, twice before, a hundred times before, you can see the source on the right side of your chest as your favorite deity, or you can see it as a sphere of light like the sun, only a million times brighter. And you see your I dissolving in the source. Then the I becomes I am and you have now become the Self.

You haven’t actually become the Self you’ve always been the Self. You have rather awakened to the fact that you are the Self and all of the nonsense about sickness or health or money or poverty or happiness or misery are no longer a part of your life. You’re just free of the whole thing.

The choice is always yours. I can lead you to the vein of gold but you better do your own mining. I can keep telling you that you are absolute reality, that you are ultimate oneness, that you are nirvana, emptiness. Your true nature is pure awareness. Parabrahman. And this alone should lift you up and make you understand that you are not the other things. But you have to keep up realizing that you are that.

When you leave here today and you walk out the door, what happens to you? Most of you begin to identify with what you see, what you hear, what you smell, what you taste, what you touch. That’s the mistake you’re making. You begin to act like the doer. You have to totally surrender to the Self. Your whole life, your happiness, your sadness, your health, your sickness, your lack, your abundance, they’re all two sides of the same coin. Everything has to be surrendered.

Think how joyful you will be when you mentally surrender everything to the source. All the responsibility is off your shoulder. You no longer have to wonder about what you should eat, what you should wear, whether you should take vitamins or whether you should go and see a movie, whether you should go find a healer, whether you should go to India or find a spiritual teacher. Those questions will no longer come into your mind when you totally surrender, totally, completely, absolutely. You will be empty, free. And then you will understand.
There are two ways you can work with. You either practice atma-vichara, self-inquiry or you totally surrender to God which is surrendering to your Self. You have the free will to do that.

Remember when we talk about freewill, freewill is only for the ego. Does God need freewill? What you call God is all-pervading, omnipresent. If something is all-pervading there is no room for anything else. So how can there be God or the Self and your problems? That's virtually impossible. Don't you see there is no room for your problems.

But somehow you've been mesmerized. The illusion is you think and things happen. Who told you you have to think? The illusion is, the belief that if I don't think my world will fall apart. I've got to think about my business. I've got to think about my health. I've got to think about the world. I've got to think about karma or predestination or freewill. Who said you do?

The world has gone on before you came into existence in your present body. It didn't need you at all. And it will go on after you appear to leave. Therefore what have you got to think about? Why do think I have to think or I have to do this? Or if I don't do that somebody will take advantage of me. If I do not retaliate people will laugh at me. That's thinking and that's called false thinking.

True surrender is when you allow the world to do whatever it does but you're never involved in it again. Mentally that is. You will go to your work. If you're supposed to get married you'll get married. If you're supposed to get divorced you'll get divorced. If you're supposed to have children you'll have children. If you're supposed to live in a nice house you'll live in a nice house. If you're supposed to live in a shack you'll live in a shack. Everything will take care of itself without you thinking.

Stop thinking that you matter so much that you're so important. You're a grain of dust in the wind. Here today and gone tomorrow. Now that is the appearance. That's how it seems. You have to see yourself for what you really are.

When things happen you always have to ask, "To whom do they happen? Who is going through the experience?" If you do this enough I can assure you something will give. But what is enough?

I get calls from people that are here today, people that are not here today. They tell me they've been practicing for two whole days now and nothing has happened. They've been practicing for six months. The whole understanding is you give up looking for anything to happen. See that has to go. After all to whom is it to happen to? To your ego. To your small self. You are not that.

As you surrender everyday as you practice self-inquiry. The first signs you will see will be signs of peace and happiness. The things that used to annoy you will stop. The chip on your shoulder will fall away. You will no longer be annoyed by people. You will understand. As you continue to unfold you will begin to realize that you are all the people. There is no one separate from you.
As Emerson said, "I am my brother and my brother is me."

And you will treat others the way you treat yourself. And as you keep unfolding you will see that there is only one Self. And what you do to others you’re doing to yourself. It all happens in due time. But if you’re still selfish and you still have a big ego everything is going to ruffle your feathers. When somebody bumps into you, you will think they did it on purpose and you will look for an argument. if someone looks at you the wrong way, you will imagine what they’re thinking and perhaps insult them. You will see things that do not exist but you will believe they do. The bigger your ego is, the more of that takes place in your life.

I therefore say to you, "It makes no difference what is going on in your life at the present time, drop it. Leave it alone. Live in the moment. Be spontaneous. Forget about yesterday. Forget about the way you were brought up, what happened to you, who hurt you. That’s the past. Surrender it totally, completely. Do not concern yourself with the future. For the substratum of all existence is divine harmony. There is nothing but good, happiness and love. That’s awaiting you. In order to experience it you have to see it."

The question I ask you is, "What do you see right now?"

Do you see yourself as a miserable sickly person? As an old person? As a person with problems? Why do you see that? Because that’s how it appears? Doesn’t water appear in the mirage? But the water’s not real. Doesn’t the rope appear as a snake? The snake is not real. Doesn’t the sky appear as blue? And yet there is no sky and there is no blue. In the same way, whatever appears to be going on in your own life is only for a time. It appears to exist.

It’s like watching a movie. You identify with the movie, it has a beginning, a middle and an end and that’s it. But while the movie was going on you identified with it. You didn’t think of anything else. Now you are identifying with the movie called your life. You appear separate. You appear as if you’re involved in this and involved in that. But I say to you that you are already free. You are already bright and shining. You are already absolute reality. Pure awareness. That is your nature.

Why do you want to cause so many problems for yourself? By continuing to think and imagine that things have to be this way and things have to be that way. And you have preconceived ideas of the way that you’re supposed to live or the way you think you’re supposed to live.

So you set up goals and then you try to reach the goals. And as many of you know when you do reach the goals they are really never what you really expected. So you set up new goals. It never ends. And because you’re so involved in setting up goals the Lord of karma makes it easier for you. He let’s you continue in another body. You are therefore born into a family with goals and they’ve got goals for you. And the goals never stop, it’s unending. Until you’re ready to say, "Wait a minute! Who needs this? What is it going to lead to?" A semblance of wisdom begins to make you understand I have been searching
for the wrong things. For everything in this world is subject to the law of change. Nothing is permanent including this world.

You begin to turn within. You begin to realize the happiness that dwells in your heart. You begin to talk less, to think less, to complain less, to criticize less. You begin to leave everyone alone. To leave the world alone. When you see a situation that is not pleasing to your mind you re-evaluate it and you understand where it's coming from and what it is. You become peaceful, harmonious. It is only then that you can begin working on yourself really. And practicing vichara, inquiry.

But as long as you’re filled with hours and times and you’re always thinking about your body or your affairs, it’s best if you surrender these things. Give them all to God, give up everything. Get rid of your needs, your wants. Stop feeling sorry for yourself. You are greater than you think. Do not think past your nose. The world will come, the world will go. But reality has always been where the world appears to be and you are that.
Beyond The World Of Maya

6th June, 1991

Robert: Good evening. It's good to be with you again in this lovely room, with Henry, in his house, and the dog, and the sun shining in my eyes. Welcome. I see a few new faces here. I want to remind you that I do not give speeches. I do not give lectures. I am not a philosopher. I do not give sermons. I give nothing. I am nothing. If you've come to hear a profound lecture, forget it.

There is really nothing to say. Words are superfluous. The only reason I use words is so you can detect the silence in the words. Silence is truth. You cannot explain truth in words. The words become meaningless, redundant. The truth comes to you of its own free will when you prepare yourself through deep surrender to yourself, giving up all attachment, giving up your body, your mind, and everything that's important to you, to the Self. As long as you're holding on to anything, the reality will evade you. The reality only comes when you give up yourself, when you give up your ego, when you give up your needs, your wants, trying to make something happen, desires, when you give up trying to become self-realized, when you just give up. Then something wonderful happens. You begin to expand. Not your body, but the consciousness which you are. You become all-pervading, absolute reality. It happens by itself.

Everything that you feel, hear, touch, smell and taste is maya. Everything is maya, the grand illusion. Most of us really do not understand what maya really is. My trying to explain maya is maya. Everything your eyes behold, that you believe is so important, is maya. Everything that you hear, everything that you read, everything that you try to do to better yourself, it's all maya. It reminds me of a story.

Once the Buddha and his chief disciple, Nerada, were having a discussion, and Nerada said, "Master, what is this maya of yours? You claim everything to be maya. How do you explain it in simple terms? What is maya?" And the Buddha said, "Well, let's take a walk. I'll explain it to you." They walked along a dirt road. The Buddha didn't utter a word. And Nerada said, "Master, are you going to explain maya to me?" The Buddha said, "Oh, yes. But I'm thirsty right now. Can you please go get me a glass of water?" Nerada obeyed. He walked down the road. He saw a house. He knocked on the door and a lady opened the door. Nerada asked, "May I please have a glass of water?" The lady said, "Yes, come in." The lady beckoned to her daughter. "Go get this gentleman a glass of water." Nerada looked at the daughter. She was beautifully voluptuous. He had never seen such beauty in his life. And the old lady said, "Would you like to marry my daughter?" And Nerada said, "Why not?"
So they got married. Nerada worked in the fields. He had two sons and a daughter. The years passed. One day there was a hurricane, and the land was deluged by floods. Water started to come into the house. Nerada piled all the furniture up in one place, and the whole family went on top of the furniture. But the water still started coming, deeper and deeper, higher and higher. They finally had to run to the roof for shelter. There was a pole on the roof, a clothes pole, and they were all hanging onto the pole for their dear life. The winds were blowing at 150 miles an hour. Water was rising higher and higher. Finally the daughter had to let go, and she drowned. Nerada was distraught, but what could he do? Then his first son couldn't hold on any longer either, and he let go, and he drowned. This time Nerada was truly upset. He couldn't understand what was happening. And the other son let go also. Then the mother-in-law let go, and Nerada said, "Well, she was old anyway." Then the wife let go, and Nerada really was upset. And he was just about to let go also, he couldn't hold on any longer, when he found himself standing beside Buddha with a glass of water. And Buddha said, "What's the matter with you? Give me my water." Nerada said, "Now I know what your maya is."

This is also true of us. We get so involved in the world, we take everything so seriously. The first mistake we make is we think we're important, the body has importance. We try to educate the body. We want to make the body feel good. We do all sorts of things to the body, as if it matters. We become concerned over worldly issues. We do not understand that everything is predestined. Instead of trying to find ourselves, instead of trying to ask, "Who am I?" we're concerned with worldly situations. We get involved in beautiful things in the world, believing that's going to last and that's reality. We get involved in ugly things in the world, and we want to get rid of those ugly things, and change them into beautiful things. We're so involved in the world, we have no time to think of reality.

Unfortunately it is only when a catastrophe comes along, like a death, or a sickness, or a severance from family for some reason or another, that we begin to question, "What is life all about? I'm born, I die, and in between I struggle, trying to achieve happiness. And when I achieve it, it's not what I thought it was. What is reality? What is life?"

As you make the request known to yourself, something happens. You find a book. You find a friend that is, perhaps, a few steps higher than you. You begin to ask questions. You begin to read. And then you begin to understand that there is something else besides being born, going to school, getting a job, having a family, getting old, retiring, and dying. Life is more meaningful. But yet you say, "I have not tasted this. I only know my humankind." If you continue being sincere, you will be led to a teacher, or perhaps a river, perhaps a tree, something that you can focus on, and you will begin to go deep within yourself. I don't like to use the term meditation, because it's been so misused. You begin to dive deep within yourself. You start to experience feelings you never had before. You have moments of bliss, but they go away, and you're back to your old self. You start to think more about life, what it's all about.
Then one day something happens to you. You begin to realize that it is your thinking that has caused you the problems to begin with, the illusion, the maya. It is your thoughts that are the problem. You ponder this. The guru within you has been awakened. Because of your sincerity, because of your wanting to awaken more than anything else in the world, the guru within you leads you to an outer guru that has gone farther than you. And the outer guru tells you the personal self is only a thought, an idea. It is called the "I-thought." You must follow the I to its source, which is on the right side of the chest. As you abide in the I, it will turn into your Self, which is consciousness, absolute reality. You will then be liberated.

This is only the beginning. You begin to practice, and in your practice you have many experiences. You visit occult realms. You hear beautiful music. You see geometrical figures. You have visitations from Sages. And you run to the guru and you tell him your experiences. He explains, "That's nothing, kindergarten. You must go beyond. All that comes out of your mind. Your mind is the cause of all existence. It is your mind that gives birth to the universe, to God, to people, places and things. You must annihilate the mind. "How do I do this? By asking and inquiring, "To whom does the mind come? Who has a mind?" By observation. By intelligently observing your thoughts, becoming the witness to your thought process.

You begin to practice this, but life interferes. Things happen. You get caught up again and again in maya, the grand illusion. You take things seriously. You think the world has something to offer you, because all sorts of good things begin to happen in your life. And then, of course, it reverses itself, and there is a death in the family again, or you lose your position you've had for twenty years. You go into bankruptcy. So again you begin to inquire. And you run back to the teacher. The teacher tells you, "Do not react to conditions. Do not pay attention to the things of this world. Your body will do the work it came here to do. It has nothing to do with you. Whether you're in bankruptcy or whether you're a millionaire, whether you're sickly, or whether you're well and whole, whether you live in a hut, or you live in a castle, do not take these things seriously. But rather keep turning within. Go deeper. Dive deeper than you've ever dove before. Whatever happens to you in this world, simply observe. For the truth is that the substratum of all existence is love, harmony. There is nothing in the universe that wants to destroy you or hurt you. It is simply maya." Again you ask, "What is maya?" and the teacher relates the story that I told you in the beginning, also makes the student understand, the water in the mirage, that is maya, something that appears to be real, but upon investigation you find it's not. The whole world is like that. The whole universe is like that. Do not be fooled again. Do not take anything seriously. Turn within. Do not react. And you vehemently make up your mind to go deeper this time, and not get waylaid by maya.

So you begin to inquire resolutely, absolutely, every moment of the day. Whenever a thought comes to you, you ask, "To whom does it come?" Whenever you observe something on television, or in the world, that seems to upset you, or make you happy, you re-
member to ask, "To whom has this come? Who's experiencing this?" You forget sometimes. But you keep remembering more often than forgetting. No matter what the situation is, good or bad, you stop getting caught up in situations, and you inquire, "To whom does this come? It comes to me. I feel this. I feel this maya. Then who am I? What is the source of the I that feels this maya. Where did that I come from. Who gave it birth? Who am I?"

Of course you never answer that question. You pose the question again and again. And you notice something else happens. You stop getting involved in wordy conversations. Before you used to talk, and talk, and talk, and talk about everything on earth, about the weather, about people, about places, about things, about situations, about the world. Now you no longer have an interest in this. Something tells you it's a waste of energy. You become more succinct. When someone asks you a question, you say yes or no. You no longer go into wordy explanations. Your life becomes simpler and simpler. You become happier and happier. It happens by itself.

And you find that you're always inquiring, "Who am I? To whom does this come?" You begin to abide in the I, tracing the I to the source. As thoughts come you keep asking, "To whom do they come?" You have no goals. You have no ambitions. Yet your body continues to do the work that it came here for. And it does the work better than you ever did it before. You're amazed. You no longer analyze things too much. You no longer try to put things in the right perspective. You no longer stick up for your rights. You have found peace. You go and you share this with your teacher. You tell him how far you've gone, and what's happening to you. And he tells you, "Oh, that's nothing. You have to give all that up. The thought that something is happening to you, that you're improving, that life is better for you, that you're happier, you've simplified your life. All that has got to go also."

You inquire how to get rid of those things fast. And the answer is, "Through self-surrender." Not only should you inquire, but you should also surrender everything. All your thoughts, all your needs, all your desires, your body, your mind. All that, should be surrendered.

"To whom should I surrender, Master?"

"To yourself. The Self that is omnipresent, omniscient, omnipotent. The Self that is all-pervading. The Self that is ultimate oneness, pure awareness, sat-chit-ananda, parabrahman. Surrender to that Self, for you are truly that."

And you are amazed by what you have heard. You begin to do just that. While you are at work, while you're washing dishes, while you're watching TV, you always remember to surrender. And one day the inner guru pulls your mind inward to the source and you awaken. You become liberated. You become yourself. Then you're free.

SF: Question time?
R: Any time.

SF: Okay. I’ve been wrestling with this free will versus destiny matter. I’m told that "not a hair falls from my head without my fathers will." Then they turn right around and tell me I should obey the ten commandments, I should love God and love my neighbor. I’m supposed to pray, and
meditate, and live an ethical life. Now that apparently leaves me with a lot of things to do, and my question is this: for the jiva, who thinks he can make a choice, he does have free will, but for the atman, where there’s no movement of any kind, thoughts and things arise simultaneously, spontaneously without going through the filter of the mind. When they do arise they’re recognized as unreal and need not be taken seriously, and beyond that all of this discussion, all of these words and arguments, including the question of free will versus destiny and all the discussion, it’s all part of the leela. I wonder what you think of that scenario?

R: Since you know it’s all the leela, why do you ask the question? (SF: To try to get somebody to corroborate my ideas, and they are still in the mind.) The teaching is a paradox. It is true that everything happens by itself. Everything is predestined. And yet we still have to make choices. It’s only when you ask yourself, "Who has to make choices?" that you realize that there’s nobody there to make a choice. There never was anybody there to make a choice, because the I never existed. You never existed as a body or as a mind. Therefore, there is no one who really has to do anything. But as long as you feel that you are the body, that you are the doer, that’s when you have to practice moral conduct. That’s when you practice the ten commandments, as you said. It is only for the populace, the masses, to make them understand that there’s such a thing as moral conduct. But this is also an illusion, like the sky is blue, like the snake in the rope. For in truth, maya never existed, the body never existed, the mind never existed, the world never existed, God never existed, the universe never existed. You are truly para-Brahman, sat-chit-ananda, and if you concern yourself with the questions you asked, it pulls you deeper into maya. Rather, inquire of yourself, "Who am I? Who is the I that wants to know these things? Who is the I that needs to know this intellectual wisdom?"

It’s like what came first, the tree or the seed, the chicken or the egg? There’s no valid answer. It is only when you discover your true nature that you realize that this world is an illusion. It has no subsistence of it’s own. Everything is Brahman. The world, the universe is like images on a screen. The images appear to be doing what were doing right now, but the screen never changes. The images change. When you awaken you become like the screen and everything, everything in this universe, is superimposed on consciousness. You observe, but you understand, and all is well. (SF: Thank you. I think my answer came when you asked me why I asked the question.) Good.

SR: Robert, on this subject of maya that you’re discussing just now, I’d like to tell you something that’s happened to me, and I don’t know whether nothing has happened, or is this an example of maya. I left the room just now because something happened Sunday, and I remembered that I took something out of my car, and I don’t remember ever putting it back. I became convinced that I never put it back. I realized I never put it back. So I went and checked and there it was. And then it made me recall, a few weeks ago I was walking across a street, two streets, and all of a sudden my keys disappeared, and I didn’t know where they were. And I looked for two hours and I couldn’t find them. So then I found one key to do part of the job I needed to do, and I had it in my hand and I was about ready to do something with it, when it disappeared. Hey what’s going on? I
gotta get out of this place. Is this maya or am I just dropping things and not knowing about it. So I said maybe these keys are going into another dimension. Do you have any experience with crazies like that?

R: We shouldn't give to much credence to things like this. It's just like yogis who can dematerialize things and materialize things. In this world of maya, all kinds of things happen. Some things you call miracle. Some things you call terrible. You lose things, you find things. But do not give this too much credence. Do not give it too much energy. Observe, watch, and ask, "To whom does this come? Who's going through these experiences of losing keys or finding keys?" And you will realize that it's the I-thought. It is always the I-thought. You follow the I. You inquire, "To whom does this I come? Who's experiencing I?" Something will tell you that the whole world and everything in it, including your keys in your situation, is attached to the I. Therefore you need not trouble yourself by trying to straighten out the world, or to find your keys, or to lose your keys, or to think about these things. You merely have to annihilate the I. Then everything will go with it.

The I is the first pronoun. The second pronoun is am. When you realize I-am, you become free. This is called being. Not being this or being that. Just plain being. I am. It's quite a different situation than identification with the body. The body will continue to lose keys, find keys, have experiences, yet you will not. You will be free from the whole ball of wax. Yet to other people, to others, it will appear as if you're finding keys or losing keys, or whatever you're doing. It appears to you as if finding keys and losing keys is a reality. Yet when you discover the truth about yourself and you awaken, you will no longer be connected to your body. At the same time you will appear to be a body to others, and they will see the games that you're playing with your keys. But you will be free from that. Yet your body will continue to play the games. It's a paradox. Your body appears as the water in the mirage, as the snake in the rope. But yet, when you awaken, you are no longer the body. And there is no body. But the body appears to others as being real.

This is why when a Jnani dies, or appears to be suffering, nothing is really happening to the Jnani. But to the ajnani all kinds of things are happening. They see the suffering. They identify with sorrow, with death, and with everything else. Therefore, I say to you, 'Do not disturb yourself by these things. Inquire "To whom do they come?" and be free.'
Robert: It's good to be with you again. We have just the right amount of people here today. This is the way I like it. And I know everybody, so I don't have to be careful what I say. I can insult you and do anything I want.

Let me ask you a question. Are you really happy? I mean really, really happy?

Student: No.

Robert: That's an honest answer. Why? Don't answer that. The reason why somebody really is not happy, is because they don't really know yet who they are. That's the only reason. If you really were aware of who you really are, your real nature, happiness would exude from every pore of your body. It's just wonderful. Happiness is. There is really no reason for anyone to be unhappy.

People who are unhappy take the world too seriously. They take themselves too seriously. They take life too seriously. They think things are real, and they're going to last. It makes no difference what position you're in right now. It makes no difference what's going on in your life. It makes no difference where you are, or who you are. The only thing you have to do is come to terms with yourself. When you understand yourself, how can you possibly be unhappy? Your Self is the Self of the universe. Your Self is consciousness. Consciousness is just being conscious of your happiness, being totally conscious. When you're totally conscious you have to be happy. Why? Because what we call happiness is the substratum of existence. It's the underlying cause of everything.

Do not judge by appearances. Do not look at things and believe that's the way they are. Live in the moment. Can you be unhappy in the moment? The only reason, again, you're unhappy is because you're thinking of some condition or situation you don't like. True? You're thinking about something from the past or you're worried about something that's going to happen in the future. That's the only reason you're sad and not happy. But if you learn to live in the moment, if you learn to become aware now, how can you possibly be unhappy? Because now is bliss.

Just don't think. Experience now. If you're really not thinking and you're experiencing now, you're in bliss. Now is reality. Now is ultimate oneness. Now is liberation. But as soon as you allow your mind to tell you, "Oh this is nothing but a bunch of b.s.," why do you think so? You are thinking of a condition, you are thinking of a situation in your life that you don't like. You're thinking of something that's wrong some place, somewhere. And you believe it's going to last forever. We do not change conditions. We change ourselves. As you know, you've changed conditions most of your life, and when you get into a
new situation, everything seems rosy. But then after a while you turn right back to your old ways. The novelty has worn off and again you’re unhappy. You therefore have to do things to be happy. You have to watch a lot of TV, or go to the movies, or read newspapers, or read books, or get involved in some kind of situation, so you don’t think. The only reason you get involved in all kinds of physical, material situations, is so you will not have to think. You will be too busy to think. But when you’re alone, when you’re by yourself, when there is no one around, how long can you sit by yourself before you become mad at yourself or angry over something, and you turn on the TV, or drink a bottle of beer, or go bowling, or do something.

Even those of you who go look at nature, climb mountains, enjoy flowers and the trees, are doing so because you really believe that the joy, and the love, and the experience you see out there is external to you. So even the beauty of the so called world is erroneous. You’re running away from something. You’re looking for beauty outside of yourself. You have to learn that you are the beauty. You are the joy. You are the flowers that you enjoy so much. You are the trees and the ocean and the sky and the mountains. It’s all coming from you.

If you really realize that you are that, would you run around seeking things? Everything that you want is within you. You are that. Even relationships. You look for relationship with someone so they can make you happy, so you can enjoy their company, so you can love them, so you can be with them. But I can assure you that within yourself is a greater love, a greater joy, a greater peace than you can ever find anywhere else. True. You’ve got it all. There is nothing, no thing that you need from the outside. And nothing can ever happen to you, because there is no one to make it happen, except yourself.

When you begin to think erroneously, you imagine all sorts of things are going to happen to you. You imagine that you’ll lose your job, that you’ll be bankrupt, you’ll get sick, you’ll die from disease. You have all kinds of imaginings. This is the only thing that makes you miserable. If you can only learn to look within, if you can only learn to dive deep within yourself and identify with the Self, merge with the Self, I can’t begin to tell you the joy you would feel. There is nowhere you have to go. There is no one you really have to meet. There is no thing you have to do. You simply have to be yourself. You are the joy of the world.

The question arises, is a guru necessary? Is a teacher necessary? Think of that question. The definition of a guru is from darkness into light. “Gu” is darkness and “Ru” is light. That’s why when you hear children saying gugu, gugu, they’re in darkness. They’re experiencing the world, so they say gugu, for they have already subconsciously realized that the world is darkness. But when you say “Ru,” that’s the light. Therefore a guru should always be a Sage that takes you from darkness into light. How does the Sage take you from darkness into light? By doing certain things in order to make you realize that you are the one. Not by saying, "I am the guru and you are my disciples." By making you see that you are that one that has never been born, that can never die, that is imper-
ishable, that is absolutely sat-chit-ananda. You are that one. And you are that one just the way you are right now.

What do I mean by that? Just the way you are right now? If right now you are thinking about you are the body, or you are the doer, or you've got problems, or there's something wrong, that's not you. But if you're living right now as we just mentioned before, in the now, the eternal now, then you are that one, just the way you are right now, right now, in this split second. If you think, you spoil it, for thoughts are always about the past or the future. Even if it's the past minute or a minute into the future, you're spoiling it, because you're not centered in the now. So you are Brahman just the way you are right now. The guru should be able to tell you that, and make you understand it and see it and feel it.

Not everyone needs a guru. A guru can be a tree, a mountain, a lake, a flower. You've heard this before, but let me explain it. When a tree becomes your guru, the tree is no longer an ordinary tree. It's you. You are identifying with the essence of the tree, which is consciousness. You're not seeing the tree as a tree. It's the beauty of the tree or the mountain, or the lake, or whatever, that first attracts you. But if you just see the tree as a tree, you'll be disappointed, for the leaves drop off, bugs attack it, people chop it down. Yet if you identify with that tree, spontaneously, intelligently, that tree becomes you, and the essence of the beauty is the essence of your beauty. In that respect the tree is your guru. Therefore a guru in the human form is a being whose words in the silence you feel in your heart. And just like the tree, the essence of the guru is your essence. There is only one.

Therefore when a student is sincere in their spiritual practice, when they put that first before anything else, when they continue to work on themselves, automatically the guru within yourself, the essence within yourself, like a magnet, will attract and pull you to a guru outside of yourself, which is really yourself, that can cause you to rise higher and become liberated. You've got to stop seeing yourself as a human being. You've got to catch yourself. Whenever you think something is wrong, someone has hurt you, someone has rubbed you the wrong way, when things do not go right at your job or at home, do not be like the ordinary person and react to it. And do not believe that if you do not react, things will get worse.

I cannot tell you enough that every situation that happens to you is necessary for your growth. There are no mistakes. Everything that you've been through, everything that you're going through, is absolutely necessary for your spiritual growth. If it does not look kosher to you, realize it's your mind reacting. It's your ego reacting. And the way to handle it, is to just observe. Do not get involved by arguing, fighting, trying to change things. Just observe. If you can observe without getting excited, then you've passed that test and you will not have to repeat it. But if you get angry, you get upset, you want to get even, you're always thinking about it, and you have hate and animosity, even though you move away from that situation, you will meet that situation again, and again, and again, until you learn not to react to it.
The universe is a university to educate the soul. Before we can go any higher and awaken, we have to have these little realizations where we begin to feel that there is nothing wrong. There is absolutely no thing wrong. All the good of the universe is yours. There is absolutely nothing wrong, nothing. If you can only live in the moment and feel what I'm saying, everything in this world, in this universe will become you. That's why people like Jesus and others have been able to say, "All that I have is yours," meaning that consciousness is bliss, and bliss is expressing itself as the world, as the universe, as yourself. Live in that bliss. Refuse to acknowledge anything else.

It appears that if you do not acknowledge something, something will go wrong in your life. But you are not made for something to go wrong in your life. There is absolutely nothing wrong anywhere, so how can anything go wrong in your life. Even those of you who believe God is running the show, God couldn't be good and bad, or there would be a capricious universe in which we live. The moon would crash into the sun, wheat would grow one time and roses would grow another time from the same seed, when we live in a capricious universe.

There are not two powers here. There is one power and you can call that God. It is all-pervading. If it is all-pervading, and there is no place where it is not, how can there be a problem? For in order to be a problem there has to be God and something else. But all you've got to do is a little meditation, and you will see that there is only God as everything and there is no room for God and anything else.

So you say, "Where does sickness come from? Where does lack and limitation come from? Where does man's inhumanity to man come from?" I have to ask you, who sees it? Who sees this? Most of the world's populace. Most of the world sees lack, limitation, disease, man's inhumanity to man, and this is why these things perpetuate themselves, and appear to be collectively everywhere in the universe.

But then there are the few of us who step out of the parade. And they hear the beat of a different drummer. That's how it begins. They no longer acknowledge evil as a reality. It may be a fact, but whose fact? Those who are living in the dream world. And again all facts are subject to change. Therefore anything that's a fact can never be reality. Reality presumes that it is the same for ever and ever without change. Harmony is reality. Love is reality. Joy is reality. Bliss is reality. You are reality, just the way you are, not when you think.

When you begin to think, you can argue with me and say, "How can I be reality when I'm experiencing this and experiencing that?" You're thinking, that's why you say this. But if you stay just as you are, in the moment, then you're reality. As you begin to think about these things, you raise yourself higher and higher, and again, because you're cleansing your personal consciousness from all past karma and samskaras, the inner Self, the guru within will lead you to the guru without, and when you sit in satsang you will hear all these truths which are spoken in the silence, and something will happen. You will begin to feel that there is no birth, there is no cause for this universe. It will just come to
you. Situations are not what they appear to be. The universe is but a dream. It will come to you all by itself.

For instance, the Rishis of old did not have pen and pencil to write notes, or have tape recorders to record tapes, or have newspapers or books to read. Yet if you read the Upanishads, the Vedas, you will find that these Rishis, these Sages, even though they didn't know each other, all came to the same conclusion about reality. For they were able to dive deep within themselves, and they were able to see that this world does not exist, the body does not exist, the mind is non-reality. They were able to merge their body-mind in their own nature, which is consciousness, absolute reality.

They then became absolute reality, pure awareness. And they wanted to spread the word to the world, but they couldn't, because they realized the world doesn't exist, so there is really no one to spread anything to. Yet when they think of themselves, all others are included. It therefore appears as if there are others. And amongst the others are certain people who are ready to be liberated. And these people sat at the feet of the Rishis, and they became Sages. And that's how the word was spread. Then writing began, and manuscripts were written, and many people were able to come into this truth, through reading and through listening to the Sage.

But now I must tell you the truth, that none of this exists. Everything I told you is for kindergarten students. Why should you have to do anything to awaken when your divine nature is already awakened? Why should you have to strive or overcome conditions or straighten out your life? In the dream that you're dreaming you give importance to your humanhood. That's the only problem you really have, giving importance to your humanhood. And once you do that, every other lie comes into experience. That you got to straighten conditions out, you've got to do this and you've got to do that, but they're all lies. Consciousness has nothing to do. Absolute reality is absolute reality just the way it is. It doesn't have to practice any sadhanas, chant any mantras, or do anything. Why not awaken now? What are you waiting for? Make up your mind that you're going to awaken right now, and allow your mind to turn into your heart, which is pure awareness. Do it.

Some of you are still asking, how do you do it? Through silence, experiencing the moment, the now, the reality. Nothing is happening now. No one is suffering. Now is the only moment you've got. Abide in the now. Everything is perfect right now. Feel It. Don't think about it. Feel it. There are no yesterdays, there are no tomorrows. All of your so called sins have been transcended. No past and no future. You are fully alive now. Right now. Enjoy.
Transcript 69

IF WE ARE CONSCIOUSNESS, WHAT HAPPENS TO THE BODY?

13th June, 1991

Robert: It’s good to be with you again, welcome. I haven’t seen most of you since Thursday. A long time. All is well.

Someone asked me a question. They asked me, "Robert, you say we’re not the body. We are consciousness. If we are consciousness what happens to the body?" Now that’s a sort of interesting question. I explained this before. We’ll go over it again.

There are not two. There is not the body and consciousness. There is only one. When I say you are not the body. That’s what it literally means. You are not the appearance of a body. The body is an appearance, it appears real, but you are really consciousness. In other words what you think is a body is pure consciousness.

An example of that is the water in the mirage. In this instance the sand is consciousness and the water is the body. You see the water in the sand but you don’t know it’s a mirage. When you try to grab the water, what do you grab? Sand, because the water never existed. But it appears to exist. It looks real and you will swear that there is water there. But once you discover it’s a mirage you will never be fooled again. Every time you pass you will laugh, for you will know through experience that’s really sand.

And so it is with the body. The body appears as if its real but upon investigation there is no real validity to it. What do I mean, "Upon investigation?"

If you put the body under and electric microscope, you would see vast spaces, tremendous spaces between each cell, between each atom. So the body is not what it appears to be. The body is a bunch of atoms revolving around a central core. It is not how it appears. So we can say, that the body is not so. There is only consciousness.

But do not get confused. Do not think that I am not the body I am consciousness as if there are two, the body and consciousness. The body just does not exist as it appears. So we can say that the body is really consciousness. It is not a body. And if you get confused about this, go to the example of the water in the mirage and say to yourself, "The sand is like consciousness. The water is like the body. The body appears real as the water appears real." But upon investigation you find that the water is sand. So upon investigation you find the body is consciousness. There is no body.

But you have allowed your I-thought to produce the body as it appears. The body is only an I-thought. "I." That is the body and the mind. In order to function, the body makes up a mind. So you have consciousness as the reality, but then for some reason you become mesmerized and you believe in I. Once the I-thought comes into play a body
comes into play. In order for the body to function there has to be a mind. The whole thing came out of you. You invented it from the I-thought.

We now go backwards. We begin to intelligently, comprehensively realize that the body is non-existent as it appears. Again if you put your body under an electronic microscope you will not see a body. You would see fantastic spaces between each atom. And the atom is not a body either. Therefore scientifically there is no body. If there is no body, a mind is not necessary, then there is no mind. There is only consciousness.

Unfortunately as long as you identify with your body the whole world and the whole universe becomes real to you. The world is only real because you believe you are a body. Take away that belief and there is no world. You say, "How can I exist when there is no world?" When you make that statement you're speaking from the standpoint of an individual who believes he is the body. When you're talking from that standpoint you can say, "How can I exist without a body? And there is no world, how can I exist without a world?" That is from the body's point of view.

But can't you see if you come to the realization that you are not the body the world is not necessary. For consciousness is not individualized. Consciousness is all-pervading, self-contained, absolute reality. Consciousness is omnipresence. In other words, when you discover, I am consciousness then you become eternal, omnipresent and nothing else exists, but consciousness. There is no room for anything else consciousness is the absolute reality, the pure awareness. There is nothing else. But you have to come to that reality yourself.

When I tell you about this, I am speaking of my experience. I see my body and I see your body, but I see it like water in the mirage. I cannot be fooled, for I realize that I am that I am, sat-chit-ananda. There is only consciousness.

The trick is not to identify with the body and the world. And you do that by realizing, I is the culprit. You follow the I back to its source and then you wake up. And you will wake up as consciousness, not my consciousness or your consciousness, just consciousness.

The question also arises, how can we all be consciousness and yet be individualized to be aware that we're consciousness. It doesn't work that way. You are not individualized. You are one ultimate consciousness and we are that.

The finite mind cannot comprehend this, it's beyond the conceptual thinking. For when you begin to think of yourself as consciousness, some of you tell me that you become dizzy thinking about that. But the idea again is not to think about it. For when you think about it you're using your mind. You have to become aware. The awareness has to awaken within you. And the awareness will tell you that you are consciousness. Without words, without thoughts, without reasoning, without questions. You are pure unadulterated consciousness but not as an individual, as all-pervading, as omnipresence.

Another question people often ask me which is a continuation of this, "Robert when I get tried of practicing atma-vichara, self-inquiry can I say that I am Brahman, I am..."
God, I am consciousness?" Yes, you can if you understand what you're doing. When you say, "I am God," for instance, I am not referring to Robert as God, or Fred as God, or Mary as God. That is from an egotistical point of view. The ego can never be God. What you really mean is, "I am, is God." I am, God, consciousness, they're all the same. So yes you can say, "I am consciousness," or "I am Brahman," or "I am God," but it's wrong to say, "I as an ego am God." Your ego will become more inflated than ever.

And this is the mistake that most of the New Age groups make. Occult groups. They like to go around saying, "I am God." But they're referring to their physical self. Even when they say, "I am not really the body, I am God," they still think 'I am' still refers to their mind-body principle. But it will not be correct unless you go beyond that and realize, "I am is God, I am is consciousness, I am is absolute awareness, I am is pure intelligence. I am that." That is correct.

And when you make that statement to yourself you do not stop to evaluate it. For if you evaluate it, you are using your mind to come to a conclusion. And you never come to a conclusion in your mind. The way the mind becomes weaker and weaker, is when you never come to a conclusion. For when you do not come to a conclusion the mind becomes stupefied. It's caught off guard. It doesn't know where it belongs. It loses its power.

You therefore say, "I am Brahman," which actually means, I am is Brahman. That takes you away completely from your body. You do not even think about your body. I am is consciousness, I am is absolute reality, I am is sat-chit-ananda, I am was never born, can never die, I am. You do not think.

Now you can practice self-inquiry. For when you say, "I am," and you keep silent, as soon as the mind begins to tell you anything you practice self-inquiry. You ask, "To whom does this come?" And again you never answer. Again if nothing comes to you, you can again make the statement, "I am is sat-chit-ananda." Nothing else, quietness, silence, no questions. If a question comes to your mind you ask, "To whom does this come?" If something says, "It comes to me?" You follow it all the way through. "Who is this me? Who am I? What is the source of the I?" You hold on to the I and follow it to the heart centre where it disappears. Then you can go right back and say, "I am is God," and go through the same procedure.

If you do this often enough, I can assure you that something within you will give and you will breakdown your bodily thoughts. You will think less and less of the body. As the days pass, as the weeks pass, as the months pass, you will stop concerning yourself for the body.

Many people tell me, "Well Robert you take vitamins and you take care of your body?" And that is true. It is the body taking care of itself. The appearance is taking care of itself. I do not give it any thought. Someone presents me with a bottle of vitamins, I take them. I do not think this is going to make me stronger or this is going to make me feel better.
Let's face it, how long will the body last at all? No matter what you do to it, it's going to disappear one of these days, one way or another. So all the taking care of your body in the world is not going to change predestination one iota. Yet some of us are so wrapped up in the body we think we can prolong life. We think we can make the body live forever.

Would you want your body to live forever? Would you want to go through thousands of years? Watching man's inhumanity to man? Sticking up for your rights? Carrying a chip on your shoulder? Trying to fix things? Most of us can barely stand for eighty years. Imagine if you had to it for two hundred years or three hundred years. It would be unbearable. Therefore there is a time when you drop the body, so it appears. In reality there is no body to drop but that's the appearance. And if you've been practicing and you've been a good boy or a good girl there is no longer a need to take up another body. You exist as consciousness.

But to the extent that you've been involved in your body movements and the belief in the world and the belief in your mind, to that extent you will be drawn back to the earth as another appearance. You will go through the same rigamarole again and again. Until you become non-attached to your body or the earth.

When I speak of being non-attached, I don't mean you're supposed to forget about your body, so-to-speak and let it rot. You do not take a shower and you stink. You think you don't have to eat and you waste away. You do these crazy things like yogi's do, believing they're doing penance. All that is unnecessary.

If you pay attention to consciousness your body will always take care of itself. It will live out the years it's supposed to live and you will find that everything will unfold as it is supposed to. You have to trust life.

As long as you feel that you're tied down to the body and to the world you have to trust life. You can do that much. In other words you have to believe that the universal is your friend. It can do nothing but help you and love you. You have to begin to understand, when you're thinking from a mind-body standpoint that there is one life and that life is God and that life is your life now. The substratum of all existence is bliss and you are that.

If you have to use your mind, this is the way you should use it. Think of those higher things. Think of yourself as absolute joy. That all of your needs are met from within. Everything you need will be supplied from the power within yourself. It's better not to think like this at all. It is better not to think. But if your mind appears to have dominion over you, think of the higher things and the day will come when you no longer have to think of those things at all. You will become pure awareness, until then do the best you can.

Try to stay happy. Do not allow any condition in this world to upset you, make you angry or cause you to react in a negative way. For when you understand the way the universe is setup then you will realize that in whatever you way you react you're doing it
to yourself. For there is only one Self. What I think about you and what I do to you, I am doing to myself. This is why I can only love you. I am not interested in what you are, or what you do, I can only love you. This is the way you should think if you identify with the body.

But the best way of course is to inquire, "To whom do all these thoughts come? All these good thoughts, all these disturbing thoughts, who thinks them? Why, I do." Hold on to the I, follow the I to the source. That is the best way.

But if you have to play mind games, begin to feel as if your real nature is God and all is well, there are no mistakes. Everything is in it's right place unfolding as it should. Do not feel sorry for yourself. Everything that has been happening to you has been preordained. And the way to get rid of it is not to attach yourself to your problem, but to inquire, "For whom is the problem?" Over and over and over again until you become free.
**Transcript 70**

**JNANA, SIDDHIS AND SPIRITUAL HEALINGS**

*16th June, 1991*

*Robert:* Good afternoon. Happy fathers day.

*SH: Thanks dad.* (laughs)

R: Thank you. I think it's awfully funny. I was talking to Tom driving up here. After last mothers day we had a little discussion, what comes first in your life. So this time I received a few calls from people apologizing for not being able to come because of papas day. Never feel as if you're obligated to come here. You are a free soul. Your heart will always tell you what to do. I do not give you karmic debits for not showing up. Go where you like. Do what you want. Be happy.

I think we'll talk a little bit about Jnana, siddhis and spiritual healing. Many people ask me, "Robert, how come Jnanis never get involved in spiritual healing, nor cause miracles to occur? Why don't they use their powers, like Sai Baba, to produce verbuti, necklaces, rings? Why don't they heal people like Jesus did?"

Now that's a pretty intelligent question. First of all you have to remember what a true Jnani is. The word Jnana and Jnani have been used very loosely in this age. A person who practices bhakti is a bhakta, devotion and devotee. So it's easy to say, "I am a bhakta," no matter what level of consciousness you're on. But when you come to Jnana, it's completely different. You can't say I am a Jnani if you're practicing Jnana. A Jnani is a sacred word. It implies that you have transcended the universe, that you are no longer your body or mind phenomena. You are totally liberated. And of course if you were, you would not say that I am a Jnani, for there would be no one left to say that. You would remain silent.

When we speak of such things as spiritual healing, and we try to compare Jnanis to people like Sai Baba, Jesus and others, where we'd be better off if we would not compare at all. Every teacher has their place, and every teacher did what they were supposed to do. Those of us who are aspiring Jnanis should not even think of those things. We should not have concepts or preconceived ideas of what somebody is supposed to be or not to be. We should rather practice self-inquiry or becoming the witness, spend our time doing that rather than comparing teachers and trying to understand why a Jnani acts the way he or she does.

The answer of course is very simple. There is no one home. No one is left to perform miracles. When you perform miracles, it is an emanation of the mind. Miracles are in the mind. There has to be a subject and an object. There has to be a doer and something to be done. Immediately you can see it has nothing to do with Jnana. A Jnani is totally free of those things. Yet it is true, when devotees think of the form of the Jnani grace begins to
flow. The grace is already flowing, but the sincerity of the bhakta, the strong desire for devotion, love and freedom, pick up the Jnanis grace and he also becomes free.

This is why it is written in the ancient scriptures, in the Upanishads, in the Vedas, that the words and the silence of a Jnani is more powerful than what you consider God to be. For God is unmanifest grace. Shiva, the Self, is unmanifest grace. But the Jnani is a channel through which the grace flows. And again those devotees who put realization in their lives first, they want it more than anything else in this world. They want it so badly, they don't want it. They want it as bad as wanting food or water. Then they become silent and the grace begins to flow by itself. Here's a story that explains what I'm talking about.

There was once a sadhu who was totally destitute, very, very poor. And on top of that he had cancer and was wasting away from cancer. For years he had prayed to God, "Oh God, if it is my karma to have these things going wrong in my life, please give me the strength to be able to bear it. I don't care if you remove them from my life, but just give me the strength to be able to bear it." This is sincere prayer. This is how you should pray. Not to pray for something to be taken out of your life, not to pray for enlightenment, not to pray for things, but to pray to be able to have the courage and the strength to go through whatever situation you're going through.

Anyway, after doing this for many years, God finally heard his prayer. One night he had a vision. God came to him and said, "You have been very sincere. You're a true bhakta, and I will abide in your request. I will send someone to see you. Do whatever he tells you to do and you will be free." The sadhu opened his eyes, he couldn't believe it. And the next morning he waited for someone to show up. Finally at about 9 a.m. there was a knock on the door. He opened the door and there was a great Sage standing there. He was able to feel that this was a real high evolved Sage. And the Sage looked at him and he said, "I have two bananas here. One banana is to take away your poverty, and the other one is to heal your cancer. But you must follow these instructions. Eat the first banana at 11 o'clock, and eat the second banana at 11 p.m. And he left.

The sadhu was so happy, so overjoyed. He couldn't wait for 11 o'clock to come. At exactly 11 o'clock he ate the first banana, and he sat down in meditation. 12 o'clock came, 1 o'clock, 2 o'clock, 3 o'clock, 4 o'clock, nothing happened. He was getting disappointed, and he turned on the radio. He had a little radio. The day before he had bought a lottery ticket and they announced the winning number, and it was his. He had won 50 million dollars. He was overjoyed. Now he couldn't wait for 11 o'clock to come, 11 p.m.

And about 10 o'clock there was a knock on the door. He opened the door and there stood a disheveled old man, totally emaciated. He appeared as if he had not eaten for about a month. He was in rags about to drop dead. He held out his hand, "Food please, food," and the sadhu didn't know what to do. His only possession of food was the banana. He was thinking to himself, "What should I do?" I am supposed to eat this banana at 11 o'clock, but here is another human being who is dying from want of food. Surely God would think that he comes first. So he gave him the banana. And the old man left.
He went to sleep that night, and God appeared in the dream. He had another vision. And God said, "Well, did you follow the advice of the Sage I sent you?" The sadhu explained what happened, and God said, "You fool! You just gave away your one chance to be healed of cancer. The old man who came to see you, if you had let him die, his karma would be finished. For he was once a great king in a previous life, and there was a famine on his land. He hoarded all the food in his castle. He allowed all of the people to die. They begged him for food, but he wouldn't give them any. He saved it for himself and his family. He had plenty to spare. Because of this he came back in this life as a beggar. He spent his whole life begging for food. He was always hungry because he never got enough. He began to realize the truth, why he was a beggar, and he had turned within. He was about to drop the mortal coil and become free. But you interfered and stopped the process. Now you will be very wealthy, but you will shortly die of cancer, and have to go through the whole thing again. You will be born to a family that is sickly. You will develop cancer at an early age and have to remember the truth about this story, to become free and healed once again."

Now the moral of the story is simply this. If you find a Sage that your heart tells you is an enlightened being, you must listen very carefully to his eloquence and silence. You must listen to what he or she has to say in the silence. Even when the Sage speaks, it comes from the silence. The words are really silence.

A true Jnani has no time to go around the country healing people. He spends his time in the bliss of eternity, all-pervading, omnipresent. This means that a person in Japan, who tunes in to the vibration of the Sage, can become healed of a physical problem, and yet the Sage has absolutely nothing to do with it. If he comes to the Sage and thanks him and says, "You healed me Master," the Sage will deny it, for he mentally, humanly, had absolutely nothing to do with it, since he has no mind and no body. But it is the grace that flows through him that can be picked up anywhere in the universe.

Now let's talk about you. Some of you sitting here today believe you have problems, mental, physical, or otherwise. This is the first mistake you're making. For there exists only one power. You can call that God. There are not two powers, God and something else. There is only the one. Your job is to identify with the one. Your job is to understand that there is no room for anything else. If God be all-pervading, omnipresent, where would there be room for mental anguish, or sickness, or lack, or limitation, or anything else. The trees do not want for leaves. The flowers do not fail to bloom.

Look at yourself and see your desires, what you're really looking for. It is only when you take your mind off your humanhood, that something may happen to heal you of a condition that you think needs healing. It's as you begin to understand, "My real nature is absolute reality. I am that. I am pure awareness. Even though I appear to have a body and I appear to think, I know that this is like a mirage, like hypnosis, and the body does not exist." So the abnormality, the sickness, does not exist. The lack does not exist.
The appearance of the world does not exist, and you identify in a simple way with your real Self.

Of course you do that by inquiring, "Who am I? What is the source of the I?" You forget about time and space, for the past and the future are in the now. You do not make it complicated, wordy, intellectual. You become simplicity itself. You simply remember everyday that, "I am not the body-mind phenomena. I have nothing to do with the world. I is really consciousness, emptiness, nirvana, sat-chit-ananda. I is really Parabrahman. I am that."

Just to remember, not to forget, to remember, is the important point. You must remind yourself, as soon as you open your eyes in the morning. Do not think about the world's affairs. The world will take care of itself. The world is unfolding as it should. Do not think about your affairs. As far as you know you are under the law of karma, and the lord of karma, Ishvara, will take care of everything.

So don't even think about those things. Do not think in other words of the world, as manifestations and do not think about the body and its problems, but rather inquire, "To whom does this body come? To whom does the mind come that keeps thinking and thinking and thinking? Who possesses it? I do? But my real I is absolute reality. Therefore the I that appears to have a body and its problems, the I that appears to perceive the world and the universe, must be a false I. Yet where did it originate? What gave it birth?"

Then you can think of the power source, the spiritual heart on the right side of your chest. If you desire, you may see a picture of your deity that you respect, in the center of the ball of light on the right side of your chest, whether it's the Buddha, or Moses, or Jesus or whomever. And you can watch the I as it comes out of that center and goes up to your brain. And then all of a sudden you identify with a body and the world comes into being. And the mind appears to sustain it all.

That's when you catch yourself. You reverse the process. You watch the I returning from the brain. You abide in the I. You hold onto the I. You follow the I-thread. You trace the I as it returns to the spiritual heart center and disappears. Then you keep silent. You just keep totally silent. If thoughts do appear you inquire, "To whom do they come?" and you keep silent again. As you practice this every day, day after day, week after week, month after month, year after year, something will give. Something has to give, and you will become free. Free in the silence.
Robert: (tape starts abruptly) ...because you adjusted the microphone, I have to say something. So, Good evening. (Good evening) How are you? Fine I hope.

SH: All is well. (laughter)

R: Are you sure?

SH: That’s what I hear you say.

R: As most of you know, I take walks during the day in the park, especially in the morning. And I meet people, interesting people. There was this gentleman I’ve been talking to every once in a while. And after about six months of seeing him every once in a while, speaking to him, I gave him some of the transcripts. He approached me this morning and told me he was a producer in Hollywood, of some sort, and he can get me on the Steve Edward’s show and also Larry King. So I mean, I really didn’t know what to say. After reading the transcripts, talking, he believes I should become famous all over the world, and everybody should know about me.

So I asked him, "Why?” He answered, "So you can help others. People never heard of you before and will be able to hear of you, and they will be helped.” I said, "Why?” and he claimed it was good for everybody. So I said, "What’s the point?” and I don’t know what he told me. I can’t remember. But we’ll spend the remainder of the time talking about this.

Do we really help people? If you look at the world, the dastardly things that are going on in this world, so-to-speak, people have been helping people since the beginning of time, and the world is worse than ever. Should we really help people?

First we have to begin to understand that everything is predetermined anyway, and whether we are chosen to help others is no concern of ours. If your karma dictates the fact that you are to help others, you will not be able to stop. You will become like Mother Theresa, and you will obey the karmic laws, whether you like it or not.

But as far as a Jnani is concerned, there are no others. Others are merely himself. So by being in a body, so-to-speak, a Jnani becomes an asset to all of humanity.

For the average person, they should never even think, "Should I, or shouldn’t I help others?” but they should make it a policy to help whomever is in need, if they can, and not think about it. This is your karma in any event. It has been preordained again, every step you’re going to take in this body, in this plane of existence. You should take no
But a Jnani has transcended that question. A Jnani is not of this world, even though he or she appears to be in the world. They are omnipresent, all-pervading, so their existence is a benefit to all mankind. Just their very existence, because they are omnipresent, omnipotent, omniscient.

If a person advertises himself or herself, makes TV appearances, goes on the radio, writes a lot of books and so forth, you can be assured that person is not a Jnani. That's the first clue to let you know. Why? There has to be a personal I to do these things. In a Jnani there is no personal I. The personal I has been killed. So how can the Jnani act like a personal I, and make public appearances and do all these things? Think about that.

There is no ambition left in a Jnani. There are no goals. A Jnani never goes out of their way to teach classes. And the least thing they want to do is to build up the classes, to attract hundreds of people. It's not necessary. Those who are so karmically inclined, those who have paid the price in a previous life through meditation, through concentration, through searching in a previous life, will automatically be attracted to the Sage. Nothing will be able to stop it.

Everyone in this group who keeps coming back over and over again to satsang, is a being who has perfected themselves in a previous life. They have gone through the stage of effortless mindfulness, and now they're ready to go all the way. That doesn't say it's going to take one lifetime, but they're very advanced. And whether you like it or not, this is the truth about you.

There's more going on in your consciousness than you can ever imagine. Why do you think you come here? You think you voluntarily come here, but you don't. You are compelled to do so. This is your time. So you see the Jnani does not go out looking for students. The Jnani does not go looking for admiration, for a following, or to build a movement. But the Jnani remains where he or she is, and those students who are ready will be attracted like a magnet to iron. Even if the devotee lives in China or in Japan or in Africa, the vibration of the Jnani is such that he or she will be attracted, and sooner or later will come in contact with the last stage of their life, which is the Sage.

You therefore have nothing to think about, nothing to plan, nothing to worry about, nothing to wonder about. You just have to be yourself, and everything will take care of itself. Isn't that wonderful? You don't have to wonder at home, "Shall I go to see Robert this week or shall I go to a movie?" There's something in you that has prearranged everything. You have nothing to say about it. So why try to make decisions?

Many of you are learning that when you keep still, and sort of get yourself out of your way, things couldn't be better for you. You're finding peace, happiness, freedom. You're beginning to see that all is well and you're no longer concerned about the world situation, about man's inhumanity to man. Those things are important of course in this world of illusion, but you begin to look at it from a different angle, different perspective.
You know it's virtually impossible to change the world no matter how men have tried. The world is still unfolding as it should. There will always be man's inhumanity to man. There will always be clashes of personality, conflicts, wars. This is only natural on this illusory plane of existence. For if you understand that this is a plane of duality, how can things be one way?

Can you imagine a world that is totally peaceful, where everyone loves one another? It's idealistic and we wish in our deluded state that it were true. Yet this is not the nature of this planet. This planet is supposed to be as confusing and as confounding as it appears. Everything is supposed to be the way it is. Just to understand this, is an advanced state. For you realize you're not saying that you're not going to help others. You're realizing you cannot help others, even if it appears that you can. It's paradoxical.

You appear to be helping others when you help a homeless person, let's say. You give a homeless person a good meal. You put him or her up for a couple of days. You give them $50 in their pocket, and they go their way. A few days later the person is right back where they were before, yet you have done what you're supposed to do.

This is why when you do help anyone, you shouldn't think about it. You shouldn't ask, "What's going on?" You shouldn't even wonder if you did the right thing. You are doing what you're supposed to do, and then you drop it and forget it. You do not become a part of the karma game. You have risen above this. And as you become peaceful, as anger slowly drops from your consciousness, as all anxiety and bitterness and hate are transcended, and you begin to feel a wonderful peace, you begin to notice that those people who come into your aura also feel peaceful, feel harmonious. You're not doing anything voluntarily. You have just risen. You have risen to a higher state of consciousness.

A rose need not declare, "I am fragrant." By it's very nature, it is fragrant. So you need not declare, "I'm doing a good deed, I am helping others." By your very nature you can't help, helping others, by your very presence. And as you continue to unfold you notice that you're getting less and less involved in the games of this world. You're playing less and less games. You leave others alone to an extent. If you can't say a good word, or help in any way, you say nothing, and by your very silence you have blessed someone else.

When you actually become your real being, when your real nature of awakening comes, you begin to realize that there's nothing left to do, there is no one to help, for you see that the whole universe is an emanation of yourself. And as you begin to go even further, you are no longer yourself, with a small s, but you are the universal Self, and even as you look at the world, you see the Self.

Again this is paradoxical. A Sage looks at the world, he or she sees everything you see, but yet they look right through everything. They see consciousness, absolute reality. It's like a burnt rope. A Sage realizes that the rope is burnt and it is of no use to anyone, whereas the average person looks at a burnt rope and believes the rope is real and can be used. So it is, when the average person looks at the world, everything their senses tell
them appears to be real. They identify with all these things. They identify with situations, with persons, with places, with things. Whereas the Sage sees the same thing, but is only conscious of the Self as the universe. Do not attempt to analyze this. Remember the finite mind cannot comprehend the infinite.

This is why it is important to always see where you are coming from. What were you involved in today, as an example? In retrospect go back to this morning. What was the first thing you did when you opened your eyes? You should have been aware that the I-thought has traveled from the heart center to the brain, and now you are awake, and you feel your body and you feel the world. You should not go any further. You should now attempt to work on yourself, where you send the I-thought back from the brain, back to the spiritual center, the spiritual heart. You should immediately attempt to do this.

In other words, you should not continue the game of the I-thought telling you things about your body, about the world. And you should not flick on the TV and watch the world news, for that pulls you further into illusion. But you should immediately begin to inquire, "What happened to the I? Where is the I? Apparently it must be in my head, for I am aware of my body and the world, and I am identifying with it." This is the way you should talk to yourself, and you ask yourself the question, "But how did that I-thought get to my brain?" and you stop.

As you begin to think about this, you are abiding in the I, and if you're really abiding in the I, the I-thought begins to travel backwards. It begins to leave your head and begins to travel backward to the heart. But you have to catch yourself. This is the first thing you should do when you awaken. I know most of you forget. Yet you should have some clue that tells you, "It is time for me to abide in the I. I am not going to allow the I to bring all of these thoughts into my head."

You forget about your work for a moment, you forget about getting dressed, you forget about the time, and you realize the reason you're thinking about your body or about anything else, is because the I-thought has gone into your brain, and it now forms a body and a mind. You begin to see that the mind is nothing more than a conglomeration of thoughts. If there were no thoughts, there would be no mind. Can't you see what you're doing? As you begin to think this way, the I-thought begins to return to its source, by itself.

In other words, you don't really have to send the I-thought back to the Self or to the heart center. You simply have to inquire what the I-thought really is. You'll come to the conclusion it is, after all, only a thought. If the I-thought really does not exist, then my body and the world does not exist. Just thinking about these things, you begin to feel peaceful, happy.

I know you're saying, "Well, I don't have the time to do this every morning. I'm late for work. I've got to get dressed. I've got to eat breakfast." But again I say to you, this is not yoga or meditation, where you have to take time out to meditate and then go about your business. This is the superior method of self-inquiry, and if you just begin to practice
this self-inquiry, you will notice that when it’s time to get dressed, eat your breakfast and
go to work, your body will do this in record time. You will not even be thinking about
these things, but yet your body will shower, do what it has to do, and you’ll be out of the
house and you’ll feel great.

This is the difference between self-inquiry and meditation. You are not meditating
on anything. You’re simply inquiring about your I-thought, and each step will come by
itself. You will not have to think about what I’m going to say next. For instance, as you’re
working on yourself this way and thoughts come to you, something within you will im-
mediately say, "To whom do these thoughts come?" You’re not planning this. You have not
rehearsed.

And by the way, never rehearse, never plan the night before, what you are going
to do in the morning. Unless it's spontaneous, it will not work. Remember this. Self-
inquiry should be spontaneous. It should not be a drudgery. It should not be something
you planned. You simply begin to look at yourself. You open your eyes when you wake
up. You begin to realize that just before you woke up you were in a total state of peace, in
a no-thought state. You were in an effortless, no-thought state. But now you have allowed
the I-thought to go to the brain, and you’re thinking about your body and the world. So
the thought comes to you, "How do I get back to the effortless, no-thought state? By abid-
ing in the I. Where did the I come from? Who am I? Surely the I must have a source. That
source must be quite a powerful thing in itself, whatever it is."

In other words, I’m assuming that you don’t realize that the source is the Self. But
just by thinking that the I-thought came out of it, it must be something powerful.

"Then why did the I-thought come out of it? What is the I-thought? I keep calling
it the I-thought. It’s a thought. There is no I." This gives you a clue. It makes you happy, for
you realize you’ve got nothing to fight. As a matter of fact, some people just become still
and they say nothing else. In other words, when you realize the I is a thought you become
still, and the I will immediately disappear. There will be no thoughts. You will feel won-
derful.

Then you can get dressed and go to work. But the momentum of what you did
this morning will follow you through the day. It is true you will get involved in the world,
yet you will find that you have time to think of your Self. You will abide in the I. It'll hap-
pen all by itself and you will find in your work, whatever you do, you’re making the right
decisions without thinking, Things do not disturb you. You are at peace with the world.
You feel blissful.

Then you can begin to see what I was talking about before. You have no desire to
tell people about this. People have to be ready. They have to lift themselves up by their
own bootstraps. People have to be prepared to be able to practice self-inquiry, and the
preparation was usually made in a previous life. Therefore something tells you it is a
waste of time to write books, to go on public television, to try to expand the teaching, to
do anything.
You simply live your life in a wonderful way. Everything takes care of itself, and you notice that your consciousness is expanding. It began by thinking of yourself, and now it is expanding to take in the world, to take in the universe. And then you begin to see everything in this universe as an image on the screen, and you are the screen. You never worry again. You never fear anything again. You understand the wholeness of everything, that there are no mistakes, all is well, nothing is wrong.

But you have to do these things every day, especially in the morning when you first open your eyes. That is the time to really work on yourself. If you wait until later, then maya becomes too strong and grabs a hold of you, causing you to get really involved in the leela, in the game of life. But as you work on yourself every morning, the body takes care of itself, the mind becomes extinguished, the ego turns into humility, you become happy. There is nothing you have to do.

And again, your body will do whatever it came here to do, but you have nothing to do with that. You are at peace.
Robert: It's good being with you again. I welcome you with all my heart.

Someone in the group asked me to speak about suffering. I don't know if they want me to tell you how to suffer, or how to get rid of suffering. They said say a few words about suffering.

There are only a few words to say. Who suffers? I know some will say the ego suffers. But that is not true. What is the ego? The ego is the I-thought. This I is only a thought. The I does not exist. Therefore the ego does not exist. So who suffers? Your real nature is absolute reality, consciousness. Who is left over to suffer? Consciousness pervades all. There is not consciousness and something else. There is only consciousness. Therefore how can you suffer? What you mean by suffering is that the world is not turning the way you want. Things are not going your way. Does an animal suffer? Even when an animal is sick or dies it is just an experience in consciousness. So no one suffers. We have all been brainwashed from an early age to believe that certain things make us happy, and other things make us suffer. It is the belief, like hypnosis, that makes you think you are going to suffer.

If you think you are suffering because you are dying, that is a mistake. Nobody dies. There is no such thing as death. There is only eternal life, and you are that. Therefore, suffering does not exist. It never existed and it cannot exist. If you live in the now, and you are spontaneous, and you do not react to conditions, how can you suffer? It is only when you react to conditions that come your way that you suffer. As long as you believe you are the body you will have to deal with conditions. When you realize you are not the doer, you are not the body, you are not the mind, there is no one left to suffer, there is no one left to be unhappy. Consequently, you have to identify with reality, and then lose your identity in reality. Then you will never suffer.

As long as you believe you are the body, then the world is also real, the universe is also real, and God is also real. Then you have to pray to overcome your suffering. If you pray correctly, God may have mercy upon you and take away your suffering. But what kind of God is that? If God can take suffering away, he can give suffering. A God like that does not exist.

God, guru and Self are one. You are that yourself. If you cannot accept this you have to deal with the world. Dealing with the world always leads to so-called suffering. That is how it appears.

The I-thought has made you believe there is an ego, a mind, a body, a world, a universe and a God. You have to put up with all those things because you didn't follow
the I-thought back to the heart. Do you see that? You won't follow the I-thought back to your heart center. If you do not trace the I, you will always suffer. The I identifies with worldly phenomena.

When you are suffering, you will look for someone to relieve you of suffering. So you look for a guru, or a healer, or someone who will take away your misery. But if you take this approach, when one misery is taken away, another ensues. There is no end to it. Samskaras from past lives will attack you. All kinds of things will attack you from all directions. You will never know what will happen next. If you try to alleviate suffering, you are doing the wrong thing, because you are trying to alleviate something that never existed! You are creating the problem situations.

It is as if you had a tumor on your arm, and the doctor, instead of looking for the cause, cuts out the tumor. Next month it grows back on your other arm. Then the doctor cuts off your arm. It grows on your leg. The doctor cuts off your leg. It grows on your head. And you are no more. The doctor did you a favor.

That's how it is when you look to alleviate your problems. You are playing games. It is all part of the great leela, the maya. You become entangled with maya, playing games with yourself. How should we go about it? We should ignore the pain, the suffering, the problems. Don't deal with them directly. Rather, search for the Self, which is what you really are. When the Self is uncovered, so-called problems and suffering will no longer be there. You can't have the Self, which is all-pervading, and problems. There is no room for both. There is either one or the other. You either identify with pain, suffering and illusion, trying to control things through external channels, or you forget about those things and turn within, diving deep into your heart center where there is peace. The choice is yours. The choice is always yours.

When we hear about healers, such as Jesus or others, we never know what happened to these people after they were healed. How long did they stay healed? From what I understand, after a couple of months, they became worse. Healing is kindergarten activity. Everyone wants to be healed from something. Why? We think we cannot put up with it. We think it is unbearable. Who thinks it is unbearable? What you really have to do is get rid of the thinker, not the problem, but the thinker!

You have be trained from childhood to believe that certain things are unbearable, and unless your life goes a certain way, nothing is right. Think for a moment what would happen if a child were brought up to believe that cancer is good, that it is a blessing. Strive for it. Try to get cancer. If a child believed this it would never suffer, even if it attracted cancer. The mind has ruled out suffering.

So it is with all your pains and problems. They are mental things that seem to be attached to your body. But there is no one who really suffers. When all is said and done, you will still be functioning, without a body or with a body, it makes no difference, and you will be free.
In the meanwhile, you are wasting your energy if you try to alleviate your problems. By your activities you are saying to yourself that the problems really exist. Therefore you have to find a way to get rid of them. Realize that the problem is a figment of your imagination, even though it appears real.

If you think of it as a dream and in it you are dying of cancer and I tell you, "You don't have cancer, you are dreaming about this. Do not identify with the cancer, identify with consciousness, with the Self. Wake up to reality." You tell me, "You're crazy Robert! Look at the tumors on my body. The doctor told me I have five days to live, and you are trying to tell me I am going to be well?" I say, "I am not telling you, you are going to be well. I'm telling you, you are going to wake up. When you wake up, there is no such thing as being well or being sick." But you don't understand what I say to you, and you go to different doctors, taking colonics, going to healers all over the world. What you should be doing is searching for the Self. Then you wake up. It was all a dream. The cancer did not exist. The searching for relief did not exist. The doctors did not exist. I did not exist. You are free.

So it is with your life now. Whatever is happening in your life comes from your mind. Your mind has created the external world, just as in a dream, where the dream is going on within you, and yet it appears external to you. You may ask, "How can the whole world that I am dreaming about be within myself? How can I create the dream?" Yet, you know you do. You won't argue about that.

But when I tell you that you are creating the world as it appears within your mind, you are ready to argue with me, saying, "How can I possibly do that? I cannot do that, the world is there. I see it!" When you are dreaming, don't you also see the world? You see the world just like you do now. You have experiences of it just like you do now.

There is no beginning to your dream and there is no end, is there? You don't begin your dream with Adam and Eve. You just begin dreaming. So it is with this dream. You have attached yourself to an illusion. The world appears real. You make the illusion greater and greater every time you identify with it. Every time you attach yourself to a person, place or thing in an emotional way, you are really saying the world is real. The world becomes more real and you will feel its problems to a greater extent because you have become dogmatic in your views. No one can tell you the world is not real.

You say, "I see the world there!" I always point out you see your dream also. There it is! You respond, "But I wake up from a dream, but I don't wake up from this dream." Who says you don't? This dream just appears to be a little longer. Yet you can awaken before you leave the body, so-to-speak, simply by identifying with the Self, by becoming the Self, by realizing that you were never anything else than sat-chit-ananda, Brahman, pure awareness, emptiness. This is your real nature.

So what do we do? We leave the world alone. We inquiry within, "To whom has this come? To whom has this illusion come?" That is what you must do with every problem, with every tummy-ache, with every unhappiness and with everything you see in this
world. In other words, who sees this? Who is experiencing this? Of course the answer is, "I am. I am. Who is this I? Who is the I that experiences this illusion? Where did the I come from? Who gave it birth? What is it's source?

The word source is important. The I has a source. It didn't come from nowhere. In reality it does not exist. The I is a thought. As you trace it back, you will trace it back to the heart center on the right side of the chest. That is the abode of the Self. It appears as if the I arises from the abode of the Self. That is how it appears. Try to catch it.

You will begin to realize that in deep sleep there is no I. What happened to the I when you are in deep sleep? There is no one to say, "I am asleep." Where did it go? Yet when you awaken you say, "I slept." Where did the I come from?

If you watch it when you wake in the morning, you will notice the I comes out of your chest, and goes to your brain. Then it identifies with the body and the mind. Then the world comes into existence. You then say, "I see the world. I am my body. I am my mind." When you go to sleep at night, just before you fall asleep, you will notice that the I becomes weaker and weaker. It loses it's power because it is returning to the heart center from whence it came. Then you sleep.

But what would happen if you didn't fall asleep and the I returned anyway? What would happen then? You would be pure consciousness. You would be like the chalk board on which images are drawn and erased. The chalk board never changes. The images change. If you allowed the I-thought to sink into the chest, into the spiritual center, you would awaken to reality. You would be liberated. You would be awake. That is the real awakening.

This happens by inquiring, "Who am I?" When you inquire, "Who am I?" or "What is the source of the I?" it is like following the I-thread back to it's source. You awaken without going to sleep. When you awaken to consciousness you are in a new dimension of life after sleeping, dreaming and normal awakening. This is called the fourth state of consciousness. In that state you are in samadhi all the time. Not nirvikalpa samadhi, but sahaja samadhi, which means you are continuously awake. In nirvikalpa samadhi you have to meditate for years before you reach it. As long as you are in samadhi you feel happy and blissful. But when you come out, you are a normal human being, so-to-speak, and you partake of the world and all it's fantasies. When you are in sahaja samadhi, there is no longer any meditation, there is no going or coming. You rest in that state permanently. You appear to be a normal human being, but you are like the chalk board. The whole universe, people, places and things, are superimposed on consciousness, which is yourself. You are home free.

You have to choose. You have that freedom, to react to the world and try to solve problems in a worldly manner, or to go within. Solving problems cannot be done. Historically, no one has ever been able to solve their problems. They appear to succeed for awhile, but new problems always arise, like the tumor on your arm. You cut it out and...
another grows back. You get rid of one problem and you find yourself involved in a new set of problems. It never ends.

Self-inquiry is a way to recognize that you are not the body, the dreamer, the mind nor the world. You have nothing to do with this universe. Yet you appear normal, like everyone else. Everything is attached to the I-thought. Get rid of the I and everything else will go with it.

So how do I stop suffering? Realize that no one suffers. Suffering is in the imagination. When the imagination is transcended, there is peace and harmony. The way to attain this, is to question yourself, "To whom does it come?" Follow it through. Do not work on your problems, do not try to solve them. Do not even think about them. If you start thinking, catch yourself. The mind has to become quiescent. When there is a quiet mind, no one suffers. There is no room for suffering. Where the mind identifies with the body and world, suffering increases.

You know what you have to do, now do it.
Robert: It's good to be with you again.

Many people believe that in order to become liberated you have to take some sort of action. This couldn't be further from the truth. In truth you are already liberated and all you have to do to find your true nature is to renounce all activities. Not to be active. But to renounce mentally. When you renounce everything what is left over is the substratum of all existence. Which is absolute reality, pure awareness, the true Self.

When I say renounce I do not mean you have to leave your family, go sit in a cave or on a mountain top. I mean renounce mentally. Have nothing to do with your body. Your body will take care of itself. But mentally have no feeling for or against anything. You become neutral.

The less attention you pay to the world, the greater the realization comes upon you. The more attention you give to the world, the more delusion comes upon you.

There is an ancient story about a group of Rishis who lived in the forest. They were performing all kinds of rituals, occult practices in order to develop supernatural powers and become liberated. Now Shiva and Vishnu happened to be walking through the forest. They observed this. Vishnu said to Shiva, "Let's go down and tell the Rishis the mistake they're making. And Shiva retorted, "No, those Rishis are too dogmatic in their views. You can't say anything to them, they think they know what they're doing, but I have a plan."

Shiva turned into a handsome lad of about 24, well built, easy to look at and Vishnu turned into a beautiful maiden, vivacious, provocative. And then they walked down into the Rishis' camp. When the Rishis saw the beautiful maiden they immediately fell in love with her and stopped doing their occult practices. The Rishis had wives and when the wives saw the handsome young man who was really Shiva, they also immediately fell in love with him. There was complete confusion, chaos.

And two of the Rishis said, "Look what these two people have done to us. We'll fix them." And they conjured up an elephant and a tiger to attack them. But Shiva's power was greater and he turned the elephant into a rope that he tied around his waist and he turned the tiger into a tiger skin. Where he sat down. Immediately the Rishis and the wives realized who they were and they paid obeisance to them sitting down for instruction. Shiva said, "You can never attain realization by practicing occult austerities. You can never attain realization by being active. It is only as you renounce everything, then you awaken to your true Self."
Now let’s talk about you. Many of you have been performing yoga practices, meditations, chanting, pranayama and various techniques in order to awaken. But I say to you that this will never cause you to awaken. It will bring you good feelings, it will bring you a semblance of peace, but you will never awaken through the practice of yoga unless the yoga leads to self-inquiry, or it leads to complete surrender of the ego. If you practice anything else it inflates the ego.

Take for example a person who practices Hatha Yoga. They become better and better and their ego inflates. And they say, "See what I can do? I can tie myself into a pretzel. I can put one foot around my neck and stay like that for three years." Yet what does it do for you as far as your awakening goes? Nothing. All you're really doing is prolonging the body by a few years. And since everything is preordained it really doesn't matter.

You shouldn't conceive of new ways to build up your body or your mind to improve your intelligence. You should rather renounce those things and realize that you are not the body-mind phenomena and renounce everything that tells you are. Do not go after occult practices that is the worst thing you could ever do. For you will be stuck in the occult for thousands of incarnations. Rather become free of the whole thing.

Remember when I say renounce everything, I'm speaking of mentally, not especially physically. For where you are now that's where you belong physically. Everything is preordained. You are in your right place. If you don't like where you are the only way to get out of it is to mentally renounce it by turning within, going into your heart on the right side of your chest and becoming liberated. Everything else is a waste of energy.

Take a look at your life, what do you do with your life, with yourself? How do you spend your days? Whatever you do determines what happens to you from there on in. You should practice to stop your thinking, stop the thinking process, stop thinking right now. Do you feel how good that is? When you stop your thoughts there is no yesterday and there is no tomorrow. There is only this moment and if you keep your thoughts still this moment will turn into tomorrow. Get rid of opinions, judgements.

Even while most of you are sitting here tonight and while I'm talking, you have an opinion. This is what keeps you from awakening. What difference does it make. See the truth within yourself. Know who you are. You are not the frail body that gets older every year and has so many years to live on this earth. That is not you, do not think of that. But rather turn your thoughts within yourself. Turn yourself inside out.

Listen to your mind. Listen how it tells you how things are supposed to be. Watch your thoughts, observe. Notice that you have no control of your mind because your thoughts are telling you how things are and you’re listening. Therefore there has to be a way to stop this. And the way is to ask yourself, "To whom do these thoughts come? Whose thinking these thoughts?" Of course you will say, "I am. Who am I? What is the source of I?" While you’re doing this if other thoughts come to you, do the same procedure, "To whom do these thoughts come? They come to me, I think them. Who am I? What is the I?" You’re focussing on the I. And as you continue to say, "I-I," to yourself, you will
notice that the I goes right into the heart. On the right side of your chest. When that happens all of your thoughts will stop.

You will become quiet. The mind will become quiescent, still, like a motionless lake. How good that makes you feel. It’s good to get rid of the anger, the hate, the animosity, the doubt, suspicion. All that will go when you follow the I to the heart. You have to ask yourself, “Who is following the I? Who is it that follows the I? I, I’ve been following the I. Who am I?” You never answer that. You simply ask the question again and again, ”To whom comes the I?” If the thoughts start again you ask, “To whom do these thoughts come?” You do the whole procedure over and over again.

Let’s practice that. Close your eyes and as the thoughts come to you, ask yourself, ”To who do they come? They come to me. I think them. Then who am I? (pause)

That Divine Moment Is Now!

30th June, 1991

Robert: Good afternoon. I welcome you with all my heart.

Remember this your home. You think you’ve got a home and you have an address and a telephone number and you have a family, a husband, a wife, children, parents. How long do they last? They go one by one. Where do you really belong? You belong to God, to the Self.

When you begin to understand this thoroughly that your home is in God’s house, you will begin to know that, "I and the Father are one." There is no separateness between you and the source. But as long as you believe that your father, your mother, your wife, your husband and your children, your employers, are eternal, are number one in your life, you will never understand your divine nature.

I'm not saying that you have to give up your families or to give up your work, this is all mental. It’s in your mind where you make the identification. Why would you identify with something that is transient? That is here today and gone tomorrow?

When I say this is your home I am not referring to Henry's house. I am referring to the Self. The Self is your home. It has always been so. There never was a time when it was not. To whom do you think you belong? Do you belong to the trees, to the mountains, to the ocean, to a person? That is false identification. You belong to the Self because you are the Self. Just the way you are. You are consciousness just the way you are. You are absolute reality just the way you are.

I know some of you are saying, "But this body is frail. I've got all kinds of problems. How can I be the Self just the way I am?"

If you stop to think about it you will be frail and you will identify with the world. But if you teach yourself not to think but to stay in the moment, in that moment you are divine, in that moment you are ultimate oneness. That moment is sat-chit-ananda, nirvana. There is only the moment, time and space does not exist. Time and space become condensed in the moment. In that moment you are total freedom.

But when you try to think about it you spoil it. When a thought arises, the moment is forgotten. You therefore have to do anything and everything you can to learn to rest in the moment. The moment is right here, right now. There are no problems and no troubles and no sickness and no lack, no evil in this moment. Isn’t that true? It’s only when you start to think. As soon as you start to think you start thinking about what you need, how to make your life better, how to remove certain things from your life so you can succeed and be happier. This is all folly. You can never do that! When will you learn this!
When you remove the things from your life that have been holding you back so you say, new things will pop up. It will never end. There is just no end to it. You've got to find the moment exactly where you are now. That divine moment does not exist five minutes from now or a second from now. That divine moment is now! It just is and you are that. There is no thing to search for, there is no one to see, there are no special mantras you have to memorize. Even self-inquiry is only a method to put you in the moment.

Asking, "Who am I? To whom do these thoughts come?" Is not the thing itself. It is a method. A method which does not exist. It exists in the same place the world exists, in your mind. Therefore when you cannot keep silent by yourself self-inquiry appears to be the fastest way to awaken. But it's a method, it's a practice. It will never bring you home. It will simply give you an inkling to what lies ahead.

The only time you can get anywhere is by whatever method you use. You have caused the mind to become perfectly still, quiet, quiescent. When there is no mind, nothing is happening. When nothing is happening you no longer suffer. You no longer have anxieties, you no longer believe something is wrong somewhere, you're no longer judgmental you have become bliss consciousness. In that moment, it will not happen tomorrow.

So many people keep inquiring, "How can I practice self-inquiry? Am I doing it correctly? Am I doing this right? Am I doing that right?" But I say to you, you're getting lost in the method. Don't worry whether you're doing it right or not. Keep your mind on the source, on the Self, I am that I am. That is your home. That is where you belong everything else is temporary.

Again do not think I am speaking of not having relationships with people or getting married or loving your family, on the contrary. In this teaching you do not have to give up anything. You simply have to know the truth about these things. It's knowing the truth that sets you free. And the only place you have to know is in your mind. Therefore you use your mind to know the truth and the truth is silence. That is the highest truth. By all means do everything in your power to make yourself silent.

Do not worry about your affairs. Do the beautiful trees out there worry about their affairs? Does the mountain worry about it's affairs? Does the ocean worry about it's affairs?

Everything happens the way it's supposed to. The flowers bloom, the trees grow, the mountains exhibit it's splendor and all is well everywhere. Therefore if you learnt to stay in the moment in silence you too will be taken care of by the power that knows the way and you will be led to your highest good.

Silence is the key.

It makes no difference how terrible you think things are or how wonderful you think things are they're both impostors. You are not trying to exchange negative conditions to positive conditions. We're not trying to exchange bad for good. They are two sides of
the same coin. We want to transcend both. There is a place that is beyond bad and good, right and wrong, happy and sadness. That place is where you are now. Awaken to it.

I received an interesting phone call this morning from a fellow in San Diego. He apparently had just been released from state prison. After spending ten years for armed robbery. (I don't know how these people get my phone number? (students laugh) But anyway he made the story real interesting after he told me about that.) He said while he was in prison they put him in charge of the prison library. He never read books in his life. He had always been in problems and troubles since he was twelve years old. But for some reason he discovered books on Advaita Vedanta. (What are these prisons coming to?)

And he started reading these books. He said it just made a lot of sense to him he doesn't know why. But he started practicing sitting in the silence. He had plenty of time to do that. He didn't have anywhere to go. And he did this for years. He didn't know anything about self-inquiry. But he read he should practice, "Who am I?" He read something by Shankara. And he practiced, "Who am I?"

The way he explained was wonderful. For he said he wasn't really looking for anything. He was not looking to develop supernatural powers or to make himself into anything. The words he used was, "It made sense just to do it." And after a couple of years of doing this, he found peace. Peace that he'd never had before. He didn't know what it was but he felt as if the guards were the prisoners and he was free.

He related to me it was like he went into a monastery and he was put into a cell voluntarily, to be by himself, to be alone. The prison he said was a blessing to him. But he didn't call me about that, he had a question. He explained his background before he asked the question.

He said, "Robert I have been committing foul deeds most of my life. Many of then I have not been caught. I went to prison for a bank robbery but there are many other robberies that I committed and they have not found me out. Now since I have found myself and I'm a completely different person now, will I have to suffer the consequences of my karma, for all those foul deeds I committed in my ignorance?"

That's a very profound question. Let me digress a few moments and let's talk about you.

As human beings we are very imperfect. Many of you have committed foul deeds that noone knows about. It's interesting to note that in the relative world, even if you think about something evil it's as if you are committing the act. That is strange but very true in the relative world, which doesn't exist. Yet in the relative world - that doesn't exist - if you believe you have committed a crime mentally, the subconscious mind does not know the difference between a thought and an act. Thoughts are things - in the relative world that doesn’t exist.

Let's imagine if you will, you hate someone with a passion and you want to kill this person. But you know that you will be put in jail or visit a gas chamber. That is the only reason that you refrain from doing so. But in your mind you see yourself killing the
person everyday. I say to you that - in the relative world that doesn't exist - your mind does not know the difference between the act and the thought. It's the same thing. So, all of us have been through periods where we mentally hate someone or we mentally wish evil upon someone. Some of us have committed some dastardly deeds that no one has ever found out. And now that we are studying Advaita Vedanta and we're working on ourselves, is the karma removed?

That's the same question that this fellow asked, go back to the story. (Ed always tells me I digress from the story and never come back, this time I fooled you. I usually do that, I digress and never get back to the point.) So we go back to this fellow who wants to know - just like we want to know - do I have to go through the karmic experiences?

First of all if you were realized, liberated you would never ask that question. For there has to be an I to ask that question. This is how I answered him. The I is the world, the ego. The personal I is a thought, an idea, it doesn't really exist. But yet to answer the question you asked me means you are coming out of the personal I. If you have transcended the I and become liberated there would be no one left to experience karma. There would be no one to go through any experience for the ego, the I, the mind would be dead. The ego, the I and the mind are synonymous by the way.

They are the ones who appear to go through the rigamarole we call karma, birth after birth experiences. Cause and effect. It is the I that does all that. If you are coming from the I of course you have to go through your experience. You have to experience the effect of the cause that you put in motion - in the relative world that does not exist. Only when you can awaken do you become free from karma.

Now this doesn't mean that you can go out and rob another bank, or as far as you people are concerned, it doesn't mean you can go out and think evil thoughts, or hurt people, for if you are enlightened you would never have any idea of doing those things. As long as you have an idea that someone is trying to hurt you, someone doesn't like you, you don't like someone, you want to hurt someone, as long as you have any ideas like these you are working out of your I-thought and karma must return to you. So what should you do?

You should turn away from the past or from the present, if you don't like the present. If you're too attached to someone, if you think you've got a problem with your health, if you think you've got a problem with finances, if you think you've got a problem with anything, mentally turn from that condition. I'm not saying you have to do this physically, the physical will take care of itself. But you have to turn to your source.

You came from your source and you go back to the source. If you can find the source before you drop your body you will be liberated. It's as simple as that. When you are liberated for whom is there karma? From whom is there problems? For whom is there problems? For whom is there sadness? For whom is there anything? Everything that is disturbing you, everything that appears wrong in your life is because you identify with the I-thought.
Some of you are still afraid that if you become liberated, you will fall out of love with someone or you will not care about your job or you will believe that you don’t care about anything, you will become cynical, this is untrue. You become more of a loving person, compassionate, filled with joy. You give your love to your mate in a free way. Expecting nothing in return. Your love increases a thousand times. Because you’re free. You can love someone without any need, unconditioned and you don’t have to think about it.

Therefore I concluded talking to this gentleman on the phone, turn within. Your past is dead we both know this, you’ve become a new person as you say but the I still lives in you. If the I is still alive in you your samskaras are still active. You may be inclined to rob a bank again. You have no idea what’s going to happen tomorrow when you allow the personal I to exist. Therefore begin to understand that this I, this ego, this mind is only a thought, an idea. It has no reality.

You must inquire within yourself, "To whom does the mind come? To whom does the I come? To whom does the ego come?" When thoughts about your past come up. When you think about your ten years in prison. When you think about the evil acts you’ve committed. Immediately do anything you can to halt those thoughts. You can ask, "To whom do these thoughts come?" Or you can just remain perfectly silent and become the witness to the thoughts, not reacting to them. Not trying to stop them at all. If you do not react to your thoughts they will burn themselves out. They only become more powerful when you react to them.

As an example if you’re trying to fight an illness, if you react to your illness by imagining and believing in your mind that it doesn’t exist, that you’re having a terrible time. Why did this happen to me? I can’t take it any longer. This is what’s keeping you back not the illness. But as your illness continues upon you, if you would simply observe it without thinking, become the witness to it without trying to do anything else, or inquiring, "To whom does it come?" In other words do what you have to do to stop the thought process. You use the same method with any other problem or with any other goodness that comes to you.

Remember all the human goodness is also an illusion. So if you have a good life, it is only temporary. If you do not find yourself you will have to come back to this earth again and again and again and have other experiences. You may come back again when the earth is in the dark ages once more and they’re having the Spanish inquisition and you’re hanging by your thumbs while your eyes are being gorged out. And then you may come back in a different life when you are a multimillionaire and you live in a castle and you’re in control of thousands of people.

They are two sides of the same coin. Therefore wake up. Do not try to exchange bad for good. Do not believe that if I become a multimillionaire I’ll be happy or if I get rid of my disease I’ll be happier or if I live in a better home I’ll be happier or if I have a new mate I’ll be happier or if I have no mate I’ll be happier, or if I have this I’ll be happier. It’s all illusion.
Happiness is your real nature. Happiness is what you are. You are that now, if you live in the moment. In that moment you are absolute reality. In that moment you are pure awareness. You are Brahman in that moment. You are sat-chit-ananda, ultimate oneness, emptiness. That is your true nature. Identify with that. Focus on that. Become that and you will be ever free.
Robert: Om, shanti, shanti, shanti, om, peace.

Welcome this Thanksgiving eve, New Year's eve, July the 4th, Columbus Day, Christmas, it's all the same. The question is, "Who are you?" Do you identify with a holiday or with the Self. What is most important to you, to watch somebody shooting fireworks or to discover your true nature? You have to answer that question yourself. Whatever you give importance to you ultimately become. Whatever becomes first in your life, that's where your heart is, and that's what happens to you, sooner or later.

I'm not saying this because I want everybody to come to satsang. I'm saying this because it's the truth. What you really feel deep in the recesses of your heart is what you really are. If you give 50% to your spiritual work you will get 50% back. If you give 70% you will get 70% back. If you give 100% you will get 100% back. You can only get out of a satsang like this what you put into it. You've got to give of your heart, your feelings, your emotions. You've got to give your Self, with a capital "S," to the universe.

The universe, the world, God, everything, is what you believe it is. The only reality there is for you, is the reality of your belief system. If you believe things are tough, things are hard to come by, spiritual unfoldment is only for the few, that's how it is for you. You are the controller. You are the one who makes the decisions. Your life follows your mind. Yet when you begin to realize that your mind does not really exist, then the life you've been following becomes invalid. It just dissipates, as if you awoke from a dream. But as long as you're following the world, then your mind determines what happens to you. Your mind is not your friend. Your mind is an accumulation of past karma, past thoughts, and future worries. Therefore you should not rely on your mind. You should not even rely on your instincts. You should not even rely on your intuition. You should rely on no thing.

When your intuition, when your mind, when your instincts are transcended, then consciousness appears by itself. This is because consciousness has always been your real nature, and all you have to do is focus your attention on consciousness. You do this, of course, by asking, "Who am I?"

The sun shines. When the sun seems to disappear at night, the moon takes its place, and it appears to shine also. But the light is only an appearance in the moon. The reality is it's using the sun's light to shine. It's a reflection of the sun. In the same instance, the light that you see here, that causes you to see images, subjects, mountains, trees, stars, the universe, is simply a reflection of the Self. It is the light of the Self. You're making a
wrong identification, for you believe it is the light that shines by itself. In other words, you believe the world to be real.

But just like the moon would have no image if it wasn't reflecting the sun, so also you have an image as a body, as a mind, because you are reflecting the Self, the light of the Self. And instead of identifying with your source, you are identifying with the self with a small "s". You are identifying with your body-self. Wrong identification. To get back to your Self, your real Self, you simply have to identify with consciousness, and when you do the world will disappear. Again, you do this by inquiring, "Who am I?"

One of the most recent questions that was asked of me, and I get this question again and again, is this. You say Robert, that the body will take care of itself. You do not have to think about your affairs, or about the world. Your job is to identify with the Self. But yet, when I read the books of Sages and Jnanis, they’re usually hermits. They live in ashrams or in caves. So do you mean that self-realization will cause me to leave my family, to leave my work, not to be interested in anything, to become a hermit?” And that’s a very paradoxical and perplexing question.

The reason the books are written by people like that, is because it was their karma, as far as their body is concerned, to become a recluse, a hermit, to shun the world. That’s why they had the time to write the books. Yet there are self-realized people who are living in the world, have positions in the world, have families, and do worldly things. They are also self-realized. You do not hear too much about them because they have nothing to say.

You see, your body is an image. It is not real. It appears to be real. Because you believe your body is real, the world becomes real to you also. And yet these things have absolutely nothing to do with you. You are apart from these things. Your real nature is nirvana, absolute reality. Everything else is superficial. You should not react to the world. I never said you should not be in the world. You can do whatever you wish. Whatever your karmic instincts tells you to do, your body will do it, for this is the reason you appear to take on a body. But you have nothing to do with those things. You are total freedom. You are not confined to a body, or to a world, or to a universe.

I know it appears strange, and you say, “How can I possibly be free, and all-pervading, and omnipresent, when I feel my body as real?” You have to ask yourself, "Who said that?” The one who said that is the one I have to get rid of. And that is your personal I. It is the personal I that wants you to believe that you are a body and a mind, and that everything is real, and that you have to become spiritual, and lift yourself up. Nothing can be further from the truth.

You are not the body. The body does not exist. The mind does not exist. It appears to exist, like the water in the mirage. The world appears to exist like the water in the mirage. Everything else you see with your eyes, and feel with your senses, appear to exist like the water in the mirage. Why does it exist like that? Because you think it does. Your thinking process causes you to believe all these things. Therefore everything has to be explained.
But in truth, in reality, none of these things exist at all. You are absolute freedom. You are total bliss consciousness. That's what you are, and there is no explanation. When you experience this for yourself, the question will never arise, "What is my body going to do with itself while I am self-realized?" Even though to others you may appear as having a body, you will know that there is no body. There is no personal I. There is no mind. You will be all-pervading, and you will be at peace. Asking all these questions is like asking what came first, the tree or the seed, the chicken or the egg?

Do not try to analyze what I say to you. Do not even try to understand it. When I say to you, "No thing exists except consciousness, and you are that," I know it appears to sound ludicrous, and that is only because you have not experienced that state. It is simply the fourth state of consciousness, after sleeping, dreaming and waking. In that state you are absolute freedom. Yet when you try to analyze it, when you try to understand it, when you try to compare it, you get nowhere, for it is beyond the finite.

The only way you can really understand what I am saying is in the silence, where there are no words. This is why I say to you, "When I appear to speak to you, I am really silent." There are no words. The only one who can hear the words that I speak to you is your mind. And if you're listening to me with your mind, you will attempt to analyze everything I say, and there will be total chaos and confusion.

The proper way to listen to me in satsang is through silence. You are not attempting to think what I've said. You're not even attempting to hear what I've said. You do not analyze what I say. You do not ponder what I say. You're simply there, in nothingness, hearing nothing, being nothing, responding to nothing. As soon as you start to think about it you spoil it, and you're back to your body-mind. As soon as you want to argue with me, or debate with me, or bring up certain points to me, you are working out of your body-mind. There can be no conclusion.

This is why when some of you, sometimes, when you see me personally and ask me certain questions, I remain silent. For there are no explanations. Even if the explanation I give to you satisfies you for a while, after a couple of hours you will be right back where you started from. And then you will say, "Let's go hear that teacher." You will say, "This teacher is coming to town. Let's go listen to her, or to him." You're working out of your body-mind. You believe some teacher has the answer. You're looking for some profound statement of truth, where you will see lights and hear sounds, and it will put you into a state of samadhi. Forget it.

Anything that happens to you, you have earned. Therefore the wise student keeps silent. When I say, "Keep silent," I don't mean just not to talk, but causes the mind to be silent. For you can be silent and you can be cursing under your breath, as you know. And you can be saying statements like, "He's crazy. He doesn't know what he's talking about." Your mind is working. Silence refers to the mind.

This is why self-inquiry has been given to you, for it is realized how difficult it is to make the mind quiescent. Therefore instead of making the mind silent, which is impos-
sible to do for some people, you practice self-inquiry. When your mind tells you there's something wrong, when your mind wants to argue with itself, you simply inquire, "To whom has this come? Who feels this way? I do. It is I that feels out of sorts. It is I that feels argumentative. It is I who wants to get even. It is I who has a chip on their shoulder. It is I who wants to put on an act."

Once you realize it is I, you spend the rest of your life eliminating the I. It is this personal I that gives you all the trouble, that causes you to think, to argue, to discern, to be intellectual, to try and attempt to analyze everything you see. You've been doing this for years, most of you. Where has it gotten you? What has it done for you? All of your running around the world, going from teacher to teacher, from book to book, where has it really put you?

I know some of you will say, "Well I'm ahead of the game, because if I didn't read the books, I wouldn't be aware of this. If I didn't go see many teachers, I wouldn't know what they have to offer." Well, let me assure you, it is your intellect that tells you this.

Every real Sage had their experiences prior to reading books and seeing other teachers. Reading books first will confound you. There is so much to read. There are so many concepts. There are so many teachings. You will become a very intelligent idiot. You will be able to memorize passages from books, and recite them forwards and backwards. You will show people how intelligent you are. You will think you've accomplished something. But the first negative condition that hits you, you will respond negatively, such as a death in the family, the loss of a job, loss of income, and so forth. You will respond to these things in a negative manner. This shows you you've gotten nowhere, with all of your reading, with all of your running around the world.

If you truly wish to experience a higher state of consciousness, you have to acquire spiritual discernment, which means you realize that the world emanates out of your own mind. Therefore, why should I respond to the world? It doesn't mean you have to leave the world. It simply means that you are not attached to the world. You do not react to the world. You are in the world but not of the world. You are free, in your heart. You only see the heart. The heart is another name for consciousness, for "I am that I am." I-am is the first name of God. God is consciousness. I-am is consciousness, and you are that.

This is why the first step in spiritual practice is to leave the world alone. Have no opinions for or against. Leave people alone. If someone is rubbing you the wrong way, this is all karmic. If you react to that position, to that person, you are simply setting more karma in motion, which you will have to experience again, and again, and again, until something happens within yourself, and you leave everything alone. Instead of reacting to the world and to people, you question yourself, "To whom has this happened? To me? Who is me? Where did me come from? Who gave birth to me?"

I appears to have always been with you. Since you can first remember yourself, you referred to I. I need this, and I want this. I am happy. I am unhappy. I, I and I. You start to think, "If I were eliminated what would be left?" You don't answer that question.
You do not say what you read in a book, Consciousness would be left, or absolute reality would be left. You have not had that experience, so how do you know it's true?

That's why self-inquiry is such a superior method. For you do not say, "I-am consciousness," or "I-am God," or "I-am absolute reality," or "I-am nirvana," for you begin to realize what you call I-am, your body, can never be any of those things. So rather than affirm those things, you ask, "Who am I?" What you're really saying is, "What is the source of I?" and you never answer.

Even if something makes you feel you are all-pervading, you are ultimate oneness, emptiness, you realize that can't be I, because I is experiencing that. The experiencer has to go. The one who experiences samadhi, the one who experiences higher states of consciousness, has to go, has to be transcended, eliminated. Therefore, as you practice "Who am I?" whatever comes to you, you merely observe. You realize back in your heart, that the observer has to go. As long as there's somebody there to experience anything, you have not arrived anywhere. So you continue to practice, "Who am I?" and you keep still. When thoughts come to you, you inquire, "To whom do they come? They come to me? Then who am I?"

Now again, the question that's usually asked to me is, "What is happening to my affairs, and to my life, and to my body, while I am doing this?" What affairs? What body? The wisdom will come to you, "As long as I believe I have a body, I have to question more intently, "Who am I?" The intent has to be there. The intent that I am not what I appear to be. You know that intellectually. Even though I appear to be the body, and I am wondering what is going to happen to my body as I practice "Who am I?" somewhere deep inside the recesses of my heart, I know that I will come to the conclusion one day that there is no body.

In the meanwhile, what appears to be your body will be under the guidance of the universe. That's the phenomena. The same power, which is called Ishvara, who looks after the universe, and causes the grass to grow, the flowers to blossom, the sun to shine, the fruit to grow on fruit trees, the wheat and barley that grows in the ground, and you are supplied and maintained and sustained by these things, the same power that does all this will take care of you as you appear, as an illusion.

I know it's paradoxical again, for you're saying to yourself, "How can an illusion take care of me?" The illusion takes care of the illusion, so it appears. But I say to you, persist in inquiring, "To whom does this come?" Who believes the world is real, and who believes the world is an illusion? They're both concepts. They're both wrong. Reality has no belief system. Reality is not maintained and sustained by anything. Reality is I-am. It is beingness. Not being this or being that, but pure beingness. And as long as I don't understand what that is, because I've not experienced it, I will continue to ask, "To whom has this come? To me? Then who am I? Where did the I come from?"

One of these days you will fall into the Self, and you will disappear. There will be no body, no image, no concept, no I, no mind, no universe, no God, yet you will appear to
be all of those things. That's the paradox. You will appear to people as an ordinary human
being, but you will know that you are the screen upon which images are super-imposed.
You are not the images which keep changing. You are forever, eternal, unborn. You are the
one. You are total freedom. Your real image will shine forth, and the whole universe will
emanate out of you. You will not have normal feelings, but for want of a better word, you
will become bliss. You have always been bliss. You have simply awakened to reality.

Again, what are you doing with your life now? What do you believe? What do
you do every day? Do you allow the pressures of the world to cave in on you? Leave the
world alone. Do not attempt to figure it out. Do not attempt to argue about it, whether it's
real or not. You must find it out for yourself. In the process all will go well for you, no
matter how it appears. Your job is to find out your true reality, to surrender to yourself, to
surrender your ego, your mind, your body, the world, the universe, God. Surrender all of
that to your Self. Let it all go into your spiritual heart, on the right side of your chest.

Above all do not worry about anything. You are well taken care of. The Self which
you are, knows when the time is right for you to discover your reality. Have faith in your-
self.Know it's there inside of you, awaiting your surrender. No longer will you fight this
world. No longer will you react or respond to this world. No longer will you be frightened
by this world. Your wants will become simple.

SV: Robert, I have a question. There are certain Masters like Muktananda and guru Mai,
who give shaktipat to people. Is that beneficial in any way at all?

R: If you wish to become a performer of siddhis, and develop magical powers,
then it's important to you. All of these things come out of the mind. There has to be some-
one to experience all of these things. Every power, every miracle that someone performs, is
out of the mind. (SV: So if one is doing inquiry, it wouldn't benefit them to partake of this?) If
one is doing inquiry they want to become the Self. They want to awaken to their reality,
and that's the only goal they've got. Therefore they will bypass all these things. Powers,
miracles, even if you're able to bring somebody back from the dead, what good is it ulti-
mately? It's all in the world. It has to do with the world. It's interesting that when you
practice self-inquiry all of these siddhis will come to you, but you will bypass them. You
will not be interested.

It's like the example I give of the person who is invited to the king's palace to
share the kingdom, and they're driving through the gates. The palace is on twenty-five
acres. On the way they become fascinated with the flowers, and they forget about the king
and the palace. And they learn how to grow the flowers, how to make them into beautiful
flowers, and make them larger. They learn all about flowers. But then they remember the
king in the palace, so they forget about the flowers and they keep driving. Then they see
wonderful caves. They go on exploring the caves. They explore one cave after another, and
they forget about the king in the palace. Years pass. They become fascinated over caves.
They know all about caves. They know all about flowers, and all about everything else
they found on the way. If they went straight to the king they would have shared the whole

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country, but they became fascinated in the objects of the king. They have not gone to the top.

So it is with someone who chases siddhis and powers. Where do these powers come from? What is the source of them? To whom do they come? Who needs them? You will understand that you are absolute reality, pure awareness. You are beyond all siddhis, beyond all powers, and the person who wants to experience all the siddhis has been eliminated, annihilated. You have become the Self. You are free and totally happy. So go for the gusto. Do not concern yourself with worldly powers. They come and go.

Another example of this is there were two brothers. And they told their father, one said, "I'm going out to become a worldly person, and make a lot of money, and own property." And the other one said, "I'm going to pursue the spiritual life." They left to go their own way and years passed. They returned home after twenty years. And the father asked them "What have you accomplished, my sons?" And the worldly son said, "I have amassed a fortune. I own castles and mansions and Rolls Royce's. I'm married and have a family." So the father said, "Well done."

And he asked the other son, "What have you accomplished?" And the other son said, "Come, I'll show you." He took him to the edge of the river, proceeded to recite incantations, and make all kinds of kriyas and mudras, and he walked across the river and he walked back. And he said, "See what I've accomplished?" The father said, "Follow me." He took him to a certain place in the river where there was a ferry. He paid five cents, and went across and came back. And he said "See, I can do that too." In other words, he'd accomplished nothing by being able to walk across the water. What good does that do? The only thing he'll be able to do with that is to charge admission in the circus, and show people he can walk on the water. But what benefit is it?

So it is with people who chase after powers and siddhis. They accomplish nothing. Many times they're stuck in millions of reincarnations. They have to come back again and again until they find their way out again. So go to the top, and leave the world alone.
Robert: Welcome to the house of Henry. It's good to see you again. It's good to be with you. I love you all with all my heart.

We have two types of people that come here. One type is Bhakta's, devotional people. The other type is aspiring Jnanis. They're both very different. The bhakta's are usually the devotees. The aspiring Jnanis are trying to get out of their mind in unusual ways.

As an example: We had a bunch of people come here from Santa Cruz. I think they came about eight times. From the information I received yesterday is that they all became Jnanis. So I received a letter also to confirm this from Richard Hill. Do you remember him?

SM: Yes.

R: Would you like to read that letter? (Robert asks student) (SM: Yes.) I get a lot of letters and share them with you because it's interesting.

SM: (Mary reads) He says:

Dear Robert,

Long time we haven’t connected. I’m visiting my mother and haven’t been disturbed yet. I just got word you got another earthquake. Amazing this consciousness, well miracles never cease.

Saw Jay a couple of weeks ago. I heard he’s claimed to be enlightened although he didn’t tell me that. In Santa Cruz enlightenment claims are up ten thousand percent. Jim, Trish and numerous others have all registered claims. I think if you live long enough you hear and see everything. What a dream.

Well I trust satsang and all is going well. To me it boils down to, do I have to give up my sense of humor, if enlightenment means talking all this ...? (four letter word, seriously!) Well as the claims mount and the sun sets I bid ado and must express my gratitude for all your help.

Love,
Richard Hill.

PS. You can’t buy a home in Marin unless you fill out the form about who your Guru is.

SM: Sounds like registration forms. (laughter)

R: I receive many letters of this type. Actually what difference does it make?

SH: You should issue certificates of enlightenment. (laughter)

R: Yes. I’ve been told that before. (laughter)

SG: Sell it! (more laughter)
R: It's interesting with some of these people. The first calamity that comes along in their lives they become hysterical, they go bezerk, they can't handle it and they say they are Jnanis. Well this is good I suppose, it makes life interesting.

(silence)

One of the problems we have with the teaching is that when I say, "You are not the body," many of us still believe we are spirit in the body.

As an example: When someone with a disease or any other problem comes to me and I tell them they are not the body, they believe that their true Self is within the body, but they are not that body.

Now this couldn't be further from the truth. There are never two bodies. There is not your physical body the body with the problems, and then there is another body which is consciousness or the Self. And the idea is you've got to turn within the Self and let go of the first body. In all actuality and in all truth there is only the one. The body that you identify with does not even exist.

When you first start spiritual life you pray to God. You believe God is separate from you, and this is good for most people, there is nothing wrong with that at all because at least they're praying to a higher being. If they are sincere, there comes a time when they get the experience that what I have been praying to is within me.

As Jesus said, "The Father is within me." And we go around believing that our outside body is a body of sin, but the inside, wow! That is something else that is where God lives. So if I cut that person open will I find God? But that's also good, because now you are believing that consciousness, God, Brahman is within you. And that usually goes on for years and years and years. But again if you are sincere and at this time you should have the experience of having a teacher or a Sage to go to, or you have done other things, or you have gone deep, deep within yourself. The realization comes by itself that there is no body at all. No body exists whatsoever. There is no one within. There is no one without. There is only consciousness, absolute reality and I-am is that.

In other words you come to the conclusion, there is no body to make well. There is no body with problems. There is no body that is unenlightened and has to become enlightened. There is just no body. And yet the appearance is very strong. The mind is very strong with some of us. It tells us all sorts of things. It fools us, it plays games with us, it makes us believe something is wrong someplace or it goes to the other extreme and makes us believe I am enlightened. Now the very thought that you think you are enlightened shows you that you are not. There would be no one left to claim that. The claimant has been transcended. You just become beingness. You just become your Self.

There is no one that has to become themselves really. That's why words, words, words are all fictitious. But to make you understand what I'm talking about we have to use some words. There is no one to become anything that one never existed. No one. You can never say, "I have become," because the I is dead if you have become. There is no claim
that you can stake. There is no one left to make the claim. You just are. You have become Infinity.

How do you know when you arrive at the goal?

It begins with your Self first. You just have no connection with the body again. The body that never existed to begin with, is gone. This is very paradoxical. No body exists. You are free from that and yet everyone else sees you as a body. And they see you going through experiences like everybody else. But I can assure you that there is no body. And those words don’t even come to you that there is no body because those words become ludicrous when you’ve arrived.

You no longer state, "I am not the body. I am consciousness." That becomes a joke. All those words, liberation, moksha, illumination, absolute reality, ultimate oneness, nirvana, emptiness they become a joke. It is only the ajnani that spots out those words and of course I do it in the teaching.

You become omnipresent, all-pervading. That is what you really are to begin with, I use the words, "You become." Yet you no longer feel anything. There is nothing to feel. There is no thing to be. There is nothing to experience. We use words like bliss. Bliss simply means a state beyond the norm that is so joyous, compared to the joy that you know. It is beyond that joy. It is too happy to be happy. It is too loving to be love. It is way beyond those qualities. There are no words that can describe it.

So what is all this talking for? Why do you want me to say these things? Because you believe you’re human and you want to listen to the word, the good word. The good word is "Silence." This is why I tell you so often when I speak, I am really silent and you sort of have to read within the lines. It’s not the words, that goes to your heart. It’s what you read between the lines, between the words. And what you read between the lines, between the words is nothing else but your Self. You are that.

Therefore when you are really that, the oneness pervades in your heart and there is no separation between you and me. There is no separation now but most of you insist on believing you are the body. You tell me about your pains, your problems, your troubles. Who has these pains? Who has these troubles? See you’re making a mistake if you say the body, because there is no body. Don’t you see now the fastest way to remove all of these things from your consciousness. Don’t blame it on the body. You’re giving all the blame to the body now. You used to blame the devil. Now since you got into Jnana Marga you’re blaming the body. "It’s the body’s fault, it’s not me. I didn’t do it the body made me do it. It’s the body that got angry. It’s the body that gets sick, gets upset," and so forth. But if you could only keep inside of you someplace that there is no body to do anything. There is no body that you have to make well.

So many people tell me who have a sickness or a disease, they say, "Robert while I’m on the path and I still think that I’m a body can I cure the body and make the body well. As long as I believe I am the body?" That’s a mistake because you’re reinforcing that
there is a body to become well. There was never a body that became sick or had a problem
of any kind.

What do you see with your eyes? What do you feel? What do you see in the
world?

Most of you still want to pray for the world, to bring peace to the world, to bring
harmony to the world, to alleviate man's inhumanity to man. That is very well and good
but you're working with an illusion. For none of these things are really happening. They
appear to be happening, that's a false appearance.

Of course you should not ignore a situation when it comes in your vibration. When
someone is in your vibration and they're in need of anything there is nothing to
think about. The mistake you make is when you think you're helping. That inflates your
ego and you're thinking you are doing somebody a good turn by helping.

This is what it means when it says in the Bible, "To agree quickly with thy adver-
sary." It means that you should help immediately without thought. I am not helping you
and you are not helping me. There is only one and what you think about the one and what
you do to the one is none other than your Self. Therefore you do not think I am a good
person. I help the homeless. You just do it if that's what you're going to do.

Many times I go downtown to the shelter with Dennis Weaver and a few other
people and help serve food. I usually don't tell anybody about this. I don't think about
this. I am not doing a good deed. I'm just doing because it's happening and yet in reality
there is no one doing anything. You have to get rid of the notion, I am the doer. And if you
have to think, "Should I or shouldn't I," forget it, do nothing.

It's very paradoxical but a true Jnani or enlightened Sage has a great compassion, a
great love, a universal love, a universal compassion. Many people still believe that to be a
Jnani you're not supposed to care about anything. Just by having that opinion, by having
that belief shows you've got a long way to go. There are no thoughts, there is no idea of
doing anything. You just do it. If you're meant to do it. But you don't think about it. Your
body or what you call your body, that doesn't exist will appear to do whatever it has to do.
It has nothing to with you.

Some people think it's virtuous to worry about others. Worrying about others
comes from the ego. But doing for others and helping others without thinking, that comes
from the Self. So a real Jnani does not sit in a cave and meditate all day but appears to be
active in the world sometimes. But there are no thoughts, there is no attachment, there is
no sense of doer-ship, yet there is pure love. Love that the average person can never un-
derstand.

Think about yourself for a moment. What do you really think you are? Now don't
think what you'd like to be. What do you think you are right now? And you have to be
honest with yourself. Honesty is very important. Think of what you are right now. What
do think you are?
That thought of yourself has to become transcended. It has to be transcended. The thought has to be stopped. For whether you think you're good or bad or in between, it's a thought. And as long as it's a thought it will lead to other thoughts and they will lead to other thoughts and pretty soon you will have a whole bagful of thoughts to get rid of.

Therefore when you think about yourself, catch yourself. Ask yourself, "Who thinks? Who thinks?" No matter what it's about, it makes no difference how beautiful your thoughts are, you still have to question yourself, "Who thinks?" There is no beauty, there is no chaos, they're both impostors. Yet there is a ... I'm looking for the word ... there is a joy, there is a bliss that cannot be explained. That joy and that bliss is the nature of the universe. It has nothing to do with the universe. It has nothing to do with God or the world. God, the world comes from your own imagination. consciousness, absolute reality comes from your own imagination.

For remember there is no one to experience absolute reality. You cannot say, "I think I am experiencing absolute reality, or I think I am experiencing consciousness." That's laughable. There is no one to experience that. For when you awaken to that you have awakened to spontaneity. You have awakened to the moment. Where there is no past and no future. There is just that wonderful bliss.

What can ever happen to that wonderful bliss? Can anyone change it? Can anyone take it away? Can anyone destroy it?

There is no one to do those things. For there is not bliss and something else. There is only the bliss, for want of a better word, that is. And as you awaken to that your body disintegrates, so-to-speak. It doesn't really disintegrate because it never existed to begin with. You simply awaken to your Self. And this is something to be experienced. You learn to leave the world alone. Yet this sounds like a contradiction because before I said, you automatically help and you have an attitude of loving kindness. Now I say you leave the world alone. It's not really a contradiction because by leaving the world alone you automatically become an asset to others. How can that be?

As your consciousness expands you become all-pervading. It's like as if you were a light in a room of darkness. And the light shows the way. The darkness turns into light. It's as if you were one of those dimmer switches, the light turns on and on and on until the whole room is filled with light. That's how it is when your consciousness expands. Without thoughts, without emotions, without feelings. You become the light of the world, so-to-speak. And anyone in your presence receives the grace and benefits of that Self which you are.

So to the question of, "What is the fastest way to awaken?"

The answer is always, be in the company of a Sage. At satsang or otherwise and have no thoughts about it. Do not think what is happening but open your heart and you will feel the grace that exists there. Even when I say, "You have to work on yourself, is a misnomer." For there is no self or body to work on. This is just an answer to give to a question that people ask. How can you work on something that doesn't exist. Therefore I say,
"Just be yourself." So if the persons a bank robber they believe that I said they'd have to be a better bank robber and they have to be themselves so they go rob more banks.

But if you live in the spontaneity that I'm talking about, if you live in the moment, your Self is the pure Self. The unadulterated Self. The Self which is divine love, peace, happiness.

The best way to do this, again is to be in the company of a Sage and give up all desires. Give up all of the desire of wanting to attain. There is nothing to attain. There is nothing to do. There are no disciplines you have to follow. Even self-inquiry is only to keep your mind still. Everything is to quiet your mind. When the mind is quiet things begin to happen. It's not a question of agreeing with what I say or disagreeing with what I say, it makes no difference. Simply be your Self, just the way you are. When I say, "Just the way you are," I don't mean how you were five minutes ago or a minute ago. Just the way you are implies, your true nature right this moment. In this second. In this second you are free.

(slight pause)

See what you're doing now. You're thinking. That spoils it. Learn to stay without thought. Even if for a few seconds. It's hard isn't it. This is the reason you have to ask yourself, "To whom do these thoughts come?" It's only a modality to cause you to stop thinking.

(slight pause)

Some of you are beginning to feel what I'm talking about. No thoughts. Nothing to remember. Nothing to do. When thoughts come to you about your affairs, about your predicament, realize that you have surrendered your affairs and your predicament to the Self and all is well.

In other words there should be no situation that appears strong enough to set you off. Feeling miserable or feeling too happy. No thing should have that power. It's called the thoughtless state. It's really not that hard. Let go. Close your eyes, it'll help. If you have to do something, observe your breath. But if you can't, forget about your breath. After all, to whom does the breath come? To the body. Since there is no body there is no breath. Then what is? I-am. What is I-am? Silence. Open your heart, let go. There is no past, no future. No thing can ever harm you. You exist in eternity. Be still. The breath does not exist any longer. There never was a body. There is only that. Silence.
Robert: Good evening.

There are no accidents. Everything is right just the way it is. There are no mistakes. You are in your right place going through those experiences that are necessary for you. There is nothing wrong. When you begin to appreciate this you will realize that the universe does not punish you, there is no God that punishes you, there is no world that is against you. Things appear to happen in your lives because it's necessary for your spiritual unfoldment at this time. What appears to be bad is really a blessing in disguise. What appears to be good may be a hindrance to you. This is why you should never judge yourself. You have to have faith in the powers that be. As you have faith enough you will become happy, just by being yourself.

To the extent that you see everything wrong in your life, to that extent do you perpetuate the condition, and it becomes difficult for you not to react. It becomes most difficult for you to practice self-inquiry, for you are letting the world show you how things are, and you are responding to the world. This is a grave mistake.

The secret is to allow the world to show you what it will, and for you not to react to anything. Have no opinion for or against. Just by doing this alone, you come to the state where you can see and feel that the whole world, the whole universe, is simply an emanation of your own mind.

Forget what you read in the papers, what you watch on TV. Do not take the world too seriously. And above all do not take your life too seriously. There is nothing that wants to hurt you. You can never know yourself as the Self if you keep reacting to your world. Absolute reality is only revealed to you when you begin to see that the world is an image. Thoughts become things. They have no reality of their own, but through your thinking process you have given them life, and then you begin to feel the pressure of the life form that you have created.

Compare yourself to no one. You are unique in your own right. Everyone appears on this earth because of karmic conditions, and you can never know that karma does not exist until you stop reacting to it. What's the use of my telling you that nothing exists, that karma does not exist, that the world does not exist, that the universe does not exist, if you continue to react to conditions. You never know how much time you've got left in your body, so-to-speak. You may drop your body tomorrow, next week, next year. And if you do not realize the truth about yourself, you will continue to come back again and again,
you will appear to continue to come back again and again. You will be stuck on the wheel, until the time comes when you give up your reaction.

Think how many times today you were disappointed over something, or despondent, or angry, or upset, and you believe that you have the right to be that way. It was because of this or because of that, or because of someone, because of something. Yet you are forgetting that everything is your friend. The mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, everything is your friend. Especially your so-called enemies. For that's the motivation for you to see yourself in action. Your so-called enemy is really your best friend. The person you don't get along with is doing you a favor, for he or she is teaching you not to react.

There are many lessons to learn, but for whom? For you? Who are you? As long as you believe you are a human being and you are part of the earth, then you do have many lessons to learn. But as soon as you give up the idea of your humanhood and start investigating the truth, that you were never born and you never die, until that time you will appear to suffer. You will appear to go through predicaments, through situations, through rebirths, through different experiences.

But I say to you tonight that you do not have to do this. You merely have to recognize that your personal I is the culprit. It is not you. It is your idea of I. It is the I-thought that causes every problem in your life. It is the I-thought that causes you misery, unhappiness, misunderstanding and whatever. You merely have to destroy, annihilate, the I-thought. This is the reason you came back to this planet, so it appears. To find the I and destroy it. This is what you should have been concentrating on all the time. This is your purpose. There is no other purpose.

Everything else doesn't matter. It appears to matter. In reality it does not matter. That's a heavy thing for me to say, for some of you appear to have serious problems in your lives, are saying to yourselves, "How can he say it doesn't matter? This is about to happen, that's about to happen. How can it not matter?" If it does matter you will spend the remainder of your life rectifying things that matter. When you're finished with this, something else will come along. When you finish with that, something else will come along. And it will always matter to you. In other words, you will think it's very important that you change the condition. There is really no condition to change.

When that happens to you, you should immediately remember that everything is predetermined, everything. There are no mistakes. The worst thing you can do is to feel sorry for yourself. "Why does this happen to me? Why do I have to go through this experience?" It is the experience that makes you turn around and investigate who you are. If everything was going well in your life, 100%, you wouldn't care about this teaching. You wouldn't realize that things are going to change sooner or later. Nothing can ever remain the same. It's only when you have a so-called problem that you begin to think, "Where did this problem come from? Who gave it to me? God? The universe? My fellow man? Who has the problem? I do? What is this I?" And you go right back to the I again.
When you realize the I is only a thought, then you also realize that your problem, so called, whatever it may be, how serious it may look to you, must also be a thought. Can you see that? Because I have the problem. And I is only an idea, a thought. It doesn’t exist for real. If I is only a thought, an idea, and I have the problem, there’s no problem.

This kind of thinking in itself releases you from the clutches of your mind. Things begin to ease up. Even if your situation does not necessarily change right away, you’re no longer trying to change the situation. You still have become grateful for your predicament. Again this sounds strange. You’re grateful for your predicament because, again, it is your predicament that has caused you to search for the ultimate truth. As you begin to see this you start caring less and less about your predicament.

Now let me make this perfectly clear. It doesn’t mean you’re going to give up anything. It doesn’t mean you’re going to give up your family, or you’re going to give up your job, or you are going to not give a damn for whatever happens in your life. That’s not the attitude I’m talking about. The attitude I’m talking about is simply this. You are beginning to realize that the I that you’ve been calling myself, is not real. All these years since you were born you said, “I feel this and I feel that. I need this and I need that. I am this and I am that.” You’re now beginning to see that I is not real. So naturally again if the I is not real. All of these years of need, of want, of desire, of belief, has been false. It has been like an optical illusion. None of these things are real because my I is not real.

When you come this far you’re going to ask yourself, “Then where did the I come from?” Now you’re getting to the meat of it. In other words, "What is the source of the false I that does not exist? It is a thought. Where did the thought come from? Who thinks that thought?” And you go right back to I again. "I do. I have been thinking since I was born." Just think how many times today you said I. "I don’t feel too good. I feel out of sorts. I feel upset. I feel angry. I feel something is wrong.” It is only the I that makes you miserable, nothing else. It is not the experience that you’re going through.

Let me repeat this. The experience, in itself, can never make you miserable, for it comes from an I-thought. It is believing that the I-thought is real that causes the misery, not the situation.

You consequently spend the remainder of your life trying to find out from whence the I comes. You follow the I-thought. You abide in the I. You wake up in the morning and you notice you’re trying to say I again. You catch yourself. "Where was the I before I woke up? How did the I arise?” If you’re doing this correctly, you will feel a sort of pressure on the right side of your chest, and this will give you an inkling to where the I came from, the spiritual heart. As you continue to follow the I back to the spiritual heart, in the process you become happier, and happier, and happier, for you are developing your bliss-consciousness, which you already are, just by following the I. And when the I finally goes back into the heart you rest in an effortless thought free state. You no longer have any effort to make and you are free of thoughts.
But this is not final yet. Many people can arrive at this state by themselves. Now the perennial question comes, "Do I require a guru to go further or to awaken to my self-realization?"

The answer is "Yes and no."

From reading all the books you’ve been reading, you realize there are some people who have never had a spiritual teacher, like Sri Ramana Maharshi, Shankara, a few others here and there. The trouble with reading books like that is that these books build up your ego, especially if you are a westerner. They falsely cause you to believe that you can do it on your own.

To do it on your own is the most difficult task you can ever undertake. And you’re wasting your time. It’s like digging a well to get a glass of water, when you can just turn the tap on. Every time you want a glass of water, you dig a well. That’s how it is to awaken to yourself without a guru. But you have to make sure that the guru you follow is an enlightened Sage, and it’s up to you to find this out for yourself. For only an enlightened Sage can take you out of the effortless thought-free stage into pure enlightenment. For that type of sat-guru merely grabs your mind, that is resting on the circumference of your heart center, and pulls your mind in totally. You thus become totally free and liberated.

This is why I always say that this teaching is not for everyone. Many people who come into Advaita Vedanta have very large and enormous ego, a lot of pride. They want everything to happen through words. And yet no Sage has ever said that words alone will cause anything to happen to you. It is the grace of the guru that causes anything to happen to you at all, if anything is going to happen. It is your faith, your humility, your love, that will finally awaken you.

You have to make the initial effort. When you work on yourself diligently, happily, without criticism, without finding fault, you simply work on yourself, and in the process, you help others. You give others support, love, for you look at the whole world as your self. And you forget about time, you forget about space. You merely do the work required.

When there is enough love, when you have really diligently worked on yourself, you will finally follow the I-thought to the circumference of the heart center, the spiritual heart, and you will be in the effortless thought-free state. Then the grace of the guru will pull the mind completely into the heart and you’ll be free.

The question I have for you is, "What is more important than that?"

Think of the problems you think you have. They will take care of themselves if you have enough faith in the inner power of grace. As I said before, there is nothing in the universe that wants to or can hurt you, if you are diligently working on yourself. That will supersede everything else. It will put a halt on your karma, it will disintegrate your past lives, samskaras. It will cause your mind to slow down, and it will bring you extreme happiness.

But you have to put this first in your life. You have to put it before everything. This is the reason why not too many people make it. For when I tell them they have to put
this first in their lives, their eyes open wide. But remember I also say to you that you're not to give up anything. You do not to give up your job, your family. You do not have to move to a cave. You do not have to dress a certain way. You simply put the teaching first in your life. I can assure you that if you do this, you will make fast progress.

But you should not have any motive. You're not putting it first in your life because you want to become self-realized. If you have a thought like that, you're keeping yourself back, due to the fact that you're already self-realized, and when you keep thinking, "I have to become self-realized," you're pushing it away, because you're saying I. The I that you've been trying to get rid of all these years, wants to become self-realized, and it can't. The I has to be totally destroyed, so that there is nobody left who wants to become self-realized. That's when things begin to happen by themselves, and that's when you find yourself in the effortless thought-free state.

This is something to think about. This is something to think about seriously.

I am not interested in attracting hundreds of people, curiosity seekers, giving seminars, or letting people come and look at me. I am only interested in those few people who are tired of living in this world as a body, because they have a feeling that they are absolute reality, they are pure awareness, they are nirvana, they are pure intelligence, and they are ready to go all the way in order to meet the goal. Yet they do not have a goal on their mind. They live spontaneously in faith, and the universe will always appear to take care of them. They take their minds off the body, and the mind becomes weaker and weaker, until they are in the state of no-mind.

When there is no mind, there is no I. When there's no I, there's no body. When there's no body, there's no world. When there's no world, there's no universe. When there's no universe, there's no karma, there are no samskaras, there are no past lives, there is no reincarnation, there's no God. There is only the Self, and you are that.
Robert: Good afternoon. I welcome you with all my heart. It's good to see most of you again.

We have some new faces here today. If you're coming here to hear a great lecture, forget it. If you're coming here to hear a sermon, you're in the wrong place. If you're coming to compare the speaker to other speakers, well, I won't say what I think of that. (laughter)

SH: Go ahead. (laughter)

Robert: You have a reason for coming here. That's the first mistake you made. There should be no reason. There should be no attitude. There should be no need. You're coming here because... that's it. There is no thing I can give you that you don't already have. There is really nothing I can do for you unless you realize who you are. Who are you? The wisest answer would be, "I don't know." For if you think you know who you are, you're on the wrong track. A self-realized person has no idea who they are, because the "are" and the "they" have been removed. There is no I to know anything. If you say "I am this," and "I am that," you're not really this or that. For the I has made that statement. When the I is gone, there is no one left to do anything or to be anything.

So again, think, "Why did I come here today? To get out of the sun? To leave my screaming family? I saw all the movies in town? I've nothing better to do? Somebody told me to come?" They're all the wrong reasons. There is no reason whatsoever.

Everything should be spontaneous. Do not plan anything in your life. When you do not plan anything, your life will go smoother. Sounds strange, but true. There is a power that knows the way. When you get your little ego out of the way, this great power will take over and lead you into itself.

What is this power? What is the undifferentiated power that is the substratum of all existence? Some people call it Brahman. What is Brahman? There are no words to describe, for any word you use spoils it. Some people say, "Brahman is the unmanifested energy that runs the universe." Yet when you voice it you don't know it. For as I said, the finite can never know the infinite.

So there is Brahman. When Brahman gets tired of being Brahman, it begins to play with itself and becomes personified. That personification is called God. God is what we call the first principle, the controlling energy of the universe. When God has had fun and created everything, he becomes consciousness, and everything is dissolved into itself.

So there's Brahman, that becomes God. God becomes consciousness. Consciousness becomes Brahman again, becomes God again, becomes Consciousness. What a waste
of time. Why would Brahman want to do all this? Why would Brahman want to play with himself, or itself, or herself. Does Brahman become tired? Well, we need an explanation of creation. So that's as good as any. It's better than Adam and Eve.

Those of you who are taking notes, turn the page, keep it blank. The blankness is the reality. Everything else is really a waste of time. How many teachers have you seen in your life? How many notes have you taken? How many tapes have you purchased? How many books have you read? And you're still here. Sometimes it's better if you'd never read a book in your life, if you'd never heard a tape, or even seen a teacher.

You are what you've been looking for. The answer's are within yourself. There is nothing in the external world, for the external world is an emanation of your own mind, your own thinking and your own imagination. You created this world. Are you proud of yourself? Look what you've done. You've caused man's inhumanity to man, wars, pestilence, tornadoes. Why would you want to do that? Shame on you. (laughter) Repent. (laughter)

Anyway, there's something interesting I must be able to say. There's a great statement that I'm going to make. (Pause) I'm going to think of it first. (laughter)

Okay, Consciousness is the only power, and there is no power in effect. Think about that. Consciousness is the only power, and there is no power in effect. In other words, effect is the world and everything in it. All of your problems, so called, all of your needs, all of your wants, all of your desires, have no cause. They're all effects. There is no power in the effect, because effect is like a dream. It doesn't exist for real.

Think of all the things that have been disturbing you, illness, lack, limitation, they do not exist. Those are effects, and there is no power in effect. The same is true of the good things in your life, so-to-speak, all of your so called material happiness, family, friends, job, income, car. All effect. It has no cause. In other words, nothing created it. There is no thing to create anything.

Consciousness is the only power. And consciousness is self-contained absolute reality. You have been identifying with the world of effect. This is why things appear as they do in your life. You're trying to exchange negative to positive, bad for good, but they're two sides of the same coin, and they both have to go.

Do not take the universe seriously. Nothing is ever as it appears. Nothing wants to hurt you. Nothing can hurt you when you realize your infinite nature. You are not your measly body, that was born, and goes through experiences, and then appears to dissolve or die. That is not you. You have nothing to do with this world. This world does not exist the way it appears. But as long as you believe you are the doer, that you are the body-mind phenomena, the world is very real for you, as most of you know.

Where did this world come from? I just told you. It didn't come from anywhere. Why do you keep asking the same question? Where does a dream come from? The dream appears very real, doesn't it? Most of you had a dream or two last night that you can still remember. How did the dream begin? Did it begin with Brahman creating the universe?
Did it begin with God and Adam and Eve? The dream just began, in the middle, and it ended when you awoke, (is there such a word as awoke? Awaken, awoke, awaken, they’re both lies,) and you found yourself without the dream. Your body, your mind, your self, was as it always was. In the dream you may have dreamt that you got hit by a car, you had to have your legs amputated, and so forth. Yet when you awake, it’s not like that at all.

Think of the things that have happened to you in your life now. You appear to be getting older and older. Things come into your life, as it appears. You try to exchange wrong for right, good for bad. Yet you refuse to acknowledge that this too is a dream. You want to continue playing the game. You want to play hide and seek, by believing there is a God somewhere, and if you find this God all your problems will be over. So you keep searching.

You can never find your reality by searching. Your reality is where it’s always been, right where you are this moment. It is you. There is not reality and you. You are not in the body of God. God is not in you. For there is no you. There is no body and there is no God. You are That, pure awareness, just the way you are.

There is really no thing you have to do. You simply have to wake up. Why will you not awaken now? Even while I am talking to you, many of you are thinking, thinking, thinking. Can’t you see by now? This is what is holding you back from your freedom, from your bliss, from your joy. Your thoughts. Where did your thoughts come from? They really didn’t come from anywhere, for they do not even exist.

Yet, unfortunately, most of us believe that thoughts exist, for we are bombarded by them day and night. So Sages have to come along and invent methods, means, in order to obliterate the thoughts. Meditation was invented for that purpose. Self-inquiry, all of these yogic exercises, pranayama, mantras, prayer. They’re really to stop your thoughts from proceeding, to keep your mind from thinking. All of these procedures are to make your mind quiescent, quiet, still. If you were able to do this without the methods, then you would be realized. You would be your Self. You would be liberated. But you refuse to do this. You want a teacher to give you methods to wake you up. But I say to you, "Wake up now! Awake!" The methods will keep you back because you get stuck with the methods.

But it makes no difference what I say. You are still going to identify with the world, with conditions, with your body, with your mind. We therefore have to think of a way, the quickest way, for you to awaken. And of all the methods I know, self-inquiry is the fastest, if you are mature enough to be able to handle it. You begin to understand that the I is only a thought, an idea, called the I-thought. And it is the I-thought that predominates your existence. True?

How many times have you said I today? "I am going to hear Robert. I am going to eat breakfast. I am going to take a nap. I don’t think I feel too good. I feel great. I need this. I need that. The first pronoun, I, dominates your entire existence. Yet it has been known by Sages, if you were only able to annihilate the I, destroy it, kill it, you’d be free. For it is the I that is attached to all of your thoughts. Therefore you begin to follow the I to it’s source.
I have to tell you in truth, in reality, there is no I and there is no source, but you will not believe me. You want to play with I. You therefore follow the I to the source, and when the I has been dissolved into the source, you become free. You do this of course by inquiring, "To whom do these thoughts come?" or whatever is disturbing you. You inquire, "To whom do they come? Who's experiencing this? Who's going through this? Who thinks they are human? Who feels depressed? Who feels discouraged? Who feels there is a difference between birth and death? I do."

Can't you see now that if you get rid of the I, all those feelings will also go. So you ask, "Who am I? Where did this I come from?" You never answer that question. When thoughts come to you, you inquire, "To whom do they come? To me? I think these thoughts? Who am I?" You do not answer.

As you continue to do this process you find that your mind is becoming quieter and quieter. The confusion stops. You begin to feel happier and happier. You are no longer reacting to person, place or thing. You become spontaneous in everything you do. You live in the now.

But you're not doing that. It's doing you. In other words you have not decided, "I am going to be spontaneous from now on. I'm going to live in the now." As you are aware, how many times have you tried that without avail? You can't make up your mind that you're going to be spiritual, that you're going to know that you are consciousness, that you are absolute reality. How many times have you tried to do that, and the first thing that comes into your life, you become upset? You react. Something bothers you. Or something good comes into your life and you become elated. You react in a positive way. They're both impostors. Remember you're not trying to change bad for good. You want to transcend everything, and become absolutely free.

(Short silence)

See how you're thinking? Your mind won't stay still, will it? Whose mind is it that will not stay still? Do you really have a mind? Are you the mind? Who told you this? There is no mind, there is no body. There are no thoughts. Accept this, if you want to. All it can do for you is liberate you.

We listen to the birds, we see the beautiful trees. Who sees? Who listens? Why, I do. You're caught in the trap again. For many of you believe, if I behold the beauty of the world, that's good. It's better than beholding death, I suppose. But the world is all an illusion. It is not real. The so called beauty is here today and gone tomorrow. Change is the only permanent thing of the relative world. Everything changes continuously.

Therefore, as you go through the vicissitudes of life, and you get rid of your dogmatic thinking, you open your heart. You begin to feel something different. You begin to loosen up. The first thing to understand is that everything that has transpired in your life has been necessary. No matter how it looks, no matter what has happened, everything has been necessary. The second thing to understand is, everything has been preordained. In other words, everything was supposed to happen the way it happened. There were no
mistakes. The third thing to understand is that the first two things are all a pack of lies, for these things do not even exist in Reality.

Everything is preordained, as long as you believe you are the body. Everything is karmic, as long as you identify with the world and believe you are the doer. But as soon as you start to turn within, as soon as you begin to listen to the still small voice within you, as soon as you start practicing self-inquiry, your life begins to change drastically. You become happy. You no longer search for happiness, for you are beginning to realize you cannot find it externally.

You may appear to find it. In other words, you may get married and you believe, "This is great, I found what I've always wanted." Then you may get divorced and you'll say, "This is great, I finally got rid of that person." You win the lottery and you say, "This is great, I'm rich." The IRS comes down on you, and you wind up in San Quentin, and you say, "This is no good."

All of these different things take place in your life. The world is not your friend. The world is a phenomena that belongs to a dream. You've got to be mature enough to ask the question, "To whom does this world belong? Who lives in the world? Where did the world come from?" and your answer to all the questions begins with I. "I live in the world. I partake in the world. I see the world." And we're back to I again. You finally get the idea that the whole world is hanging on I. The I has to be transcended.

You begin early in the morning, when you first wake up. Before you become aware of I, you notice that you are in a state of peace, of joy, even if for only a few seconds. I was not present. You are not aware of the world. Catch yourself tomorrow morning. It only happens in a flash, in a few seconds.

Yet all of a sudden the world becomes real for you. I, has awakened. Where did it come from? If you investigate you will see that your spiritual heart center is on the right side of your chest, and the I has come out of your chest, out of your spiritual heart, out of the source, becoming more powerful as it emerges and goes into your brain. Then you become aware of your body and you say, "I am alive."

Once you become aware of your body and your mind, you become aware of the world, and then the universe. Therefore the wise person catches the I before it goes any further. In other words as the I emerges from your chest, you abide in the I. To the extent that you can abide in the I, or focus on the I, something phenomenal will begin to happen. The I will reverse it's course and head back to the center. When it heads back to the center, it will rest on the circumference of the center. That is
as far as you can go by yourself. You will be in an effortless thought-free state. You will be in the void, as it tells you in Buddhism.

Yet most Buddhists think the void is self-realization. That's a mistake. The void is when your I is resting on the circumference of your heart center. When that happens you've come a long way. You are a mature disciple. Yet the Self has to pull the I inside the heart. Then you become liberated. This is very rarely done by the self or by yourself. I'm speaking of the small self. Only in a very few, will the I go directly into the heart center and be extinguished.

That is why Sages are necessary. That is why satsang is necessary. For the Sage, who may be a 1000 miles away from you, as long as you have a direct line to the Sage mentally, the Sage is omnipresent, all-pervading. Therefore the Sage, and the Self, and the guru and God are one... (tape break) ...So that even if you are away from the proximity of the Sage, if you have a close association with that particular Sage, or that Sage is your guru, the Self, which is really the Sage, will pull the I into the heart, and you will be liberated. That's how it appears to work. The rest is up to you.
Transcript 79

STOP IDENTIFYING WITH YOUR BODY AND MIND!

18th July, 1991


Greetings and salutations. It's good to be with you again.

I trust you had a great week. If you didn't too bad for you. Every week should be great, there shouldn't be any exceptions. It makes no difference what your body is doing. It has absolutely nothing to do with it. Every week should be great because in reality you are consciousness. You are great! That is your true nature. Everything else does not matter. It appears to matter but to whom does it appear to matter. You are absolute reality, pure awareness, everything else is incidental. Therefore you should not take life too seriously. You shouldn't take it seriously at all.

If you look at life the way it is, it appears confusing because things are always changing. You may expect one thing and get another thing. But, if you stick to your guns and you keep identifying with the Self, what you are, then it will not matter what happens.

This is why the transcriptions that we give you are most important. Due to the fact they go over the talk and you can take your time reading it. Let me remind you once again the way you should read a transcription. Go through it, the whole thing, the first time. Then take it paragraph by paragraph. Concentrate, cogitate on each paragraph. Even if it takes you all night. Do not go through the transcriptions like you do a book and say, "Where is the next one?" But try to go through each paragraph, intensely, so-to-speak. Try to read between the lines. What does this really mean. Take your time.

If you spend your time reading the transcripts, practicing self-inquiry and coming to satsang, then you can't lose with the stuff I use. But if you run around all over the place and go from book to book, teacher to teacher, you become confused. You don't know who to follow, what to do?

Of course the ultimate truth is within yourself. You are the ultimate truth. That is where all the answers are. Sometimes it's better to stay by yourself and read nothing and sometimes it's good to concentrate on certain works for a while. But not to go in one week to thirteen different books and ten different teachers. If you do you will become completely disgusted with the whole spiritual thing.

Something else we should talk about is this: Most disciples still believe that the object of Jnana is to change bad experiences into good.
This couldn’t be further from the truth. We are not trying to change poverty into abundance, sickness into health, misery into happiness and so forth. The whole idea is to realize that they are both impostors. The body has absolutely nothing to do with the teaching. Let the body do what it may. If the body wants to become sick, watch it become sick. If it wants to become healthy, watch it become healthy. If it wants to become rich, watch it become rich. If it wants to become poor, watch it become poor. Then it has absolutely nothing to do with you. You are beyond that.

To the extent you feel your real Self, to that extent you will feel your body less. So if you feel your real Self 40%, you will feel your body 40% less. If you feel your real Self 70%, you will feel your body 70% less and so forth.

You are not your body. The body cannot be anything without your mind. It is your mind that feels pain in the body. It is your mind that feels depressed and causes the body to become ill. It is your mind which catches a cold. It is your mind which develops cancer and it appears as your body. But if you had no mind your body would simply be just an inert piece of flesh. It wouldn’t be sick, it wouldn’t be healthy. Therefore when you think about being healthy you have to be sick first otherwise why would you want to be healthy. One leads to the other.

When you think about taking care of your body all of the time you’re simply saying to yourself that you don’t want to become sick, so you’re taking care of your body all of the time. Therefore your mind will simply give you a taste of each experience over and over again. That is why sometimes you catch a cold and sometimes you don’t. Sometimes you have a fever, sometimes you don’t and so forth.

Stop identifying with your body. Stop identifying with your mind. Leave them both alone. It really makes no difference what they do. They’re not important. If you’re inclined to exercise, exercise, if you’re not, don’t. But don’t keep thinking and feel guilty that you have to do something or if you don’t do it something is going to happen.

You and I have both known people who have never exercised a day in their life and they are 90 years old and they are healthy as a horse. (How healthy is a horse?) (laughter) And we both know people who exercise violently everyday and then they just drop dead or they contract some disease.

It all has to do with your karma. It has absolutely nothing to do with what you do with your body. Don’t believe that by eating certain foods you’re going to become healthier. But if it is your karma to eat certain foods to become healthier you will do it. Do not be for or against anything.

What I’m trying to say is: Leave the world alone! Leave your body alone! Leave your mind alone! Leave others alone!

Some of you are saying, "But Robert, don’t I have to learn how to control my mind, how can I leave it alone?" You control it by leaving it alone. Don’t you see? By interfering with it you make it stronger because you’re giving it power by admitting to yourself you have a mind that is out of control and now you’ve got to put a stop to it. That statement
alone gives more power to your mind. When all you simply have to do is observe your mind, observe your thoughts, question, "To whom do they come?" question again, "To whom do they come?" Every time the thoughts come, observe them, but do not try to take any action to control your mind.

As I said if you do, you're feeding your mind. That is the fuel that makes your mind become stronger and stronger and stronger. By self-inquiry you're not interfering with your mind. You're simply asking in a gentle way, "To whom do these thoughts come? To me? Who am I?" Or you're becoming the witness to your thoughts and then you finally ask, "Who is the witness? I am. I am. I am." Somehow I've found, if you ask three times and you answer three times it has more effect. Have any of you had that experience?

In other words if you begin the self-inquiry process and you ask, "Who am I? Who am I? Who am I?" Three times and then you wait and ask a few times again and then you wait. And when the thoughts come to you use the number three again and you ask, "To whom do these thoughts come? To whom do these thoughts come? To whom do these thoughts come?" I somehow feel if you try that it will be more effective. The only thing that you're trying to do is to stop your mind from thinking.

You are not trying to become self-realized through self-inquiry. For you are already self-realized. Self-inquiry is to still the mind. When the mind becomes still everything takes care of itself. Remember this. You are not using self-inquiry to awaken. If you do you will never awaken. For you are using a method to become something you already are. Have no attitude when you practice self-inquiry. Have no desire, no need.

In other words do not think I have to get enlightened before I die because I don't want to come back. That is the worst thing you can do. For you are believing deeply, aren't you? That you are the mind and the body. Because you're saying intensely to yourself, "I have to become enlightened." And as you know by now, your personal I can never become enlightened because it doesn't exist. So you're working under an illusion when you say, "I've got to become enlightened before I leave my body."

Rather do the procedure. Follow the principles as outlined. Have no want, no desire, no request, nothing. You have to realize again there is no birth and no death for the Self. There is no one who ever dies, no one who is ever born. When you say, "I have to get enlightened before I die," you have everything backwards. You're believing something has to happen before you leave your body. But the happening has already happened. All you are trying to do is quieten your mind so that you can see it. Can you see that?

You are just trying to quiet your mind. You're not trying to get enlightened. You are not trying to awaken. You are not trying to become liberated. You already are. You think you're something else than that. So you practice self-inquiry which is the fastest way to wake up because you think you have to wake up.

But imagine if you didn't believe you had to wake up. You did not have that belief. Would you have to do anything? Of course not. Does God have to do anything to know he's God? Of course not. You're doing all of these things because you think you are a hu-
man being. You think you are mortal. You think you’ve got problems. You think there is something wrong or you can believe the opposite. You think everything is right, the world I mean. You think you’re very happy. You think you’ve got everything you want so everything is right. That is an attachment to good things. It’s just as bad attaching yourself to bad things. They are both the same they are impostors.

So if you attach yourself to material good things, you may have a so called happy material life in your body at this time because you deserve it karmically. But, there is a lot of karma you have to experience. When you identify with the good material things. And when you leave your body, you come back again, things will not be so good for you this time. You will experience the opposite for you have to have a taste of everything. Do not be fooled. Do not be deluded into believing, if I experience a good material life, I’m making progress. Think about that for a moment.

If you experience a good material life you are not making spiritual progress. It has nothing to do with your spiritual progress. It’s a completely different ball game. Spiritual progress is when you transcend good and bad. When you become the witness to all your spiritual experiences.

As an example: If you win the lottery tomorrow and you win 50 trillion dollars, you become the witness. You realize this is karmic. It doesn’t change you. It doesn’t turn you into a blubbing idiot. You understand, this too is karmic. If you get hit by a train and they have to cut off your legs and your arms, the same thing, there is no difference. It’s karmic.

If you do not train yourself to see that, you’re going to have a long way to go before you become free and wake up. Everything you attach yourself to in this world, person, place and thing keeps you back. You have to become totally non attached. You have to become totally free of attachment to your body, to your mind, and to others.

This doesn’t mean you become a cold fish and you don’t care about others. It simply means that you understand, you realize that everything is you. Whatever is happening in this world is happening to you. You are the cause and when you realize there is no cause then there is no you and you’re free.

First you realize that whatever you see in this world, the beauty you see outside, the trees, the sky, the mountains, the smog, everything is you. Then you ask the question, "Who am I?" And you realize that the I is impersonal. It has nothing to do with you. It has nothing to do with the world. It has nothing to do with the universe. The I is I-am, I am that I am. Pure awareness, pure intelligence, nirvana. That is really I.

But when you identify your I as a personal I and you say, "I am experiencing this," and "I see that," and "I feel happy because I see a tree, I feel sad because I see something wrong," then you are making the I personal and you begin to feel that you are a body and a mind. You have to suffer the consequences thereof.

So, let’s talk about you.
How do you see life? What has been happening to your life since you’ve started coming to satsang? And since you’ve started practicing self-inquiry? What is going on in your life?

If everything is the same or if your affairs are becoming better you’ve got a problem. But if things appear to becoming relatively worse and things are happening to you that have never happened before, that is a blessing in disguise. It sounds strange doesn’t it. I bet you thought I was going to say, "Things will get better for you materially and you’ll be happier than you’ve ever been in your life." (laughter) You’ve got the wrong idea about these things.

Material happiness does not bring you realization. The closer you get to realization the more upheavals you get in your life. That sounds strange, it’s not always like that. It depends on the maturity of the soul. There is no soul. It depends on the maturity of something or nothing. It depends on maturity..., it depends..., it..., nothing. But when you’re speaking in delusion, you believe that karmically you have accrued certain debits that will come to you slowly but surely through many incarnations.

But as you begin to mature spiritually and as you become closer to the goal. As you get closer to awakening there will be many upheavals in your life. Due to the fact, all of the karma is coming to you at once. That’s how it affects some people, not everyone. All of your karma that would take many incarnations to get rid of is coming to you all at one time. That’s why there appears to be upheavals in your life.

So you do not become despondent, you do not feel sorry for yourself, you do not think something is wrong, you rejoice! You observe, you watch. You can say, "I wonder what is going to happen now?" and you inquire, "To whom has this come? To whom has this come? To whom has this come? To whom has this come?" If you’re doing it correctly, you will find you’re becoming less and less attached to the situation. Until finally there is no situation at all. There is no longer any karma. There is no longer anything you have to go through. You become totally free.

I admit also that this is somewhat paradoxical for when you take great Sages like Rama Krishna, Ramana Maharshi and some others that appear to be going through some dastardly experiences of cancer where the flesh was rotting away. So you ask, "Did they have to go through their karma, I thought they didn’t have any?" And that is a good question, I’m glad it’s over. (laughter)

The answer of course is, they are not going through anything. It appears to us that they are. It’s our experience, we’re going through the experience. It’s our karma not theirs. Does that make sense? We’re going through that kind of karma. Sages are absolutely free from karma no matter what they appear to be going through. They’re totally free. But with our eyes, with our emotions, with our minds, we observe something else. We need that experience, to watch them suffer. In truth they are not suffering, we are suffering.

Many people that I spoke to that watched Ramana Maharshi when he was dying, months later, years later, they became totally different people. The word suffering left their
consciousness. That never disturbed them again. In other words, when they saw death, when they saw man’s inhumanity to man they completely transcended it and realized that it did not exist.

Remember the world does not exist. Human beings do not exist. You body-mind does not exist. The universe does not exist. God up in the sky does not exist. So how can suffering exist? Can't you see that death, suffering and the rest of it is part of the grand maya. It's all a joke, it does not exist. So how can Ramana Maharshi’s body die of cancer? So how can Rama Krishna’s body die of cancer? If you think that these people died of cancer you are acknowledging that the world exists. You are acknowledging that suffering and death are a reality and you cannot awaken this way.

This is why when you can't help it and you still react to these things, you should try to become impersonal. Where you just watch. You have a great compassion, but you do not react. If a person needs help you help them. You do the best you can, but you do not react. Why? Because something in your heart tells you this is an illusion. I can't say in one breath that the world and my body does not exist and in the second breath say that Ramana Maharshi died of cancer. It's a contradiction.

So my question to you is: What do you see all day? What did you see today? In the world? In your life? What did you feel today? Did you feel stress? Did you feel burnt out? Did you feel there was something wrong with someone or with yourself? Did you feel things are not going right for you? Or did you feel the opposite? Did you feel everything is so beautiful in your life, you can't stand it? You've got everything you need and you're satisfied and contented? They're both impostors. If you get stuck on one or the other, you have to keep working on yourself until you become unstuck. And you do this by inquiring, "To whom has this come? Who is seeing all this? Who is feeling all these things? I am. I am. Well who am I? Who am I? Who am I?"
Transcript 79

The Self is Total Silence

21st July, 1991

Robert: (tape starts abruptly) ...om. It’s good to be with you again. I welcome you with all my heart. I notice we have a few new faces here today. The first thing I’m going to ask you is, “Do not believe a word I say. Why should you believe what I say? Who am I?”

SH: Good question?

SC: You’ve been there. (laughter)

R: Do not accept what I say literally. Open your heart. Have no opinions for or against. Do not come to any conclusions. Leave your concepts and preconceived ideas outside of the door for a while and just be. Be your Self.

Your Self already knows who you are. You believe that you are the body-mind but your Self knows you’re not. Your Self knows that you are ultimate happiness, pure awareness, nirvana, absolute reality. Your Self already knows this. Be your Self. Just be.

Do not listen to your mind. Your mind will tell you all sorts of things. It makes no difference if they’re true or not. Your mind is not your friend. Be your Self. Be happy. Just the way you are. Sammy is happy. (laughter) Slap happy.

SH: Great. (laughs) Other side of the tape, that will do. (laughs)

R: Mary would like to sing one of her beautiful songs that she writes for us.

Mary: This is dedicated to Robert.

(Music plays and Mary sings)

Om shanti, om shanti, peace, peace, peace.
Om shanti, om shanti, peace, peace, peace.
In my heart I pray to you Robert of a thousand eyes,
Omnipresent, always free, where no one lives or dies,
I see you everywhere, absolute supreme
With your grace, we awake, from this mortal dream,
Take my mind and send it through the ego lost in time
All I have I’ll give to you what I thought was mine,
In my heart I sing to you Robert of a thousand eyes,
Your pervading silence to, beyond these mortal skies,
Time and place dissolve in space but you remain the same,
Eternal blissful consciousness one without a name.
Om shanti, om shanti, peace, peace, peace.
Om shanti, om shanti, peace, peace, peace.

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SM: Thank you. (R: Thank you Mary.) Thank you Robert.

R: Do you want to read the Jnani?

(Mary reads, confessions of a Jnani. Refer to beginning of this book.)

(Tape break then restarts with Robert)

Robert: Again greetings and salutations. It's good being with you again.

Most of you see me about 3-4 hours a week. This is the reason we have transcripts. As most of you know I do not give seminars or workshops or intensives. I do not travel any place giving any lectures. I do not advertise. I do not want masses of people coming here. I allow the transcripts for one reason, because you only see me for 3-4 hours a week and the transcripts are an extension of my Self. This is why every once in a while I explain to you how to read those transcripts.

Do not read them like you do an ordinary book. You go through the book and you’re finished and you’re ready for the next book and you go through that book and you’re finished and you’re ready for the next one and you forget all about the first one. This is not head knowledge.

The proper way to read the transcripts is before going to sleep and when getting up in the morning. Read through it once. Then go back to the beginning and read each paragraph pondering, cogitating, meditating, identifying with each paragraph. Even though it takes you an hour or more to go into a paragraph it doesn’t matter. You have to become a living embodiment of what you’re reading. You have to digest and assimilate those words, it helps.

(short silence)

There are many of us when we first got into spiritual life, we do so because we want to remove some problem from our mind or from our experience. That is the logic we use. We wish to become a happier person. We wish to remove a disease from our body. We wish to remove lack or limitation from our lives. We think we’ve got a problem that we cannot handle and we wish to remove this.

In the beginning stages this is all fine and well. When you get into a thing as Jnana, Advaita Vichara, self-inquiry, non-dualistic work, we begin to understand it makes no difference what we’re going through physically. We stop to consider our physical needs, we no longer consider these needs. We forget about our bodies. We’re not trying to change bad for good. We begin to feel that this world is an illusion. We’ve been mesmerized to believe that the world that we hear, smell, touch, feel and talk about is not the real world. It’s a world like a dream world. We make progress by pondering these things.

After a while. After you’ve been in this teaching for quite a while the feelings sort of die down. Many of you call me and tell me, "Robert nothing is happening." This is very funny. That’s just the point. No thing is supposed to happen. What do you want to happen? When nothing is happening that is when you’re really making progress.
Many of you believe that you have to make changes in your life style. You have to move somewhere. Something has to happen in your life to show that you’re making progress. You've got it in reverse. Everything in your life should become a no thing. Your desires should begin to become less and less. Your needs, your wants, your bodily comforts. These things should become extinguished from your life. In other words you are transcending the world and your body and your mind. Only when you transcend these things do you begin to feel true happiness and true joy.

All of the great Sages, great Saints have told us the same thing. We're supposed to develop a state of no mind. We're not to think about our problems and our troubles, so-to-speak. For to think of these things simply increases them. Everything is karmic. Everything is preordained and everything that is going on in your life is supposed to happen. Yet you are not the life that this is happening to. You are not that. All you have to do is to wake up.

You're not supposed to learn new techniques. People run from teacher to teacher read book after book. Thinking they're going to find a special technique that will enlighten. There is no such technique. Can't you see the idea is to give up all techniques? To surrender everything? To become empty? And just wake up. But because most of you are so stuck in the world, in maya you just can't wake up when I tell you to wake up. You use certain techniques in order to awaken you. Yet no technique is really necessary but you refuse to wake up.

This is again why great Sages from time immemorial have told us only a mature soul can practice Jnana, real Jnana or real Advaita Vedanta or atma-vichara. Due to the fact that it’s so simple. It’s so simple that it becomes hard. For all you really have to do is wake up. That’s it!

The average person cannot comprehend this. They would like me to sit down and tell them stories and give them techniques and become initiated and get into all kinds of yoga practices believing that will do it. Yet most of you have tried all these things and you're still where you were before.

You have to undo everything you’ve learnt. Not add to it. The mind is already filled with preconceived ideas with all the garbage that your environment has fed you, you're filled up with everything. And now you run around trying to find new techniques, new methods, new ways to become enlightened. You're adding garbage to garbage. I mean really, you have to empty yourself you have to turn yourself upside down and empty yourself out completely. Become totally empty.

When you have a dream all kinds of things are transpiring in that dream. Then you wake up, the dream is gone and you’re back in this world. This world is just another dream. You have to wake up just like you do of an ordinary dream. You have to become free of this world by waking up.

When you wake up from a dream you no longer entertain the dream world. For you are awake to this world. When you wake up to this world you become aware that you
are the imperishable atman. That you are absolute reality, all-pervading, omnipresent. You were never born and you will never go anywhere. You are pure existence. Absolute existence, that is all there is, is the Self and you are that.

That's the real world. You are that world. You are not the world of suffering and pain and illusion. All this happens in an instant. It does not take time. When you awaken, you awaken instantaneously. Just like you do out of a dream. When you're dreaming the self is in the heart and the I-thought is in the brain. The I-thought and the brain are both dreaming. When you awaken from the dream and this happens instantaneously, the I-thought jumps into the heart and becomes the Self and the Self is all-pervading consciousness.

This happens between awakening from the dream and actually opening your eyes. When you open the eyes the I-thought goes back into the brain making you become cognizant to the world. When you awaken from this world the I-thought will leave the brain and disappear into the heart centre. You therefore become the Self. It happens instantaneously. It happens all of a sudden. You become totally free, totally happy. (Someone snores in the background) Somebody's totally free right now. (laughter)

SH: Yay.

(A bit of commotion during the satsang. Tape break then tape starts abruptly)

R: ...he wanted to become a Zen Buddhist monk. He heard about this zendho in Japan and flew out there. He had an interview with the roshi. And the roshi explained all the rules and regulations to him and said, "By the way before you go to your quarters we take a vow of silence here. We only speak three words every ten years." So the monk said, "Okay," he went to his quarters.

Ten years passed he had another interview with the roshi. The roshi said, "Do you have anything to say?" And the monk said, "The food stinks," and went back to his quarters. Ten more years passed. He had another interview with the roshi. The roshi said, "Do you have anything to say?" "The beds hard," went back to his quarters. Ten more years passed, he went to see the roshi again. The roshi said, "Do you have anything to say?" The monk said, "I quit." So the roshi said, "I don't blame you, you've been bitching ever since you got here." (students laugh)

Things are never as bad as they seem. (commotion continues in the background) Look at yourself and see how you react to this situation. What do you feel? What do you think? These are the thoughts that have to be dealt with. It doesn't mean that you don't care what is happening. You understand the truth about what's happening. The truth what's happening is there is only consciousness. That's it. Or if you prefer you can say there is only God. There is nothing else. You're not separate from the source. You are the source. If you are the source and you understand who you are, you will know that all is well. (pause) Nate?
SC: I have a question. If I am the source, we’re all the source, consciousness, reality, why does it seem that the mind and the thoughts seem to take over. I know you know what I’m saying or they seem stronger than reality if reality is all-pervading?

R: Because you are immersed in illusion. You are identifying with the body-mind. That’s the first problem. You identify with the I-thought. The I-thought tells you what you just asked. What you just said. (SC: Why does they seem so strong that’s what I don’t understand.) To whom do they appear strong? To you. When you have a dream the dream appears to be very strong also. Yet when you wake up from the dream you realize the dream was nonsense. And so it is, the world appears to be very strong to some people because they feel it. But you’re asked to go beyond your feelings. To go beyond what is appearing to happen. To go beyond your thoughts. To go beyond the body. You’re asked to identify with consciousness. With reality. With the substratum of all existence. Not with the appearance. The appearance will always be. Do not deal with the appearance. Do not deal with anything. Become the witness to the appearance. Watch your mind playing all those games. Observe what is going on within yourself. I’m sure that you’re able to do that for a few moments anyway.

Then you can tell yourself and ask yourself, "Who is the observer? Who is it who observes the feelings and the mind and the thoughts?" That’s when you’re really getting into it. And of course the answer is, "I am. I am the observer. Who am I?" When you get that far, there will be quietness there will be stillness. There will not be an answer.

When you pose the question to yourself, "Who am I? Who is the observer?" There is no answer. The answer is infinity. Beyond concepts. Beyond knowledge. Beyond the body-mind phenomena. Something that cannot be seen, cannot be known by the mind. So whenever you ask a question, Nate. You are always coming from your mind. From the ego. But you’re told to go beyond it. Allow the appearance to do what it wants. Don’t fight the appearance. Just become still. Ask, "Who am I?" and become still. Everything will take care itself.

See Nate you always believe that you are the doer and unless you’re doing something nothing will happen. This is the way we’ve been brought up. Our school, our parents, the environment told us unless you do something you will get nowhere. (laughs) And that’s just where we want to get. No where. We have believed all these years we have to get somewhere. But we want to get nowhere. When you get nowhere you will be free.

So every time you ask a question Nate, you’re doing it from the point of doership. I Nate am alive, I am the doer. I know, I feel, I experience. Always I, there is the solution. Get rid of I. If I am the doer. If I am the person who feels this way it makes sense if the I is dissolved there will be no one left to feel this way and you will be in a new state of consciousness. Doesn’t that make sense. So whenever you ask a question realize that it is I, Nate asking the question. I want to know because I am experiencing pain, misery and so forth.
Therefore as I tell you all of the time. Catch the I. Abide in the I. Follow the I-thought back to it's source. When the I-thought goes back to it's source which is on the right side of the chest, the spiritual heart, you then become Nate the enchanted one. You become a typically new person. You're no longer you're old self. You become pure intelligence. Which is altogether different from the Nate that's sitting here now.

Again you can look at it this way. You're having a dream and in that dream you are a pauper. You have no food, no money, no job. You go from house to house begging, begging. No one will give you anything. You are becoming emaciated, you're wasting away and to top it all you're dying of cancer. Now you're really wasting away.

Then you see me walking along the path and you say, "Robert, do something for me, help me, look what is happening to me," and I tell you, "Nate, I have a great compassion for you, but you're dreaming. This is all a dream," and you look at me and you say, "How can you say that Robert, look at me, look at my state. I haven't had any food in twenty days. I've got cancer tumors all over my body." Then it appears as if you die and you wake up. You find yourself in bed. You laugh at yourself, you're still alive. You smell the roses, you enjoy the trees, the sky. You never died.

And so it is with life. We believe this world is the reality. We believe that everything that is to have and give and experience is in this world. We've learnt somewhere if we're good we go to heaven when we die. But nobody has ever proven this. It makes no difference where you go when you die, what matters is what you are doing with your life now. For what you believe about your life now determines what happens to you when you die. If you awaken there will be no death. If you stay deluded and you keep believing you are the body-mind, well there are all kinds of stories that go after that. You have to come back again and again in different bodies and go through the experiences of karma until you awaken.

This is why I said as I did before that this teaching is not for everyone. Most people can just not comprehend what this is all about. They say, "I'm alive. I'm in the world. I can practice pranayama, breathing exercises, I can practice yoga exercises. I can learn to meditate to find peace of mind," and that's as far as you want to go.

But I'm saying to you, you've got to rid of everything. You have to transcend your body, the world and your mind. It's up to you. I'm not here to try to convince you of anything. I'm not here to try to tell you what's right and what's wrong. I am simply here to experience the Self. And if you can see yourself as absolute reality you will become the happiest being that ever lived.

We hear words like bliss, divine joy, ultimate happiness. Yet I say to you that you cannot experience these things as a body. It's impossible. The body just cannot experience any of these things. As long as you are the I, by being the I mean you say, "I am Joseph, I am Henry, I am Robert, I am Mary, I am Joan," that I is a lie. You are not that. Were you Joseph or Mary when you were born? Who were you when you were born? You didn't have a name. You just appeared to be born. A name was given to you and now you iden-
tify with your name. Just like a dog identifies with it's name. You call a dog by it's name it will answer. We're the same as animals when we are the body. We aren't any different from an animal. We're only different in one way, an animal is conscious and we are Self conscious.

Because we are Self conscious that should give you a clue and make you understand that you are the Self. The Self is not the body or the mind or the world or the universe. The Self is pure beingness. The Self is. The Self is total silence. There are no words to describe the Self. Yet you are that.

You can only find the Self when you become quiet. This is why the procedures that you learn such as atma-vichara, self-inquiry is to bring you deeply into the silence. To get you to a place where there is total quietness. Total peace. Once you are in that place, the Self will reveal itself as you.

It's like the sun. The sun is hidden by clouds and noone can see the sun. Sometimes a glimpse of the sun comes out but then the clouds dissipate and only when the clouds dissipate can you see the entire sun. (tape break) The belief in your body, that's like the clouds. Your mind like the clouds. You believe the body mind is real. All of your experiences that you go through you believe are real, that's like the clouds.

But then one day by inquiring, "To whom do these experiences come? To me? Who am I?" One day something happens and the clouds begin to break away. Your body, your mind begins to disintegrate, break up and your true Self comes shining through with all it's joy and bliss and you are free. Do not look at time. Do not think to yourself, "I have been practicing for a whole week now and nothing has happened or a whole month or a whole year or even a whole lifetime. It makes no difference."

Just remember, whatever you believe, whatever you do, you want to be led to the silence, to that quiet place. Where there is total silence, total peace and when you get to that place you will be forever free.
Robert: Good evening. Welcome to absolute nothingness. I call this teaching absolute nothingness because we’re not trying to learn anything. It is a mistake to believe you have to learn something or that I can give you knowledge. The truth is you have to unlearn everything you’ve ever learnt and become no thing. When you are no thing, then you’re everything. So again, welcome to absolute nothingness.

The problem we have is that our head is filled with so called knowledge. Since we were born we have had materialism shoved down our throats. In the church, in the school, in the environment, and we think we’re something. But we’re absolute nothing.

It reminds me of this story. It was the high holy days, Yom Kippur, the Jewish holiday. And the rabbi was preparing by looking at the torah, the holy scrolls, and repenting. He beat his chest saying, ”I am nothing, I am nothing, I am nothing.” The cantor happened to be there also. The cantor is the one who sings all the songs in the synagogue. He saw what the rabbi was doing, so he went next to him and also started to beat his chest saying, ”I am nothing, I am nothing, I am nothing.” Then there was the janitor who saw everything going on. So the janitor dropped his broom and walked over and looked at the torah, started to beat his chest, ”I am nothing, I am nothing.” The rabbi looked at the cantor and said ”look, who thinks he is nothing.” (students laugh)

And so it is with us. We hear about nothing but we’re filled with everything, and that’s the only problem we’ve got. If we were only able to empty our minds, and then get rid of the mind altogether, we’d really be something.

Anyway, I was walking in the park this morning like I usually do. I started speaking to a gentleman. He happened to be a Muktananda devotee. And he asked me to tell him the difference between Jnana Marga and kundalini shakti. Of course in reality none of them exist. By holding on to either one, it keeps you from becoming liberated. The idea is to let go of concepts and names and forms. But we had a discussion and I guess we’ll talk about that, since I can’t think of anything else to talk about.

What is kundalini shakti? They’re Sanskrit words, meaning the serpent power. It is said that when a person meditates intensely on shakti, or when one practices Tantric Yoga, the kundalini, the serpent power, begins to awaken at the base of the spine. Already you can see the fallacy of this, when something has to awaken in your spine. Your spine in reality does not exist, neither does your body. So how can something awaken in it? But nevertheless in all the kundalini books it tells you the same thing.
The so called kundalini, which is like a serpent, begins to rise up the channel which is adjacent to the spine. As it touches each chakra, there are seven chakras, that part becomes enlightened. When it goes up to the crown chakra, on top of the head, the entire body becomes enlightened. That is called kundalini shakti.

How can a human body become enlightened? Jnana Marga is not any better or worse than kundalini shakti. I'm not trying to downgrade any teaching. All teachings are important. All teachers are important. Everything is unfolding as it should. Everything is in it's right place. But how can a body develop powers, supernatural powers, and then you believe that's enlightenment. What kundalini shakti does, supposedly does, when it reaches the crown chakra, supernatural powers are developed.

Yet I can truly tell you, when the Jnani has observed people with supernatural powers, they have not been very happy. They quarrel amongst themselves. It makes no difference what you can produce out of the air, it makes no difference if you can raise people from the dead. This has absolutely nothing to do with enlightenment. The reality of it is you are consciousness. You are absolute reality. Trying to develop powers holds you back. Trying to become famous inflates the ego. Trying to develop anything holds you back from really awakening.

Now let's talk about you. Everyone has gone through many experiences in their lives. These experiences are good no matter how they may appear to you. I don't care if it's the most horrendous, horrible experience on earth. There is nothing wrong in the universe. Whatever you're going through is necessary for your next step of unfoldment. If you believe it's bad, or there's something wrong, then you continue in that state, and you never grow out of it.

Then it appears as if you leave your body, when it's time to leave your body, and you go through it again somewhere else. You go through the experience again and again until you give up your attachment to it. It makes no difference what the experience is. The only thing that matters is how you react to the experience. The experience is very necessary or you would not be going through it. When you understand this, you can only be happy.

Do not compare yourself with anyone. Do not believe that fate has dealt you a bad card and that you're suffering mentally, or physically, or financially, or otherwise, and saying "Why did this happen to me?" You are not to blame. You're identifying with the world, with the body, with the mind. This is the only reason you believe you're suffering. No one really suffers.

If you really understood who you were, you would never believe that anything was wrong with your life. To believe something is wrong with your life is blasphemy. That is the only blasphemy that exists. When you believe you're not in your right place. When you want to change. When you think somebody is doing something to you. When you have fears, that's blasphemy. For what you are saying is this thing called God does not exist.
I use God synonymously with consciousness. You think God, consciousness, does not exist and that you have to struggle for yourself. You have to overcome burdens and you have to pay the price. Even the belief that it's karmic is wrong. The best thing you can do is not react to anything, but to act from your heart with love, compassion, peace, and let the chips fall where they may.

As you begin not to react to conditions, you find that your thoughts become weaker and weaker. Your mind, which is merely a bundle of thoughts, wants you to react. The greater the reaction, the stronger the mind. And the stronger the mind, the greater the maya. You get pulled into the game.

When you stop reacting, the mind doesn't like that. Therefore it will bring up all kinds of things. It'll show you all kinds of pictures, make you feel all kinds of negative conditions, so that you will want to react. You therefore have to watch yourself, pay attention to yourself, watch how you react to conditions, watch the nature of your mind.

The nature of your mind is supposedly composed of three elements. These three elements are called gunas. There is the satvic guna, which is purity. Those are the people who are filled with compassion, filled with peace, but it's all part of your humanhood. There is the rajas guna, which is action. Those are the people that are lawyers, doctors, Indian chiefs, workers. They have to keep acting all day long, doing things. And then there is the tamas quality of mind. The tamas quality is inertia. It's the dark part of you, greed, selfishness and so forth. Most people are composed of all three of them.

The whole idea is to transcend your mind, kundalini, gunas, everything. Do not get involved in yoga practices. It keeps you earthbound. Get involved in trying to understand who you are. Try to realize that I have to experience the gunas, the kundalini, enlightenment. I want to experience these things. Focus on the I. The I who wants supernatural powers. The I who has problems. The I who can't seem to get along. The I who believes something is wrong and something is right. Focus on the I. Who is the I? Where did the I come from? When you're sleeping at night the I is not there, for you're asleep, but something is still watching you sleep.

The kundalini people say that when the kundalini shakti travels to the head you become enlightened, but the Jnani sees it differently. The kundalini rises from the heart, from the right side of the chest and goes through a channel to the brain. But when it gets to the brain, this is not enlightenment. This is when you become aware of the world. You become aware of the body, and the mind phenomena. It is when the kundalini goes from the brain back to the heart, the spiritual heart center, that enlightenment comes.

So when you're asleep, what you call the kundalini is in the heart, where it's supposed to be. The kundalini is really the mind. It's just another name for the mind. When you're in deep sleep it rests in the heart where it's supposed to be. But as you wake up in the morning, you become cognizant of I. That's because instantaneously the mind, or the kundalini, or whatever you want to call it, rushes up to the brain, and that's how you become conscious of the world. So the object is to cause the mind, what some people call the
kundalini, to go back into the heart center, which is on the right side of the chest, and stay there. When that happens you are awake and liberated.

Therefore the best time to catch yourself is when you awaken in the morning. You should remember these things I tell you in the morning. As soon as you open your eyes, in that split second before you become cognizant of the world, the kundalini, the mind and the I, (and by the way they’re all synonymous, they’re all the same thing), is resting in the heart. Therefore the second that you open your eyes, you are enlightened, you are liberated, you have no problems, there is nothing wrong, all is well, just for a split second.

Then you spoil it, for you become aware of the world, and yourself, and your body. You say, "I am awake." What has happened is in that split second, the I-thought, what some people call kundalini, some people call the mind, has risen to the brain. As soon as it merges with the brain, you become aware that you are a body and a mind. And then you become aware that there’s a world, and a universe, and a God and everything else. In other words your existence only remains because you have allowed the I to go to the brain.

Therefore atma-vichara, or self-inquiry, is simply to cause the I-thought to go back to the heart. And when it returns to the heart you become the Self once again, the Self that you always were. You become consciousness. You become pure awareness. You become your Self. And in that Self there is total emptiness, nirvana. There’s no mind, there’s no body, there’s only the pure, unadulterated Self. If only you were able to stay in that Self. The only time you’re in the Self is when you were asleep. When you’re dreaming, the I is dreaming. When you’re awake, the I is awake. But when you’re sleeping, the I becomes the Self.

Why do you want to get into a state where you are the Self? Because in that state all is well. It is a state of total happiness, of total bliss, of total love. It is your true nature. It is what you really are.

Therefore again I remind you, the best time to become aware and practice is as soon as you open your eyes. You should immediately ask yourself, "Who am I?" As soon as you wake up. What you are saying is, "What is the source of the I? Where did the I come from, the I that tells me I am awake, I am the body, I am the mind, I see the world, I’m hungry, I’m getting dressed, I’m going to work? Where did that I come from?" Ask yourself. And follow the I. Imagine it going back to the source which is your spiritual heart. And simply inquire, "Who am I?" If you have to get up a half hour earlier, do so.

This is not meditation. Self-inquiry is not meditation. You are actively inquiring, "Who am I?" You are not meditating or concentrating on anything. Even when you follow the I-thought back to it’s source, you are not concentrating. You’re simply observing. You become aware of what you are doing. You say "Who am I?" and you wait. Then you say "Who am I?" again. You remain silent. "Who am I?" again. And now perhaps thoughts are trying to dominate you. Thoughts become stronger. Do not feel slighted. Simply ask yourself "To whom do these thoughts come?" and wait.
You will soon realize that I have these thoughts. We're back to the I again. You inquire "Who am I?" and you wait in the silence. You ask again, "Who am I?" You wait. As thoughts come, you ask, "To whom do these thoughts come?" Makes no difference what the thoughts are. The practice is always the same.

Do not put a time limit on it. Do not keep thinking that you're going to be late for work and you have to hurry. The time you spend in self-inquiry should be a time when you know the phone is not going to ring, you have time. Do not be hurried. When it's time to get dressed, then get up, you can keep playing the game. You can ask yourself "Who's getting dressed? I am? Who am I?"

Remember the reason you're doing this is because in reality there is no one getting dressed, there is no body, there is no I, there's no procedure. You're therefore inquiring so you can come to this conclusion. When I tell you there is no body, there is no mind, there's no world, there's no universe, this is the Jnanis experience.

If you repeat this, and you say this to yourself, you can become disappointed sometimes. For when the vicissitudes of life hits you in the face and makes you sort of depressed. For you're saying "I am consciousness. I am not the body. I am pure awareness," but yet you seem to be going through problems. So it can make you give up the whole thing. This is not a procedure to take. The procedure to take is to admit nothing until you experience it, but to go in reverse. Instead of saying "I am consciousness," you realize, if I find the source of I, then consciousness will present itself. You therefore work in transcending the I.

You can do this all day long. You're eating breakfast, ask yourself "Who is eating breakfast? I am. Well, who am I?" and you keep silent. Whenever you say "Who am I?" you always keep silent. As other thoughts come to you, you again inquire, "To whom do these thoughts come? To me? Well, who am I?" Now you're going to work or wherever you're going. Even when you're driving your car you can practice this. You don't have to worry about going into a daze. It's not like meditation. You are awake when you do this. You therefore can ask yourself, "Who is driving the car? I am. Who am I?" and you wait. "Who am I?" again. As thoughts come, you do the same thing. "To whom do these thoughts come?"

Then you get to the office. You're going to find something very interesting happening. If you've been practicing these things all the way to work, you will find that you become happy and your work becomes more efficient. You'll be able to do your work easier than you've ever done it before. It's marvelous. It happens like that.

When you have time and you're not concentrating on your work, ask yourself again, "Who works? I do. Who am I?" You do this all day long. When you go home, you're eating supper, you ask yourself "Who eats supper? I do? Who am I?" As you're going to sleep, you ask yourself "Who's going to sleep? I am? Who am I?"

By the way, if you've got insomnia this is the best thing you can ever do for yourself. It'll make you fall asleep right away.
As you practice this way, something very interesting is going to transpire. As the days pass, as the weeks pass, you will notice that you’re asking the question less and less. You’re saying "Who am I?" and now five minutes pass, ten minutes pass, and there are no thoughts. In the effortless no-thought stage there is total happiness. You find you’re just happy for no reason at all. You can be going through the worst calamity physically, but yet you have a happiness you’ve never felt before. And your work is being done more efficiently. You’re no longer reacting to person, place or thing. You just feel good.

How long does it take before you become awakened and liberated?

This is determined by the effort you put into it. If you inquire only in the morning, you’ve got a long way to go. If you inquire all day long, you can never tell what's going to happen, but I can assure you that your life will change drastically. It has to. You know why? Because you have no time to think of your problems. You have no time to think of the world. When your mind is not thinking of your problems or the world, it becomes weaker and weaker, and your problems become less and less important. You become a blissful, beautiful person.

You have to do it. I can lead you to the gold mine, but you have to do the digging. I can share these things with you, but unless you do it yourself, you will never know that your real state of mind is consciousness. Your mind is really consciousness. You are pure awareness, absolute reality. You are sat-chit-ananda. You were never born, you can never die. You will live forever, just as you are now, as the Self.

Prove this to yourself. Find out for yourself. Do not believe what I say. Do the practice and see what happens.
Robert: Welcome to this glorious celebration. What are we celebrating?
SF: We’re here. (SB: Groundhog day?)
SL: And Dana feeling sick too - but we’re not celebrating that! (laughs)
SB: Today is Ramana’s birthday? What is the official celebration, guru...?
R: Jay what are we celebrating?
SJ: I don’t know? We celebrated Thursday night. We can celebrate today also.
R: Well we’re here. (laughter) It’s good to be with you again. I welcome you with all my heart. Mary can you read the Jnani? We’ll have a reading first.

(Mary reads “the confession of a Jnani,” Refer to beginning of this book. Tape break cuts out the reading as Robert continues referring to the reading.)

This is the truth about each one of us. Everyone here is absolute reality, pure awareness. This is your real nature, right now. Not some time in the future, not when you get enlightened, not when you search for the answers, but right this minute. This is what you are. Why will you not accept it?

When you think about yourself, do you think you’re a puny human that has to struggle for existence and fight for survival? As long as you believe this, that’s the way it’s going to be for you. But as soon as you accept the truth about your Self, that you are a delight, divine, sat-chit-ananda, you will be free. You simply have to accept this. There are no rituals you have to go through. There are no prayers you have to chant. You simply have to awaken to your true nature, pure awareness, nirvana, bliss consciousness. This is what you are right this moment.

There is a story about a Jnani who was sitting on the edge of the road, with his eyes closed and his head on his knees, merged in the divine. A young boy walked up to him and said, "Master, can I be your disciple? Can you teach me?" And the Jnani said "I have no disciples and I give no teaching, but I will allow you to sit next to me for the day." The young man sat down and observed.

All day long people from various beliefs, religions, came to the Jnani, asked him questions, wanted boons, wanted healings, wanted different magical tricks to be performed. A lady came to have her daughter married. She wanted the Jnanis blessing so she could find a husband. Another one came to be prosperous in his work. And this went on all day. The Jnani never opened his eyes, nor did he answer. He said absolutely nothing.
At about 4 o’clock, a beggar came over with a bundle on his shoulders. He was disheveled, in rags. He went over to both of them and asked, "Can you please show me the way to town?" and the Jnani opened his eyes, smiled, jumped up and said, "Certainly. Follow me." He took him a quarter of the way, held his baggage for him, and pointed the road to town, and went back and sat down.

The young fellow was beside himself. (Have you ever been beside yourself? (laughter) Who makes up these cliches? "Being beside yourself?") He asked the Jnani "I do not understand Master what you did. All of these people came to you, lawyers, judges, various people from different religions, asking you profound questions and you would not answer them. But the beggar made you smile and open your eyes and you showed him the way. Can you please explain this." The Jnani said, "The beggar is the only honest man we had come today. He knew what he wanted, and he had his way."

What this means is, most people are hypocrites. They want teachings for their own benefits. They’re not thinking of the absolute. They’re thinking of what the teaching can do to them materially. They want to remove a problem, change their lifestyle, gain material wealth, rid themselves of sickness, and so on.

Now these are all legitimate desires, but they have absolutely nothing to do with self-realization. Self-realization is your true nature. It is what you are. It has absolutely nothing to do with your body. It has nothing to do with your mind. It has nothing to do with your affairs. For the one who is self-realized is not the body. The body can never become self-realized. The mind can never know enlightenment.

People still believe, no matter how many times I say this, that it is the mind that becomes enlightened, the body rises in consciousness and becomes liberated. Nothing can be further than the truth. You are not the body. You have no body. You have no mind. This is why in the past, Sages, such as Ramana Maharshi, Shankara and others, have said that self-inquiry is for mature persons. You have to be mature spiritually to understand self-inquiry, to understand Advaita Vedanta.

When I say to you that you are nothing, everything is no thing, and you’re good for nothing, people still believe that I am insulting them. But I am paying you a compliment when I tell you you’re good for nothing. This really means you are good for no thing that the senses can perceive. Everything the senses perceive is false. No thing appears as it appears. Everything is a mirage, a dream. It is not what you think it is. So to be no thing is a great blessing. To be good for nothing is a greater blessing.

Know who you are. Understand your true nature. Practice self-inquiry. Be yourself. Awaken to your true Self. Yet most people cannot do this because they’re so involved in the world, that their mind keeps them from thinking of themselves as God, as consciousness, as absolute reality, and it is difficult for most people to do this. Therefore there has to be a way for the average person to come up to the point where they can practice self-inquiry. We’ll talk a little bit about this.
Most people usually call me and ask me how to alleviate their problems. "How do I get rid of a bad marriage? How do I find another job? How do I remove illness from my life? How do I become a millionaire?" And so forth and so on. What I usually say is, "Do not think of your problems, but think of God."

Now I'm not speaking of the God up in the sky. I'm not speaking of an anthropomorphic deity. I'm speaking of pure reality, of consciousness. When I mention God I mean absolute intelligence. Think of God whenever your problem comes along, whenever you feel despondent, whenever you feel out of sorts, whenever you feel something is wrong, think of God. "How do I do this?" they ask. "How can I think of God? What we call God is invisible. Absolute reality has no form and no shape. How can I think of God?"

I've gone over this once before. Who can tell me? How does one think of God? How does one meditate on God? I'll give you a hint. What is the first name of God?

Student: I-am

R: Exactly. I-am is the first name of God. When you want to think of God, you think of I-am, with your respiration. I-am is the first name of God. Close your eyes and try it. Inhale and say "I," exhale and say "am." Inhale, say "I," exhale, say "am." Doesn't that make you feel good? Just by saying "I-am" to yourself it lifts you up.

So, the thing to do is this. Whenever you have a problem, I don't care what it is, I don't care how serious you think it is, whether it's personal or worldly, wherever it came from, the secret is to forget yourself. For the moment forget about the problem, for as long as you can, and do the I-am meditation. Every time the problem comes back to you, do the I-am meditation. If your mind wanders, bring it back again and do the I-am meditation.

When I explain this to some people they say, "Robert, but you tell us we have to annihilate the mind, not think with it." This is true. This is the highest truth. But yet most people cannot do this.

Remember, Advaita Vedanta is really for mature souls, people who have practiced sadhana in previous lives. It's like going to school, self-inquiry, Advaita Vedanta is like the university of spiritual life. You cannot fool yourself. There are so many people who try to practice self-inquiry and they give it up.

Then I tell them to surrender, surrender completely. That's the other way. Again this becomes difficult. They try it for awhile and they always revert back to themselves, their personal self. So I give them the I-am meditation. Everybody can do that. When nothing seems to work, go back to I-am. It's really very powerful. Do not take it simply.

I can guarantee you this. If you can practice I-am for one day, just one day, all of your troubles will be transcended. You will feel happiness you've never felt before. You will feel a peace that you never even knew existed. As you keep practicing I-am, your thoughts will become less and less. Your personal self will go into the background and you will begin to feel an inner joy, an inner bliss. You will begin to feel that it no longer matters what I am going through. It makes no difference, because it is God who is going through
this, not me. And God has no problems. You automatically become happy, just by using
the I-am meditation.

In the Bhagavad Gita it says, "Out of a million people, one searches for God. And
out of a million people that search, one finds him. "It's sort of difficult. That's how it ap-
ppears. But if you begin to use I-am as a meditation, and you allow the I-am to go deeper
and deeper, your bodily consciousness will disappear, and I-am will take over.

If you want to mix self-inquiry, atma-vichara, with I-am, that's permissible. You
can use them both together. I'll explain how.

Say you're using the I-am meditation. In between, thoughts keep popping up.
Whether they're good thoughts or bad thoughts, makes no difference, but thoughts keep
interfering. You can now inquire, "To whom comes these thoughts?" and you don't have to
go any further. Just observe and watch. When your mind becomes silent again, you go
back to the I-am meditation, with your respiration. When thoughts come again you in-
quire, "To whom do they come?"

As you progress in this method you complete the question. "The thoughts come to
me. What is the source of me? Who am I? What is the source of I?" You begin to feel and
see that the I that seems to have problems is not you. You begin to feel, I have a problem, I
am sick, I am angry, I have no peace of mind, and you begin to laugh, for the realization
tells you I has all these things, I don't. I is the culprit. I appears to want this and need that,
filled with desires, wants, self-aggrandizement. All this belongs to the I. "Who is this I?
Where did it come from? If the I isn't really me, then who am I?" And you keep still.

Now you may go back to I-am again, with your respiration. You inhale and you
say "I," you exhale and you say "am." As you progress this way you're going to find some-
thing very interesting happening to your life. You're going to find there's more and more
space between I-am. It'll happen by itself. You will inhale and you will say I, and all of a
sudden nothing will come out of that. Then you will exhale with "am." You will inhale
again and say "I."

Remember, you're not putting this on. You're not making it happen. It's happening
all by itself. And the space between I-am is the fourth dimension of consciousness, after
waking, sleeping, dreaming. It is the state of the Jnani. It is your freedom. It is pure aware-
ness. Pure awareness is not the I-am. The I-am leads you to pure awareness. And when
you keep practicing, "Who am I," alternating with both of them, there will be a greater
space before you say, "Who am I?" again. That space is bliss. You will feel something
you've never felt before, an inner joy, an inner delight. You will just know that the whole
universe is the Self, and I-am that.

As the months progress, the words will come less and less. You may start off with
I-am, and then you will be in the silence. You will not say another word. You will just ex-
erience the silence. That silence is nirvana, emptiness. It is no thing. It is the nothing I
was talking about. You will just sit in the silence.
Robert: Well let's get on with it. (students laugh)

SH: Are you sure you want to?

R: Might as well. (SH: You don't have to.) Nothing else to do. (SH: Well, then let her rip.) Good evening! Welcome to the house of Henry.

(Robert continues) One of the questions I'm frequently asked is, "What do you do when you get bored?"

People tell me, "There's nothing to do. I want to travel. Let's go to India. Let's go to Mount Shasta. Let's go to Santa Fe." Most people think they have to do something. The truth is, the Jnani is all-pervading, and the whole universe and the Jnani are simultaneously the same. There is no difference between the moon, the stars, the earth, the universe, God, and the Jnani. Everything is a projection of the Self. Therefore where is there to go? If you have Jnana, you are at peace with yourself and the world, for all the happiness that exists, all the peace that exists, all the love that exists, is another name for Jnana. Therefore to the extent that you awaken, to that extent do you find that all is well, wherever you are.

In other words, you do not have to go anywhere. You do not have to do anything. You can sit and never get bored, or you can go and never get bored. It's all the same. It makes no difference. Therefore when you say you're bored, there's nothing happening, what do you expect to happen? Some people expect thunderbolts to come down, lightning to strike. They expect to rise into heaven or to become a saint, as they imagine a saint is. Nothing is further from the truth. For a Jnani there's no coming, there's no going, there's no hurry, there's no time, there's no space. Everything that is happening, is happening now. Not tomorrow or yesterday. It's all happening in the moment. So where is there to go?

To see how advanced you are, take a look at your life and see how bored you become. When you believe that you've got to do something or go somewhere, when you think that time is of the essence, and you think that you've got to accomplish something with your life, you're not making much spiritual progress. For in truth there is nothing to do. And yet you're doing everything, because you are everything. You have become the trees, the mountains, the rivers. You have become the babies being born, the people dying. Everything has become you. Therefore there is nothing to do but watch, observe, look, look intelligently and see that all of this is the Self and I am that.
There's always happiness. There's always peace. There's always love. It's not something you have to acquire. It is your real nature. Until you experience your real nature, you practice things like self-inquiry.

I said something on Sunday that apparently has clicked with some of you. I received three calls about it. What I said was simply this, "When you follow the I to it's source, then all of your troubles, your problems, your life, your world, become dissolved in the source. Until that happens, realize that you are not the I that has the problems." That's the point I made. And it clicked with some of you.

It is the I that sometimes feels depressed, or worried, or hurried, or upset, or fearful. It is the personal I that feels that way, yet that's not you. You are not the personal I. Even though you are following the I, you are following a mirage, an optical illusion, for you are not the I. You are absolute reality, nirvana, sat-chit-ananda. You are not the I.

If you are not the I then who has the problems? Who has the sickness? Who has the doubt? Who has the suspicions? Who has all these worldly problems that most human beings have? I do, but I am not the I. Yet I has the problem. Do you see what I mean? I has the problem. Not me, but I. In this case me is absolute reality, pure awareness, consciousness.

Therefore this is the best psycho-therapy that's ever been invented, for you can step back and watch the I having the problems. You can understand and realize intelligently that the real me, the real Self, can never have a problem, it's impossible. Yet I feel the problem. You immediately catch yourself and realize, "Yes, I feels the problem." Do you see? Not me, but I, feels the problem. Then you forget for a while and you say, "Oh I feel depressed. And you catch yourself and you laugh. You say, "I feels depressed. I feels out of sort. Not me, but I. "Then after a little while you forget again, and you say, "I feel sick." Then you remember. You say "I feels sick. Not me, but I." You do this all day long.

Finally what will happen is that you will (celebrate) separate... (you can celebrate also. (laughter)) But you will separate yourself from I. You will no longer look at your body as I. You will no longer look at your mind as I. When you realize that I is everything in the universe, I must also be the body and the mind. You then realize that you are not the body and you are not the mind, but I is. I is the body and I is the mind. I is all the problems. You separate yourself. You watch. You observe I having all these problems, and pretty soon you're having a good laugh at yourself.

You will feel freedom. If you practice this, I can assure you that you will feel a freedom that you never felt before. You will feel omnipresent. You will feel an indwelling bliss. You will come to see that the body does not exist, as a body. You will look at yourself and see the body, but you will laugh. You will know it's not your body. There is no body. It is like the water in the mirage. There is no water. It only appears so. That's the way the body is. You appear to have a body, but you don't really. I has the body. And I doesn't really exist.
Do you see this revelation you have? There's no I, there's no body. Then what gets old and dies? What gets sick? What has mental anguish? What becomes depressed? And the answer is, "Nothing." There's no one to get depressed. There's no one to die. There's no one to have mental anguish. There's no one left to do anything. You're home free.

When you feel this way, there's nowhere to go, because everywhere you go, you are the Self. No thing makes you happier than another thing. It's all the same. You no longer differentiate between objects. All the objects become like a piece of clay that you've taken to make objects out of, but you realize it all comes from the same piece of clay.

That's how it is with your life. There's no one doing anything. There's absolutely nothing to do. When I say there's absolutely nothing to do, I do not necessarily mean you're going to sit still and sit in one chair all day long. This appears paradoxical. Your body will appear to be doing things, and yet you will know beyond a shadow of a doubt that there's no one doing anything. Think about that. That's a very important point. You will appear to go to the movies, if you have a job to go to work, to come home, to get married, to get divorced, to go swimming, to do whatever you do. Yet you will know no one is doing anything. How can that be? How can you appear to be doing something, yet nothing is being done.

The sky appears blue, and yet upon investigation there's no sky and there's no blue. So you appear to be doing something but there's no doer. There is really no one who needs to do anything, or does anything. Space and time have been eliminated. You are in an entirely different dimension, where you appear as if you are moving, working, experiencing, and there's nothing being done. I admit that state is difficult to think of, yet it is the truth. No one has ever done anything. There's only one, and that one is all-pervading and omnipresent. There's only one. If that one is all-pervading and omnipresent, where is there room to do anything?

Think of it this way... (Dog cries in background as Robert says, "Gotcha," to the dog. (students laugh)) Look at it this way. If you were the only one in the universe, and you were the size of the universe, all of the planets, the stars, the moon, the earth, people, places and things would be within you. You would have no space to do anything. Yet everything is being done within yourself. It's the same thing.

This is really the truth about you. You are the microcosm and the macrocosm. When you are working in duality, in ignorance, you appear to be a small human being, and you look around you and you see billions of human beings just like you. You argue with them. You fight with them. You love them. You do all kinds of activities with fellow human beings. But as you work on yourself, and as you begin to rise in consciousness, something tells you that there's only one. There is not you and I. There's only the I and the I doesn't exist. Therefore there is no thing that you can comprehend that exists. There's no such thing as existence. There is no God that creates the universe. There is no being that causes anything to happen. The highest truth is, nothing is happening.
So you say, "That may be true Robert, but I’m suffering. I have mental anguish. I appear to be ill. I have difficulty with people." Why? Simply because of wrong identification. You are identifying with the apparent existence. As long as you identify with existence you’re going to appear to exist. And if you exist, you’re going to have problems. For every human being that’s born has a problem. There are no exceptions. As long as you believe you were born, you’ve got a problem.

Therefore, somehow you have to get rid of the notion that you were born. You have to get rid of the notion that you exist, and you have to get rid of the notion that you’ve got a problem. In other words, you have to wake up. You have to wake up to your reality. No birth, no death, no problem. Nobody dies because nobody was born.

I can go on and on like this but if you’re not experiencing what I’m talking about, how can you believe me? I know some of you here have had a glimpse of this reality, so you know it’s so. But most of us have not. How can we accept this? You have to experiment within yourself. That is the only way you can ever wake up.

Do not experiment in the world. How do you experiment in the world? When you believe those trees are beautiful, beautiful sunset, beautiful sunrise, beautiful flowers, beautiful people. As good as it may sound, this keeps you back from awakening. Why? Because you are identifying with an external cause that does not exist. You do not realize that the beautiful tree comes from your mind. The beautiful sunset is in your mind. All of the beauty and all of the ugliness that you perceive is all within your Self. You are that Self.

So the person who wants to awaken, when they look at beauty, they realize that they are projecting it. When they look at ugliness, they realize that they are projecting it. They are both impostors. Two sides of the same coin. And you start to inquire, "To whom has this come?" Think about that. When you behold all the beauty outside of the window, instead of being in awe and admiring it, ask, "Who sees this?" In other words, the beauty that you see out there, really comes from in here. You are the beauty. It only exists out there because you exist over here.

When you are in deep sleep at night, who sees? There are no trees. There are no flowers. You are in deep sleep and yet you are awake. Deep sleep is the closest thing to self-realization that there is. Did you ever wonder why, when you come out of deep sleep, you say, "I feel good?" There is no one who comes out of deep sleep that feels bad. You may have a bad dream. But I mean when you are really in deep sleep and you wake up, if you catch yourself, you will see you feel good. You feel great. You feel wonderful. It's only when you start to think that the feeling changes. Check it out for yourself.

Why? Because deep sleep is really bliss. Yet it's unconscious bliss. Liberation is conscious bliss. Liberation is when you're awake and you're conscious. You're not conscious of anything in particular, you're just conscious. That's liberation. So when you see anything external from yourself, and you get involved in it, catch yourself, realize it's coming out of you, and question it, "To whom does it come?"
I know there are many of you who like to go hiking, like to climb mountains, like to become part of nature. That’s okay, but do not believe that these things are external from yourself. These things are your Self. You are that. When you question, "To whom does this come?" You again realize, "It comes to me. I perceive it." Then you remember that you are not I. I perceives it. Yet, in reality, you are not the perceiver. You are not the witness. I perceives it. I is the witness.

This is a very important point, and I want you to understand it because it can change your whole life. Whatever you see in the world, you are to realize that I perceives, but do not look at I as being your Self. You have to catch yourself and say, "I perceives this," does not mean that you perceive it. It is I that perceives it. When you separate yourself from the I, what is left? Consciousness. It is only when believe that you are I, that your humanhood comes into play. But as soon you perceive that I is the universe, you have separated yourself from I, and then consciousness comes into play. You have awakened. In other words, when you can separate yourself from your I, you will be awakened and liberated.

Play this game every day. Whatever you see, whether it is your body or your mind, or other people, when someone does something to you that you don’t like, the worst thing you can do is react. Can you see why now? Because when you react you are affirming your humanhood, and your ego becomes stronger. But when you no longer react, the ego becomes weaker, and weaker, and weaker. The I and the ego are the same. Whatever you see, I know most of you believe, when you see the bad things of life, mans inhumanity to man, all of the dastardly things you see on TV, you want to separate yourself from that. But it’s the good things also. You are not the good things and you are not the bad things. You are no thing. You are not trying to exchange bad for good.

Play the game with yourself. Whenever you think of another person, whenever you think of a problem, whenever you think of a beautiful sunset, catch yourself. Ask yourself, "To whom has this come? It has come to me. I perceive it. Before you ask, 'Who am I?' remember to realize that you are not the I. The I that perceives is not you. In other words, what you must do from now on is, when you refer to I, you’re not talking about yourself.

Can you remember that? Whenever you use the word I, you want to catch yourself and say, "I is not me." Me is, "Who am I?" Me is the question "From what source does the I come?" But the I has absolutely nothing to do with you. If it has nothing to do with you, this means that you do not have to struggle to give it up. If the I really belonged to you, you would have a fight on your hands, for you would be looking for all ways to remove the I. But when you remember that the I does not belong to you, there’s nothing to fight. You simply realize, you are not I. Then who am I?

If you practice this the way I just outlined, when you say, "Who am I?" you will have a completely new revelation. You do not say, "Who am I?" until the very end, until you come to the realization that the I is not me. Therefore everything that’s attached to the
I is not me. My problems, my house, my body, my family, my birth, all attached to the I. And since the I does not exist, nothing exists. If nothing exists, then, "Who am I? Remember never say, "Nothing exists and I am consciousness," because you don't know what you're talking about. They're just words. Never say, "The I does not exist, but I am sat-chit-ananda." Those are just words to you.

You have to inquire, not make a statement. Do not make a statement. This is not a metaphysical class where you make affirmations. Affirmations are kindergarten. That's just to improve your humanhood. What you're trying to do is get rid of your humanhood, not improve it. Everything is a question, "I am not I. I am not the body. I am not anything that is attached to the I. Then who am I?" If you've gotten this far, then when you say "Who am I?" you will be in deep silence, and you've come a long way.

So let me succinctly recapitulate. Starting tomorrow morning when you get up, whatever you see, say to yourself, "That's not me." Whatever you feel, whether you feel wonderful or you feel depressed makes no difference, say to yourself, "That's not me." Whatever you hear, whatever you feel, whatever you touch, whatever you smell, say to yourself, "That's not me." But then admit, "I smell it, I taste it, I touch it, I feel it, but that's not me. It is the I that is going through the experience of the senses, feeling, touching, tasting, smelling. But I am not the I. Then who am I?"

What I want you to do now is to close your eyes and practice this on yourself. Go through the whole thing. Look out the window and look at the trees, how beautiful they are, and realize, "The trees do not come from nothing, they come from I. So the beauty of the trees is I. I have nothing to do with it. But I does. So who am I?"
Robert: Good afternoon. (Students: Good afternoon.) Welcome. I welcome you with all my heart. It’s good to be with you again.

Always try to remember that satsang is not a lecture. Satsang is being. Being with the Self. The reality of all existence. It has absolutely nothing to do with a sermon or a talk. Just by being you can overcome all your problems and become the real person you are. Just being. Not being here, or being there, just being. Being yourself. Satsang is being.

What do you think you are, when I say being? Do you identify with birth, with existence, going through life, hurrying, scurrying, trying to make things happen, trying to overcome your so called problems, searching for a better life. You’re doing the wrong thing. What you should be doing is letting go of everything you’ve ever believed, perceived, conceptualized. Becoming like a little child. Watching the world and not reacting to it. Observing and inquiring, "Who is the observer?" Never coming to any conclusion. No beginning, no end. Not comparing, not analyzing, not judging, just being.

When you are just being, you are the Self. When you are being this and being that, you are your humanhood. When you are your humanhood you identify with the world and you go through the vicissitudes of life, having problems, trying to solve them, having opinions, being judgmental, concerning yourself with what others say or what others do. As long as you’re doing these things you can never really know what spiritual life is.

Spiritual life is being empty, totally empty. No opinions, no beliefs. It is only when you become empty that you become fulfilled. You’re not trying to add on new knowledge to what you already have. You’re not trying to learn some mystical way of becoming self-realized. You’re not really trying to do anything to find liberation. You’re merely letting go of everything you’ve ever had.

If something is bothering you or annoying you during the day, during the night, no matter how justified you may feel, you have the problem. It makes no difference what anybody else is doing. As long as you feel hurt, as long as you feel slighted, as long as you feel doubtful, apprehensive, you must realize it’s the me, the personal I, that feels this way.

People ask me, "What is the reason, what is the purpose of becoming liberated? Why can’t I just live a hedonistic existence, enjoying everything on this earth. Why should I become liberated?" That’s an interesting question. There’s really no answer, for you have to feel something in your own heart to cause a change to come upon you. You shouldn’t believe anything I say. I can only confess my own experience. I share my life with you. Yet that’s my experience. What is your experience? What are you going through?
Trying to become something is the first mistake you make.

Trying to overcome your problems is the second mistake you make.

Even trying to understand reality is a mistake.

The only thing left to do is to let go of everything else you've got, your fears, your frustrations, your concepts, your ideas, your ego. Everything must be given up. There is absolutely nothing to gain. There is absolutely nothing to gain due to the fact that you are that already.

Wherever you go in the world, whatever teacher you may fall upon, whatever book you may read, whatever teaching you may discover, is really to no avail, until you decide to give up everything you're holding on to, and that hurts. Yet that's exactly what you have to do. You have to give up your so called pleasures. Say your pleasures are drinking, smoking pot, doing all those good things. All those things are doing for you is making you a little high. And as you know when you come out of it, you feel worse than you've ever felt.

Now you have to give up also your love for trees, for flowers, for life itself, due to the fact, that whatever you hold onto keeps you earthbound. When you think about liberation, moksha, freedom, bliss, absolute reality, this is your state, beyond your addictions. As long as you're doing things to make a better life for yourself in the world, you can never know reality.

Yet you may ask, and rightly so, "You mean I shouldn't care about my job, my family, my love for flowers or for mountains or for rivers? I shouldn't care for any of these things?" Mentally, you shouldn't. Your body will continue to do what it does and will feel better doing it. Everything is given up mentally. When everything is given up mentally, your vasanas, your habits, the things that have held onto you for so long, will automatically break loose, and you will find freedom.

As an example: Many people ask me, "Robert, you go to the movie sometimes, you watch TV sometimes, you read a paper sometimes, you like to enjoy the ocean sometimes. How come? If truth is your reality, if you were truly consciousness, you would be self-contained and you wouldn't care to do these things."

Who asked this question, the ajnani or the Jnani? When the Jnani appears to be doing something, no thing is really being done. There is just an appearance of doer-ship. The doer has been destroyed. You're seeing your dream. You're observing your own consciousness, where you're at, at this time. Naturally you're going to see everything external to you, the same as where you are in consciousness right now. So when you see the Jnani enjoying himself or not enjoying himself, it's all the same for the Jnani.

The Jnani can sit in a room day in and day out, and if no one brings him food, it doesn't matter because there are no thoughts about those things. The Jnani can go to the movies and enjoy the picture, yet it doesn't matter. There are no thoughts about these things. The Jnani can be in a so-called human hell or a so-called human heaven, it's all the same. It is the ajnani that sees the suffering, that identifies with conditions and judges
accordingly. But the Jnani knows that all is consciousness. Nobody dies, nobody is born, nobody suffers, nobody enjoys. Nobody goes through any experience whatsoever. Yet the average person cannot see this. They can only see themselves, where they’re at. And all they do most of their life is react to conditions.

Therefore if one vehemently makes up their mind that they want to become realized, they must begin to give up mentally all their judgments, their observations, their conclusions. They must become simple.

The apparent life will take care of itself. It didn't need any help from you. There is nothing you have to do in this world. Your body, which appears to be the doer, will take care of itself. It will take care of itself because it doesn't exist. It appears to exist. What appears to exist will always take care of itself. It doesn't need any help from you. When the body goes through experiences it has nothing to do with the consciousness. It is like hypnosis, like mesmerism. Everything you see, everything your senses tells you, those are erroneous conclusions you come to. And if you react to them you must suffer accordingly. This is the way of the world.

An example: I’ve known a person, so have you, who loves trees. They just love trees. And they hear about the rain forests being destroyed. They hear about lumberjacks in northern California cutting down too many trees. This disturbs them. They become activists and fight for their rights, the rights of the trees. This is very commendable. This sounds reasonable. But I tell you in truth, the trees do not need your help. Things of this nature have been going on since the beginning of time. And yet if you help, that's good. Sounds like a contradiction, but it's not. As long as your body activates your mind, believing that your body and mind are real, you have to stick up for causes, for you also believe the causes are real. It is only when you understand through experience, that the world is like a dream, not just say this in words, but you actually have the experience that the world is a dream.

If you are in a dream, and someone is telling you, "We’re cutting down the rainforest, it’s terrible, join our organization, let’s put a stop to this," what would you do? Would you join the organization? Would you become an activist? Wouldn't you laugh? Wouldn't you say, "This is a dream. Why are you going to all this trouble? It's not really happening. No trees are being cut down." And of course the other person would insist, they would prove to you that they’re being cut down. Yet there would be no way for you to explain to this person that the whole thing is a dream. The person wouldn't accept that. For they are witnessing with their senses their reality called the world. What can you do?

Now you see the Jnanis predicament. People come to the Jnani all day long and tell him their troubles. They’re so serious about their problems. They’re so real to them that the Jnani has to cry with them, and have compassion. But the Jnani is experiencing the fact that it’s a dream world that the observer is seeing, and the observer of the dream world is totally identified with that world. Whatever the Jnani says will make no difference.
This is true of everything in your life. Think of what is going on in your life. The things that are so real to you. The things that you feel, that you worry about, that you become upset over. Of course you feel justified, for you are living the mortal dream.

Therefore when you see the Jnani personally, the Jnani will never make fun of you and tell you, "You’re dreaming. This is not reality. One day you will awaken and be free." That sounds like a cop out. So the Jnani listens and responds accordingly. Yet you must come to the same conclusion through experience. You must not believe the words the Jnani tells you. You must have your own experience.

To get back to the question again. Why should I become self-realized? Why shouldn’t I enjoy the world and live a hedonistic existence? The first reason is that everything changes. When you live in the dream world everything changes. You grow up with certain friends, then you move, and you’re totally upset. You go to a new city, a new state, you have to make other friends. Then you get a good job. You buy a beautiful home. Your home burns down. You lose everything you’ve ever had. You inherit a million dollars. All of your relatives are at your door. Before you know it, there’s nothing left, and you’re in the worst position you’ve ever been. Can’t you see everything goes from one state to another state. Everything continuously changes.

When you are on the path to liberation, one of the first things that you experience is the removal of fear. All fear leaves you. And when there’s nothing to fear, there’s nothing to fight.

You simply have a chip on your shoulder and you react to life negatively because you fear. There is some deep imbedded fear in your subconscious. You may not be aware of it, but you have a deep fear, and you react by having a chip on your shoulder, and you’re always ready to fight life. As you inquire, "To whom does this fear come?" as you begin to see that the fear belongs to the personal I and not to you, the fear begins to become weaker and weaker and weaker. The fear begins to flee as you self-inquire, as you ask, "To whom does the fear come?"

As you continue on the path to self-realization, the next quality that happens to you is a feeling of great peace. You’ve lost fear and now you become peaceful. You become very peaceful. The world, things, ceases to disturb you. There is no reason why you feel peace. In other words, things have really not changed dramatically in your life. You’re still aware of man’s inhumanity to man. You still see all of the dastardly things on television that used to cause upset inside of you. You used to become upset something awful. And now for some reason you no longer become upset. People used to look at you the wrong way, you are ready to fight. You’ll always find some fault some place. You go to a restaurant and you always believe that the waitress or the waiter is cheating you. You go to a supermarket at the checkout stand, you count everything you bought. You’re afraid of being cheated. All that stops. The fear is gone, and you feel peaceful. You have a deep conviction that nobody wants to hurt you. The feeling that there are people in the world who still can cheat you, mug you, rob you, disappears, even though those people may still
exist. But you have risen. You have risen. You no longer feel these things. You feel an unalloyed peace, for no reason, that has nothing to do with person, place or thing.

The next quality that comes to you on the path to self-realization is happiness. Something within you is always happy. This doesn't mean that you're laughing all the time, or you always have to have a smile on your face. That's just an outer appearance, a put on. You just feel happy for no reason whatsoever.

Eventually as you continue on the path, you feel a bliss, a bliss that is beyond understanding. The world can no longer hurt you. You haven't come to a 100% conclusion that the world doesn't exist, but for some reason you feel that the world can no longer hurt you, and you feel blissful all the time. Other people cannot see this. You want to share it with them, but you cannot. You can only point the way to self-inquiry.

As you continue on the path and you go deeper and deeper, the peace, the happiness, the bliss, become transcended. You become the Self. You become the substratum of all existence. You function as consciousness, yet you appear to people as a body. Your form becomes a transmitter for divine grace to those mature disciples and devotees who are ready to receive it, but you are doing no thing. You are not saying, "That I am something, and I transmit something." If you make a statement like that, there is still somebody left who believes they're a transmitter. There is no one to transmit anything, yet it appears to happen that way.

So you see, there is a good reason to want to awaken from the mortal dream. You will become totally free, and you will experience joy that cannot be explained.

Now let's talk about you. How do you start?

By letting go of all your problems. All those things that have been hounding you, all those things you love so much, mentally letting them go, and inquiring, "To whom do they come?" Inquiring, "To whom do they come?" Realizing, "They come to me. I feel these things. I feel hurt. I feel slighted. I feel upset. Yet I am not I. Then who is I? Where did the I come from that feels upset, that feels out of sorts?" You do not answer that query, but you feel that the I carries the weight of the problem, not you.

As you continue to do this day after day, week after week, month after month, year after year, who knows? You never know when it may happen. But one day, the I will disappear into the heart during your waking state, and you will see your omnipresence with your spiritual eye. You will feel a joy, a happiness, that's beyond understanding. You will be free.
Nothing Is Your Real Nature

8th August, 1991

Robert: Good evening. It's good being with you again. I welcome you with all my heart.

What is it you really want out of life? Some of you want perfect health. Some of you want wealth. Some of you want happiness, a new life. Some of you want self-realization. Everyone wants something. This is a very big mistake. What you really want out of life, is nothing. Nothing is your real nature. You are nothing. You're not something.

If you want something out of life, that something has to change. Everything in the material world must change. Therefore whatever you want out of life is transient. It is not eternal. It has a beginning and an end.

The nothingness I speak of is eternity, omnipresence. When you do not identify with anything, everything unfolds as it should and you become very happy. When you're looking to the future trying to become something, or attain something, or improve something, you always worry, you have fears. And even if you attain it, it's not what you thought it was. When you identify with emptiness, your true nature, this is Brahman, absolute reality. Another name for pure awareness is nothing. Absolute reality is nothing. Pure intelligence is no thing. Your real nature is no thing. It is no thing that you can describe. It is pure emptiness.

The body that you believe you have will take care of itself. Your wanting of something keeps you from being your Self. It makes no difference what the something is. As long as you desire anything, it keeps you from your true reality and causes suffering. When you empty yourself out, then there is plenty of room for nothing. But as long as you have preconceived ideas, concepts, desires, wants, ambitions, hopes, you are filled to the brim. There's no room for nothing. Therefore nothing appears to evade you, and you're always wanting something.

The body that you think you are will always take care of itself. You do not have to have one thought about your body, or about your affairs, about anything, and you will live the most marvelous peaceful existence. Due to the fact that the nature of maya is pure happiness. Maya, the world as it appears, comes out of the pure happiness. As you keep thinking about things, the pure happiness can not be, for you have identified with a mind, with a body. You're not empty. You're therefore worldly. Your senses are in control.

As you let go of your senses, your desires, your wants, maya is no longer in control. It's a new ball game. The substratum, the happiness, the pure awareness, which is at
the basis of everything, takes over. And even though you appear to have a body, your body unfolds as it should. All of your affairs are taken care of, without one desire.

Your body is karmic. What appears to be your body is preordained. When the body first appeared, everything about you was preordained. Whether you’re going to be male or female, the kind of nose you would have, your color, where you were born. Everything was taken care of. You had absolutely nothing to do with it. Isn’t it reasonable to assume therefore, that the same power that was able to bring you into this world as an appearance, can take care of this appearance, maintain it and sustain it, and do with it what’s supposed to happen.

The trouble begins when you react. You’re brought into this world learning the difference between bad and good. You are taught at an early age these things are bad and these things are good. Yet this is erroneous thinking, for nothing is either good or bad, but thinking makes it so. The mind thinks. It says something like this, "It’s bad to be sick. It’s good to be healthy. It’s bad to be poor. It’s good to be rich."

If that were true, why is it that most Sages were sort of sickly and never owned anything? Yet everyone remembers their names and knows who they are. But when you have a person like a Donald Trump, Arnold Schwarzenegger, these people become famous for a time. Will anyone remember them a hundred years from now? Yet a name like Ramana Maharshi, Ramakrishna, Shankara, Jesus, Mohammed, Moses and so forth, these names will be remembered a thousand years from now, and their fame will grow greater and greater.

Now what am I trying to get at? I’m trying to get at the fact that you have absolutely nothing to worry about, nothing to fear, nothing to be upset about. The only job you really have is to stop thinking. Stop thinking about anything. I know you were taught to believe that if I stop thinking, my affairs will go belly up. All kinds of horrendous things will happen to me. This is not true. Your body is going to do the thing it came here to do, whether you like it or not. You have absolutely nothing to do with it. Why quarrel? Why argue?

Say, for instance, right now someone is doing something to you that you don’t like. To retaliate is to react, and that causes you to accrue new karma, which has to be wiped out sooner or later. Therefore you come back to the earth again, and again, and again. And you go through all sorts of experiences until you learn not to react. Until you realize everything is okay, just the way it is.

When you can learn everything is okay, just the way it is, you’re ready for the next step, which is, what is? What is? And you realize, "I-am." When you say, "I-am," you will not refer to your body. You will refer to consciousness. Consciousness and "I-am" are synonymous. As long as you are reacting to person, place and thing, and you have a strong body consciousness, whenever you say "I am," you’re referring to your body. But as you practice bhakta, devotion, detachment, compassion, all of a sudden you will realize that "I-am" is omnipresence, and when you say "I-am," you’re referring to the whole universe.
You are the universe, the galaxies, the planets, the trees, everything. And what you do to everything or to anything, you're doing to yourself. So you will think twice before you become angry, before you decide to get even, before you react. It is only when you practice this, that you can grow.

Look how excited you become about the world everyday. You're always trying to get rid of the bad, and substitute it for good. This is a great mistake. You have to remember that the true condition is neither good nor bad. You have to learn to forget about your body. Your body has nothing to offer you. You do not denounce it or curse it. You do not love it or worship it. You leave it alone. As you leave it alone it will do everything it's supposed to do. These things must be done before you can even consider Advaita Vedanta. This is why I talk about them so often.

I know so many people, all they think about is enlightenment. Yet they have bad dispositions, bad tempers, selfish, only concerned with their own bodies and what's good for it. Yet they walk around saying, "I am consciousness, I am pure awareness, I am the ultimate reality." All of the time they're talking about their body. They have not learned to transcend the body and they're paying all these great attributes to the personal self.

The personal self, the body, can never be enlightened. It's impossible. The body was not meant to be enlightened. The body has absolutely nothing to do with liberation. Yet your real nature is enlightenment, liberation, nothingness. Are there two of you, one the body and the other liberated? Are there two I ams? Of course not. There's only one Self and you are that. This means the truth is that there's no body, there's no mind, there's no perceiver, and there's nothing to be perceived. All that is a hallucination.

Have you ever had an hallucination? Well you're having one now, for you believe that whatever you see is real. It has been my personal experience that nothing the mind produces is real, and the mind is the source of all existence. What happens to existence when you're in deep sleep? It's not here. It's gone. Where did it go? It never went anywhere. It never existed to begin with, and the only time you can prove this, is when you are in deep sleep. The world appears to be going on for others, but as far as you're concerned, there's nothing, for you are in deep sleep.

The only difference between you and being in deep sleep, and being self-realized when awake, is when you are in deep sleep you are realized, but it's subjective. When you are awake and you are realized, it's objective. But the state is the same. Objects appear to the self-realized person, but the self-realized person sees right through them, like the water in the mirage, like the snake in the rope, like the sky is blue. Once you've experienced that the water in the mirage is not real, it can never fool you again. Once you have experienced that the snake, it appears to be a snake; but it's a rope, it will never fool you again. Once you have experienced that there's no sky and it's not blue, it will never fool you again. So also once you have experienced that you are the Self, the world can never fool you again.
People, things, places, all become a joke. They have no existence. When that feeling comes to you, you hardly feel that you are a body. You see your body in the world as a mirage. They appear to exist, but they do not. Therefore all fear leaves you. All desires have been transcended. If your body appears karmically to be dying of a disease like cancer and rotting away, this is all a joke to you. It’s laughable, for you understand that you have absolutely nothing to do with the body. There is no condition that has the power to frighten you, for you have transcended conditions.

Now why do you want to become like this? Are you happy the way you are? For the hedonistic individual who’s only interested in having a good time, time runs out fast. And no matter what they own or they don’t own, or what they’re doing or not doing, they have to be visited by Mr. Death. That’s what they have to look forward to.

The enlightened being knows there is no such thing as death, because there’s no such thing as life, and there is no such thing as birth. Therefore the enlightened being is always free, is not bound by anyone or anything, and is all-pervading. The enlightened being knows only happiness.

Remember in the beginning I said that happiness is the substratum of all existence? Not the happiness that you’ve experienced, not human happiness when you gain things, but a happiness that is beyond words. A happiness that is beyond description, a joy that can never be explained, a bliss that a human being can never know.

So you have a choice. What direction shall I go? It starts with you. It begins and ends with you. You have to take an honest look at your life, an honest look at your thoughts, at your desires, an honest look at how you’ve been living, and start to work on yourself to transcend it. The way you transcend it is by attaining a quiet mind. Stop thinking. No thoughts whatsoever. No goals. No thoughts. Do not tell yourself, "I want to attain self-realization," for that will keep you away from it. You will think there is something you have to do to attain it, whereas all you really have to do is to wake up. You take a look at yourself. Look at the way your thoughts have been ruling you, keeping you in bondage to them, how your thoughts have caused you to fear, to be suspicious, to be doubtful, to be apprehensive, to worry, and you begin to do the work. As long as the thoughts keep coming, you have to ask the question, "To whom do they come?" That’s how it all begins. Forget about the world. Forget about everything.

I know some of you are saying already, "If I forget about everything, how will it get done?" As I explained to you before, before you were born everything was already laid out, and your body is going to go through the experiences it has to go through, yet it has absolutely nothing to do with you. So forget about that. Deal with the thing at hand. Admit first that your thoughts control you completely, and it’s hard for you to get away from them. Then you start to work by inquiring, "To whom do they come?" Whatever thoughts come to you, you pose the same question. It makes no difference whether the thoughts are good or bad.
Some of you are still believing that to pose the question, "To whom does this come?" are only for bad thoughts, or when things are not going your way. On the contrary. All thoughts are erroneous. No matter what kind of happy thoughts come to you, no matter what thoughts come to you that are horrible, you have to ask, "To whom do they come? To whom do they come? They come to me. I feel them. Since I can think about I, I must be separate than my Self, and all of my thoughts are threaded on the I." You therefore follow the I thread to the source, realizing all the time that you are not I. You become the witness to I.

That alone makes you feel wonderful, for you begin to realize that your real nature is freedom. It is I who has the problems. It is I who has the apprehension, the suspicions, the anger, the fears, the frustrations, the needs, the wants, the desires, are all attached to I. It is even I that wishes to become self-realized.

Watch the I. Abide in the I. Just by abiding in the I do thoughts begin to become weaker. When more thoughts come, you inquire again, "To whom do they come?" and you realize they belong to the personal I. At this time, when you’re witnessing the I, do not inquire, "Who am I?" but spend the time witnessing the I.

As further thoughts interrupt you, again inquire, "To whom do they come?" Again, "They come to me, to I." Again feel and realize that my real nature is safe and secure. It is I who has the problem. When you come to this realization after a while, you then can inquire, "Who is this I? Who am I?" Remember when you’re saying, "Who am I? you’re not talking about your real nature, who does not experience problems. You’re referring to your personal I, that is separate and apart from you. Where did this I come from? Who gave it birth?

If you do this correctly, everything will come by itself. You will begin to feel and realize your Self. "When I slept, I was not bothered by I. When I dreamt, I was not bothered by I. But now that I woke up, I is born. Who gave it birth?" This kind of inquiry will cause something beautiful to happen to you. You will begin to feel that no one gave the I birth. It never existed to begin with.

I know some of you still believe that consciousness, or the Self, gave the I birth. How can this be? Consciousness, the Self, is all-pervading. It takes up all space. There’s no room for anything else. In other words, there cannot be consciousness and you, or consciousness and I, or consciousness and the world, because there’s just no room. There never was room for you and I. This will be a new revelation for you. You will awaken, simply by realizing this great truth.

When I say you look for the source of I, the source of I is nothing. It comes from nothing. But you will ask the question, "Then why did it come at all?" And the answer is, it didn’t. The I exists like your body exists, like your mind exists, like the world exists, like the universe exists, like God exists. All of that is I. If none of these things exist, neither does the I.
The important point to remember is, when you’re playing with the I, do not identify the I with the body or with your Self. Keep the I separate. Realize that your body is attached to the I, the universe is attached to the I, but the I does not exist. Nothing gave it birth. That’s why as I opened up the lecture tonight, I said your true nature is nothing. You are plain nothing. You are no thing. No thing, nothing is consciousness, absolute reality, pure awareness. It is Parabrahman, it is beyond Brahman, and you are that. It begins and ends with you.

What do you do with all of your time during the day? There is no such thing as you’re too busy to practice self-inquiry. This should come first in your life, because this is your life. Everything else is secondary. If this appears too difficult for you in the beginning, surrender everything to God. Let God take care of everything for you.

(tape break)
Say something like this "God, self-inquiry is too heavy for me right now. I seem to go nowhere with it. But I surrender to you my emotions, my body, my anger, my fears, my frustrations. I surrender the universe, the world. Everything that I believe, I surrender to you. Take it and do as you will with me. I am only a puppet for you. Play with me as you desire," and leave it at that. As you keep on surrendering every day, twice a day, three times a day, just by that alone fear will leave you. Your frustrations will leave you. Your mind will not concentrate on your body. It will become weaker, just by surrendering.

The choice is yours. Do what you must. But remember, to go on playing the game of life will only lead you to more life, more births, more deaths, more frustration and more ignorance. Realize the truth about yourself, and become free.
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**ON THE PATH**

*(GETTING RID OF NEGATIVE HABITS)*

11th August, 1991

**Robert:** Good afternoon. Welcome. I know some of you aspiring Jnanis do not enjoy chanting too much. (laughter) You’re making a big mistake. In all of the traditions of the world there has been chanting. The Catholics, the Jews, the Protestants, the Baptists, the Hindus, the Islams.

Why? If it weren't significant, why would they have it? Well, when you come in here, the world has had you for a week, influencing your behavior. The chanting sort of goes deep into the subjective, calms you down, prepares you for something higher. Even changes your consciousness lifts you up. Chanting is very good. At Ramana ashram they always had two hours of chanting prior to anything else, in the morning and the evening. The same with Ramakrishna ashram. Everywhere.

So, aspiring Jnanis believe only in the word. The word is insignificant. Many of you just come to hear me talk. How do you know I know what I’m talking about? Words are words. Chanting is thousands of years old and has it’s value.

The main difference between occidental thinking and oriental thinking is this. Occidental thinking accepts everything it sees in the external world as being good and bad. Oriental thinking, to an extent, realizing everything comes from within, does not accept everything they see, or what the senses tell them. They observe it without attachment and without reaction. This oriental thinking has been around for thousands of years. The United States is only 200 years old. You should think about this.

Most people in the west strive to be something outside of themselves. The outside world affects them. They believe what they see. The outside world includes their body and their thoughts. Naturally they believe that they are a body and a thought. They also believe what the world shows them is correct. This is not true. Everything in the world is a result of something inside of you. The whole universe is a manifestation of your thoughts.

No thing exists without your permission. I know this sounds strange to some of you, but it’s the truth. The things that you hate and the things that you love in this world are your own projections, your own Self. When a being begins to realize that they are the world, they are the universe, they then become very careful of what they think about, of how they perceive things.

All things in this world are subject to the law of change. No thing ever remains the same. Consequently, if you attach yourself ignorantly to person, place or thing, you’re going to suffer, for it must change. When you dislike something or someone external from
you, you are truly disliking yourself. For your Self is omnipresent. You are the Self of everything you perceive. How can you dislike anything? It all has to do with you.

Everything is your Self, not some things. If you have a bad temper, if you're ignorant, if you hate, you're doing this to yourself. It behooves you therefore to love everything. Say to yourself, "I do not understand what it's all about." Be honest with yourself. But if I hate that tree outside, I'm hating myself. Why? When you are in deep sleep, does the world exist for you? You cannot say the world exists, because you are in deep sleep. You are as good as dead. The only thing about what you call death and being in deep-sleep, is in deep sleep you wake up again to this world. In death you wake up to another world. That's the only difference between deep sleep and death. So as far as you are concerned you have absolutely nothing to do with this world, when you are in deep sleep. When you drop your body you again have absolutely nothing to do with this world, and you carry on somewhere else.

Find out what you are all about. No things are as it appears.

This is the reason so many people tell me that self-inquiry is sort of hard to do. They can't keep up with it. They can't take it. This is why all of the great Sages have said to you that self-inquiry is only for mature souls. What do they mean? They mean those beings who have transcended to an extent their bad tempers, their ignorance, their obnoxious ways, their belief system. In order to have done that, you would have had to practice in a previous existence various sadhanas, spiritual disciplines. When you've done all that, self-inquiry becomes easy. You love it. It becomes a part of you. But when you still have some of your old habits, they get in the way immediately when you start practicing self-inquiry. Your ego, your mind, the I-thought is very big. It encompasses you and you cannot do atma-vichara. You get bored with it. You say it doesn't work. You say it's too hard. That is because you're filled with yourself. Your ego monopolizes everything.

Just think for a moment, since you woke up this morning, how much you thought about yourself. Doesn't everything concern you, I, me? "I'm getting up, I'm hungry, I want to read the paper, I want to take a walk, I feel hot, I feel cold, I feel this, I feel that, I need this, I need that." Always me, me, me. Always I, I, what I need. Therefore when you try to find the truth about yourself, you're looking to the external world. You're looking to the external world for a teacher, for a teaching, for a book, for a tape, for something to do something to you, something to turn you on. And when that doesn't work you go to drugs, grass, heroin, cocaine, whatever. People are looking for something to make them happy, outside of themselves.

This seems very funny to me, for your nature is happiness. Your true nature is happiness. It has always been that, never anything else. Peace is your true nature. Therefore it is amusing to me how people want to make this world a peaceful world. They want to find happiness in a peaceful world. Such a world does not exist and never will. But you cannot deny that you exist. And because you exist, everything you're looking for is within you. You have to learn to dive deep within and find that truth. But how can you when
you’re so concerned with the world and your personal ego and yourself? How can you if you’re always thinking what other people are doing to you, what you’re doing to yourself, what you need, what you have to get. How can you acquire anything else? You cannot. There’s too much of you left. The you has to be destroyed. The mind, the personal I, the ego has to be annihilated. Only when that happens will you begin to feel something else.

So what to do? If you cannot practice self-inquiry, you may say to yourself, "I’ll never awaken, I will never become self-realized.” And then again it’s funny to me, because the truth about you is you already are. It’s so simple. All you have to do is get rid of yourself. You have to negate everything you think is important, good and bad. You have to stop worrying about yourself. What can possibly happen to you? What’s the worst thing that can happen? You can die? Is that bad? What is life? Life is being born, going through experiences, then dying. It’s when you drop your body, that the fun begins.

You have to begin to look at your life differently. Who exists? Who’s living this life? When I tell you the ultimate truth you will not believe me, and I don’t expect you to, because in the ultimate truth, nobody is living this life. What you see, smell, taste, feel and hear does not exist. But before you can come to a conclusion like this, you have to start at the beginning. You have to practice sadhana, spiritual disciplines. And the practice does not begin in trying to change other people to do what you want. The practice begins by looking at yourself and seeing the nasty habits that are within you.

If you have a bad temper, you cannot go through life like that. You have to first admit it to yourself and then ask yourself, "How do I get rid of it?” If you sincerely ask yourself that question, the answer will come. And this is also true of every negative habit you’ve got. Only you can get rid of it within yourself. Do not try to change your environment, for you’ll take your nasty temper with you. When you think you can’t get along with people, for no one is abiding in you, and letting you have your way with your nasty temper, and you’re always argumentative, and see things wrong everywhere, by believing you’re going to move to Tucson, where you’ll have peace, is a lie, for you will have to bring yourself with you.

When you first go to Tucson, everything will appear fresh and new. You will meet new people, you will go to a new satsang, you’ll find a new teacher, and you’ll find a new job, you’ll get a new apartment, and you’ll say, "Hey, this is great." How long will it last before you’re back again where you were before? There is no escape. The only escape is to stay where you are, see yourself for what you really are, and work on yourself to transcend and transmute all of those nasty habits.

How do you do this? When someone asks me for advice of this kind, I’m not a psychiatrist. I’m interested in spiritual life. But I also realize the folly of saying to the person, "Identify with your source. Practice self-inquiry, and you will remove your nasty temper." This is well and good. It can be done this way, but it is not easy for most people. There is a way to get rid of your nasty habits, bad tempers, emotions, whatever, depressions, all those things, and this way is not hard. What you do is you become the witness to
your nasty temper, to your obnoxious ways, to your greed, to your selfishness, to your lust and whatever. You observe yourself going through this. In the beginning, I admit, it'll be a little difficult, because when you become violent, when your temper arises, it's difficult for you to observe yourself at that time. But as you begin to observe yourself when you become a little angry, then the observance becomes much greater than your temper, and here is how it works.

You watch yourself going into a rage. You observe yourself going into a rage. You identify with the rage you're going into. You totally identify with your rage. I know you're saying "But Robert, if I identify with my rage, it'll become greater." On the contrary, when you totally identify with your rage, you will see that the rage belongs to the I-thought. You will find that you realize that I am in a rage. I and the rage are the same. But I is not me. I is totally separate than me. And this will make you laugh, for you will realize that you are not the one with the bad temper. I is. Blame it all on I, and observe the I having that attack, that rage attack. As you observe the I, the I also being your bad temper, will begin to diminish. It will become weaker and weaker.

I will repeat this again. Any quality that you want to get rid of, observe it and identify with it. When you're able to look at it, it begins to dissipate. It doesn't like to be looked at.

I'll give you an example. Say you have a friend and you're always getting into an argument. Your friend has a bad temper. Usually when your friend becomes violent like that, you also become violent, and your temper starts and you have a big argument, you get mad at each other until the next time. Nobody won. Then you begin to understand what I told you. So when your friend comes back to you, and you have another violent argument, this time you don't respond. You stare at your friend, that's identifying with the I, and you do not respond.

What do you think will happen? Your friend will wear themselves out, and realizing you do not respond, will become weaker and weaker. Then the next time they see you, they will think twice before they get angry and argumentative, for they know that you're not going to respond. You've become the witness. Either one of two things will happen. Your friend will see you're not responding any longer. So he or she can't get off with arguing with you and will leave, and you'll not see them again. They'll find someone else to fight with. Or they will apologize and still want to be your friend, and change their ways.

You do the same thing with yourself. Say you've been selfish all your life. You and I know many people who have thousands and thousands of dollars in the bank. Yet when it comes to feeding the homeless, helping the poor, doing something for somebody, they cry poor mouth.

They don't want to think about all the funds they've got in the bank. They act as if they're going to take it with them. And they have some mistaken belief, "Well, I'll leave this to my children or to my relatives. They lead their miserable lives, because they're afraid to touch their money and live good and help others. And when they finally die,
what do you think happens. All the relatives come to fight the will, to get their share of the money. They don't care about you dying. Your children spend it all in three weeks and they're back where they started from, and you're gone.

See you have the wrong outlook on things. What do you do? You witness your selfishness. You witness your greed. You try to understand it. You try to realize why you're like this. The reason you're like this is because you are brought up the wrong way. The wrong beliefs have been imposed up on you, about everything. Most of the things that most of us sitting here today believe in, are all erroneous. 99% of the things that you believe are erroneous, about life, about things, about people. But you work with it the same way. You identify with your greediness, with your selfishness, with your temper, with those emotions. You observe them. You watch them. As you watch them, they will become weaker, and weaker, and weaker, and you will grow.

As you continue to work on yourself this way, the day will come, whether in this life or the next life, where you will be attracted to an Advaita Vedanta teaching, a non-duality teaching. Then when you're told to practice self-inquiry, it will be just the thing you're looking for. It will become a pleasure for you. You've already gone through the Kundalini trips, through the Ashtanga Yoga trips, through mind control trips, through occult power trips, you've gone beyond all that. It was necessary at the time that you learned it, but now you're beginning to understand that all of that is from the mind.

Everything is in the mind, every teaching, everything. Because of your spiritual discipline in this life and past lives, you come to see, "I don't need a teaching. What I need to do is to get rid of my mind." When the mind is gone, then the I am will pervade. The I am will prevail. Then you will become I am. And the I am is not your body or anything special about you. The I am is another word for omnipresence. It is all-pervading. It is the Self, the real Self. You will feel within yourself an expansion. The whole universe will be you.

Of course in your present state you wonder about this, "How can I be the universe?" due to the fact that you're thinking of yourself as a human being. You're thinking of yourself as an entity, as an ego. You have imprisoned yourself to your body, and that's the limit. But now, because of your training and because of your discipline, you begin to feel that you are the universe. And you know that's your mind that is the universe.

So you want to get rid of your mind. And how do you begin? By again seeing your mind is really a bundle of thoughts. Thoughts about the past and worries about the future. That's all your mind really is. It's nothing else. You therefore begin to inquire, "To whom does this mind come?" When you're saying to yourself, "To whom does this mind come?" You also mean, "To whom does this universe come?" What you really mean is where did the universe come from? Where did God, the world, my body, my affairs, my belief system, where did it come from? That's what you mean when you inquire, "To whom does the world come, to whom does the universe come?" And of course the answer will be, "Why, this comes to me. I perceive it. I feel it. I see it." Because of your previous
training, it will be easy for you to discern, "Look what I said? I said, "I see it." In other words, it isn't me. It isn't my true self. It is I that perceives the universe, that perceives a God. Who is this I? What is the source of the I? Where did this I that appears to be the universe come from? Who gave it birth? How did it come into existence?" As you keep practicing the answer will come, "No one gave it birth, and it never came into existence." Then there will be a silence, a quietness, and you will feel blissful. You will feel a happiness that you never dreamed existed. It will be so great, that you will immediately transcend your body, or I should say transmute your body, your world and your affairs into bliss.

To other people you'll look the same way you do now, but you will know. You will not give yourself a name and say, "Now I am enlightened," or "Now I am a Jnani," or "Now I am this," or "Now I am that." Those names were given by the people who are not that to the people who are that. The realized person has no name, for they are sat-chit-ananda. They are Brahman, emptiness, all-pervading, never born, always has been, always will be. Those words will not come to you, but the feeling of being will come to you. Pure being. Not being this or being that, but absolute reality, pure awareness. That is the final result.

So let's talk about you. What are you going to do about all this? You hear the words. They hit a nerve in some people, and some people will begin their training within themselves. Others will go to another teacher next Thursday, next Wednesday, and see what that teacher has to offer. Others will read another book and add it to their collection. Others will say, "Teacher so and so is going to be in Hawaii next week. I'm flying out to see them." And this will continue incarnation after incarnation, after incarnation.

Everything you want is within yourself. Your true teacher is the Self. And where else can the Self be except within yourself. You are that. Stop searching. Start doing, and become that.
Robert: Good afternoon. It’s fun being with you again.

You all strike me as very funny, because you believe you are the body, you believe you are your mind, you believe you’re your experiences. No matter how many times I tell you you’re nothing, you won’t believe me. You want to be something. Why won’t you be nothing? It’s fun being nothing. When you’re nothing there’s no world, there’s no God to pray to, there are no others who can do anything to you, there’s no death, there’s no rebirth. There’s just nothing. Yet the nothing is everything. Be nothing. You’ll love being nothing.

You don’t believe me, do you? You think you have to be something. What a group. You think you’re personal, you’re an ego. You’re always wrapped up in me, me, me, me, me. True? You’re always thinking about yourself. I need this. I want that. This is wrong. This is right. There’s always something.

Nothing is the way it appears. No thing that exists is as it appears. Whether it’s the world, or the universe, or other people, other situations, conditions, no thing is the way it appears. And as long as you identify with the things that appear, and are not real, you suffer accordingly. Anything that you think about, anything that your senses tell you is real, is only an appearance. If it’s only an appearance, there’s absolutely nothing wrong. If it were a real entity, if the world were real, if the universe were real, you would have something to worry about, for everything is subject to the law of change. Everything changes constantly. You become frustrated, you become confused, you become confounded when you have faith in the world, because the world’s always changing. It tells you something one day, the next day it tells you something else.

Even science agrees with this. Science tells us that everything is composed of atoms and energy. And when the atoms spin at a certain rate of speed, this determines what the object is. Science tells us that our eyes see a reflection of light, and the reflection of light causes the image to appear before us, as a tree, as a person, as a mountain, as an ocean, as the moon. In other words, science is beginning to see that no thing exists the way it appears to exist. It only exists because you exist. If you weren’t around to see it, there would be no existence. It is only because you are around and awake, so-to-speak, you awaken the ego, that things appear as they appear to you. Yet no thing appears the way it looks.

They say that the sun, millions of years ago, exploded and caused our planets to be the way they are today, and everything is evolving. The big bang theory. That’s all well and good. But where does the sun come from? They say that there is a central sun. All of
the galaxies in the universe revolve around the central sun, and it takes 24,000 years for a
galaxy to revolve around that central sun. The closer the galaxy gets to the sun, the more
evolved the planet becomes. The farther away the galaxy goes from the sun, the greater
the dark ages on that planet. They say it takes approximately 12,000 years to go as close to
the central sun as you’re going to get, and 12,000 years to pull away from it. In other
words the planet is 12,000 years in the dark ages, coming out of it, and 12,000 years in the
golden age, going back to the dark ages. That’s what they say.

Where did the central sun come from? Who gave it birth? Since the beginning of
time there have been individuals who have pondered this question. Where did it all come
from? Where did creation come from? Out of what did it evolve? Great Rishis in India,
great seers in Japan, in Egypt, thousands of years ago sat beneath trees pondering these
questions. If God created everything, where did the God come from? Who created the
God? There is always a something and a somebody that appears to be responsible for this
creation.

So these olden day Rishis, seers, pondered these questions, and something very
interesting happened. As they pondered externally the cause of creation, all of a sudden
they found themselves becoming introverted. They began to look within themselves. They
began to realize “I am,” and inadvertently they posed the question “Who am I? Who am
I?” without knowing what they were doing. They didn’t even voice it verbally. They just
felt it “Who am I?”

And as they did this sincerely, religiously, day after day, week after week, month
after month, year after year, something happened. And it came to them “I am that.” They
were amazed. Remember, these great thinkers from the past did not know each other.
They did this independently, in Egypt, in Africa, in India, Japan. They all came up with the
same answer “I am that.”

In other words, there is no external world. There is no thing but mind. And be-
cause there is mind, there is a universe. Therefore I am the creator of the universe. Every-
thing exists, because the mind exists. And they believed they were the mind. They came a
long way, for they now realized that everything was an emanation of the mind. When they
had this revelation, they didn’t stop there. They pondered “What is mind? Where did
mind come from? If my mind is the cause of creation,” they pondered “where did the
mind come from?”

Again they pondered this for days, weeks, months, years, until again something
happened. This time they realized that mind is the cause of the relative world, and the
relative world is false. So the mind that I think is important must also be false. In other
words, there is no mind. If there’s no mind then who am I? It took a long time to discover
that they were mind, and everything came from the mind. Now they were realizing that
they are not mind. They inquired “Then who am I? Who am I?” and they abided in them-
selves. They became the selves.
They lost track of the body, the universe, the mind. They were not in a state of samadhi, because they were awake. During their awakened state, they became nothing. There was no mind. There was no universe. There was no God. There was no body. There were no others. There was just absolute nothingness. And they realized this is the Self. Not myself, but the Self. And they were absorbed in the silence.

From that moment on the world still appeared to them, but they were able to see right through it. All pain disappeared, worry, fear, desire. It all disappeared. It was transmuted. Now these ancient Rishis were unable to share this with devotees or disciples because it’s a personal experience. Since it’s beyond words, it’s beyond mind and beyond thoughts, how can one actually share this? Therefore these ancient Rishis became silence. They never spoke. Yet there was such power emanating from them, that if the right devotees came to them and just sat with them, doing nothing, saying nothing, wanting nothing, desiring nothing, they too achieved the same results. It was amazing. This technique was passed down through the ages. It was commonly called Advaita Vedanta or Jnana, and it is still the supreme truth.

Now let’s talk about you. As long as you want to become enlightened you are making a grave mistake, for there is no one to become enlightened. As long as you want to end your problems, and change your problems from bad to good, you’re making a grave mistake, for there are no problems. As long as you think there’s something wrong or there’s something right, or right overcomes wrong, and we have to try to correct the condition or situation, you’re making a grave mistake. You see, whatever has to happen has already happened.

There’s nothing you have to do, yet your body will do. Your body has absolutely nothing to do with spirituality. In other words, the relative world, the material world that you’re involved in, good or bad, rich or poor, healthy or sick, happy or sad, that world has absolutely nothing to do with spirituality. That material world doesn’t even exist. Only consciousness exists. Even though I tell you all of the time, do not be concerned over your affairs, for right actions will always take place. By right actions I mean the dharma, that which is supposed to happen.

Some of you will still feed the homeless. You’ll still have your jobs. You’ll still do what you’re doing, but it will not be you. You’ll be aware that you are not that. You are consciousness. You are absolute reality. Yet, unlike yoga practices, you have to have the experience for yourself. And when you have the experience for yourself, you cannot prove or show anybody anything.

As an example, a person says they are going to practice Hatha Yoga. The result of Hatha Yoga is really to bend themselves into a pretzel, and do all kinds of pranayama breathing exercises, hold their breath for an hour, be buried alive for four days and live. All these siddhis and all these powers can be developed when you practice Hatha Yoga and Raja Yoga and Kundalini Yoga. But this has nothing to do with the Self. It has nothing to do with consciousness. The one who achieves mastership in all of these yogas still has
problems. They still go through mental anguish. They have likes and dislikes. They have bad tempers. They have fears. They are still human even though they have developed these siddhis, powers, and can do extraordinary things.

All of these things have absolutely nothing to do with self-realization, with moksha, with liberation. That's why, as an individual, you have to make up your mind what you want out of life. All of you have attended various meetings in your life time. You're seeing various teachers. You've read many books. What do you want? Do you want to become ultimately free or do you want to develop different characteristics, powers? Do you want name and fame? You can achieve these things, but it will not free you.

Now why do you want to become free? To be totally liberated means you're no longer part of the cycle of birth and death. You no longer have a body, but you are conscious. You no longer have a mind that thinks all the time. You're totally free and radiantly happy. You always find yourself in the right place wherever you are. There's no place for you that's better than another place. You're free. You're liberated. You have eternal happiness, joy. You're no longer concerned about what your body is doing, for you are aware that you have no body. Even though you can see it yourself and you see other bodies, you are sure, beyond a shadow of a doubt, that there are no bodies.

This is a hard one to explain and a hard one to understand, for how can you not be the body when you see the body? Yet that's exactly what's happening. You have transcended and transmuted existence. What is beyond that cannot be comprehended by the finite mind. There are no words to describe it. So we say it's the blissful state. Yet most of us cannot understand what the blissful state is, because we haven't experienced it.

It's like trying to describe the taste of ice cream to a person who has never tasted it. No matter what you say it doesn't come out right, until the person tastes the ice cream himself. Therefore you have to experience this for yourself. And it can be experienced.

The first thing to realize is that it can only be experienced when your mind has become silent. When your mind has become silent it means your mind has been destroyed, because the mind is only a bundle of thoughts. When there is no mind, there is emptiness. That emptiness is silence, and that silence is consciousness. How do I make my mind silence? How do I silence my mind? By inquiring “Who am I?” or “Where does the mind come from? How did the mind originally appear?” In other words you must inquire into yourself.

There is absolutely no thing you can do externally. This is the reason it's not for everyone. Most yogas, all yogas, all spiritual teachings beside Advaita Vedanta are external. They're something you do externally. Yet in this teaching, you dive deeply within to discover your Self. You're not looking to develop anything. You're not looking to add anything on to yourself. You do the reverse. You remove everything you've ever known from your life, mentally. Everything you believe in, all of your preconceived ideas, all of your dogmas, everything you believe in has to be dismissed. Hardly anyone is ready to do this.
Think of all the things in your life you have to give up. I don’t mean you have to give them up physically. You have to give them up mentally. You have to let go. Everything has to go. Everything that has been brainwashed into your head since you were born, has to be reversed. This is the only way you’re going to get there. There is no other way. You have to reverse yourself, and not identify with person, place or thing, but with the Self, with consciousness. And again this is done through inquiring. Whenever an object enters your mind, you have to inquire “To whom does it come?” You have to question everything. You no longer accept anything at face value. And yet, as you do this, your lifestyle will not change much, for your body will continue it’s work. As you begin to understand and feel and experience that you are not your body, your body will still continue the work it came here to do. But you no longer think about it. You rather ask yourself “Who is the thinker?” and of course you always come back to “I am. I think about these things.”

Slowly but surely you begin to realize you are not the I, you are not the I that thinks. "If I am not the I who thinks, then who am I?” and you wind up in the silence. There is no answer. Do not say to yourself “I am consciousness,” or “I am absolute reality,” for if you really are that, there would be no one to make the statement. When I make these statements to you, I am merely voicing, so you can hear what’s going on. You have to get to the point where you become that, not where you voice It. And, again, the easiest way to do that is by negating everything else. Whatever comes into your mind, you simply question. You don’t accept it at face value.

Say for instance you are an angry person, you’ve got a short fuse and people make you angry, conditions make you angry. Now instead of reacting immediately to the condition as you usually do, you question yourself “To whom does this anger come?” and you wait. You do not say “it comes to me,” until it happens by itself. In other words, this procedure does not need any help from you. It will come “The anger comes to me. I feel angry,” but don’t just say it mechanically. Wait till it comes. You ask “To whom does the anger come?” and you become still. Sometimes, if you’re advanced enough, nothing else will come for a great while. You’ll remain in the silence and bliss. But sometimes the answer will come immediately “The anger comes to me.” Then you ask “Who am I?” and you keep silent again.

You see the way it’s done? It is not done mechanically. You allow the Self to take care of everything. You watch. You become as quiet as you can. You no longer get involved with the world too much. You observe, by becoming the witness, but you do not react.
Robert: Good afternoon. I welcome you with all my heart. It's good being with you again this beautiful Sunday, 1991 A.D.

Ask yourself, "What is your reason for coming? What do you expect? What do you want? Do you want to listen to what I have to say?" Did you come to listen to a lecture? Did you come to observe the speakers so you can compare him with other teachers? What is the real reason for you coming here?

The reasons I just mentioned are the wrong reasons. What is the right reason? There isn't any right reason. Everything just is. When you try to analyze your reason for doing something you are negating your reason for existence. You were meant to exist spontaneously. To just be.

It's interesting how your body can do everything it's supposed to do without your help. You are in your right place you know. Going through those experiences that you need to go through at this time. There is no use complaining. There is no use talking about it. There is no use criticizing yourself or anyone else. There is no use finding fault. Everything is in its right place. There are no mistakes.

Even if there appears to be something wrong in your life emotionally, physically, financially, mentally. Never judge these things. Never come to any conclusions. Live in the moment, just be. Do not be this or that, just be. When you try to be this or that you spoil it. You are unique just the way you are. You are special. You are what you are because of where you have put yourself and there is no other reason. Drop all of your preconceived ideas. Drop all your dogmas, your superstitions, your analyzations. Everything has to go, you have to become totally empty.

This is satsang it is not a lecture. It is not a sermon, it is not a talk. Satsang is very different than the things we're used to in the west. Sat means knowledge or being. Sang means in the company. You're in the company of being or in the company of knowledge. Who's knowledge? Who's being? Yours. You are in the company of your highest being. Your highest Self.

It's as if you were in the ocean. You are immersed in the ocean. You and the ocean are one. So it is with satsang. In other words you did not come to acquire knowledge or being. You are knowledge and you are being. This is your true nature, this is satsang. You are in the presence of your own divinity. In your own divinity there are no mistakes, there is no lack, there is no limitation of any kind.
Some of you people have been meditating a long time. You have come from different groups and you have learnt many meditation techniques. Some of you tell me that you meditate on the I-thought. This is erroneous. Meditation and self-inquiry are different like night and day. Self-inquiry is not meditation.

When you meditate on the I-thought it is like meditating on your disease or meditating on your body because the I-thought is the culprit that is responsible for your world and everything that is in it. It's a lie. You do not meditate on the I-thought. The I-thought doesn't exist.

In self-inquiry you hold on to the I-thought. You follow the I-thought, you abide in the I-thought. You follow it to it's source which is God or the Self. Thus discovering that you are the Self and there is no I-thought. But from talking to some of you on the phone, you are living the I-thought. You believe you've got to think about the I-thought all of the time. You do not hold onto the I-thought. You only hold on to it to the extent that you follow it back to the heart centre, the spiritual heart which is on the right side of your chest. That is the only reason you abide in the I-thought.

When you meditate there has to be a subject and an object. Meditation is duality. For you are the subject meditating on an object. You therefore choose your object of meditation. Can be Buddha, Jesus, Moses, Mohammed, Rama Krishna, Ramana Maharshi any deity that you choose. Or it can be a flower or a tree or a rock or a river. You see meditation is to increase your concentration. To make you one pointed so that your thoughts may stop and the object of your meditation becomes real.

Rama Krishna used to meditate on the Goddess Kali, twenty four hours a day until she became real to him. Meditation is all good and well, it has it's place and it's very helpful. But meditation is not self-inquiry. Try to remember that they're two separate things. Self-inquiry is negating the whole universe until only the Self remains.

You start it early in the morning as soon as you open your eyes. You observe yourself becoming worldly. And you realize that just a few moments ago you were not cognizant of the world at all. Where were you? And in the space in between sleeping and awakening you had an abounding peace. Think about that. In that space as soon as you opened your eyes before you became cognizant of the world there is a tremendous peace and joy. It only lasts for a few seconds.

The reason it only lasts for a few seconds is because the I takes you over. The I-thought begins to rise from your heart centre and as it begins to rise you become more and more aware of your body, your affairs and your world. It finally rises to the brain at that time you say, "I am late for work. I have to get dressed. I feel sick. I need a cup of coffee. I have a headache," and the I becomes very active.

Now the secret of self-inquiry is to find out where the I came from. Who gave birth to the I? Where did it come from? The only way you can find out is by following it back to it's source. Therefore you inquire, "To whom does the I come?" or "Who am I?" the same thing. "To whom does the I come?" Think about that.
When you were asleep there was no I. You were not aware of an I. You were in deep sleep. When you were dreaming you were in a completely different world. You were aware of the I in your dream because you say, "I dreamt." And now that you are awake you say, "I am awake." It would be more proper to say, "I is awake."

We're talking about the I-thought, we're not talking about the I as consciousness. We're talking about the I-thought. You see that I-thought does not exist and the only way you're going to find out that it does not exist is by following it back to its source.

The question you ask is, "Then why does it persist? If it does not exist why does it haunt me? Why am I always saying, "I am this and I am that, I need this and I need that." Part of the awakening process is when you compare the I-thought to the water in a mirage. The water in a mirage seems very real to you and if you don't know anything about a mirage you would believe that the water is real. So when you don't know anything about your reality you believe your body, your mind, your affairs and so-called life, is real. But if it's real how come it changes all the time?

What is the definition of something being real? Something that exists the same way forever. Does your body exist the same way forever? You're are not the same person you were ten years ago or twenty years ago or thirty years ago. When you were first conceived you were no bigger than the size of a pinhead and look what came out of the pinhead. So when somebody calls you a pinhead don't feel insulted. Your arms, your legs, your arms, your hair all came out of this pinhead. You were born in order to die. For as soon as you're born you begin to die. You begin to grow older and older and older and your reason for being born is to die. Sounds strange but true.

Therefore your body cannot be real. For it was born to die and it changes constantly. It's never the same. How can you therefore hold on to your body as if it were real? And abide in your body and think of your body night and day and be concerned with your body and waste your time dressing the body continuously in fine clothes, bathing it three times a day, feeding it all kinds of exquisite foods. Doing all of these things to your body is like beating a dead horse. Whatever you do you're going to become weak in the end and die, whatever you do there is no escape from that.

Arnold Schwarzenegger likes his body. What will he think about his body fifty years from now? When he's weak and decrepit and he can't walk, these people become very delusioned, very upset with themselves. Somebody was telling me that Jack Lalanne refuses to come out of his house. He takes tranquilizers and he can't believe that he can't pull boats anymore and do all of those feats he used to do. In other words he's running away.

Isn't this the truth about all of us? So what are you doing with your life? What are you chasing? What are you trying to acquire? What are you trying to do for yourself to improve your life as a body? It's all a waste of time. You should devote about 5% of your life to your body. That's all it's worth.
The wise person somehow begins to understand this and they ask themselves the question, "Then what is reality? It is true my body is not real because it changes, changes, changes. The world is not real because it also changes, changes, changes. Everything changes constantly. Therefore what is real?" Asking yourself this question is the beginning of wisdom. For it leads to other questions. "Who am I then? If I am not the body then who am I?"

One day you begin to catch on and you say to yourself, "I asked myself who am I?" emphasizing the I, "What is this I that tells me I am human, that I am the body, that I am alive?" You begin to feel the I in your chest and in your brain. Something happens within yourself, where you begin to see that you are conscious. You are conscious during the dream state, during the deep sleep state, during the waking state.

Therefore you begin to understand that you are consciousness. Consciousness is absolute reality, pure awareness, or you can call it God. When I refer to God I am not speaking of anthropomorphic deity, I am referring to absolute reality, to Brahman, pure intelligence.

You begin to feel an inkling of this truth inside of you. When this happens to you, you will be attracted to the right book or to the right teacher or to the right environment. Where you can go further on the path.

Now in the beginning it's very exciting because you've discovered something new. You have begun searching for yourself. But it seems to me unless you have a proper teacher the initial stage wears off and after a year or so, you've read all the books, you've heard all the lectures, you've seen many teachers and you're becoming bored. This is the time that a spiritual aspirant either goes through the friction with flying colors and gets to the other side or gives up the whole thing, becoming disgusted because they have not received illumination as yet. They have not awakened. Therefore this is the time to do the most work on yourself. This is the time to forget about your wanting realization, wanting something to happen, wanting to become free and begin to live in the moment spontaneously. Not concerning yourself with the world, with others but developing compassion. You begin to work on your greed, on your lust. Those things must go.

You begin to tolerate everything just the way it is. There is no longer anything to fight and there is no longer anything to fear. You become mellow. Things that used to disturb you have stopped disturbing you and then all of a sudden you notice your mind becomes quieter and quieter. The thoughts stop attacking you to an extent. You practice meditation and self-inquiry both together. Wanting nothing looking for nothing.

You've stopped running around the world you have settled down, for you realize wherever you go you've got to take yourself. One place is as good as another. It makes no difference where that place is. You become calm, no longer perturbed. You become the observer, the witness to your thoughts, your feelings, your emotions, your reactions. You're always watching, you're always aware, you always see yourself in action and you always ask, "Why am I doing this? Why am I acting this way? What do I really want?"
realize you have so much time to live in this body and you become more and more involved in spiritual life.

When you practice meditation you focus your attention either on a living Sage, which will bring you faster results or you can focus on a Sage of your religion that has gone. Which will improve your concentration and make you more one pointed.

When I tell you to meditate on God many people ask me, "How do I meditate on God? God is invisible." Therefore you meditate on the first name of God which is the "I-am." This is really the highest form of meditation. With your respiration you become quiet and you inhale and say "I," you exhale and you say, "am." This is really the highest form of meditation you can do. And during your waking hours when you're busy, busy, busy you practice self-inquiry.

You can do this formally also. If you wish to sit in the silence and practice self-inquiry by all means you do that too. But do not believe that that's meditation, they're both separate. And it's simple to practice self-inquiry wherever you are. In back of your mind you realize that you're trying to destroy your thoughts. You're trying to empty your mind and then your mind will disappear.

So whenever thoughts come to you, you simply ask, "To whom do they come?" You can do this anywhere. "To whom do these thoughts come?" You never answer. But the answer always comes by itself, "These thoughts come to me. I feel them. I think them." We're back to the I again. So this means if it weren't for the I, I would not feel the depression. I would not feel the doubt, the apprehension, the fear or whatever because I feel it.

This is a wonderful revelation for me. For it means if I can only get rid of the I, I will not have this problem again. And the way you get rid of this I is to inquire, "From whence did it arise? Where did it come from?" As you think about this you become silent. Almost immediately you will feel a joy a peace. A feeling of well being welling up inside of you. You watch, you observe.

Thoughts will come to you from all over the place. They will tell you, "Stop wasting your time. Go bowling." They will tell you, "This is boring, I could be doing something constructive." Your thoughts will pop up and tell you all kinds of things. They will tell you, "I've been doing this thing for a while and nothing is happening." That's all the game of the mind. You have to work it through. Whatever thought comes to you, you ask, "To whom does it come?" Over and over again. When you get tired of doing this you meditate on "I Am."

You always do something. You take your mind off the world, off your body and off your thoughts. For after all if you do not do this where will you be? You will be going through the same experiences that millions of other people go through. Fear of the unknown. Never knowing if you're going to have a heart attack tomorrow. Whether you'll be still be in this world. Fear that somebody is after you trying to take away your good things or trying to hurt you. You will have all kinds of fears. The choice is yours. This is your life.
Let us practice the "I Am" meditation. For when you practice it at satsang it becomes more powerful for you and you notice results.

The first thing you do is you make yourself comfortable. You relax in your chair. You close your eyes to remove obstructions. You begin to observe your breath. Do not emphasize your breath. You observe your breath. If your body does not feel comfortable or relaxed tell it to relax. You may work your way up from your toes to your head telling every part of your body to relax. Again you become cognizant of your breath, the way you breath normally. Your feelings, you become aware of them. You become the witness. You are observing yourself breathing and feeling.

Then you ask yourself the question, "Who is the observer? Who is doing the observing?" And with your respiration you begin the meditation. You inhale and you say "I" you exhale and you say "am." Then rest in the silence a moment or so and say "I Am" again with your respiration. After a long practice the space between the "I Am" will become greater and greater. And you will begin to feel that you are consciousness. So practice "I Am."
Robert: Oh this beautiful Thursday evening, whatever the date is. Most of you know Dana. She's in the hospital. It would be nice for people who know her to give her a call. Maybe send her some flowers.

When I say, "All is well, and everything is unfolding as it should," most of you begin to think about your personal problems, collective problems of the world. This is exactly what you should not do. As we go through the vicissitudes of life, we find we go through much friction. This is normal. There is absolutely nothing wrong. Most of us have been brought up to believe certain things are wrong. This may appear true in the relative world, but as far as the spiritual world is concerned, all is well and everything is unfolding as it should.

Whatever you believe is wrong with your life or with someone else's life, there's nothing but an unfoldment in consciousness, and it's necessary for your evolution. If you understand this, you will not react to whatever happens. You will simply smile, observe, and become the witness through each situation that comes into your life as you unfold. There is nothing in the universe that can hurt you. The substratum of this universe is divine love. It is pure consciousness. It does not know the meaning of hurt or evil or sin. Those are just words that human beings make up.

When you begin to identify with your real nature, which is love, then you sail through all the so-called calamities of life. But if you identify with the world of appearances, and as you know there are many appearances, you seem to suffer. You become angry, you become upset, you become disillusioned only because the world is not turning your way. Only because the world is not turning the way you think it should, according to your concepts, according to your preconceived ideas. Again, there is nothing wrong. Everything is right just the way it is. As you begin to understand this, you find peace.

What do you really want out of life? As most of you know, when you achieve your goals, it doesn't turn out to be the thing you hoped it would. As long as you're looking for something, you will always be disappointed. When wisdom starts to come to you, you stop searching. You stop needing, you stop wanting. You leave it alone. You live in the moment, spontaneously. And then everything unfolds where it's supposed to.

There is the story of a prime minister of a great country who used to go to a teacher in the forest and all the teacher would say to him is, “All is well and unfolding as it should.” This was the entire teaching. Then there would be silence. The prime minister of the country went to this teacher for five years. He didn't understand what was going
on, but he had faith in the teacher and in God and in himself. So he just kept repeating “All is well and unfolding as it should.”

One day he became totally immersed in consciousness. He lost the body-mind idea, transcended the I-thought and became absolutely free, became radiantly happy, inner joy, inner bliss. One day the head chef of the palace caught his wife with one of the cooks making love in the kitchen and he became angry, he became upset. He wanted to kill her, but before he did anything, he went to the prime minister and he said, “Prime minister, what can you do to help me? I caught my wife with another man. I want to kill her. What should I do?” And the prime minister said, “Don’t worry. All is well and unfolding as it should.” And the chef got upset. He got mad and went away, saying to himself, “How can he tell me that? I asked him for help and all he told me was, All is well.”

Now it happened that the chief of the guards of the palace was due a promotion. And somebody else got promoted in his place. And he became upset. And he decided to see the prime minister to ask his advice. He told the prime minister what happened and the prime minister just smiled and he said, “Don’t worry. All is well and unfolding as it should.” And the chief of the guards said, “What?” And he went away angry, mumbling to himself. He happened to bump into the chef whose wife had been unfaithful. And they related their stories to each other. And he said, “The prime minister told me the same thing. Let’s fix him good. Let’s plan to do something to him. What can we do?”

They happened to pass the royal barber shop and the king was taking his royal shave. The barber slipped with the razor and cut the king’s royal neck. Blood was flowing all over the place. And they ran in and helped bandage the king’s neck. When they left, they came up with a plan. And they ran to the prime minister and they said, “Prime minister, our king has cut himself shaving and he’s in extreme pain. What do you think of that?” And the prime minister said, “All is well and everything is unfolding as it should.” What they wanted to hear!

So they ran to the king and they said, “Your Majesty, we told the prime minister about your terrible accident, and he didn’t even care. All he did was say, “All is well,” laughing, and “everything is unfolding as it should.” And the king says, “What! Bring him to me!” And the palace guards brought him to the king. And the king looked the prime minister in the face and he said, “Look at my neck, it’s bandaged and it hurts like hell. What do you think of that?” The prime minister merely said, “Your Majesty, all is well and everything is unfolding as it should.” And the king got real angry and he said, “Put him in the dungeon!” So he threw the prime minister in the dungeon.

Now it was Wednesday afternoon, and every Wednesday afternoon the king went horseback riding with the prime minister. But of course the prime minister was in the dungeon so he went horseback riding by himself. The forest was filled with Kali-worshippers. And this was the time of year when they captured someone and sacrificed that person to the goddess Kali as that was their custom in the old days. So the chief of the Kano said, “Go bring me a pure person for the sacrifice.”
So they searched and they searched and they couldn’t find anybody. Then they saw the king coming. They grabbed the king. They didn’t care who he was, and took him to the Kali guards. And the Kali chief looked at him and he said, "Take off his clothes." Which they did. Then he saw the cut in his neck bandaged. And he said to his guards, "How dare you bring me a person like this? Can’t you see he’s impure? He has a great cut in his neck. We only sacrifice a pure person. Get rid of him.

They took him back to the forest and let him go. Now the king was running back to the palace and he thought this over. And he realized that if he had not cut himself, he would have been sacrificed. And he sent for the prime minister and told him this story. He said, "You were right. If it weren’t for the cut in my neck, I would have been sacrificed to the Kali gods." And the prime minister said, -Not only that, Your Majesty, but I usually go riding with you. They would have caught us both and I would have been sacrificed if you didn’t throw me in the dungeon. So thank you."

So you see the moral of the story? No matter how things may look, no matter how things may appear, every situation in this world has a beginning, a middle and an end, but all is well and everything is unfolding as it should.

Take a look at your life, all of the times that you interfered with the condition because you didn’t believe it was the right condition. And you caused problems for yourself and for all concerned. Everything will always work out. There are no mistakes. You have to feel that. You have to have faith in yourself and in the powers that be. While you are working in this world, do not react to things. For you are only seeing a partial story.

It’s like the example of the keyhole I give you. A person looks through a keyhole and they see one part of the picture. They see somebody stabbing somebody else with a knife, and that’s horrible, very bad. But let’s imagine they open the door and they see the whole picture. They will probably see that in a previous life the man who was being stabbed, stabbed the person who is stabbing him. And now in this life the same thing is happening to him. And when he looks further, he will see the one being stabbed and the one who is doing the stabbing both laughing. For nothing has happened to them at all in reality. So you see, we always get a partial picture. We never get the whole truth. This is why we are told not to react! This is why we are told, whenever a situation confronts us, act from the point of wisdom by not reacting. Yet, your body will do something. When I say to not react, I mean mentally.

First, if you do not react mentally, and you are at peace with yourself, your body will take the right course of action in order to transcend that situation and you will not have to go through it again. But say you react, and you seem to get your way and win, whatever the situation is. This simply means that you have put your karma in abeyance for awhile. The results have not hit you yet. You stopped them, for awhile. But according to the law of karma, you’re going to have to go through it at one time or another. If you do not react mentally, divine right action will take place and you will transcend and not have to go through that experience. This is the way to live in the world.
The question is, is the world your real home? What have you got to do with this world? As you evolve, as you unfold, you begin to see that you are a spirit. You are not a body. You are not a mind. And you are not the doer. By spirit! mean your true nature is consciousness, absolute reality, pure awareness. You are really not of this world. But this realization only comes when you do the work. By doing the work I mean when you develop compassion, humility. Your feelings no longer become hurt. It doesn't make any difference where you live or where you are or what's going on in your life right now. You realize this is for a time only. And this too shall pass. So you do not react.

And you have transcended lust and greed. When this has been accomplished to an extent, you find you're beginning to feel a tremendous bliss, tremendous peace. It's at that time that you can begin to practice self-inquiry. Everything I've said to you has led to the practice of self-inquiry, atma vichara. If you have not come this far, as I just explained, you will not like self-inquiry. It will be meaningless to you, it will be boring. You will try for a couple of weeks, some a couple of clays, some a couple of months, and then you will tell me, "Robert, it doesn't work." And I will smile and realize you have not done the preliminary work. You still have anger, doubt, apprehensions, suspicion. Things of the world still annoy you. You react to things, sometimes violently. Therefore you cannot practice self-inquiry. You will not like it, you will not enjoy it.

But you can surrender, if you are ready to do that. You can surrender to the Self, to God. You can allow God, the Self, to take your anger, to take your suspicions, your depressions, your apprehensions, your greed, your lust. You can give it all to God. But this is also not the easiest thing to do. For it means that you have come to the conclusion that you are not the doer.

You are more like a puppet being manipulated by karma. And so you give everything up to God. You surrender your karma, your sins, your past mistakes, everything. You let go of it. Then you find you're becoming more peaceful and you begin to search for the personal "I". You begin to feel, "I am not the body. I am not the mind. I am not my experiences. Then who am I? Who am I? Who is this person called "I"? Is it me? When I refer to my foot, my chest, my hand, who is the "my" I am talking about? To whom am I referring?"

You begin to question yourself. Remember, this can only be done when you are at peace with yourself. "What is the source of I?" You begin to look within yourself. You spend moments in the silence. In the beginning when you ask the question, "Who am I?" there's a profound silence. It will only last a few seconds. But as you continue to question, the space between each "Who am I?" becomes greater and greater and you remain in the silence longer and longer.

This silence is your true nature. The silence is consciousness. When the "I" dissolves, you become sat-chit-ananda, Brahman, Nirvana, Emptiness. And you become blissful. As the clays go by, whatever you feel, whatever you see, whatever your senses tell you, you question, "To whom does this come?" You're always questioning.
As I mentioned Sunday, self-inquiry is not meditation. You can sit at certain times during the clay and practice self-enquiry if you desire. You’re not meditating. You’re enquiring.

You’re following the I-thought to the source. You do not look for results. If you find that you cannot do this, you practice being the observer.

You observe everything you go through during the day. You become the witness. You watch. And you do not react.

Then self-enquiry will come by itself. Something will open up within you and you will ask the question, “Who is the observer? Who is the witness?” And something will say, "I-am." And "I-am" is the first name of God.

So you will change the meditation and do the "I-am" meditation with your respiration. You inhale and you say "I", you exhale and you say "AM." It’s okay to mix self-inquiry with the I-am meditation, as long as you’re always doing something. That’s the point. Always do something. Do not focus on your so-called problems. If you’re doing something spiritual your problems will always take care of themselves. They will. They will always work themselves out. As far as you’re concerned, keep your self spiritual. You will always begin when you awaken. If you wait too long you will forget and go about your daily business.

But if you do something spiritual when you first awaken you will carry it through during the clay and before you fall asleep. Keep yourself spiritual all the time. When you wake up you can immediately ask yourself, "Who am I? Where did the 'I' come from? 'I', 'I' had a dream, and now 'I' am awake. Who is this 'I'?" The “I” slept soundly, the dreamt, and now the 'I' is awake. Interesting. And you ask, "Then, who am I?" Which really means, "What is the source of this 'I'?" You always pause, and remember you never answer the question. When you ask yourself, "What is the source of the 'I'?" and you rest in the silence, thoughts will start to come to you. So you inquire, "To whom do these thoughts come?"

If you find you are late for work and you have to get up and get dressed, or do whatever you’re doing, do not force yourself to stay back and practice self-inquiry, but get dressed. As you get dressed, ask yourself, "Who’s getting dressed? I am. Who am I?" And follow it through, as you’re eating your breakfast, "Who’s eating? I am. Well, who is this 'I'?" And you keep it up. You keep it up. You keep it up. You keep it up. You will forget in the beginning. But as you keep up the momentum, you will remember. And you will remember more and more. All during the clay, keep up the self-inquiry. Surrender. You can do both simultaneously. When something faces you that you don’t like you can say, "To whom does it come?” and you can also say, "Take this from me, God. It doesn’t belong to me at all. Take it. Take this burden.

Then you can enquire, "Who had to give the burden to God? I did. Who am I?" It always goes back to the same thing. This is the procedure. These are the things you must do if you want to become free. Why are you wasting your life? The things that you think
you need will one clay vanish. You don't know how much time you've got left in your body. And if you haven't become of no mind, you have no idea where you're really going to go when you drop your body or what's in store for you.

If you practice self-inquiry, if you practice surrender, if you keep your mind on the source, you'll be safe. And the worst thing that can happen to you when you drop your body is that you will reincarnate into really spiritual parents, parents who have been on the path a long time, giving you the opportunity to start at an early age to become free and liberated. So what do you want with your life? Do you want to go after material things that are here today and gone tomorrow? Or do you want to become free? The choice is yours.
Robert: Om, shanti, shanti, shanti, Om. Good afternoon. Greetings and salutations. I welcome you with all my heart. It is good to be with you once again.

If you abide in the first principle, that everything is an emanation of the mind and everything is preordained in your life, you would have no problems. Where can there be a problem when you realize that everything is preordained, predestined, and everything that is predestined in your life is projected through your mind. In other words, the world that you are seeing, observing, is simply your movie. You show yourself a movie whenever you stare at the world. And all the things that you see, is your flick. It belongs to you, no one else, everything.

Nothing just happens. Everything has already happened. And you appear to be going through a movie, where things appear to be happening, but you’re really the projectionist, and you are projecting your fairy tale. The idea is to become free, to become liberated. But how can you become free and liberated, when the world affects you, when you’re always scheming and planning and criticizing, becoming angry, reacting? How can you become free?

You become deeply involved in the situations of life as if they were going to last forever. You realize by now that the only thing permanent in life is change. No thing ever stays the same. So why identify with the external world?

The wise person leaves the external world alone. They have very little to do with the external world. They have trained themselves that when they behold a situation, there’s no reaction, no identification. You become no-hurt-able. You cannot be hurt any longer by words, by deeds, by whatever. Wherever you find yourself, you put yourself there. No one is responsible for what happens to you. The appearance is that people seem to be responsible, for you always seem to be involved with people. Yet it’s all planned.

It’s as if you were an actor and you are rehearsing for a play. Then you play the part. You do not really get angry at your co-actors, for you know that it’s a play, they’re all playing a part. Life is like that. It’s an act, act one. How you come out of act one determines if you go back into act two, or you become free of the whole thing. Act two is when you become reborn and go through further experiences. You’re continuing the game. You have not learned to turn within, to dive deep within yourself and become free. You become attached to person, place or thing. And again you grow older, and it’s time for act three. All of the time you are responsible for your actions.
If you would only leave it alone, if you can only understand no one can really hurt you, no one can really do anything to you. The appearance may be that they can, but you should always hold in the deep recesses of your mind that it's only a play, an act. If you go through the play without reacting, you do not have to take on an acting job again. You become free. But if you insist on reacting, it makes no difference what the situation is. You are reacting when you have preconceived ideas, when you believe something has to be done a certain way, when you believe people want to hurt you, things are wrong somewhere. When you're always scheming and planning and you're not spontaneous, that is acting. And of course, whenever you react there will be a further reaction from the other side. It never ends. It keeps on going. This is collective and individual.

No thing is as it appears, or it wouldn't change. The whole universe is a mirage on the screen of life. Everything is a mirage, including your body, your thoughts, your feelings. They're all a lie. And they do not really exist.

When I go so far as to say that nothing really exists, I don't blame you for sort of becoming a little irritated with me, for I know that some of you have gone through life, and you've been hurt. Certain things have transpired in your life, so how can I sit here and say that no thing exists? Try to remember that I'm not speaking from a book I read, or what somebody else told me. This has been my direct experience. There is no world. There never was a world. And there never will be a world. All of the psychotherapy you go through, all of the karma you go through, all of the perverse situations in life you go through, they do not exist. They never have existed and they never will exist. Yet the mirage is so strong that you're sitting here believing you are the body.

No matter how many times I tell you, you are not the body, you are not the mind, you are not the doer, you always identify with yourself as the body. You can tell you're doing that because you're always thinking about your self. When you're taking a walk, what do you think about? Yourself. True? Whatever you're doing, you're thinking about yourself. You may get lost sometimes when you're watching TV, going to a movie, participating in a sport, but that doesn't last. When the movie is over, when the sport is over, when what you've really got involved in is over, you're back to thinking about yourself.

As long as you think about yourself as the body, you have to suffer. You have to go through experiences in life. That's what this world is all about, for the deluded person. Experience after experience after experience. There's no end to it, until the day comes when you get good and tired of the whole thing. This is why some people really have to have the rug pulled from under them before they come around to this way of thinking. For as long as they are leading a mediocre life, they don't have that many bad things happening in their life, they seem to be satisfied, and they keep searching for better humanhood, not realizing that for every backward there's a forward. For every up there is a down.

You have to experience all kinds of things when you identify with the body-mind phenomenon. Therefore you should do the best you can to transcend that kind of thinking. And you do that by catching your thoughts. Catch yourself thinking about yourself, about
your problems, about your family, about your needs, about something being wrong somewhere, about your doubts, your suspicions, your apprehensions. You have to realize that it doesn’t matter what you’re going through, physically, mentally, economically. Those things are all incidental.

For instance, the body may be wasting away, getting older, dying from cancer. That doesn’t make any difference. There’s no difference between a person who has become emaciated, dying of cancer, and Arnold Schwarzenegger. They’re both impostors. The problems begin when you take it to be seriously. When you want to be someone else, or you want a different kind of situation in your life, that’s when the problem really begins.

If you can only learn to abide in whatever situation you’re in. What I mean by abide in every situation you’re in, I’m referring to not reacting, not feeling sorry with yourself, or comparing yourself with someone else, but simply laughing at yourself. Allowing to come what may. Not fighting, not trying to get the best of someone else.

I know what I’m saying, to some of you, appears sort of stupid, for you say, "If I don’t stick up for my rights, people will step all over me. That will never happen. For it is when you stick up for your rights and you appear to win that you really have a problem. For you have to go through similar situations over and over again until you stop and leave things alone and simply not react.

I am not referring to holding it in. If you hold in your fears, your problems or whatever, you will blow up one day, and all sort of things will happen. I’m referring to transcending your life, going into a different dimension, seeing things in the fourth dimension, rather than in the state of waking, sleeping and dreaming. Abiding in your real Self. You abide in your real Self when you become quiet, when thoughts stop, when people around you may be in chaos and confusion, they may be shooting at each other, wars may be going on, but you are still, you are quiet, you are not disturbed. You cannot make out you’re like that when you’re not. You cannot pretend that you are still and calm and peaceful, when you really have a lot of anger in you, and you’re always sticking up for your rights, and you believe that people are trying to hurt you.

You therefore have to work on yourself. Your body appears to be the factory, the laboratory, for you to experiment. There’s only one way to go, and that’s inwardly. Do not attempt to do anything in the world to become evolved. The world cannot do anything for you. It’s only within your own Self.

Thursday night I mentioned that most people cannot practice self-inquiry because they’ve not come to terms with themselves, meaning they’ve not as yet removed the anger, the doubts, the bad temper, the feelings. Those things have not as yet been removed in order for you to go further. If you are really attached to this world, and you are when you have a bad temper, when you have to react all the time, when you think something is wrong, that’s being attached to the world. It’s going to be very difficult for you to practice self-inquiry, for your ego is so strong, it will always pull you back to the situation in life that you’re going through, your job, that you may hate, you’re always thinking about that,
always upsets you, family problems, bodily dysfunctions, lack or limitation, or an overabundance of things. When you own too many things, your mind is always thinking about the things you own, whether you’re going to lose them, whether you have to pay taxes on them, so it’s just as bad as thinking about problems. As long as you’re thinking at all you’re making a grave mistake. The mind has to become quiescent. It makes no difference what the situation is.

So Thursday I mentioned you’ve got to put your house in order, before you can really get into self-inquiry. And I mentioned two things that a couple of people have reacted to me about. Ramakrishna used to talk about these things as women and gold. Throughout Rama Krishnas’ writings he says that women and gold are the two things that keep you from becoming enlightened. People think he didn’t like women. But he actually was referring to lust and greed.

So some of you who called me, believed I said that you’re not supposed to be sexual in your life, and you’re not supposed to own anything. This is a mistake. There is nothing wrong with being sexual as long as you are in control of yourself. You’ve got to control your own body. If you’re lustful, your body controls you. Some of us believe to be sexually active we have to be lustful. This is not true.

I can only use myself as an example. When I had my illuminating experience when I was fourteen years old, the I-thought was completely destroyed. When there is no I, you would say, then there is no one to be sexual. And the appearance would be you become asexual. This again is a mistake. The body is going to appear to go through many experiences. I got married, I have two daughters, but yet the I-thought was not there.

So again, you may say, "But Robert, if you became self-realized, you would have no interest in sex or anything else." This is a fallacy that only the ajnani would ask and feel. The body will always be active. It will always appear to be doing things. Whatever you have to do as a body will be done, but you do not think about it. Nothing is planned as far as the enlightened person goes. The Sage plans nothing because the Sage is not the body nor the mind. Yet the Sages body may appear to go through certain maneuvers, maybe work at a job. The body may appear to go through all kinds of things, but the Sage has absolutely nothing to do with it.

This again is confusing. It appears that there are two people. It appears as if there is a Sage and there’s a body that does all kinds of things. But that’s why I said it’s an appearance. Just as Ramakrishna and Ramana Maharshi and others appeared to be dying a horrible death and wasting away. I want to inform you that no such thing happened. None of these things are happening. That’s why you should never judge because you’re judging from the viewpoint of the ajnani. In other words you’re seeing things with your ajnani eyes, and you’re thinking how things are supposed to be.

Now as far as greed is concerned, it’s the same thing. I do not mean when I say you should work on yourself to remove greed, I’m not referring you should sell your possessions and get rid of everything you own, and own nothing. On the contrary, if you like
a nice car, a nice home, antiques, there is absolutely nothing wrong with enjoying those things as a body, as long as you’re not attached to them. In other words, possess what you want, but never be possessed by your possessions. You have absolutely nothing to do with it. The real you is free from the whole thing.

As I’m trying to explain this, I’m talking about both worlds, the world of the body and the transcendental world. There is really one world. There is only ultimate oneness. But for the sake of trying to explain these things, I refer to the fact that you appear to have a body, but you are not the body. You are absolute reality. That is your state right now. Do not worship your body. See yourself for what you really are.

If you’re that far enmeshed in this world, again self-inquiry will be difficult for you to do. That’s when you sing bhajans and you have mantras, you chant, you practice pranayama. You do all these things to make your body pure enough so that you can practice self-inquiry.

There is a story about the Buddha and the courtesan. One day the Buddha and his disciples who were walking through the forest and they came to a town. In this town lived a beautiful courtesan, who was a high class prostitute. She had a beautiful home and she was a lovely creature to behold. She had heard about the Buddha, how handsome he was, how strong of body, and she said to herself "I must have this person. This will be my ultimate conquest. So she sent her handmaidens out to fetch the Buddha. "Bring him to me," she said. They approached the Buddha and they said, "Master, our mistress wants to see you. Please come."

When Buddha’s disciples looked at the girls they realized who they were. They were all prostitutes. And they began to chase them away. They said "How dare you approach our Master like this. What kind of person do you think he is?" And the Buddha said "No, do not say anything harshly. I will go." The disciples were amazed. They didn't understand where he was coming from at all. But they knew enough to trust him, because he was self-realized and they were not. He told them, "Wait here," and he followed the handmaidens to this beautiful home, a mansion, a castle.

He approached the courtesan, and she was dressed in her finest clothes to entice him. She said, "Stay with me and I will give you love beyond your wildest dreams." He smiled at her and he said, "Not now." She continued and said, "I will give you riches you never had in your life. You will be treated like a king. Just stay with me." Again he said, "Not now." She continued by saying, "I love you with all my heart. I will give myself totally to you. Just stay with me." And he answered, "I love you also, but not now." This went on for hours. She finally realized there was no use. And he bid her farewell and went back to his disciples. They walked through the town and disappeared into the jungle.

Thirty years passed and the Buddha and his disciples again came to that same town. All of a sudden Buddha stopped and started to think, and told his disciples, "Wait here for me. I have to go see my beloved." He walked to the part of the town where this great mansion had been, and he found a pile of rubble. Everything was torn down. Every-
thing was a mess. He inquired where the courtesan was, and someone pointed to the
ground. And there she was lying in the ground in rags, with leprosy all over her body,
wasting away.

He went over to her, kneeled down and said, "Now I have returned for you, and I
love you as you once loved me." He kissed her on the forehead. She was immediately
healed. She understood. Her consciousness had risen. She followed the Buddha back to
the forest with the disciples and became one of the loving disciples of Buddha.

This story tells you that no thing is the way it appears. When you attach yourself
to someone or something, and you believe that's the thing that you have to have all of
your life, you will always be disappointed. The safest thing you can do is to turn within.
You should get rid of all of the undesirable traits you've got. Enough of them. Awaken
from your sleep. Begin to inquire, "To whom do all these feelings come? Who is going
through karma, reincarnation, mental anguish? Who is going through all of this? I am? It
is the I that is the culprit, that has kept me in delusion all of my life. Now I'm going to
trace that I, find out from whence it comes and become free." Do it.
Robert: Om, shanti, shanti, shanti, om. Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It’s good being with you again. It’s getting dark earlier.

There are certain things that you should always remember, and that is right identification. You should always be aware that your true nature is consciousness. You are pure unadulterated consciousness. Do not look at yourself as a body. There maybe many reasons that you feel as if you were a body. You may have pain, stress, emotional conflicts, whatever but you must learn to drop that kind of thinking no matter what appears to be going on in your life and realize that you are consciousness, absolute reality.

In other words you must identify with your source. If you identify with your source eventually you become the source. And I’m not speaking of apple sauce. (laughter) If you keep dwelling on your body or your problems and what appears to be real but is not, you simply cause those situations to increase in size and the delusion becomes reality to you. Therefore what seems to appear collectively or individually always remember to remember that you are not the body mind phenomena.

Everything is consciousness. There is only consciousness. In order for consciousness to have knowledge of itself there has to be a form or a body so that consciousness can express itself. Therefore a universal body comes into existence, which is called, "I-am." Within this universal body is the entire creation. For when "I-am" is realized creation ensues.

That’s why a Jnani can exclaim, "All this is the Self and I am that! All this implies, the entire universe is within the body of the Sage. When the "I am" wishes to know itself again an individual body comes forth called the personal Self or the I-thought. Then the "I-am" forgets about it’s divine origin, it’s omnipresence and believes it is the personal self. Then the mortal dream begins. The entire universe becomes externalized and instead of you being omnipresent you believe that you are individual and that the world is outside of you. This is called the mortal dream. You then begin to exclaim, "I am happy, I am sad, I am rich, I am poor, I am this, I am that!" And you create all of these delusions. That keeps you in bondage.

As you appear to go through incarnation after incarnation this way, there comes a time that you begin to ponder to contemplate, to cogitate, you begin to wonder where you came from. And the wise person realizes that the answer is within. The wise person begins
to understand that the world which appears to be is a world of constant change. Therefore one cannot find reality in the external world.

So through meditation, through divine remembrance one begins to go backwards, one begins to reverse the entire situation. This is done by beginning to negate the entire universe. You have to get rid of the illusion and you do this by negation. You negate the sky, the moon, the stars, the trees, the earth, you negate God, you negate everything. Then you negate your body and your mind.

After practicing this for many incarnations perhaps, you transcend the body and the mind and become "I am," once again. You become the universal body. We're all of creation, everything, everything comes out of your mind, everything is within yourself and you understand that you are like a camera, a moving picture camera. The pictures that are projected as creation is nothing more than emanations of your mind. Everything you understand is a superimposition on yourself. Your body included, your mind included is a superimposition on the Self. When you have reached that point you can be called a Jnani or a Sage.

So how do we get to that point?

There are three types of people who are ready to practice Advaita Vedanta, or atma-vichara or self-realization. The three types of people are the seekers, disciples and the devotees. We have discussed this before but this is a little different. The three types of people are equivalent to the three Guna’s. Tamas, Rajahs and Satvic.

Tamas means dullness, inertia and this refers to the seeker.

Rajahs is action and this refers to the disciple.

Satvic means purity and this refers to the devotee.

Now when I say a seeker is dull and that's the tamas quality, this is from the standpoint of Advaita Vedanta. But a seeker is a very advanced soul compared to the billions of people on this earth who are wandering around in total delusion and they have not as yet become seekers. So a seeker is really an advanced stage. Yet a seeker has a tremendous ego. They run around from teacher to teacher, read tons of books, always looking to find something for themselves. Their concern is only me, me and mine. I want to become enlightened, what can I get in this class, what’s in it for me.

Their attention is on the personal self. They go to one teacher, they hear about another teacher they go to that teacher, they hear about somebody else they go there, but at least they’re seeking. They don’t really go anywhere. They can go through thousands of incarnations. Thousands upon thousands of incarnations as a seeker always looking to themselves. Involved only with themselves. They cannot keep the mind off themselves. They find fault. They always find something wrong with the class. They compare one class to the next class. One teacher to the next teacher, trying to pull out all of the information they can get from the teacher and couldn’t care less about anything else. Yet if the seeker becomes sincere they evolve to the point where they become a disciple.
A disciple begins to settle down and this is the rajahs quality, action. They begin to act upon what they see. They have an infinity for one teacher and they go to that teacher more than anybody else. They act upon what the teacher says but they're still external. They read certain books pertaining to the teachers direction but they're still not true to the teacher, they're still interested in themselves but they stay mostly with one teacher. Then if someone real good comes along and they hear the word they go to listen to this other person yet they always come back to the one teacher.

They're still concerned of themselves. They also become sometimes trouble makers, they gossip a lot, they're craving excitement. So when things are smooth in the class they look for a way to make a little problem through gossip but they really mean well. If they keep on being sincere they will evolve into a devotee.

Now the devotee has come a long way. The devotee no longer thinks about themselves, they have forgotten about themselves. They don't even care about becoming self-realized. They have no desire to become liberated. They have no desires whatsoever. They act spontaneously and take one day at a time. They surrender completely to the Sage. They have no life of their own. They think of the Sage day and night. There is no room in their minds for anything negative.

A devotee never judges. A devotee understands that the Sage is coming from a different consciousness from theirs. So what the Sage does they may not understand too well but they don't care. The devotees are the people who maintain and sustain the Sage. They look at the Sage as themselves. What they do for themselves they do for the Sage. The devotees are the life blood of the Sage and it's the devotees that become liberated.

In every movement of a high nature. Ramana Maharshi, Rama Krishna, Shankara, many others too numerous to mention, it is only the devotees who become liberated because they don’t care about it. Their personal I is gone. They have surrendered the personal I to the Sage. There is noone left to quarrel. There is noone left to think something is wrong. There is noone left to judge.

Why do I share this with you? Because it’s time that most of you understood this truth and remember it. What are you really here for? You’re here to realize that you are not the body or mind. That you’re absolute reality, that you are pure awareness.

How can you realize this if you have other things in your mind? If you’re thinking about the world and worldly conditions. The world has always been here and the things that the world is going through, it has gone through again and again and again in previous ages.

Everyone’s excited about Russia becoming a capitalistic society as if this really matters in the long run. Things like this have happened thousands of years ago. There have been civilizations on this earth for billions of years that have surpassed where we are now. They’ve all been wiped out.

A person is a fool who becomes involved in the world.
Think of these things, what do you really want? What are you really looking for? What is your true motivation?

You and I both know there are many seekers and disciples who have simply come here to improve their humanhood. When their humanhood is improved that is all they care about and they’re gone. But this is a mystical teaching. This is a teaching of utter delight and harmony. The delight and harmony is your real nature. You are not the phenomenal mind that keeps thinking about these things. Thinking about becoming enlightened will not do it. But surrendering the mind that thinks about becoming enlightened will do it.

There has to be a total surrender of your ego, of your mind, of your body and of your life. The surrender must be to your Self, the real Self. The Self is all-pervading and omnipresent. There is only one Self and you are that. Therefore when I speak of surrendering or focussing on the Sage the way devotees do, I’m not speaking of the Sage as a person. Most disciples and seekers always think I’m talking about a person.

The Sage is not a personality. The Sage is omnipresence, absolute reality. The Sage is your true nature. The real Self is the Sage. There is only one Sage, there is not this Sage and that Sage. That’s why when most seekers and disciples talk about various Sages I don’t say anything but I smile. They’re speaking of various Sages as if they are individuals but the word Sage means transcendence, all-pervading therefore there is one Sage only.

If you are still seeing the Sage as a human being you will have problems because you will judge the human being according to your standards. You will create the human being in your image. And if the human being Sage does not fulfill your expectations you will be very disappointed and even upset. Whereas if you surrender and let go and stop quarreling and finding fault and believing something is wrong, you will become a devotee and all will go well with you.

The body has absolutely nothing to do with the Sage. Appearances have absolutely nothing to do with the Sage. When I keep using the name Sage I’m speaking of yourself. In other words your I-thought your personal self has absolutely nothing to do with your reality. There is no personal self in reality. There is no doer in reality. There is no one to judge anything in reality. Reality means silence. No thoughts, no evaluation, no trying to understand, there is only a total surrender.

There is no thought or worry about the body. What work it should do. Where it should live. How it should sustain and maintain itself. This has all been worked out for you. When you first imagined that you were a body, even the imagination of the body, the imagination that you are a body has all been preconceived. In other words even the delusion is in your side.

What I’m trying to tell you is you have absolutely nothing to worry about. Nothing to be concerned about. Nothing to react to. Nothing to try to change. Keep yourself still. You will find that your body will do whatever it came here to do. It knows what to do. Your job is to remember that you are not the body. You are not the mind that thinks,
thinks and thinks. You begin to observe your mind thinking. You begin to become the witness to your thoughts. You become the witness to all of your external affairs because you are remembering that all of your external affairs are merely thoughts projected by your mind. When you stop reacting the projection stops and you return to your bliss state. You have to learn to leave the world alone.

I was talking to a seventy year old man in the park today and he was telling me how he was concerned about the world condition. He’s worried about what’s going on in Russia. He’s worried about the country. I asked him, "How many more years do you think you’ve got left on this earth? What are you doing with your time?" And he said, "I’m trying to improve the world." And I explained to him that he first has to understand who he is and then see if he wants to improve the world, he didn’t know what I was talking about. So he walked away from me thinking I was very strange. Of course he was right. (Students laugh)

The average person you know doesn’t want anything to do with me. I always seem to say the wrong thing to the average person.

You have to vehemently make up your mind what you’re going to do with the remaining years you’ve got left. If you happen to leave your body tomorrow you’re simply going to continue from where you left off. So if you were a complainer, a troublemaker, finding fault, you will find yourself in a position where you do the same things and it will never end for you. Therefore I say to you, "Forget about everything." Begin to go backwards into your source. Negate everything. Do not allow any condition to make you feel as if something is wrong somewhere.

Now who has to do these things? The person who believes they are the body. If you can only awaken to the fact that there is no body, there is no universe, there is no God, there is no you, there is no liberation and there is no illusion, you would be home free. But you want to continue playing the game. Why do you want to do this?

Everything I shared with you about consciousness and creation is a lie. It’s only a story to make you keep quiet. So people are always asking me about creation. How did it get here? Why is it here? So we talk about consciousness and how it created everything out of itself. But what is consciousness? Where did it come from? It came from nowhere for it never existed. How can you possibly understand what consciousness is with your finite thinking?

That’s why a devotee doesn’t try to figure these things out. They just give it up. Let go of it. There are no meditation games we have to play. There are no procedures and processes we have to go through. There is no incarnation, there is no karma. There is just nothing.

(tape break)

There is no Fred turning over the tape. (Students laugh)

It doesn’t exist. We think all these things exist and become a slave to them.
Think how free you would feel if you weren’t bothered by tape recorders, pencils, by pens, by paper, by thinking of what I’m talking about, just think how free you’d be. Wake up! Awaken now! That is all you have to do.

When you’re sleeping at night and when you’re in deep sleep, when you have a nightmare or you have a beautiful dream, things are still happening in the beautiful dream as in the nightmare. The only remedy is to awaken. The only remedy for having a dream, bad or a good dream, is to awaken!

If in your dream you meet a yogi and the yogi tells you, “I’m going to teach you a new method of meditation,” and you start practicing the meditation method and the years go by, then you meet a Tibetan Lama who is going to teach you Tibetan Buddhism and you start practicing that and the years go by, then you meet a Zen teacher who teaches you the concepts of Zen, gives you a koan and you sit for hours staring at the blank wall, the years go by.

Were all those things really necessary? All you had to do was to wake up and you wouldn’t have to go through all those hours and years and eons of meditation techniques, various procedures, all you had to do was wake up. You simply had to awaken, that’s all you had to do. But those teachers never told you that. They told you about their procedures and how to hold your breath for twenty minutes and practicing all the siddhas, so you can achieve powers, or you can bury yourself alive for three weeks and still be alive after.

You fall in the trap. You practice all of these things when all you had to do was wake up. You have all kinds of dreams. You’re dreaming your reincarnated and you have a good family then a hurricane comes and kills you and your family and then you’re reincarnated again and this time you’re a Tibetan monk and you die of old age and you’re reincarnated as a street peddler, you go through all kinds of experiencers. It’s all a dream.

So one day you meet a Sage and you ask the Sage, “Sir what is the fastest thing I have to do to become self-realized?” and the Sage says, “Wake up! That’s it!” So you wake up from your dream and you find yourself in this dream. It’s the same thing! This is a dream! And I’m telling you to wake up! Those who understand will awaken now.
**Transcript 92**

**INVOKING THE NAME OF GOD**

*8th September, 1991*

Robert: Good afternoon. (Students: Good afternoon Robert) With all these instruments attached to me I better say something good. (laughter) It's good to be with you again. I love everyone of you with all my heart and with all my being, noone is excluded. No matter what you do I'll always love you.

I receive many phone calls as you know. People talk to me about whether or not one needs a teacher in order to awaken. I always say it's very difficult to awaken fully without the presence of a realized Master. And they always throw Krishnamurti in my face. Krishnamurti hated gurus and so forth and so on. So, this morning I brought a little book here, “At The Feet Of The Master.” How many of you have read it? He wrote this when he was about 16 years old and he talks about his Master. So Ed would you like to read the Foreword?

(Ed reads)

“These are not my words they are the words of a Master who taught me. Without him I could have done nothing but through his help I have set my feet upon the path. You also desire to enter into the same path. So the words which he spoke to me will be of help to you if you obey them. It is not enough to say that they are true and beautiful. A man who wishes to succeed must do exactly what is said. To look at food and say that it is good will not satisfy a starving man. He must put forth his hand and eat. So hear the Masters words are not enough you must do what he says. Attending to every word, taking every hint. If a hint is not taken, if a word is missed it is lost forever. For he does not speak twice.”

R: Continue. Read every page that is underlined, just the underlined part.

SJ: Who wrote this?

R: Krishnamurti.

(Ed continues to read)

“There are greater things than these, things which are real and lasting. When you have once seen these you desire for those others no more. God is wisdom as well as love and the more wisdom you have the more you can manifest of him.”

“When you become a pupil of the Master you may always try the truth of your own thought by laying it besides his. What would the Master think about this? What would the Master say or do under these circumstances?”

Downloaded from https://www.holybooks.com
Ed: (Stops reading and turns to Robert.) I think I have to read the whole paragraph not just the underlined things in order to make any sense.

Robert: Read that paragraph.

(Ed continues to read)

“When you become a pupil of a Master you may try the truth of your thought by laying it besides his. For the pupil is one with the Master and he needs only to put back his thought into the Masters thought to see it once whether it agrees. If it does not it is wrong and he changes it instantly. For the Masters thought is perfect because he knows all. Those who are not quite accepted by him cannot quite do this. But they may greatly help themselves by stopping often to think, “What would the Master think about this? What would the Master say or do under these circumstances? You must never do or say or think when you cannot imagine the Master as doing or saying or thinking.”

“Be true in action never pretend to be other than you are. For all pretense is a hindrance to the pure light of truth. Which should shine through you as the sunlight shines through clear glass.”

“You must guard to against small desires which are common in daily life. Never wish to shine or to appear clever. Have no desire to speak. It is well to speak little. Better still to say nothing unless you are quite sure that what you wish to say is true, kind and helpful.”

“It is well to keep use even now to thinking carefully before speaking. From when you reach the initiation you must watch every word less you should tell what must not be told. Much common talk is unnecessary and foolish. When it is gossip it is wicked. So be accustomed to listen rather than to talk. Do not offer opinions unless directly asked for them. One statement of a qualification gives them thus, to know, to dare, to will and to be silent and the last of the four is the hardest of them all.”

“The calm mind means also courage. So that you may face without fear the trials and difficulties of the path. It means also steadiness so that you may make light of troubles which come in everyones life and avoid the incessant worry over the little things which many people spend most of their time.”

“The Master teaches that it does not matter in the least what happens to a man from the outside. Sorrows, trouble, sickness, losses, all, it must be as nothing to him and must not be allowed to affect the countenance of his mind. They are the result of past actions and when they come you must bare them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene. Use your thought power everyday for good purposes. Be a force from the direction of evolution. Think each day of someone whom you know to be in sorrow or suffering or in need of help and pour your loving thought upon him. Hold back your mind from pride for pride only comes from ignorance. The man who does not know, thinks that he is great, that he has done this or that great thing. The wise man knows only knows God is great. That all good work is done by God alone.”

“For many people the most difficult thing in the world to learn is to mind their own business, but that is exactly what you must do. WHATSOEVER YE DO, DO IT HEARTILY, AS TO THE LORD AND NOT
unto men. Think how you would do a piece of work if you knew the Master was coming once to look at it. For your will must be like tempered steel if you tread the path.”

"Of all of these qualifications love is the most important for if it’s strong enough in a man it forces him to acquire all the rest and all the rest without it would be never sufficient.”

R: Thank you Ed. So Krishnamurti wrote this when he was 16 years old.

No comment.

Again, I talk to you to many of you by phone. Some people write me letters in regard to the procedure of atma-vichara, self-inquiry. Many people make the same erroneous point in their teaching in their meditation. They make a mistake! The mistake they make in atma-vichara, self-inquiry is this: They meditate on the I-thought.

To meditate on the I-thought is like meditating on your body. It improves the ego. It makes the ego stronger. And as you realize you’re trying to kill the ego, not trying to make it stronger. What you’re supposed to do is to follow the I-thought to the source. Follow it, not meditate on it.

Self-inquiry has nothing to do with meditation. When you meditate you meditate on the source. Which is God, the Self, consciousness. You may spend many hours meditating on the source, this is all good but never meditate on the I-thought. The I-thought is a process that you follow from the brain back to the heart and the source is the spiritual heart which is the Self, consciousness.

There is always a tendency when you are following the I-thought to keep thinking of the I-thought. Remember you do not do this. The I-thought has to be destroyed. The I-thought, the personal self, the ego, the mind are all synonymous. They really do not exist.

Therefore when you meditate on them you’re meditating on something that does not exist and you’re increasing the maya. This is why you should never think of your problems or meditate on your troubles if you have any. For you are increasing them. You’re making them stronger and stronger as you think about them. You want to think only of the source. Only on God.

How do you think on God? You have to invoke God’s name. And what is God’s name? Who can tell me?

Students: “I-am. “

R: I-am. I-am is correct. I-am is the first name of God. So when you’re told to think of God, you think of I-am. This is very important, for this is your life. What you do determines what you become. Where your thoughts are that is where your heart is. Understand this, feel it.

There are many people who still believe that self-inquiry is very difficult to do and some say it’s even boring. But what kind of people are these? These are the people who are really attached to the world. The troubles, the problems of the world have a very strong hold on these people. These are the people who gossip about others. Always trying to find
fault. Who believe they've been hurt. When you believe all of these things, it is very diffi-
cult to practice self-inquiry, you won't like it, you will not care about it.

That's why it is written that self-inquiry is only for mature souls, meaning it's the
end of the search and it is only for those people who have practiced meditation techniques
or who have practiced sadhana in previous lives and are now finished with that. Now
they can practice self-inquiry and go home.

Unfortunately most people are not like that. Most people are enmeshed in the
world. The things of this world are very important to them. The good and the bad both.
This is why we have to talk about maya so often to make you understand that the things
you believe in this world are a lie no matter what they are. No matter how they look.

The wise person begins to reason this out. The first principle they think about is
that everything is karmic. Everything in the relative world is karmic. Everything in this
maya, in this grand illusion is karmic.

If everything is karmic, how can you blame person, place or thing for your prob-
lems? You're contradicting the teaching. And if you do not believe in the teaching you
should not be here. You should be in a place that teaches you what you want to hear. But
in the relative world everything is karmic, that's number one.

If everything is karmic and you have a death in the family or you get divorced or
you win a million dollars or you have cancer or you have a robust strong body it is all
karmic. You have absolutely nothing to do with this. Therefore what are you quarreling
about? What are you upset over?

If you were walking across the street and a car passes a red light and hits you
down the wise person understands this is karmic. It was karmic for the person to pass the
red light and hit you down. Therefore you don't accuse the person, or hate the person or
condemn the person. Of course that is what all the people do. But look at the condition the
world's in. You forgive the person immediately, the person that ran you down, you forgive
him.

What was it Ghandi said, the last words when he die dying? He said, "Thank you
my son." To the guy who shot him. He was thankful, because Ghandi realized that nothing
can come from nothing. There is not the slightest thing that can happen to you that is not
karmic. When you understand this you're at peace. You're not disturbed by your circum-
stances or what people do or don't do or the precarious condition the world’s in. You real-
ize the world is in collective karma. This is a world of karma.

The second understanding is, you realize that it's all preordained. Before you took
on your body you knew every experience that you are going to go through until you drop
your body. Just to understand this brings you peace. If a train runs you over and you have
no legs left, it’s preordained. Something is balancing itself out. There is no resentment,
there is no hatred, there is no getting even. This is what I mean when I always say, "All is
well and everything is unfolding as it should." There are no mistakes anywhere. There is
absolutely nothing wrong.
The third realization you have is to know what to do. In the world of maya when anything happens to you, you do not think of the situation, you think of God. Anything, whether it's good or bad. Do not believe we're trying to improve our humanhood. You cannot improve your humanhood because it's all been worked out. Therefore when something wonderful happens to you do not become overly elated. You've deserved this, you've earned this, it's all been preordained this is karmic.

But, if you just leave it alone and rejoice in the good and weep for the bad you will continue along the path of good and bad and you will be like a leaf blowing in the wind. What you want to do is release yourself from the hold of karma and preordination. You want to transcend maya, get rid of the whole bowl of wax. Before you can practice self-inquiry the best thing you can do is think of God.

As an example; If someone does something to make you angry, instead of reacting like you always do, start chanting "I-am," to yourself with your respiration. Remember to do this. You are invoking the name of God. And if you do this everything will be worked out. Not worked out like you want it to perhaps but everything will be worked out, I can assure you of this. Everything will work itself out.

Your job is to invoke the name of God. Not to react to the situation. If you react to the situation the situation will become amplified totally out of proportion. Your feelings and your emotions will get worse as time goes by and you will have a lot of work to do to get back on the path. It makes no difference what the situation is. It makes no difference how things appear. It makes no difference what the world tells you. This is between you and God.

If you call to God, God will call back to you.

Here's an example of what I'm talking about. Approximately a year and a half ago a fellow by the name of Larry Josephson came here when we first started having meetings at Henry’s house. He came about three of four times.

He called me and told me on the phone, "Robert I love being with you but I don’t understand what you’re talking about when you tell me everything is consciousness and the world doesn’t exist, it’s an illusion, it’s a dream. The Self is all there is, and to practice self-inquiry. I want to do these things but I don’t want to fool myself. When I do these things I know it’s all intellectual but deep down I have hurt feelings."

I asked, "What is hurting you so much?" He said, "Basically what’s happening, I was an accountant at MacDonald Douglas and I got laid off. I was with them for twelve years. Now I’m three months behind on my mortgage, my car payment hasn’t been paid. I have two small children, a wife that is very upset because my wife never worked. And every time I want to practice self-inquiry, every time I want to be the witness all these things come up. I’m feeling my problems very deeply. So I don’t think I can come back to the meetings even though I like to stay with you and see you. But I’m not ready for those teachings."
So I asked him, "Do you want a way out?" He said, "Yes." "Do you have faith in me? That’s the first requisite. The reason I ask you this is because I have to give you the stuff you have to do and if you have no faith in me it will not work and you will not do it." So he paused and he said, "I have a lot of faith in you Robert but not in the teaching." I said, "Forget about the teaching for a while. How much faith do you have in me 60%, 70% a 100%?" So he said, "About 80%." "Can you make it 100%?" He laughed and he said, "I'll sure try."

"Here is what I want you to do and I want you to do it under all circumstances. Every time your feelings are hurt, whenever you think about your termination from Mac-Donald Douglas, whenever you think about not being able to pay the mortgage or the car or how your wife and children seem to be hurting because of your layoff. Think of God." And I explained to him how to do the "I-am meditation," with the respiration.

I told him, "As soon as you feel those feelings coming before they take over your body completely start chanting "I-am" to yourself. Under all circumstances whatever is happening instead of allowing those feelings, those emotions to take over, say, "I-am." You’ll forget, but as you keep practicing you will remember to remember. Formally sit in meditation an hour or so in the morning where you will not be disturbed and practice "I-am" with your respiration. Before you go to sleep formally sit in meditation and practice "I am" with the respiration. During the day, whatever you do whatever happens immediately catch yourself and say, "I am." Will you do it?" He said, "I'll give it a good shot." I said, "That’s not good enough. You have to vehemently make up your mind to really do it." He said, "Okay I promise I will." And that was the end of the conversation.

I hadn’t heard from him in a month. One day the phone rings and I pick it up and it’s him, I had forgotten all about him to tell you the truth. So he said, "This is Larry," I said, "Who is Larry?" "The guy with the problems." I said, "I remember, oh yes you were doing I-am, what happened?" He paused and he said, "Things got worse." "What do you mean?" "Well to begin with my wife and children left me. They couldn’t take it any longer because they saw I wasn’t going out looking for gainful employment. They heard me chanting I-am, they got disgusted and left." So I said, "How do you feel?" He said, "Okay." I said, "Will you continue this if I ask you? Remember in the beginning I said no matter what happens continue the procedure at all costs? Will you continue this?" He said, "Yes I will."

Three months passed, I received a long distance phone call from Trinidad in the West Indies and it’s Larry, after he reminds who he is. He laughs and he tells, "I’ve got a story to tell you, you won’t believe," I told him, "I’ll believe anything tell me." So he said, "The last time I talked to you when I hung up the phone being in the house by myself before they were going to repossess it, I had nothing else to do so I started practicing I-am all day. And I couldn’t sleep at night so I practiced I-am all night. The next morning I felt a peace that I hadn’t felt in years. I just didn’t care anymore and that’s not me! All the things that transpired in my life didn’t seem to matter any longer. I didn’t even seem to care that
my wife and kids left and I was surprised with it myself but it was a feeling I never had. I decided to go out and eat breakfast. After I ate breakfast I took a walk. I must've walked about two miles. When I passed the Catholic church and I heard the beautiful chimes ringing. A feeling of joy welled up inside of me. I went into the church. The organist was practicing beautiful music. I sat down, closed my eyes and proceeded to practice I-am. I went into some kind of deep trance but I was awakened by somebody weeping. I opened my eyes and a couple of aisles down from me there was a man on his knees with his hands folded weeping. I didn't even think about it I just walked over to him, sat down next to him and said, "Can I help you? Is there anything I can do?" He related to me that his father was in construction was killed when a tractor fell on him and he had just come from the funeral. I started to talk to him about predestination and how God loves him and there is a valid reason for this. We had a conversation for about a half hour. He then invited me to lunch. We went out to a restaurant and we ate and we got friendlier and friendlier. And of course one word led to another, he said, "What do you for a living?" And I explained to him what I used to do for a living, I was an accountant. He smiled at me and said that he was the director of operations for a Kaiser Bauxite company where they mined the aluminum in Trinidad and his chief accountant retired this week, do I want the job?"

He said, "I looked at him and my eyes opened and I said, "I've never been a chief accountant how do you know if I'm qualified? You don't even know me?" And he said, "I know enough. Can you leave tomorrow I'm going back?" And here I am."

So we both had a good laugh about this, oh he also told me, "I met a girlfriend who is about fifteen younger than I am, but I'm madly in love. I feel like I did when I was twenty years old." We said goodbye and I haven't heard from him since.

Now that story lets you understand what will happen to your life if you stick to the truth. There are so many people who are wimps. As soon as something happens to them, they get a headache, something happens financially, they feel threatened at their job and they start saying, "Meditation doesn't work, self-inquiry is no good, nothing works for me." And they return to the world of relativity with it's ups and downs.

Now let's talk about you. Where are you on the spiritual path? Be honest with yourself. When you get together with your friends what do you chat about? Other people? You gossip about others? You talk about your troubles. You talk about how you've been wronged. How your wife left you for another person. How your husband divorced you. How your boss hates you. How this is wrong and how that's wrong. Do you realize what you're doing if you're doing this? You're exacerbating the condition. Things will become worse and worse. You're using the power of thoughts to increase the condition that you want to get rid of. Always realize that everything is karmic and everything is preordained. You have absolutely nothing to worry about and nothing to concern yourself about. When you can become calm mentally and your thoughts have subsided a little bit then you can go to the higher teachings. Then you can understand what I mean when I say, "The world is but a dream. It's maya." Then you can understand what I mean when I say, "All is well.
No matter how things look. All is well and everything is unfolding as it should." Then you can understand what I mean when I say, "All this is the Self and I am That." There is only consciousness, absolute reality, pure awareness and you are That!

Your mind is calm you can accept this. When your mind is disturbed, full of your own thoughts, thinking about problems. When I say, "All is well," you feel funny. When I say you are consciousness, you are not your body, you are not the doer, you are not your mind, you think I'm crazy or you don't believe me or you feel hurt because you are enmeshed in your so-called belief of problems. And even those of you who are experiencing the good life so-to-speak, you say to yourself, "I don't have to be consciousness, I don't have to be the Self, I'm having fun."

(break in tape)

...the world has nothing for you. You will function. God knows what it is you have to do. It has nothing to do with you. If you begin to act spontaneously, if you begin to live in the present and take it a day at a time you will be amazed at how this mysterious power called God will maintain and sustain you and give you untold happiness. Even in the relative world. But never outline what this happiness is supposed to be. Do not believe or think that it has to be this way or that way or it has to be this thing or that thing or you have to live in this state or that state and live with this person or that person. Forget about those things. What we call God will take care of you when you think about God. When you think about I-am. Do it! Find out for yourself and see what happens.
Robert: Om, shanti, shanti, shanti, om, peace, peace. Good evening. (Students: Good evening.) I welcome you with all my heart. It's good to be with you again.

You have absolutely nothing to worry about. No matter how things may appear, all is well. There never was anything wrong, and there's absolutely nothing wrong now. You can only feel this when you understand your true nature, when you feel that you're not the body-mind phenomena, you are not the doer. You are the imperishable Brahman, absolute reality, consciousness. This is your true nature. You cannot be both. You have to come into your own and realize your divinity, that you are pure intelligence, nirvana, sat-chit-ananda, ultimate oneness, or you believe you're a human being.

If you investigate, you will see that you cannot possibly be a human being. Human being is just a name given to an entity, for we don't know what else to call it. You're always changing, changing, changing. You're not the same person you were ten, twenty years ago. When you go to sleep and you're in deep sleep, you forget about yourself. When you dream you forget about yourself. When you're awake, like you are now, you forget about your dreams and your deep sleep.

Therefore I ask you, what is your true state? Are you the person who dreams? Are you the person who is in deep sleep? Are you the person who exists right now? Who are you? What are you?

You can only find out by investigation. You begin to see that your personal self is only a thought, an idea, a bad dream. You are not the person who is born, goes through the vicissitudes of life, dies, and that's it. When I tell you, “You were never born,” it sounds ludicrous. When I tell you, “You can never die,” it sounds even worse. Yet if you investigate and you trace it back, where did the first born come from? Who gave it birth? You can go into the story of creation. That will appease some people, but the thinking person knows it's a story.

In a dream there is no story of creation. You begin to dream just where you are. It just appears. The dream comes out of you, becomes externalized. There's a sky, there are stars, there are people. All sorts of things are happening. You go through experiences in your dream. You are happy, you're sad, you're mad. But yet when you wake up, the dream is gone.

This life is called the mortal dream. You have to catch yourself when you take life too serious, and compare it with a dream. When you take your dream serious, and you
become violently upset over something, and I try to explain to you, you’re dreaming, you will never believe me, because the dream world is very powerful at that time.

The doctor has diagnosed cancer, you’ve got two months to live. But I tell you, "You're dreaming." Do not put your energy on that. Rather turn within. See your reality. Understand that this is a dream. Well you chase me away. You do not want to accept that, because no one else believes it. Yet you wake up in the morning, and it was just a dream.

Think about the problems, the wonderful experiences, everything you’ve been through since you were born. It appears so real, doesn’t it? And even now you are a product of all your samskaras, all of your preconceived ideas, your concepts, and how you were brought up and trained. This is your life. You do not know any other life but this. Yet every person seems to come from a different upbringing. Every person has their own beliefs, their own ideas, what’s right, what’s wrong, what is good, what is bad.

That’s how wars start. That’s how man’s inhumanity to man begins. When you believe I’m right and you’re wrong. When you begin to see things that are not right and you want to correct them. No one has ever told us, instead of doing that, dive within yourself and see perfection. See the atman. See unlimited bliss. Begin to dwell on the reality, and soon your world will become reality.

When you go to a movie, there’s a beginning, a middle, and an end. What is left? The screen. The movie was shown on the screen and all sorts of things transpired in the movie. People were killed, people got married, people had children, the world was bombed, yet the screen never changes. The screen remains the same. There’s a story on the screen about a person who was born, he’s sexually abused by his parents, he goes through all kinds of horrifying experiences, he becomes a man, becomes a serial killer. All this is going on, on the screen.

Then again you see a prince. A baby is born a prince. He grows up into beautiful circumstances, has everything in life, doesn’t seem to have a problem. This is too going on, on the screen. But there’s an end, and all the images are gone. The screen remains, unblemished, the same as it was yesterday, and the week before, and the year before.

My friends, your true nature is like the screen. You are not the image that appears to go through different trials and tribulations, or appears to be enjoying life to the utmost. They’re both impostors. You are like the screen. There never really was an image. The image appeared for a time. It appeared. It appeared due to the fact that if you try to grab the image on the screen, what would you grab? The screen. That’s why it is an appearance.

It is hard to believe that your life, what appears right now, is unreal, simply because you have identified with it strongly. This is what is called maya, the grand illusion. You have strongly identified with your appearance of life, and you are reacting accordingly. Every time you react you are accruing karma. Accruing karma simply means the image is continuing again and again, the ego becoming stronger and stronger. And even when you leave this body, it continues into another body. There’s no end.
You go through many cycles, some good, some bad. You have all kinds of experiences. But until you realize that you are not the experiencer and there's no experience, you will go through the cycles of karma again, again, again, ad infinitum, no end. It is only when you get tired of playing the game called maya, playing a part called leela, that you decide to find the answer to your existence. You have to go through the game over and over again, and finally begin to search.

You become a seeker. You begin to read spiritual philosophy. You may find a teacher and you're on the path. Depending on what you do, this determines where you go from there. When you come to a meeting like this, when you attend a satsang like this, you can rest assured that you have done spiritual work in a previous life. You deserve to be here to understand the reality, to understand how to transcend the mind, the ego, the personal self.

As you begin to practice self-inquiry, witnessing, the I am meditation, things begin to happen. You're searching for self-realization, whereas all this time, self-realization has been exactly where you are. You have always been that, yet you believe you've got to search, you've got to read books, deep philosophies, when all you had to do was to wake up. All you had to do was awaken, just as when you awaken in the morning from your dream, you awaken. It's the same thing now. You simply have to awaken.

Yet what is keeping you from awakening? Your attitudes. You are attached to your emotions and you are seeing things in your life that either appear wrong or appear either appear right. As long as you have a concept of right or wrong, you can never transcend your body and become free.

Some people ask, "But things are right and wrong in this world. I have to take a stand." My question to those people are always the same. "To whom is there right and wrong? Who feels right and who feels wrong?" Only the ego. In reality there's no right and there's no wrong. There are just experiences of a dream unfolding. Yet the dream doesn't exist. It never did. The world, as it appears right now, does not exist. It never did. The way you believe you are, does not exist. It never did.

There is only one and you are that. There never were others. There's only the one. Yet most of you cannot feel this. You're so identified with maya that the world of appearances cause you to feel emotional. You therefore have to work on yourself. You have to do something to yourself, to help you become free. If you leave yourself alone, and you do nothing, you'll go through life, after life, after life, on various planets. You will have various bodies, female, male, maybe other bodies. It will never end for you.

Therefore you begin to question your existence. That is the first step. You question your existence. You question your existence by inquiring, "Who am I? Where did I come from? What is my real nature?"

You start this early in the morning, as soon as you open your eyes. Instead of being cognizant of the world, you leave the world alone for a few minutes. You question yourself, you ask yourself, "Who is awake?" and the answer comes, "I am. I am awake."
Then you realize, "I also slept, I slept well, I had a good dream," and you start to wonder about this. This same I that is now awake, is the same I that had a good dream, and the same I that slept well. "Who is this I? What is it's source?"

There is a spiritual center on the right side of your chest. You may call this the God center or consciousness. It is on the right side of your chest. You begin to trace the I-thought back to that center from whence it came. Once the I goes back into the center, you become liberated.

Therefore the whole idea of spiritual practice, in Advaita Vedanta, is to follow the I-thought back to the source and become free. When the I appears to leave the spiritual center it goes into the brain, and you become cognizant of I am, I am the body, I think. Then you create a world and a universe out of your mind, and the world appears to you as reality. This all happens in a split second. That's why you're not aware of it.

In other words, while you were sleeping the I rested in the spiritual center. As soon as you awaken, in a split second, the I goes into the brain, you become cognizant of a body, and then a world, and then a universe, and the mortal dream begins. So, you have to vehemently make up your mind that you really want to awaken. That's the first prerequisite.

How do you know if you really want to awaken? You are sick and tired of the world. You're a person who is no longer trying to change bad for good, for you realize they're both impostors. You understand that the good lasts for so long, then there is bad. The bad lasts for so long, then there is good. You get old, you leave your body, and the game continues. You have to be disgusted with this first, I kid you not. As long as you believe you're enjoying the world and enjoying your life as a human being, you cannot awaken.

It's like being in a dream and you're having a wonderful dream. You just don't want to wake up. But all things in the dream must come to an end and change. If you realize that the only thing permanent in life is change, then you will treat the good things in your life the same way as the bad things in your life. You will not become emotional over them, and you will not be attached to them. That's the only time you can go further. As long as you still want to play the game of maya, and act out your part, there's no sense in practicing self-inquiry, for your attachment will keep you back from reality. But for the person who has gone through many lives and is ready to give it all up, that person can practice self-inquiry.

A question arises. "When I become self-realized, do I have to go live in a cave, or in the forest, or become a hermit?" On the contrary, there are Jnanis in every field of endeavor. Yet who asked that question? The ajnani. This is one of the things you should not concern yourself over. Everything will always work itself out.

Many of you call me on the telephone and tell me you're afraid of awakening. You think you'll be different, your family will leave you or you'll leave your family, you'll lose your job. This is all ignorance. None of that will happen. The only thing that will happen
is you'll be awake, and you'll see the world as a superimposition on the Self. That's all. You will have exceedingly happy moments in your life when you're in delusion, but the happy moments go. When you're awake, you stay in unlimited bliss. You become unlimited bliss. There are no longer any mood swings. You're always the same. Joy, bliss, happiness, they're all rolled into one, and they are you.

So the sincere student does not worry about the results, or what might happen. They're ready to go for it. When something in their heart opens and they're ready to go for it 100%, they are led to the right teacher, who can show them the way, and they follow the instructions of the teacher. That comes first in their life. Those are the beings who awaken into bliss.

You begin to practice when you get up in the morning. You realize it takes a split second for the I-thought to go back into the brain, so you keep inquiring, "What is the source of the I?" and you keep silent. You can imagine in your mind, if you want to, the I-thought going back from the brain into your heart. You begin to cogitate. You begin to focus on your spiritual heart. How do you do that? Through silence. You ask, "Who am I?" and you keep still. You see how still you can become before thoughts begin to annoy you. When the thoughts come, you inquire, "To whom do they come? They come to me. I think them." There's I again. It's always the same I. You therefore follow the I back to the spiritual center which is silence.

As you keep on practicing day after day, as you keep on doing your homework, the day will come when something happens. Many people give up too easy. Never look for results. This is why, even before you get to self-inquiry, another thing you have to develop is humility. Total humility. You forget about what people say, what people do. You observe the world, but do you not react to it, and you begin to practice every day. You begin to understand that the I-thought doesn't exist. It never did.

This is why you do not concentrate on the I-thought. You concentrate on the source, which is the Self, God, consciousness. If this becomes difficult for you, you practice surrender. That's where the humility comes in. You surrender your body, your mind, your ego, your affairs to God, or to the Self, or to your heart. You no longer need or want anything. You give it all up to God.

I know some of you are wondering, "How will I function? What will happen to me?" I can assure you, if you truly surrender, you will always be taken care of. You will always be guided and directed to where you have to be, to do those things that are necessary for you to do at this time. You become spontaneous. You learn to live in the eternal now. You always bring your mind back, your thoughts back, to the present. You remember to catch your thoughts when you start thinking.

Your thoughts will always think about the past, and worry about the future. This is the nature of your mind. Yet you keep remembering to bring it all back to the now. You stay centered in the now. You surrender everything, and you keep inquiring, "Who am I? How did this body arise?" The body, the I-thought, the mind, the ego, are all the same.
Soon you will awaken and you will understand that there is only the Self. There never was anything else.

Your real nature is like a universal screen. On that universal screen planets are being born, universes come and go. The earth is only a small dot on the screen. You are that screen. You are nothing else. You are Parabrahman, all-pervading. You are self-contained consciousness, absolute reality, emptiness, nirvana, sat-chit-ananda, I am that I am. That is your real nature.

Therefore make up your mind. Whom shall I follow? Shall I follow my ego, my emotions and what appears to be real, or shall I begin to ignore those things and dive into my Self, becoming free? The choice is yours.
Robert: Good afternoon. It is good being here with you again. Welcome. It's always a pleasure to be with you.

The world is a cosmic joke. Would you agree with that?

It's a cosmic joke. Why is it a cosmic joke? Because our real nature is moksha, liberation, freedom, unalloyed happiness, bliss, yet we imagine that we are bound. We imagine we are the personal self, bound, by our environment, by karma, and limited. So what do we do? We frantically search for ways to become self-realized. We practice various yoga techniques. We look for teachers. We read books. We play with our kundalini. (Students laugh) We do all sorts of weird things to become free. But we are already free, and there's really nothing we have to do but become still. That's the cosmic joke. We are liberated beings and we're running around trying to free ourselves.

Here's a simple illustration, a person comes here to this satsang, sits with me and because my talks are usually boring, he goes to sleep. He dreams. He dreams he's a wanderer. He takes a plane to Tibet, studies with the llamas. Then goes to India and goes through many austerities, fasting, performs many sadhanas. Then flies to Japan, goes into a Zen monastery for a few years. Then goes for a vacation on a Caribbean Island. Meets a lady and gets married. Has three children. Children grow up. Get married. He has grandchildren. He gets old. Wonders what he has accomplished. Ready to drop the body. Then he wakes up and he is right here at satsang. He hadn't gone anywhere. He hadn't done anything. He never searched for enlightenment. He never got married. He never had children. He never got old. He never died. He awakened. And he is right here where he's always been.

This is true of us. We are right where we are supposed to be, free and happy. But some illusion called the personal self, the I-thought, tells us quite a different story. It tells us that we're starving, things are bad, we can't find gainful employment. It shows us all kinds of pictures in our mind, and we fall into deeper delusion. This is called maya, the grand illusion, the cosmic joke.
There's nothing we have to search for. There is really no sadhana we have to practice, meditation, mantras, the worship of gods, rituals to deities. This is not the real us. These are simply concepts. We are following somebody else's thoughts by believing if we do this sincerely, we will awaken and become free. But we're already awakened and we're already free.

Yet it is paradoxical due to the fact that when we went to grammar school, we learned the multiplication table, and that was sort of the substratum for higher mathematics. Without a multiplication table we would never have gone on to higher mathematics. So again, for some people these things are necessary, ritual worship, surrender to God, mantras, chanting. These things are sometimes important to some of us. Yet, they do not liberate you. Liberation comes by itself, but if we have not practiced the ritualistic worship, the mantras, the chanting and the other things, we will become aggressive, arrogant, cynical, whereas we have to develop humility and compassion.

Someone asks, "You mean when we see the homeless, suffering, man's inhumanity to man, we're to do nothing?" The answer of course is, although you know that this is a dream, you are the dreamer. As long as you feel there is suffering, there are homeless, then it is your duty to be of service. In other words, you are part of the dream, that's what you believe. How can you tell if your part of the dream? When these things appear real to you and you feel them. If you feel them you have to do social work and help to alleviate the suffering.

When you help someone else you're really helping yourself because there's only one. There is one Self. When you do social work you help the sick, the homeless, whom are you helping? No one else but yourself, so as long as you believe the world is real, and you feel the world, you feel your body, and your mind, your thoughts as being real, and you believe that you are the doer, it is therefore your duty to be of service.

Science tells us that every so-called human being emits a certain frequency, a certain vibration of different colors. Occultists call this an aura. And all of the auras emitted by individuals are basically the same. Some are more satvic, some are more rajastic, some are more tamas, some are more pure than others, but they're basically the same. Therefore, when you help the homeless you are merging your vibratory force with theirs, and you are lifting yourselves up together to a higher frequency. This is because there's only one Self.

Now, the frequency vibration of the Sage is a hundred million times stronger than the human vibration. This frequency is called divine grace. Now can you see why it says in all of the highest scriptures that to be of service to the Sage is the highest sadhana you can perform? For when you are of service to the Sage you're mingling your aura with the sage's aura. And, since the sage's so-called form that emits an aura is a million times stronger than the human beings, the Sages vibrations, which is called divine grace, lifts up the human being to a high frequency and releases them from karmic influences and sets them free.
As long as you believe you are a human being you have to perform a service to each other, to everybody. When you awaken you will be yourself and you will be service. You will be compassion. You will be wisdom. You will be an embodiment of humility.

How do you see life? What do you see everyday in your life? What do you feel? Do you get so caught up in the world that you forget who you are, and you feel the world closing in on you? Are you trying to achieve goodness for yourself, trying to accumulate possessions, to become powerful, you can have name and fame in this world? What a waste of energy, what a waste of time. All of your name and fame, your possessions must go sooner or later. Your body must go, your belief system must go, everything must be let go. Whether you like it or not, it will happen.

Therefore, what do you do with your time? Most of you worry about something. You look at the world situation. You look at your situation. You wonder what's going to happen tomorrow. Why not let go of all that and work on transcending the personal self which is merely an I-thought? This should be your main goal. Never mind what's happened up to now. You may be the happiest human being on the earth. You may be the most miserable human being on earth. They're two sides of the same coin. As long as you are a human being it is not reality. The only thing that happens to a human being, their life keeps changing, changing, changing, consistently. There is always change going on, because this world, this universe, is not steady. It is not a solid.

No thing is solid in this universe. It is all vibrations, and the deeper you go into the vibrations, the quieter it becomes, until there's total nothingness. The total nothingness is that substratum called consciousness, of which most of us know nothing about, for we cannot explain it, we cannot demonstrate it, we cannot know it, as long as our mind focuses on the I-thought and the personal self.

Therefore, Sages have admonished that we awaken, that we simply awaken. Yet most intelligent people cannot accept that. They believe in their senses. So the Sage has to invent a method, a way of awakening, and this is called sadhana, your spiritual practices. You learn to sit and meditate on an object. It makes you one-pointed. It causes you to concentrate. Your given a mantra. These are only games, yet some people have to do these things.

The way to total freedom is association and service to the Sage. Why kid ourselves? This is the way we wake up. The Sage is really yourself. All-pervading. The first thing you should do is to surrender completely and fully to the Self. Let go of everything, your whole belief system, all of those concepts that you've had inside of you for so long, your analytical mind, all of your thoughts. They've all got to go if you want to become free. You cannot hold onto anything. You have to empty yourself out entirely.

I'm not saying that physically you have to give away everything you own, or leave your family or quit your job. I'm saying you have to do this mentally. It begins in your mind. As you do your work, as you work with your family, as you perform social work with the homeless, you do not feel that I am the doer or I am superior to them. I've got
something and they do not so I am helping them. You've realized that you're surrendering to God.

Everything is God, or karma. God is karma. You're giving up your karma as you let go of everything mentally. It is only then that you will shine. For you have always shone, you have always been consciousness, but you got so caught up in the world that you have forgotten who you are. Remember who you are. Remember. Who were you before you were born? If you sit still the answer will come to you. Before you were born, I-am. You have always been I-am. All of your births, all of your deceases, everything that prevails cannot eliminate the I-am. You are I-am.

When you sit in the silence it will come to you. You will see how the body came to be, and how the body goes, and a new body comes to be, and a new body goes. But you are alive. The real you persists. Nothing can ever destroy it. Water cannot drown it. Fire cannot burn it. Whatever happens to the body in this world cannot eliminate the I am. It has nothing to do with your age, or whether your well or sick, or rich or poor. It is the Self. It has always been and it will always be. It is you.

You never were a human being. You just have forgotten your real nature and you're living the mortal dream. I ask you to awaken. I ask you to awaken now. Feel yourself awakening. Feel your body melting, dissolving. Yet no real change is taking place, for there's nothing to change. You see, there's no real body that has to be transformed. We're not speaking of transformation. You're not transforming your body into a body of light, or into consciousness, or into absolute reality. What appears to be your body is the Self, pure awareness.

This appears to be your body. And the body you look at in the mirror does not even exist. If your body really existed you would have a very hard time with it, to get rid of it. Your body, like the world, the universe, what we call God, has no real existence by itself. It is the Self which permeates the universe. Everything is the Self. That is why everything is sacred. That's what Moses meant when he said, "The ground upon which I stand is holy ground." There is no thing that has any life by itself.

Now can you see why, in your illusory state, you should be kind to animals, to the vegetable kingdom, to the mineral kingdom, to the human kingdom, why you must reconcile yourself with those kingdoms? Because they're all God, and what you do to the world of appearances you're doing to yourself.

Wake up! Give up all your foolish habits. There's absolutely nothing to fear and nothing to fight. There's absolutely nothing to overcome, nothing to rectify. There's absolutely nothing to achieve, nothing to want, to desire. How can you desire anything when you are the universe?

What I appear to be sharing with you may sound like it is far away someplace, but it's not. You are that. You are that. You are that infinite consciousness which knows no other. You are free. Enjoy your freedom.
You must think of yourself from now on as being unlimited beauty and joy, all-pervading, self-contained. Nothing can ever harm you. The universe is not set up in its illusory form to harm anyone or to bring dastardly conditions upon any situation. What you behold in this world is an appearance, an optical illusion, a dream.

You can accept when you go to sleep, you dream. You can accept the fact that you may dream that you’re going to a satsang like this, and you are sitting there listening, absorbing. Then you wake up and there’s no one but you. In the same way, you awaken now to your total reality. This has been another dream.

You have to question everything. Do not accept anything without questioning it. Ask, "Who’s feeling this? To whom does it come?" Realize that you are not the I-thought. You are not the ego, nor the mind, nor are you the doer. Therefore, "Who am I?" and then whatever else comes to you, deny that also. If something tells you, "I-am consciousness," that has to be denied because I can never be consciousness. Negate everything that comes to you when you practice self-inquiry. Negate absolute reality, God, everything must be gotten rid of, all concepts. They’re just words.

When you awaken to your Self there will be no words that you speak. You will just become being, absolute being. Not being this or being that, just being, your true Self. Yet, in the meantime, as you are experiencing this mortal dream, deny all the experiences that come to you.

No thing has ever happened in your life that was not necessary for your growth and your unfoldment. If you believe that someone hurt you, or someone did something to you long ago, or your parents abused you, whatever may have happened in your life, you needed those experiences. I know it sounds strange, but you needed to go through those experiences to be here now. If it weren’t for the experiences you have had in your life, you’d be bowling this afternoon, or crying over something, or arguing with someone. Therefore, every experience that you have had in your life has led you here. It's all good. There are no mistakes.

A day should not go by when you do not question, "To whom does this come?" You have to remember to remember. You start in the morning and you go through the day remembering, "Not this, not this." The good experiences, the bad experiences, the in-between experiences, the boredom, everything that is going on in your life, you observe it, you inquire, "To whom has this come?" you watch, you become the witness. You never react. You understand that the power which maintains and sustains the illusory universe will take care of the illusion. Your job is to let go and let God.

Whenever I speak the word of God, I am referring to karma. God is the same as karma. Everything takes care of itself. You are in your right place going through those experiences that are necessary. Some of them may appear hard. Whatever appears hard surrender that. Give it up. Whatever appears to hurt you, do not think about it, or cry about it. Surrender it. Give it up. Whatever appears from anywhere, and these are also for
good experiences, do not believe you are a body experiencing good experiences. You will always be disappointed.

Allow the so-called body to do what it came here to do. It knows what to do. But in your mind always feel that you are not the body or the experience, and question, "To whom does it come?" This is your job. This is all you have to do if you want to practice sadhana.

Of course, when I say to you, "Wake up now," some of you may wake up, some of you may not. You will know when you wake up. You will be in an effortless, thought free state. The thoughts will no longer come to you. You will feel bliss. You will be the universe. So awaken now and forget everything else.

Feel free to ask any questions.

SE: Robert, many teachers, after they’ve had their enlightened experience, say they do not sleep. Their consciousness remains the same whether the body is sleeping or not sleeping, or the body doesn’t sleep. What happens to consciousness? With most of us there is an alternation of waking consciousness, deep sleep, dream consciousness, drinking consciousness, whatever, many different kinds of consciousnesses. But apparently, to the enlightened person, there is only one steady consciousness, the I-am or whatever you want to call it. What’s going on there? Have you any explanation?

R: You’re talking about personal consciousness. There is only one consciousness and that consciousness is all-pervading. It is always that. There is never any other consciousness, there’s nothing that can interfere with it. It is always just plain consciousness. When you’re sleeping, when you’re awake, when you’re playing, that is the dream. That is the delusion. That is like the water in the mirage, the snake in the rope. It’s an optical illusion that you’re sleeping, that you’re awake, that you’re playing, that you’re going through different experiences. Consciousness just is. You cannot say that true consciousness is sleeping or doing anything else. True consciousness is absolute reality. It is all-pervading. It is. Everything else is an illusion. (SE: So waking, sleeping, dreaming come to the consciousness or are appearances on consciousness?) Waking, sleeping, dreaming do not come to consciousness. It is all an optical illusion. It doesn’t exist. Nothing comes to consciousness. Consciousness just is. But the way you think of consciousness, you’re thinking of it in a human form. That it’s a thing, that it’s something that happens to you. Nothing happens to you. No thing transpires. There’s no one who sleeps, there’s no one who dreams, there’s no one who plays, that’s all illusion. When you become consciousness you just become being, and that is something you cannot understand as a human being.
Robert: Om shanti, shanti, shanti, om, peace.

Good evening. It is good to be with you again. I welcome you with all my heart.

For those of you who are here relatively short time, new people. I do not give lectures. If you are waiting to be given a lecture you will be disappointed. I do not do sermons or give spiritual talks. This is satsang. Satsang virtually means to be with the Self, not with Robert. Robert is just a name and a form. The Self is all-pervading. Therefore when you are with the Self at satsang, you are the Self, you are consciousness. There is only one Self and you are that.

The words I speak are just incidental. It's the silence and the space in between the words that is important. If you understand the silence correctly you will awaken to the Self. What you have always been. Which is your true nature. Happiness and peace are your real nature. This is the Self.

Everything we do is really a search for the Self, for reality. The thief who robs a bank is actually searching for happiness, for the Self and doesn't know it. Even the murderer believes he or she is doing the murder for the sake of happiness. They believe this will make things better for them. It will give them more freedom. Wars, man’s inhumanity to man is really a search for freedom, for happiness.

The mistake that is made is those people do not realize that all they had to do was to turn within. They’re trying to find happiness externally. This can never be done for we live in a world of duality. Nothing is permanent. No thing is ever the same. It is like the search for the golden fleece. You will never find it externally to yourself. The answers you're looking for, the happiness you're looking for, the peace you’re looking for are all within you. You are that.

You therefore learn not to react to conditions, not to allow the world to cause you any type of reaction. For you realize the world changes from time to time. It is never the same. How can it bring permanent happiness? You have all the answers, there is nothing missing. Everything that you feel is your imagination. Everything that you perceive is your imagination.

The biggest mistake is that you imagine that you are a body. Therefore if you imagine that you are a body there must be other bodies also. You perceive thousands of bodies, millions of bodies everywhere. Simply because you believe you are a body. You then believe you are a mind and you think. And you bring the world into creation. You
bring the universe into creation. But you are none of those things, you are pure intelli-
gence. You are not what you believe you are. There are no problems. There is absolutely
nothing wrong anywhere. What are you seeing? The world is your creation.

Have you ever noticed when you get up in the morning the first thing you think
about is the personal self. As soon as you awaken you believe you are the personal self.
Therefore everything begins to rotate around your personal self. You believe you have to
think about what you're going to wear to work, where you're going to go for lunch, what
your co-workers are going to say to you.

What if I were to tell you that if you took your mind off your personal self an all-
pervading power would take it's place and lead you in the right direction. Thus bringing
harmony and happiness and joy into your life that is beyond your imagination, yes. All
you have to do is to get the personal self out of the way. The personal self is the ego, the
mind. All you have to do is get them out of the way and everything will be beautiful in
your life.

This is hard to imagine I agree. For you have been brought up to believe that un-
less you take care of your situation, unless you look after your life and think about your
life, bad things will happen to you. So you always have to be aware. You always have to
be competing with the next person. You always have to keep up with the Jones'. Watch the
news on television. See what's going on in the world and you relate to those things.

But how many of you can give all that up and give up personal self and look at the
universe as one gigantic whole (whole). Not diversity, not multiples, but one and keep
your mind stayed on the one. Do you think your affairs will be ruined? Do you think
you'll get in trouble at work because you are not thinking of your work? Do you think all
types of dastardly things will happen to you? On the contrary.

It has been revealed to Sages since time immemorial that if a person can take their
mind off their personality, off the self then what you call God takes over and your life
becomes a life of bliss.

I know this sounds far fetched and you think it takes a lot of spiritual work to get
to a place like this but it doesn't. You have to have the desire to go further with your life
then where you are now. But you have to be able to become disgusted with the world as it
is. Not because of man's inhumanity to man but totally disgusted with a world of change.
You have to be tired of the world.

Whatever you put first in your mind this is what you become. When you become
tired to the world and the world no longer has any feelings for you and you no longer
have feelings for the world something happens within. You begin to go deep within. It
happens by itself. Again how does it happen? You have disgust for worldly pleasures and
for worldly situations that transpire in the world.

This is why a teaching like this is not for everyone. For some of you are only here
to improve your humanhood. You do not realize that your humanhood is a product of
duality. It can never go in one direction steadily. This is the reason why psychology, psy-
chiatry have failed miserably. For the answer is not to find your human self or to lift your-
self above problems or to learn solutions for your problems, that only lasts a short while.
What you really have to do is transcend and transmute the very core of your being. You
have to become something else. That something else is absolute reality, pure awareness,
consciousness.

You do not really become that, you begin to understand that you have to let go of
all of your concepts, all of your preconceived ideas, all of the samskaras, all of the karma,
all of the samsaras, all those things have to go. How do you get rid of them? By coming to
the realization that they never existed to begin with. That’s right. They never existed. By
coming to the realization that your body is an optical illusion. The world, the universe has
no substance.

If you came to this conclusion, how would a problem affect you? It would be vir-
tually impossible to be affected by a problem because the problem is part of the worldly
condition. And if the worldly condition were transmuted where would be the problem?
The problem only arises because you believe the world is real.

When the world becomes nothing to you and the world becomes nothing to you
only when you no longer react to person, place, or thing, do you then become free. And
the freedom is your joy, your bliss, your happiness and your harmony. You know how far
you’ve gotten on the spiritual path by what you feel all day long.

Just think about today, what did you think about? Where were your feelings? Did
you allow yourself to become depressed? Did you feel that the world had something to
offer you and you become radiantly happy because of something the world appears to
have offered you?

Those are the things you have to transcend. Those very beliefs. That the world can
neither hurt you or do something good for you. Those are the beliefs that have to go. And
as far as all of your feelings that something is wrong, that somebody hurt me, somebody
used me, somebody did something to me, forget all that.

First of all you realize that it’s all karmic. How can anything come to you of it’s
own accord? Nothing just comes. For if you find that you had $100 000 in the bank and the
bank folds, how do you react to that? Do you cry? Do you stamp your feet? Do you jump
up and down? Do you commit suicide? You simply realize that everything is karmic.
There is nothing that comes from nothing.

When you’ve gotten that far and you’ve found peace, things no longer disturb
you. You can then go further and realize that there is no karma. It never existed. It only
existed for me at the time when I was frightened and I had no idea where things come
from.

At that stage in your life karma is real. So you pray to God for relief. God comes to
you in the form of a Sage or maybe a tree or a mountain or a book and makes you under-
stand that the world is created by karma and the way you react to karma determines what
is going to happen to you from there on end.
After so many years perhaps you go further and you realize karma never existed, my body never existed, the universe doesn't exist, God doesn't exist. Only the Self exists. And of course if it exists it cannot be the Self. So you begin to ponder that also.

The day will come when you will simply wake up and become free. You can tell if that is happening to you if you're becoming steady. If your moods do not change. When you begin to feel the same all day long. You just feel happy, blissful, peaceful and it doesn't change. There is no situation that you observe that can cause any change to come to you.

The doctor may predict you have cancer and you've got a month to live there is no reaction. For you realize, who dies? You win a million dollars in the lottery, there is no reaction, for you realize, "For whom has this come?" A car runs you over and they have to amputate your legs it doesn't change your reaction. For you understand the body is not you. Then you know you're making progress. You have not become self-realized yet but you're way up there.

When you awaken you will know beyond a shadow of a doubt that you never had a body to begin with. There is no body that got hit by a car, there is no body that had cancer, there is no body that won $100 000 000, there is just no body. Therefore you don't have to go out and save all your money and wonder what is going to happen to it. You do not have to save anything for a rainy day. For it never rains in a realized person. You do not have to take any precautions. You are simply in bliss.

Yet for all appearance sake, there appears to be a power, a mysterious power that always takes care of you in the right way. I know you're saying to yourself, "How can this power be taking care of me if my legs have been amputated? If I’ve been diagnosed as having cancer?" In your present state it's like the story of Sadie and Irving during the depression.

One day Irving comes home and says, "Sadie, this is black friday we've lost everything. We're bankrupt. All the banks have folded, the stocks have folded, there is nothing left. Let's put our heads in this gas stove and kill ourselves. Let's jump out the window. We have nothing left to live for." So Sadie said to Irving, "Shh Irving, take it easy, don't worry. Everything is okay." Irving said, "How can you say everything is okay Sadie can't you see what I'm telling you? It's black friday we're ruined. We don't have a penny to our name. Come let's kill ourselves right now."

So Sadie says, "Have something to eat. Have some chicken soup." Irving says, "How can you talk about chicken soup? Can't you understand what I'm telling you? Kaput we're ruined. Everything has been wiped out." So Sadie says, "No Irving I'll tell you a secret. For forty years every time we made love I put away a dollar. And today we've got $4600 saved. Irving's eyes opened wide and he says, "And to think I didn't give you all my business." (students laugh) And that is the way people think. But that's not the way life is, the real life.

You have got to make up your mind that the world really has nothing to offer you. You see, you have to take a chance. You have to take a chance to love what you call God.
with all your heart, with all your soul, with all your being. To love God as yourself. And feel deep in the marrow of your bones, that all is well and everything is unfolding as it should.

When you start the ball rolling, the mysterious power that I've been talking about comes to your aid and protects you and watches over you, makes you understand that all is well. When you awaken others may see a car hit you and your legs being amputated but you know that nothing has happened to you. And again this seems very paradoxical and I know some of you cannot really comprehend this.

You cannot comprehend when a car goes over your legs and crushes them and they have to be amputated, that nothing has happened. Sounds impossible, sounds ludicrous, it does! But I can assure you it's the truth. How can a body that never existed be destroyed? If the body were real then the experiences of the body would be real also and we would have to look for a remedy. But since the body is not real to begin with there is no remedy we have to look for. We just have to come to that conclusion, in our heart.

One of the ways you do this again is through self-inquiry. If it’s difficult for you to just awaken, through plain knowledge, through Jnana then you practice self-inquiry. Those of you who can. If self-inquiry seems difficult then you must surrender your body.

I find the easiest thing to do is self-inquiry. I know all of you who are here tonight can practice this if you really want to. This is really a practice of negation. You are negating everything in the universe. Starting with yourself and everything that seems to appear in your mind, you inquire, "To whom has this come?" That's all.

You have negated the whole universe and you negate all the thoughts by inquiring, "To whom does this come? Who is feeling this?" Say you're depressed, instead of staying depressed or taking some valium or trying to do something else that you learnt to do, like for instance, they say if you feel depressed if you do physical exercise it will get rid of it, those things are only temporary solutions. When you inquire, "To whom does this come?" You’re seeking a permanent solution.

It comes to you then it comes to me, "I feel depressed!" You ponder the I. It is I that feels depressed and not you. You say this to yourself. You observe the I, you follow the I, you trace the I, the I goes back into the Self. The Self is the ultimate originator of everything. When you trace the I back to the Self, the substratum, you will realize that the I never existed to begin with. Therefore your depression and everything else that is bothering you also does not really exist.

You do not work on your problems so called, you work on the I because it is the I that feels all the problems. It is the I that believes all the problems. It is the I that has all of these preconceived ideas all these concepts. It is the I that experiences karma, samskaras, it's all in the I. You therefore have to trace the I back to the heart centre, which is the Self and be free. You have to do it.

Of course as I said, if you will just awaken now. The reason that most of you will not awaken is because you are steeped deeply in your beliefs. Your belief system is very
strong. You feel things too deeply. You remember something that happened to you twenty years ago and you're still feeling it. You feel the reality of this world very deeply. Therefore you will not awaken. Awakening comes easy to a person who can simply let go of the world.

SF: Can it not be said that realization consists of getting rid of the idea that we're not realized?

R: Yes, negating everything, the same thing. Get rid of all of your concepts, your ideas, your beliefs. Become totally empty.

SF: Another thing I guess that has impressed me is, any of these stories about Sri Ramana Maharshi, the one where some fellow was dying at the ashram, the others wanted him to go see this fellow and he wasn’t inclined to do so and they thought that was very strange and finally he spoke almost to himself, he said, “They would be pleased if I went to see this dying man.” And he did go to see him. But he as the real Self knew that nothing was happening. But he went to see this fellow to please the other people and I guess that fellow who was dying. Can you comment on that?

R: Well of course. The form of Ramana Maharshi had to take certain action for the sake of the devotees. Therefore many times he did something for their sake because it pleased himself. He really understood that nothing was ever happening. No action was being taken. That all is well. But for the sake of the devotees he would sometimes take a little action just to please them. But again he had no mind, no ego and there was noone home to do anything. He was total emptiness. So to answer your question, “What do you think? Where are you coming from?” It always goes back to you doesn't it?
Robert: ...shanti, shanti, shanti, om. Good afternoon. (Students: Good afternoon Robert.) Welcome. I welcome you with all my heart it's good to be with you.

Last week whether it was Thursday or Sunday I mentioned that the precursor to self-inquiry is having a profound disgust with the world. Some of you didn't like that. I received a few phone calls telling me, "But Robert I love the world. How can I have a disgust for the world." Therefore I will elaborate on this today.

When I say to have a disgust for the world, I am speaking of discrimination. Seeing right from wrong, what is reality and what is transient. The whole world is changeful it has no consistency. Because you enjoy the trees and the flowers and the moon and the sun, doesn't mean you're going to be happy all the time. In every life a little rain must fall, as they say. You are not the world. If you use proper discrimination you will see that the world by itself is an absolute nothing. It doesn't even exist. You're holding on to a shadow, to an appearance. And if you believe in the appearance you will always be disappointed. You have to be disappointed because everything must change.

It all begins in your mind. I am not saying that you should give up anything. That you should run away from your family or your state, your job and live in a cave and growl at the world. I am referring to seeing in your mind that the world is an emanation of your mind. You have created the world in your own image. You see the world a certain way and you react to it without ever understanding that you have created this world yourself. Yet you are not the world. Your real nature is ultimate happiness. Absolute reality. Pure wisdom. Sat-chit-ananda. This is what you are. You have never been the body-mind phenomena. Even though it appears strong and many of you fear the world very deeply. Somewhere in the deep recesses of your mind you should be aware that you are not the world. You are not your body. If you get rid of the body idea the world will go with it. Leave the world alone.

To have a disgust for the world means that you have been in this world a while. You've tasted it, you've experienced it. You sort of understand what it is and now you're going to leave it alone. It no longer has the power to frighten you. It no longer has the power to hurt you. For you are not hurtable. You no longer have to quarrel with anyone or stick up for your rights or win an argument. Those things no longer matter to you. It is only then that you can practice self-inquiry properly. This is why many of you tell me it is difficult to practice self-inquiry. You try it for a while and you get disgusted. This is be-
cause you are attached to the world and the world has a bigger hold on you than your practice.

You are not to think that the world can offer you anything important and rejoice. You should always rejoice because you are the Self, the imperishable Self. That is worth rejoicing.

But anything else in this world will always disappoint you. This comes from your experiences. You have a good job, you’ve worked for many years. You’ve purchased a home for yourself, you’ve got a family, children, things happen. You may lose your job. Your child can get killed. All sorts of things happen in this world. Therefore the one who has faith in the world is a fool. It doesn’t mean again you have to give it up. You are in the world but not of the world. You can do what you’ve always done, work, have a family, buy a house but they are not your Masters. They have no hold on you.

If you lose your job you’re just as happy as when you had it. If something happens with your family, this doesn't change you. You are still absolute reality. If your house burns down you do not look at your house as God. You understand, you know the truth and you stick to the truth. When these things what I’m speaking about are fulfilled in you, in other words when you have dispassion and you use discrimination you develop a tremendous power within yourself. You transcend the body, you begin to expand becoming all-pervading and you feel that the whole universe emanates from your mind. Then you can be called a Jnani you’re totally free.

How does a Jnani think?

There was once a president of a bank who really enjoyed his job. He got married and he had three lovely children. He went fishing with them, he went hiking with them. He really loved his family. There was a tornado that came into his town and his three children were destroyed, killed in the tornado. Everyone was violently upset. But the bank manager who was a Jnani simply watched and observed. He went to the funeral of his three children and watched and observed. When the funeral was over his relatives besieged him and they said, "You no good bastard you didn't even shed a tear for your children. You didn't seem to care what was going on. Can you explain yourself. So he replied, "Last night I had a dream and in the dream I was a king of a great country. I got married to a beautiful wife. I have three sons. We went hunting together and I loved them dearly. Then there was a war. My three sons went into the army and they got killed. Then I woke up. So for whom shall I mourn? My three sons that got killed in my dream or my three children who got killed yesterday?"

Both pictures are a dream. This waking dream appears a little longer. That is the only difference. I’m not saying that you don't care about what happens. You have a tremendous love and a tremendous compassion but you have Jnana, wisdom. Infinite wisdom. You have transcended the world and the world can no longer hurt you. You understand that everything is for a time, just like a dream. In the dream you go through lifetime after lifetime, you’re dreaming you’re incarnating over and over again, you’re different
people and that is actually happening in the dream. It's real. It's a dream reality. But when you wake up you've never gone anywhere and nothing has ever happened. And so it is with your life today. You appear to be running around, doing things, going to work, going to a movie, moving from state to state perhaps. You go through all kinds of experiences since you were a kid. But the truth is you've never gone anywhere and nothing has ever happened. You couldn't go anywhere because you are all-pervading. You are the universe there is nowhere to go. There is no room for you and anything else. You are ultimate happiness.

This doesn't mean that from this moment on you should have an attitude that, "I don't care. I don't care what happens. It doesn't matter to me." This is not what I'm referring to. I'm referring to the fact that through self-inquiry, little by little you will transcend the world and the world will be a dream to you. Yet you will be the epitome of compassion, of love, of peace and joy.

Some people say they love their life and they'd like to live forever as their body. Think about that. Can you imagine brushing your teeth and flossing three times a day for a thousand years. Having to take a shower, eat. Always going along with what is happening in the world for a thousands of years. You will beg to die.

This is why, kindly nature allows you to live so long in your body when you do not awaken as reality. You have so many years and then you're given another chance to have a new body. And again you have the opportunity to find your Self, to use discrimination, to be able to separate the wheat from the chaff and again you don't make it and you take on another body and go through more experiences.

If you begin to let go of the world, I won't use the term "become disgusted with it." If you begin to let go of the world something will immediately start to happen to you. Immediately you will to grow spiritually. Something will take it's place. To the extent that you let go of the world with all it's problems, with all it's beauty, with all it's joys and sorrows, to the extent you can let go of that, to that extent will you be filled up with spirit. If you let go 20% you will be filled 20%, if you let go 40% you will be filled 40%. The void will always become filled. The space you leave when you let go will become filled with God, consciousness, nirvana, call it anything you like. You will begin to feel a peace and a joy that you've never felt before. To that extent that you can let go.

The only way that you can begin to do this is through practice. You begin to negate everything. You no longer are attached to person, place or thing. But you're going through the motions as if you are. You do not feel the pressure of this world. You are not perplexed by the vicissitudes of what goes on everyday in your life. You become happy, totally happy in yourself. You feel an overwhelming joy, a bliss within yourself. You begin to realize that it's not the body that feels this, the body does not exist. It is the Self, expressing as the Self. Do not be concerned with what is going on in this world. There is a power and a presence that takes care of this world in the right way. You have come to this earth
for one purpose, that is to wake up. And all the experiences you appear to be going through are for your awakening.

This is why I say to you so often, "Do not judge by experiences." Do not determine where you are in consciousness by the experiences you're going through in your life. For it is the mind that wants to judge and as you know by now the mind is not your friend. The mind will do anything to stay alive and control you. This is where you use discrimination. You realize the mind cannot fool you any longer. It has no power over you. It cannot cause you to weep when you see something wrong, to laugh hysterically when you see something right, you become even minded. You are able to walk through this world without a blemish. Things will happen but to whom do they happen? Not to the pure Self but to the imagination, to the belief system. To the one who believes they are the body-mind things happen. The stronger your mind is the greater the reaction over the things that happen in your life. As you keep practicing these things self-inquiry will come by itself.

When you begin to see a situation in this world whether it's with you or the world itself, you watch something on television the question will arise by itself, "Who is experiencing this? To whom does it come?" And you will smile for you will realize that the experience that you see on television, on the news, the experience that you're going through is a lie. You are not that and something within you will tell you, "I am experiencing this. I observe this and feel it." You therefore follow the I-thread, you follow the I-thought to the source. The source is always consciousness. When the I-thought goes back into consciousness, it never existed to begin with, but it becomes clear to you. When the I-thought does not go back into consciousness then the world and it's manifestations appear real. Your problems appear real. When you watch the news you feel what's going on, for it appears real to you. For the I-thought is active, the I-thought is working. Making you feel the reality of the world and yourself.

Therefore you have to become vigilant and really grab hold of that I-thought by following back to the centre of the spiritual heart. And dive deep into your heart. Where there is absolute freedom, absolute bliss and absolute joy. Do not be fooled any longer. Do not believe what your eyes show you. What your ears make you hear. What your senses want you to believe. Go beyond that. It may take some effort, it may take some time. Yet you must do whatever you must do to free yourself from the pull of the world.

If you are ready you will know what to do. If you are ready you will know what to do. If you are busy, busy, busy with other things then the world will grab you and make you believe this and make you believe that, put you through all kinds of experiences where you will cry and scream and get violently upset. At other times you will be happy and you will think everything is going your way. It will alternate. You will be like a yo-yo going up and down. You have within yourself the equipment necessary to transmute yourself. It comes as standard equipment at birth. It's within you. You're using it the wrong way. You're using it to externalize the world. Where what you really want to do is to dive within yourself and internalize the world, by pulling the whole universe back
within yourself where it came from. You reverse the procedure. You pull back everything within yourself. It came out of yourself, it has to go back in yourself. That is salvation. When everything, the whole universe, everything in it is sucked back into yourself, into consciousness. And another name for the whole universe, everything there is, is I. Because the I is alive and active you experience the whole universe as it is. When the I goes back into the heart centre the whole universe is sucked in with it. This is why when you go to sleep and you’re falling into deep sleep there is a profound peace that comes over you, a profound joy. Try to catch yourself and see. This is happening because the I is going back into the heart centre. And when you are in deep sleep the I is in the heart centre and only consciousness exists.

Now if only you were able to wake up with the I still being in the heart centre you would be emancipated, totally free. But what happens to you is because of delusion and maya, when you awaken the I-thought comes out of the centre and goes back into your brain. You become cognizant of the body and of the world and of the universe.

The secret is to be aware of what I’m saying and not to allow the I to go back out. **But to keep the I always in the heart centre.** You do this by investigation, by inquiring, "Who am I? What is the source of the I?" As you keep inquiring you will go with the I deeper and deeper until the time comes when it no longer comes out.

The choice is yours. What are you doing with your life everyday? Where are your thoughts? What do you allow yourself to feel everyday? Are you happy because you’ve got a great job and you’re making a lot of money? Or because you’ve got a great family? Or you own property? These things are all temporary. I’m not saying you shouldn’t do this. But you have to put first things first. Find out how you arrived on this earth. How you happened to have a body. How you go through different experiences. Investigate, find out what you really are. Do not take my word for it but spend time going deep within yourself. Try to leave the world alone. Do not concern yourself with what is going on in this world. Some of you think it’s selfish, yet if you do not know yourself how can you concern yourself with the world? It is the blind leading the blind. After you have awakened then see if you want to do anything with this world. If you want to make this world a better place in which to live. But until then save yourself.

As the Buddha said, when you’re in a burning building you do not stop to admire the pictures on the wall. You get out of that building as fast as you can. I say to you, "Do not stop to admire the world with all of it’s trivialities, with all it’s so called beauty and nonsense. Save yourself. Become free. Noone can do it but you."
Robert: Good evening. Some of you fell asleep before I started talking. You’re supposed to fall asleep when I talk, and not before. (laughter)

There are many of us who are still looking for words. They come here looking for a lecture, a talk. This is what they expect. Words have their importance. If you’re a doctor or a lawyer you do a lot of talking. But in true spiritual life most words are fruitless, especially in satsang. Satsang is consciousness, and your true nature is consciousness. Therefore when you come and sit in the lap of consciousness, something begins to happen to you. Your karma, samskaras, become transcended and you become free, just by having the right attitude at satsang.

This means you have to open your heart. You have to have love and compassion. You should never think what you’re going to get out of satsang. You should only think what you’re going to surrender at satsang. You’re going to surrender your body, your mind, you’re so-called problems, all the things you think about most of the day. At satsang you give them up. You become an empty receptacle so that consciousness can shine forth.

Why do most people want to become self-realized? They have wild ideas what self-realization is. They believe their life will become easy, they’ll never have to work again, they can perform magic rites, have occult powers. As you know, none of this is true. Self-realization, consciousness, is all-pervading absolute reality, pure intelligence. It is a state of knowingness. Not knowing something, but just knowing. End. Not even knowing itself. Just knowing, being. It is a state of bliss, happiness. This is your true nature, total happiness.

You have always been total happiness. There never was a time when you were not total happiness. Yet somehow you got mixed up with maya, illusion, and you came to believe that you’re a mortal being, separate from everyone else, having to go through experiences to become enlightened. That’s really funny. You left your true nature, got pulled into maya, and now you’re trying to get out of it.

The truth is, there’s no maya. There’s nothing to get out of. You are already that, and all is well. We begin to feel that there’s a living presence within us. As we work on that feeling, that living presence turns out to be us. It turns out that we are not the body, or the mind or the doer. We are that living presence. There’s no name for it. It is beyond words and thoughts. But it is there, shining in all it’s glory. You feel the freedom, the love, the joy of it.
When you get to that state, the world can no longer hurt you. The world has no longer any effect on you. It cannot show you anything, in order for you to react. You just no longer react to anything. You have become that.

Yet most westerners want to become that living presence without giving up their old beliefs, their conceptual thinking, all this stuff that made them human. They simply want to add self-realization to the top of everything. This is why most westerners never awaken in this life, for they refuse to empty themselves. All of their preconceived ideas, their feelings, they have to be worked on.

That’s why I passed out those booklets today, "At the Feet of the Master." Krishnamurti wrote that when he was sixteen years old. It explains to you what you must do. We hit upon this a little last week when we were talking about discrimination and dispassion.

There is something else that is very important for you to understand in order to become self-realized, and that is faith. You have to have faith in something that you yet do not understand. Faith is a powerful tool you use to climb the ladder to self-realization. You have to have faith in yourself, faith in the teaching, faith in the teacher, faith that something wonderful is about to happen to you.

Yet I meet so many people that are so dogmatic, opinionated in their views. They have doubts, suspicions, all kinds of negative symptoms going through them, and they want to become self-realized. It is true you can go a long way with all of your bad habits. But I say to you, you can never awaken fully until you give them up, and faith helps you to give them up.

There’s a story about Makunda, one of the Rishis, Sages, of old. For some reason he decided to get married. He wanted to have a child. But no matter how he tried, his wife couldn’t conceive. Two years passed, and he said, I’m going to pray to Shiva, one of the Gods.

He prayed to Shiva and he said, "Lord, your will is my will. I don’t really know what’s good for me, or what I really want. But you know what I want in my heart, and if it’s right for me it will happen. If it isn’t, it won’t. But I have total faith in you that whatever happens is your will and it’s good." He prayed like this for many years. Finally Shiva appeared to him and said, "My son, never have I seen such faith. You forgot all about yourself, about your family, and you just wanted me. So I have appeared to you. Your desire will come to pass. You will have a child, but you must make a choice. You may have a child who is a half idiot and will live a long life, or a child with a fine intellect who will live a short life. You have to choose."

Makunda said, "I will choose the latter, the one with the sharp intellect." And Shiva said, "He will live to be sixteen years old and then he will drop his body." Makunda accepted and the time came to have the baby, they did.

And at a very young age the intellect of the child was astounding. He was able to memorize all the Vedas when he was five years old. He was able to speak five languages.
He was an astounding poet, writer. As he grew older his father became sadder and sadder. Finally he asked his father, "Father, what's wrong? Why do you become so sad every time I have a birthday?" And Makunda explained to him the deal he made with Shiva. "You've only to live to be sixteen, and then you must go.

The youth said, "Shiva listened to you. Perhaps he'll listen to me," and he started to pray to Shiva every day. "Lord, I am yours, and do with me what you want. I have no desire. I know only that you brought me here, and when your ready you will take me back. Do with me as you will. Your will, not mine, be done. I am yours." And again he said that prayer every day for a year.

Finally Shiva appeared to him also and said, "My son, you have the faith of your father. When someone prays to me thus, I have no option but to help him. So because of your faith, when you reach the age of sixteen, you will stay at that age forever."

Now the moral of that story is the faith. Remember, Makunda was very advanced spiritually, and yet he had faith in a power and a presence, that he didn't see or feel. He surrendered to that power and that presence. That's what it takes for us to awaken.

This is why people like Ramana Maharshi always said that devotion, faith and self-inquiry are the same thing. You can't just have dry self-inquiry. You have to feel love. You have to feel devotion. You have to put God first. Unless you put God first you're going to just have dry words, and the words will give you a sharp intellect. You will be able to recite all sorts of things, memorize books, hear lectures and remember them, yet you will never really awaken. This is why sometimes Advaita Vedanta can be dangerous to some people. Yet if they really read the books on Advaita Vedanta, they will understand that they have to develop a tremendous faith.

Think of some of the teachers that you know or heard about. Nisargadatta, he always prayed. He realized that he was consciousness. He was self-realized, but at the same time he chanted, he prayed, he had devotion. It sounds like a contradiction. For you may say, "If someone is self-realized and knows himself or herself to be all there is, to whom do they pray?" Try to remember that all spiritual life is a contradiction. It's a contradiction because words cannot explain it. Even when you are the Self, you can pray to the Self, which is you.

Ramana Maharshi always had chanting at the ashram, prayers, devotional hymns. These things are very important. Many westerners, who profess to be atheists, come to listen to lectures on Advaita Vedanta, and yet nothing ever happens in their lives. As long as you do not have devotion, faith, love, discrimination, dispassion, it will be very difficult to awaken.

Therefore those of you who become bored with practicing self-inquiry may become very devotional. Surrender everything. Give up your body, your thoughts, all the things that bind you, whatever problems you may believe you have. Surrender them to your favorite deity. You are emptying yourself out as you do this. Do a lot of it.
humble. Have a tremendous humility. If you can just do that you will become a favorite of God and you'll not have to search any longer. But of course the choice is always yours.

What are you chasing in life? What are you going after? What are the things that interest you? Whatever you put first in your life, that's where your heart is. All of the things that have transpired in your life up to now, forget them. Be aware all of the time that there are no mistakes. There is nothing from the past that can interfere with your life if you become devotional and have faith in God. You'll be automatically protected from anything. And if you have enough faith, you can totally remove all karmic aspects of your life. You can transcend all of karma. You can make life easier for yourself, if you have faith.

There are many people who practice Advaita Vedanta, and some people are here tonight who really do not like to hear these things. They just want to hear me say that you are consciousness. All is well. You are absolute reality. You are really not your body or your mind-phenomena. Yet once they leave this room they turn back into their rotten selves, with all the negatives and all the anger, and all the hurts, and all the suspicions, and all the things that they've had inside of them for years.

Some of these people call me. They say, "Robert, I feel so good when I'm with you in class, but when the world gets a hold of me I revert back to my old self." I always ask them "What practice are you doing?" and they usually answer "I'm trying to practice self-inquiry." So I say, "Do you have devotion? Do you have compassion? Do you have humility? Do you have dispassion?" and they usually say, "I don't care about those things. I just want to become self-realized."

That's real funny, for self-realization means you have given up all of those things we just mentioned. Self-realization means that you have emptied yourself. You no longer have any fear, anxiety. You're not that interested about your body. You love God.

How do you love God? By loving everything in the universe, by reconciling yourself with the whole universe. You start with the mineral kingdom, and you want to see if there's anything in the mineral kingdom that you dislike. When did you kick your car last? Anything in the mineral kingdom, remember everything is God. God is not a person.

Next you go to the vegetable kingdom, and you consider whether there's anything in the vegetable kingdom that you dislike, poison ivy, turnips, anything, for everything in the vegetable kingdom is God, and you have to reconcile yourself with that. It doesn't mean that you have to like turnips or poison ivy, but you're not to dislike it either. You're to be neutral. Poison ivy has a purpose. You may not understand it, but there's a valid reason for everything. Everything has it's place.

Once you've reconciled yourself with the mineral kingdom and the vegetable kingdom, you can go higher to the animal kingdom, and that's a tricky one, for animals are just a notch away from humans. When I speak of the animal kingdom I'm referring to bugs, insects, everything. It becomes very touchy if you're a meat eater. Perhaps you've never seen what the animals go through before they're slaughtered. You have to reconcile yourself with the animal kingdom.
Then you go to the human kingdom, and you consider if you're still carrying old hurts around. Somebody that hurt you and you resent them. You think about these things, and you see that it was all karmic to begin with. No one has ever hurt me. Whatever has happened in my life has been right. And you send thoughts of love and peace to every human being. You forgive everyone. You also forgive yourself for all the things you have done. When you're able to do this you have come up very high, for you have freed yourself from the consequences of karma.

I know some of you say that I keep talking about karma a lot of times. Yet you have to realize that karma is going to exist for you as a reality as long as you believe you are the body, mind and doer. And most of you believe this even if you say you don't. If you want to see what I mean, think back from the moment you got out of bed this morning. What did you react to? What made you feel hurt? What didn't you like? Who offended you? When someone cut in front of you with their car, did you curse at them? This shows you that you still believe you're a body.

We've got to stop using intellect and stop imagining that we are not the body. You are the body-mind as long as you are reacting to life. That's why I say you have to have humility and faith. It becomes hard for you, you pray to God. This is basic. You can pray to God and say, "Lord, I can't stop reacting to situations. Intervene for me. Remove all these things that have been keeping me back from going further on the path. Give me the strength to overcome what I have to overcome." If you pray like this and you have faith, what you call God will always come to your rescue.

I've been with you for quite a while now, with most of you. I am not a teacher that goes around the country lecturing. When you hear of somebody who comes along that you haven't heard of in years, you become enthralled and you say, "I want to go and see that teacher." And the teacher can tell you all the good stuff, because you're not going to see him again until next year. He can tell you, "Don't worry about anything, your absolute reality, you are pure consciousness, you are pure intelligence, total awareness, sat-chitananda, Brahman. That's what you are. Goodbye. I'll see you next year." (laughter) And that's great.

But when you're at satsang, with a teacher who sees you all the time, we get right to the nitty gritty. We get into areas where it hurts. For if I tell you all these good things all the time and you keep coming back, you'll start complaining to me that nothing's happening in your life. This is not a belief system. We're not to believe anything. We're to take action and make it happen. And the action is faith and prayer, developing compassion, humility, understanding deep in the recesses of our heart that we are absolute reality, we are consciousness. Yet we still have to do plenty of work to get rid of the concept of the body-mind phenomenon.

Until recently, knowing that you are consciousness and that you are absolute reality was only given to certain students. It was not given to the world, for, as you know, the world abuses these things, as it's doing right now. There are so many books on Advaita
Vedanta, so many teachers that are teaching Advaita, it's becoming par for the course. Somebody is always telling me of a new teacher, and people rush to see that teacher.

What you would rather do, is to work on yourself. Forget about teachers and forget about books. But realize where you are coming from. Be honest with yourself. See the stuff that's coming out of you, the stuff you've got to work on to get rid of, and let the chips fall where they may. But be totally honest with yourself.

If you know you've got some bad habits, a lot of anger, resentment, inside of you, you can pray to God to get rid of it. And your prayers will be answered. That's where faith comes in. When you pray to God, have faith that it will be answered. But never pray for things. Always pray that Gods will be done. Gods will is always good will. And at the same time of your prayer, surrender everything. That's when you can surrender your body, and your mind, and your so called karma, and your bad attitudes. Give it all to God. When you do this, something very interesting is going to happen.

I met many people in my travels who are bhakta's, and they told me, "I have such devotion and love for God for so many years. I never read a book on Advaita Vedanta, but all of a sudden I began to ask myself, "Who am I? Who is this I that has all this devotion? Is the I separate from myself?" And I came to the realization that all of this time I've been praying to the one Self, the one reality. But this came to me only because of my devotion, my faith."

Isn't this better than reading books about these things, reading dry knowledge, and then becoming a part of the talking school, where you meet with your friends and you talk, and talk, and talk, and talk, and talk, and talk about Advaita Vedanta, the Self, consciousness? What a waste of energy, you simply have to make up your mind what you really want. Do you want dry intellectual knowledge, or do you want to awaken to yourself?

If you want to awaken to yourself, you've got to do something about it from where you are right now. And that doesn't mean you have to start affirming, "I am absolute reality." You rather have to start negating all of the stuff that is holding you in it's grips, all of those things like a bad temper, doubts, anger. You have to begin by getting rid of those things and surrendering them to God. Only then will Advaita Vedanta come by itself. But you have to do it.

I realize some of you do not like to hear these things, for you're saying to yourself, "Prayer? I gave that up a long time ago." Yes, but where are you now? What have you gained? Have you become free? You probably have more problems now, also, than you ever had before. And even if you do not have any problems, you are still attached to the world, and you go up and down with the stock market, up and down with the way the world is from day to day. If you hear something good, you're happy. If you hear something sad, you become miserable. You're stuck in maya.

This is what you have to work on. This is what you have to do. You have your work before you. Lets see how many of you can begin to do it.
Robert: Good afternoon. (Students: Good afternoon) It is a pleasure being with you again. I welcome you with all my heart.

If you are here for the first time you may think we’re a little crazy and you’re right we’re more than a little crazy. Do not pay too much attention to the words. Open your heart and let go of everything. Be happy. You have nothing to fear and nothing to worry about. All is well.

A while back I shared the four principles of Jnana Marga with you. Who can remember them? Anybody?

SY: Everything is a projection of the mind? The first one. (R: Everything is what?) A projection of the mind.

R: Yes. The whole universe is a projection of the mind. Everything you see in this world, everything that happens in your life is a projection of your mind. It has no substance, no value. You are the creation of the universe. What is the second one?

(students guess)

SE: We do not prevail. No beginning no end.

R: Yes. We do not prevail. There is no substance in back of your existence. You didn’t come from anything. You were never born. You can never die. You are no thing that you can ever imagine. And your life as it appears does not exist. What’s the third one?

SG: There’s no ego. Everything doesn’t have an ego?

R: Yes. No thing that exists has an ego. There is no ego to back anything up. You have believed all of these years that you have an ego and that you have to get rid of it. There is no ego to be gotten rid of. If there is no ego there is nothing to do. There is nothing to fear and there is nothing to fight. And the fourth one?

(students guess again)

SM: Is it the understanding what realization is not?

R: Yes. The understanding what self-realization is not. You can never understand realization. But you can understand what it is not. Everything that exists is not. When everything is gotten rid of, realization appears by itself. They’re in the transcripts.

I’m going to share today and the following weeks coming the five steps to self-realization. Why are there five steps to self-realization because I just made it up. (laughter)
Self-realization is itself what it is. It has nothing to do with steps. Self-realization is. It is no thing that you can ever imagine. You do not have to look for it. You do not have to try to find it. It is someone in the ocean deciding to give a course on how to find the ocean and everybody comes running to listen when they're all in the ocean.

You are realization itself. It is your real nature. The reason I'm sharing these five steps with you is because the five steps are part of the personal self. The ego, the I-thought, the five steps are involved in them. When we work on the five steps in the relative world we become ourselves, awakened and free.

The first step is: Prayer and devotion.
The second step is: Effortless No-Thought State.
The third step is: Division of Light and Sound.
The fourth step is: The Void, and,
The fifth step is: Bliss.

Again realization is not a step. You discover you are that when the steps have been fulfilled. We'll begin with the first. We got into this last Friday...last Thursday. We were talking about these things.

In the beginning when one first starts out on the path and even when one is on the path for quite a while, prayer and meditation or prayer and devotion are very important. Do not believe that you have passed that state. Prayer and devotion go hand in hand. You become devoted to God who is within you and you pray to God within yourself. Yet you do not pray for things. You pray that God's will be done through you, as you and this makes you devoted to the deity to whom you're praying.

You surrender yourself. You give up all of your life and everything you think is important. Including your problems, your hurts. These things are important to you or you wouldn't be carrying them around. You therefore give them up when you begin to pray aright. You no longer have to carry them. You begin to feel and know that this is God's universe and God is appearing as form. Your form, the form of the universe, animals, minerals. Without God there would be no form whatsoever. Everything comes from what we call God. Therefore we react to everything as we would react to God with love and peace and compassion, with humility and with joy. Everything is God in expression. If everything is God and God is the substratum of all existence then everything is perfect. There are no mistakes. The mistakes come from your sense of personal I. When you feel something is wrong it is because you feel that you are a personal self. You have not surrendered to God through prayer and devotion. You must therefore begin to totally surrender, give up everything to God, forget about your troubles, forget about the world, just give it up.

As you begin to do this you gently slip into the number two state. The effortless no thought state. As you surrender everything your mind becomes completely calm. And you effortlessly drop your thinking mechanism. You sort of stop thinking. Your mind becomes sort of a blank. Do not confuse this with the void. It is a beautiful state of no thoughts. Let me also remind you that you usually do not slip into that state so fast. It may
take many years, many incarnations just to get through the prayer and devotional state. You have to become really devotional, very prayerful to totally surrender your life so that your mind becomes still, calm, peaceful.

You begin to feel profound peace. A happiness you never felt before. The world no longer has any value. You feel good most of the time. As you continue along this path you gradually slip into the third step. You begin to see lights and the light increases. Whenever you close your eyes and even when you don’t close your eyes. The light is like the light of a thousand suns. It appears as if the world is on fire. Many of you have seen this. Also you begin to hear beautiful music of the spheres. You listen and the most beautiful music begins to play. Sometimes you get them both. Those are gifts of grace.

The whole universe is filled with light, it is pure light and beautiful music sounds. Blissful sounds come into your life. If people do not understand this they believe this is it, this is as far as they can go. But it is only the beginning. As you sit in the silence and become absorbed in the light and the sounds you enter the void which is the fourth step. The void unlike the effortless no thought state is a deep joy. A deep love. You are totally free in that state. You look at the world, at the universe, at your fellow man and it becomes void. There is no thing there but a deep love, a deep peace. Deeper then you’ve ever felt before. You are still aware that you are still experiencing these states. The void is not dark and is not light. It has nothing to do with lightness and darkness. It is something that you have become. Something so wonderful, so grand, there is no description of that feeling. As you continue in this state you fall into the total bliss state.

Bliss is a word again that cannot be described. It makes happiness feel like nothing. It is not of this world. You do not even experience it. You simply enjoy it. When you are in bliss it is then that you lose yourself completely. The personal I, the personal self at that time no longer exists. It has been dissolved forever. It is a state that you cannot return from. It is not something that you feel when you are meditating then you get back to the personal self. There is no personal self. You are finished with your ego, with your personal self and with the I-thought. You have become nothing. You have melted. You have been destroyed. Yet you are alive. You feel that you are alive and you do not know how you live. For so called life that you have been experiencing previously no longer exists for you. You have become the Self and you can laugh. For you realize that you have always been the Self. There never was a time that you were not the Self. You are free, totally free. The world is no longer the world that you once knew. You continue to see the images but the images are like chalk writings on the blackboard. And you are the chalkboard. You’re free, totally absolutely free.

Now there are many ways that this happens to you. Most people go through these states very slowly. There are some who go through all of the five states at one time for some unknown reason. They experience all the states simultaneously. It’s as if they’re jumping thousands of years in their evolution.
How do you go through the states? Through the five steps? By thinking of them. You use your mind, you use your ego to think about the five steps. You watch yourself, you work on yourself. Sometimes you do not have to work at all. They come by themselves.

Now let’s talk about you. Where do you think you are as far as the five steps are concerned?

SE: To the question, zero.

R: Do not put yourself down but be honest with yourself. You can tell by the way you react to life. Where your interest is. If you’re still fiddling in the world and the world is important to you then you know you’re keeping yourself back from experiencing the five steps. You look at your life, you see what interests you. The things in this world that are meaningful to you. The things that seem to make you happy. The things that make you worry, make you miserable. Those are all handicaps. Whenever you give your mind to a problem, to anything in this world you are keeping yourself back from going forward. That’s why it is written, “Where your mind is that is where your heart is.”

We have learnt, those of us who are here that the world is not what it appears to be. There is no so-called permanent happiness in this world. You may achieve forms of happiness, they do not last. You learn as soon as your mind begins to think, you immediately grab hold of it and change it’s course. You slow down your mind by any method you can. You see your mind as your enemy. Your mind is not your friend. You do not train your mind, you untrain your mind.

You untrain your mind by just observing your own thoughts, by watching yourself think, by not reacting to your thoughts, not reacting to what happens in your world. As you do this you begin to dissolve. You find peace. You find peace. You become free. You become love. You no longer talk too much. You no longer try to evaluate the world or your position. You no longer find fault anywhere. You become your own experience. You have expanded. You used to be concerned with yourself as a body, with your health, concerned with your affairs. But now even though you are involved in the world, you are not of the world. The world has no pull on you. The world cannot show you anything. It cannot do anything to you. The world is the same as your body. You are not the body, you are not the world, you are not your mind. You are something completely different. That something different is ineffable.

An example of this is simply when you look out the window. Most of you observe the trees, the hills. When the Jnani looks out the window he sees the space which is the substance of the trees. When the average person looks at the world they see forms, they see things. The Jnani always sees the space. The world itself is resting in space. That space is what is called consciousness. The forms come and go but the space remains. When you think of your body, think of it as space.

The form keeps changing from a baby to a young lady or a young man, to a middle aged lady or a middle aged man, to an old man, to an old lady and soon it’s gone but
it’s space remains. The space never changes. A new body come to play, the old body is
gone. The new body takes birth in the space.

The so-called secret is to identify with the space. Your real nature has always been
space. When you identify with space rather than with the body you have put an end to
yourself as a body, as an ego, as a personal self. Space is all-pervading omnipresent.
Awaken to yourself. Wake up!

Many people believe that creative intelligence is consciousness, the Self. People
like Mozart, Beethoven, Da Vinci, Plato, Aristotle all use creative intelligence and we look
at that as being good. Yet that creative intelligence...

(break in tape)

...The body by itself is inert. It’s a piece of dead flesh. That cannot catch a cold.
How can a piece of flesh catch a cold. The body by itself can do nothing it is just flesh and
bone. It is the creative intelligence that moves the body. The creative intelligence makes
the body move like a puppet. Yet most of us believe that if we have creative intelligence
that is good. It’s only another name for your mind. Even though it seems to create wonder-
ful things. All of the great artists, the great musicians, the great philosophers have used
creative intelligence. Yet it hinders you from awakening.

I’m not saying there is anything wrong with being a great musician, a great artist,
a great philosopher or whatever you do. But the truth is, it is not the Self. The knot must
be broken. When the knot is broken the Self shines forth as itself. And the way you break
this knot or one of the ways is through self-inquiry. Just because you are creating some-
thing wonderful, say you’re Einstein, you’re working on the theory of relativity. As far as
the human race is concerned we consider Einstein a genius. He used creative intelligence
to discover many wonderful things through mathematics. Yet what good does this do the
world. It may appear to advance the world a notch but it really builds up the ego. The
question Einstein should have asked himself is, "Who discovered relativity? To whom
does this come? Where did these ideas come from? Who formulated this theory?” and he
would have realized that the mind did all this to expand the knowledge of the human
race.

See it’s all a joke, the jokes on you. All these great inventions, all these great things
that have come into this world. The things that you’re proud of, the art, the music, every-
thing, is a big joke. Where does it go? What is the ultimate? It goes nowhere. It goes round
and round. New generations come along, they use all this knowledge. Then civilizations
are wiped out and everything begins again.

The wise person begins to understand that the Self is the reality and goes beyond
everything. Let’s go of creative intelligence, begins to go beyond that by inquiring, "Who
am I?" By following the I-thought to the source the knot finally becomes broken like a
rubber band the body snaps into the Self. And the body appears to be alive as the body.
But to the one that this happens to, something wonderful has transpired. That one has
become the universe.
Again let's go back to your life. You believe you're a woman, you're a man, you're a boy, you're a girl. You have experiences to go through. You have a life to live. You have a family to raise. A cockroach goes through the same thing. (laughter) And you step on the cockroach and that is the end of it’s existence. Perhaps we live a little longer than a cockroach and perhaps nobody steps on us but what are we accomplishing? What are we really looking for? Or what are we searching for? What do we want? It's all nonsense. Everything is nonsense. The whole lecture today was nonsense. I said nothing. Why am I sitting here talking? What has it done for you? What has my talk done for you? It makes you say to yourself, "What is he talking about?" Wake up! Awaken from the mortal dream.
Robert: Om, namah Shivaya, peace. Good evening. (Students: Good evening.) It’s good being with you again. I welcome you with all my heart. It's always a pleasure to see all of you.

So smile, be happy. There’s absolutely nothing to be upset about. Unless you have a semblance of truth within yourself, you’ll never know how you’re going to react to a particular situation that comes your way. Sometimes life hits us squarely in the face. And unless you were prepared before by knowing truth and living truth, some of you may not be able to handle it, and you’ll become completely bamboozled.

This is the reason why you have to work on yourself everyday, you have to do some sort of sadhana. Otherwise you start reacting to the world. The world becomes real to you. People are just other human beings to you. You forget that there are no others and that you are the one, and that one is pure intelligence, divine harmony, sat-chit-ananda, parabrahman. You forget that you are that one, not as a body, but as all-pervading omnipresence.

In other words, you will forget that wherever you look, you see your Self. I’m not speaking of yourself with a small "s". Wherever you look you see the Self, for you are that. You must never forget this. You are not just a frail human being, being manipulated like a puppet. You are of divine origin. You are the universe.

Everything is perfect just the way it is. If it doesn’t appear that way to you, it’s not because it’s not perfect. It is because you have your ideas since childhood of what right and wrong, good and bad is. Therefore some particular situations make you feel very upset. Some particular situations make you feel happy. They’re both impostors. Your real nature is bliss. That bliss is omnipresent. If you see your Self as bliss, you will see everything in the universe as bliss, from the mineral kingdom to the human kingdom. You will no longer look on them as kingdoms. You will see the one bliss shining through all. Wake up! Understand who you really are. You are not limited to a body. You are not the body that appears. You are that which you have always been, sat-chit-ananda.

Many of you are making tremendous progress on this path. I am very happy for you. Some of the phone calls I receive, over fifty percent of the people here tonight, are making tremendous progress, and that’s really wonderful. I'm really proud of you. You're making progress because you are beginning to realize that the only way to go is within. There is nothing without that interests you too much. The kingdom is within. The answers you’re looking for is within. You have an inner Self which will never leave you nor forsake
you. Your job is merely to trust it. To abide in it. That inner Self is your real Self. It is what you are.

It seems confusing some times when I say this, for it appears that I'm saying that you have two selves, your inner Self and your outer self. The truth is you only have an inner Self. Your body as it appears does not even exist. The world as it appears does not even exist. What I call the inner Self is absolute reality, pure awareness. That's what you are. Many of you are finally beginning to understand this. The conversations I have with you in person or on the phone makes me see that all is well. There's hope for you yet. And that is because, again, you are following certain principles that I always share with you. You're beginning to get it.

Three of those principles most of you are following, satsang, sadhana, and the transcripts. We'll go into these things.

Satsang is not like a meeting or a lecture, as most of you know. It's not coming here waiting for me to speak, and speak words of eloquence, high truths. This is good to hear, but that's not it. Always remember that you're not coming to a lecture. You're not coming to a sermon. You are not coming to a talk. You're coming to abide in the Self. Do not get Robert mixed up with the Self. Robert appears as another form to you, but the Self that shines forth in satsang is God, God in you. Satsang is God. Not my God or your God, but just God, ultimate oneness, nirvana.

Just by understanding this part so far, what I've discussed with you, will relieve you of all mental frustrations and conditioning. Satsang is very important. And those of you who are making progress, as I discussed, are always dying to come to satsang. You're literally dying. You're giving up your old body. That's what I mean when I say you're dying to come to satsang. Take that literally.

I only see you about four or five times a week, or five hours a week I should say, not five times a week, four or five hours a week. Therefore the time that you get in satsang should be very important to you, for it is here that the old samskaras begin to fall away. As we sit in the silence, as the words flow by, every gesture, every movement, everything you see, everything you do, everything you hear, is satsang. That's the first requisite, to be at satsang. And do not forget that satsang is not a sermon. It is not a talk. There is still some of you that when we sit in the silence, when we begin, say to yourself, "When is he going to talk?" You're used to listening to lectures. You've been brought up believing that a lecture is going to do something for you. A lecture is only empty words. And you know as well as I do, the many lectures you've gone to, when you leave after the lecture, in ten minutes you've forgotten just about everything. We're not talking about lectures.

Satsang gives you the incentive to practice sadhana, which is the second principle I'm referring to. Self-inquiry is the ideal sadhana for most of you who are here. Nevertheless, if self-inquiry is too difficult for you, you should do some other sadhana. Whether you do japa mantra, or pranayamas, or vipassana meditation, watching the breath, the idea is to spend your day doing some sort of sadhana.
That’s why I’m saying I’m proud of most of you, for the conversation I’ve had with you, this is what you’re doing. Some of you are spending twenty-four hours a day practicing self-inquiry. I don’t mean you’re sitting at home by yourself. I mean you are practicing it wherever you go and whatever you do. You start when you wake up in the morning. You begin by looking for that gap between waking and sleeping. There is a gap as you are aware by now. We’ve discussed it many times before. As soon as you awaken, before you get involved in the world and before you say "I," there is a gap, which is the fourth dimension of life. That gap is your reality. It’s what you really are. You begin by trying to expand that gap, before the world gets a hold of you.

That is also the time when the mind has rested in the spiritual heart center all night while you slept, and at the second of awakening, it begins to rush into your brain, so you may become aware of your body and the world. You have to learn to catch yourself before that happens. And the way you catch yourself is to become aware that it’s happening. If every morning, as soon as you begin to awaken, you become aware of that gap, that place in between waking and sleeping, the silence, and you abide in it, you will begin to expand.

But even if you don’t grab hold of it in time, become aware that the I existed during sleep, during the dream state, and during the waking state. And you abide in the I-thought by inquiring, "Where did the I come from?" This is the way you should wake up, and you carry it through the day.

If somehow you cannot do this, as you awaken become the witness to you’re awakening. Observe yourself awakening. Observe everything you’re doing, every movement you make, become aware, watch, as if there was another person watching. It will bring you to the same place. Become aware, the witness to you sitting up, and getting out of bed, and washing your face or taking a shower, getting dressed.

In other words, don’t believe that you are doing this by yourself. Do not just think of yourself, with a small "s" as I. Your mind will immediately begin to tell you the different things about the day. "I’m going to be hot, so I’d better wear some cool clothes. What shall I eat for breakfast?" Do not get caught up in that lifestyle, but become aware what your body is doing. Become aware of your feelings, your needs, what’s going on. If you wake up like this, you’re going to carry it all through the day, and your day will really be exciting. You’ll have a wonderful day.

If that’s difficult for you, do the "I-am" meditation with your respiration. While you’re getting dressed, while you’re getting ready to go to work. Instead of watching TV, instead of listening to the radio, instead of thinking about problems, watch your breath. As you inhale you say, "I." As you exhale you say, "am." Wake up that way.

What I’m trying to tell you is, do not be like most people in the world, when you wake up and you begin to think of your body, and the world, and so forth, but get up and begin to understand that you are not the body, you are not the thinking mind. Yet you
exist. You existed during sleep, you existed during dream, and you exist during waking state. "Who exists?" Ask yourself. "I exist. Therefore who am I?"

If you’re going to awaken in this incarnation, you have to vehemently do these things to yourself and not accept yourself the way you are. Again these people I’ve been talking to are doing just that. This is why they tell me, "I notice the world doesn’t frighten me any longer. I don’t seem to care any more what happens in the world, because I’m beginning to see that all is well." You’re telling me all these things.

Some of you have even told me, "I’m happier than I’ve ever been in my life, for no reason. Nothing is happening in this world to make me that happy, but I’m feeling joy. I’m feeling a peace, a profound peace I’ve never felt before. I am feeling this way, even if an atomic bomb was to explode and fall on my head, I won’t mind. For I’m beginning to realize there is no death and there is no birth." You’re telling me, "I do not realize this intellectually any longer, it is no longer a theory with me. I can’t explain it Robert, but I’m feeling wonderful."

This shows me that you’ve been practicing something. You’re doing something right, and it’s so simple. You’re either doing something or you’re doing nothing. You’re either working on your freedom or you’re accepting your bondage. This is the freedom you’ve got. This is the free choice you’ve got, to accept your freedom, or to accept your bondage. This is where karma and predestination does not interfere with you. You have the freedom to make a choice, to go deep within, as most of you are doing, or just be part of this world, which is always changing, changing, changing.

The third principle that I was referring to are the transcripts. I know many of you have read thousands of books. You’ve read so many books you’ve become a living encyclopedia. You know all the standard answers, yet you are not happy. There is something missing. This is why I have allowed the transcripts to come into being. When I first started teaching I didn’t want any transcripts, any tapes, nothing at all. But then I realized that most of you are really sincere. I therefore allowed the transcripts to be printed. Again, because you only see me four or five hours a week. (I was going to say, four or five hours a day. But we only see each other four or five hours a week.) The transcripts take my place. They’re an extension of what we’re doing. There is power in them, and most of you who are advancing on the path are using the transcripts in the right way.

The way you should read these transcripts is preferably before you go to sleep at night. If you have time during the day, you should read them during the day also. Yet you should not read them as you read a book. You read a book, you finish, you go on to the next book. You should really stick to one transcript for at least a week, if not more. You read it through, and then you begin all over again. You go from paragraph to paragraph. You do not read it fast or speed read it. You take each paragraph and you ponder on the paragraph. You put the transcript down and you cogitate, ponder the paragraph, assimilate it, digest it, make it a part of you’re being and then go to the next paragraph. If you’re doing this correctly, you will not have the time to read thousands of books. I’m not saying
you shouldn’t read other books, but if you really want to make headway fast, follow one direction. Go one way. You may find many contradictions when you read so many books, and you’ll become confused and even disgusted.

To give you an example. The book by Lakshimani Swami, "No mind, I am the That," (It should be "No mind I am the Self," edited PL) many of you have read this and you’re so excited over that book that I read it also. I usually don’t read books. But I realize the contradictions, and for a person trying to awaken, the contradictions can hurt. It can set you back, for you do not understand. I’ll explain one of the contradictions. Lakshimani Swami claims that the only way you can become enlightened is through a living guru. And if the guru passes away you should find another guru, because that guru is no longer any good to you. It’s got to be a living form.

To an extent this is true. Yet if you’ve read Ramana’s books, Ramana Maharshi tells you, it is better to have a mental guru when your guru passes away. They asked him, "When you die, when you give up your body Ramana, shall I find another guru?" And he said, "Just think of me. If you think of me, I will be always with you. I will never leave you if you think of me." For after all, the Sage is not the body. So what difference does it make if there is a body or not?

That appears as a contradiction, doesn’t it? Yet it’s really not. You have to understand where they’re coming from. Lakshimani Swami was talking to neophytes when he made that statement, beginners, people who really never practiced. So people who have never practiced or practiced little, are not really devotees. Therefore if the average person found a sat guru, and in a month the sat guru gave up his body and left, they wouldn’t really get any benefit from that sat guru because they were not in tune with him for a long time. For them it is better to have a living guru, so that the living guru can teach them. But for the devotees, they need not a living guru. The guru that they’ve been with will take care of all their needs, for the guru can never leave you. After all the guru and your Self are one, there’s no difference. So you see there appears to be a contradiction, but there’s not a contradiction. It depends who he was talking to.

So when you read the books, it becomes confusing for you. I try to explain all these things in the transcripts. If you stick to the transcripts you’ll be safe, and you will make headway. Those three things I outlined for you are very important, sadhana, satsang, and the transcripts. It’s easy. Remember those three things. Try to be at satsang all the time, work on your sadhana and self-inquiry, or whatever you have to do, and keep reading the transcripts. If you do these three things you will not have time for anything else. You will fill up your day with spiritual activity.

I’m not talking about sitting at home and practicing all day long in formal meditation. I’m speaking of during you’re working hours, whatever you do. Whether you wash dishes or whether your president of a bank, whether you’re a lawyer, a doctor, an Indian chief, it makes no difference what you are. Just remember to remember to keep practicing all day long.
So again, let’s say you get up in the morning, you catch yourself in the gap between waking and sleeping. If you have time, read a paragraph from the transcript, and hold on to it. Take it with you to work. As you’re putting on your shoes, as you’re eating your breakfast, as you’re driving your car to work, remember to remember your sadhana. Or remember the paragraph that you read in your transcript. See, you’re doing something even though you can’t keep up with, let’s say, self-inquiry. You remember a paragraph in the transcript. And you keep doing this all during the day. You take that truth with you wherever you go, to work, to the movies, while you’re watching TV.

Do not believe that if you’re watching TV or watching a movie you cannot meditate or practice self-inquiry. You will be amazed that as you’re watching the movie you can keep inquiring, “To whom does this come? Who am I?” Or you can become aware that you are like the screen in the movie. You cannot see the screen, you see the images on the screen. Yet the images are not real. If you try to grab them, you grab the screen. Just contemplating this helps. And then you realize that you are like the screen, that is your real nature, and all the images in the universe are superimposed upon you, just as the images of the movie are superimposed on the screen.

Remember these things. Yes, you people I’ve been talking to during the week, on the telephone or in person, have told me you’re doing these things, and you’re becoming happier and happier. The world no longer has a pull on you. The world can no longer show you anything that frightens you or makes you upset. As you practice, the reasons why become apparent. You begin to understand that your body is simply karmic in nature, for as long as you believe you have a body, it’s going through its karma. Everything is preordained. Therefore you’ll go through experience after experience after experience as a body. That’s how it appears.

But in the process of waking up, and the realization that it’s all karmic, and that it’s not really you, you begin to laugh, for you now understand that you can never die or be hurt. You were never born. You’re not going through any experiences at all. You are the Self, free from all this. Even though you’re going through experiences as a body, you become more aware everyday that you are free from body-consciousness, free from experiences in the world. You have total faith and trust in something which you’re just beginning to feel. You’re just beginning to feel that bliss-consciousness. You’re just beginning to feel, slightly at first, that joy, that total freedom, and you know something is happening.

As you experience these things, you will begin to leave the world alone. You will stop becoming entangled in the world. Again you will find your duties will become less and less. You’re growing. You’re unfolding. Things like anger begin to subside entirely. Depression, all those bad feelings that you used to have, they begin to disappear. And many times you will find that certain things in your life that have caused you pain and discomfort, just disappear. You’re not looking for them to disappear. You’re no longer looking for anything. You’re not even looking for self-realization. Yet you’re growing and you’re making progress.
Therefore it does my heart good when you tell me these things about your progress, that’s why I’m here. Feel free to call me and ask me any question you want, and tell me the progress you’re making. I’m always ready to help you.

But to the few of you that are still the same, and you haven’t seen any improvement, ask yourself, Why? What do you do all day long? If you’re honest with yourself, you’ll probably see that you get involved with the world’s conditions, the world’s situations, and by doing this, aren’t you saying the world is real? Therefore you have to begin to let go of the world, to begin to understand in the beginning that there is a power and a presence within you, that will always take care of you, and watch over you. To the extent that you trust it, this is true.

So again you have to make a choice. Am I going to continue day, after day, after day being like a leaf in the wind, allowing nature to unfold me, or am I going to take the bull by the horns and begin to practice, doing something every day, every moment, falling asleep while practicing sadhana, getting up practicing sadhana. It will become second nature to you, and you will be happier than you’ve ever been in your life.
Robert: Om, shanti, shanti, peace. Good afternoon. It is good being with you again. Welcome. I welcome you with all my heart.

Ask yourself the question, "Why am I here? What purpose do you have? What goals do you have? What do you think you are?" If you know you’re a good for nothing then you’re right. If you think you’re something or somebody then you have to see the truth and realize that your good for nothing. You did not come to this earth to become some body. You came to this earth to discover that you are nobody, no-body. You have no body. The body that appears real to you is a delusion. It appears real just as a dream appears real until you wake up.

The question often arises, "Should I take the world seriously?" The answer is yes and no. There is no standard answer. As long as you believe you are a body, a mind, an entity, then the world becomes very real to you. But when you investigate, when you intelligently begin to search within yourself, you begin to realize that the world is very changeable, it is never the same, things often change. As a matter of fact the only thing permanent in life is change.

How could something be real that is changeable? You say a tree is real. If the tree were real it would remain the same forever, but it started from a seed. You would say the seed is real. How long is the seed real? Until it begins to break apart and the tree begins to grow. Then the seed is no longer real. When the tree is small you say that's a real tree, yet when you come back twenty years from now it's a gigantic tree. It's altogether different. It's growing apples or peaches or whatever. It's no longer the same little tree that seemed incompetent, and wasn't able to grow anything. So you say that now the tree is real because it's bearing apples. You come back in another twenty years, the tree is dried out. It cannot bear apples.

This is true of everything, including your body. You came from a seed, the seed turned into a baby, the baby turned into a teenager, and now you’re your own ugly self. What are you? Are you a baby? Are you a teenager? Are you an adult? Are you an ugly self? Are you handsome? All these conceptions are erroneous. You are none of these things, and the reason you appear to suffer and have so called problems in this world is because you take life too seriously. You have your own dogmatic opinions of what should be right and wrong, what’s good, what’s bad. How things ought to be. If anyone interferes with your belief system you become mad, you become angry, you fly off the handle. (That's an expression, fly off the handle. How can you fly off the handle?)
SH: No problem at all. (laughter) (R: All these cliches, these sayings...)
SJ: How do you not fly off the handle? (laughter)

R: But anyway, even if you don’t fly off the handle. (laughter) There is something wrong somewhere, because nothing is ever the same. Things make you angry. Things make you react. You believe your life is supposed to be orderly. If there is no order in the universe how can your life be orderly? Your part of the universe.

You begin to understand it makes no difference what is happening in this universe. The universe expresses all sorts of things, earthquakes, calamities of all types, volcanic eruptions, droughts. Everything happens to this world. Yet the world is spinning in space, revolving at a fantastic speed. The whole universe is movement. Nothing stands still. How can anything be real?

If it isn’t real, why would you react to it? Why do things bother you, annoy you? Because you believe that things, the world, the universe, is real. The only way to stop that belief or to put an end to it, is to investigate yourself. You start with yourself. You cannot start with anything external to you, for you don’t know anything about it. But you know that you exist. There’s no doubt about that. You exist. Therefore you begin to question, “Who is it who exists? What exists? Is it a body that exists?” The body will not be around a hundred years from now. But I can think about these things. The body in itself cannot think. It is an inert substance. What thinks? Who thinks? You begin to question yourself.

The only reality you will ever find is the reality of your Self, not the reality of the world, not the reality of the universe. It has no reality. As you begin to study, investigate, intelligently look at your own existence, you begin to see the world as an illusion. It’s an appearance. And as you unfold on the path of knowledge, you no longer take this world seriously.

This doesn’t mean that you walk around not caring about anything, not being concerned, not giving a helpful hand to someone. You do not become sarcastic, or belligerent or cynical. You realize the world changes constantly. Therefore it cannot possibly be real. So how can you take the world seriously? Yet you also realize that if you can’t get rid of ”I am the body” idea, or ”I am the doer” idea, you have to sort of become a little serious in the world. It’s a paradox. You are not to take the world seriously, yet if you can’t get away from the body idea as being real, then you also have to see the world as real and take it seriously.

You were brought up to take everything seriously, to have goals, ambitions. Where do these things lead you? Look at the precarious condition the world is in today. Man’s inhumanity to man is everywhere prevalent. Wars, these dastardly conditions have been going on since the beginning of time. Yet what do you have to do with these things? You didn’t come here to straighten out the world. You didn’t come here to make peace. You didn’t come here to teach people anything or to show anybody anything. You are here in order to wake up, to awaken, to awaken from the mortal dream. That’s all you’re here for. You’re not here for any other reason.
How about your life? What life? What life do you believe you have? You really have no life. You appear to have a life. Water also appears in the mirage, but you’re just as alive as the water in the mirage. In other words you are an optical illusion. You’re not who you think you are. You’re not what you think you are. You aren’t anything. Whatever you can think about, you’re not that.

Yet you can think. You have the capacity to think, and it is your thinking that will take you out of the great lie of existence, for you begin to examine your mind. You begin to understand that your mind is nothing but a bundle of thoughts, just thoughts, always thinking, always thinking, always thinking about something. There’s hardly a time when you do not think. And it’s always about yourself and in relationship to something else. From morning till night you’re concerned with I, me, I, me. But you are not I and you are not me. Therefore why should you be concerned?

You always believe you have to look about your interests, take care of your problems, your world or you imagine all kinds of things will happen. There’s some of you have been employed for so many years, and you always worried about being unemployed. You believe that’s the worst thing in the world that can happen to you. That is probably the best thing that could ever happen to you, for it makes you move into a new venture, into new experiences.

The truth is you can never suffer. There is nothing in this universe that can make you suffer. If you’re suffering it’s your mind that is telling you things about someone, or about something, or about some place, or about some condition and this is why you suffer. You have allowed yourself to think. You’re believing your thoughts. Your thoughts control you thoroughly, completely, absolutely. Your thoughts are your worst enemy. You learn therefore to grab a hold of your thoughts, by practicing self-inquiry, or by observing your thoughts, becoming the witness to your thoughts, watching yourself think. As you continue practicing sadhana, you’re headed towards illumination.

Yet the funny thing about this is that you are already there, and there’s nothing you have to do. You always believe you have to do something. You were brought up to believe that if you do nothing you’re a lazy bum. Yet you are nothing. Nothingness is your true nature. You are what you’re supposed to be. Everything is predetermined as far as your body is concerned, and you’re going through those experiences that are necessary for your fulfillment and your unfoldment.

As you become wise, and you begin to understand, you no longer react to your conditioning. Fear begins to melt. There’s no longer anything to fight. You do not have to win any points. There’s really no one you have to overcome. There’s no situation you have to heal. You merely have to be your Self. Be your Self.

How do you become yourself? By understanding that there’s one Self and you are that. There is only the one Self. People call it by all kinds of names, nirvana, sat-chitananda, absolute reality. It’s called by all kinds of names, God. It makes no difference what you call it.
You have to be it. You have to be that Self that has always been and will always be. You have to lift yourself up to that place where there is no world, no universe, no body, no mind.

It really makes no difference what sadhana you practice, whether you practice Zen, or Taoism, or mystical Christianity, or Kabbalah. What you practice makes no difference. But what are you doing with the practice? Are you really diving deep within yourself and finding your own reality? Or are you still reading many books, going to many lectures, becoming totally confused?

Leave the world alone. Do not try to correct the world. When I say correct the world, I mean correct people, places or things. Everything has a tendency to balance itself. There are certain laws in this universe that take care of itself. There’s a power and a presence that knows the way, and you are told to surrender to this power, to this presence. Complete surrender. Not my will, but thine. This is the highest teaching of any system. When you give up your ego, totally surrender, and allow the powers that be to direct you, and guide you, and take care of you and unfold as you. Everything will work out.

I recall at Ramana ashram, there was an Indian who was sort of a disciple of Ramana. And he used to come every once in a while, not study, for many, many years, yet nothing happened in his life. So as the years passed by he would begin to bad mouth Ramana to others. Try to tell others, "Ramana is not real. He's just an old man. He doesn't know what he is doing." He would convince some people of this. When Ramana heard about this, of course he didn't care one way or the other. But the point is the situation took care of itself. He didn't show up for a while. Then the news came that a train hit him, and his body was gone for this incarnation.

The point I'm trying to make is, everything works itself out. Everything takes care of itself in due time. You have nothing to fear and you have nothing to fight. You have to learn to have faith in the powers that be. Those powers are within yourself. You are they. They are not external to you. As most of you know by now, the only thing that's external to you is your mind. Your mind has created your world, the world that you believe in. The things that you see in this world, the things that you feel, your frustrations, your happiness, your joys, your miseries, whatever you think is real for you, you have created yourself. Otherwise where would it come from?

The world just is. It isn't good or bad. It just is. It is you who make it good or bad. It is you who have opinions of how things should be, how they should look. The world itself has no opinions. It just appears as it is. But you give it life. It is you who see all these dastardly things going on. It is you who see these things going on in your life, somebody trying to hurt you, someone's trying to take something from you, as if you can lose something. What is rightfully yours will always be yours. What is not rightfully yours, no matter how you try to hold on to it, it will leave you somehow.

The beginning of wisdom is to understand that the things that appear to be in action, to make this happen, are simply a creation of your mind. So, "To whom will you be
angry? To whom will you vent your emotions?” Whatever you say, whatever you do, however you react, you’re doing it all to yourself. There’s only one Self. There are not two selves or three selves. There’s one. And everything that comes out of your mouth, out of your thoughts, out of your actions, are only to yourself. If you are hurting inside, it is only because you feel that the world isn’t turning the way you want it to turn, things are not going the way you think they should go. You’ve got to grow up, some of you, and let things be. You have to learn to leave people alone, to leave the world alone. If there is anything you want to change that you don’t like, look within yourself. The person, the thing, that seems to hurt you is only a vehicle of your own karma. No one is responsible for anything that ever happens to you.

When you understand these basic things, it is only then that you can begin to work on yourself and practice things like atma-vichara, self-inquiry. But as long as you’re still hurtable and you’re still reacting to conditions, you have to sort of reconcile yourself with the whole universe. Find peace by turning within. Makes no difference what happens. Do not think of what’s happening or what may happen. Turn within yourself. See the reality of your own being. Understand your true nature. Begin to drop the whole world from your mind by realizing, "This is not the truth. The tree is not the reality. The sky is not the reality. My body is not the reality. My mind is not the reality." Negate everything. Negate the whole universe.

What’s left over is you, the Self, pure intelligence, ultimate oneness, absolute reality, consciousness. Parabrahman is your real nature. Happiness is your real Self, not just temporary happiness but permanent happiness. It is your real Self. Everybody is searching for happiness, and the reason they do the things that they do, hurting one another, stealing, causing problems, is because at that stage of their existence they believe that’s how they become happy. They’re really searching for eternal happiness.

But that’s like the man who sits under a shade tree and feels comfortable. Then decides to go into the sun, and the sun burns him, and he screams and he cries and he gets upset, "Why is this happening to me?” Then he goes back under the shade and he feels comfortable again. Then he goes back into the sun and burns and becomes violent and miserable. He keeps going back and forth, back and forth. Only a fool would do this. Why not stay in the shade and remain there and don’t go out?

That’s how it is with us. Just the way we are now this minute is perfect. Just the way you feel right now, you feel peaceful, you feel calm, you’re happy. But then you go out into the sun. This means you go out into your workplace, you go out into the world, you begin to externalize your life, and you get burnt. You become miserable. Then again you run inside your house where you’re alone and you feel peaceful. You feel at home. Instead of staying put you keep going back out again, involving yourself with all the vicissitudes of life. And when you react to these things you exacerbate the condition. Then you wonder why you suffer so.
Why didn’t you sit still? Literally, you do not have to sit still physically. I’m talking about in your mind. Everything begins in your mind. You make your mind still. When your mind is still your body can go anywhere, but you will be in the shade all the time. You can do anything, you can snore, you can cry, you can laugh, but this is an external appearance. When the mind has become quiescent there is always peace. Find that peace. It’s yours. Never react to a situation before you can look for the peace in your mind, and then see if you’re going to react.

There is a story of an old Samurai warrior whose Master had been killed. He began to search for the killer of his Master. He searched high and low. Finally one day he found out who it was, and he cornered him, drew out his big sword and was about to chop his head off, when the villain spit in the Samurais face. The Samurai moved his head back, sheathed his sword, and started to walk away. The villain started to shout, "Hey Samurai, how come you didn’t kill me? You had me cornered.” And the Samurai looked back and he said, "I got angry." They never fight in anger. The Samurais were taught to fight for the good of humanity, but they never had anger. When you’re angry nothing ever works out.

Now look at your life personally. Only you know what’s going on in your head. You can fool some of the people some of the time, as the saying goes. You can even fool yourself. You put on an act and you try to fool people, yet you’re only fooling yourself. You’re fooling yourself because the powers that be have taken care of everything, and everything is working out the way it’s supposed to. So you find that you’re suffering all the time, for you’re trying to fool yourself. You’re trying to hide all of your bad feelings, the fears that cause you to do all these things you do.

But as you begin to work on yourself, you begin to practice self-inquiry, you inquire of yourself, “To whom do these feelings come? Who has these feelings? Who feels betrayed all the time? Who is so sensitive that it always hurts, and feels all these little things always going on in their mind? Who feels like this? I do.” You work on the I.

After a while you realize that the I has been giving you all this trouble. Your belief, as an individual, that you are separate and apart has been giving you all this trouble. So you reverse your life by following the I-thought to the source.

The source of course is God, nirvana, absolute reality, consciousness. You merge into the source and you begin to laugh, for all this time nothing has been happening. All of these experiences you’ve gone through, the adventures you had, it was a joke. It never existed. You never existed at all. And you awaken and become free to conclude, the only work you have in this world is to become liberated. Yet you’re already liberated. You therefore have to see this. Awaken, by not reacting to the world, by diving deep within, seeing the truth and becoming the truth. It’s up to you. (tape ends)
Robert: Good evening.

The Jnani does not come in peace. Most people believe that when they approach a spiritual Master, the spiritual Master is going to bring peace, harmony, happiness, abundance, joy, love into their lives. As a matter of fact most people come to spirituality because they want to improve their humanhood. They are not satisfied with their lives. There is something missing. They therefore approach spirituality with the idea that things will become better in their humanhood. This is a grave mistake.

A Satguru, a Sage, a Jnani comes to upset your life. To pull you out of your samskaras. To resolve your karma, to make you free. But in order to do that, he does not add on.

(There is a pause as dogs howl in the neighborhood in unison)

R: We have a chorus. (students laugh)

SH: They are just reiterating what you’re saying. They agree with you.

R: That’s nice. The wolfman.

Anyway. A Spiritual Master does not come to please you. A true spiritual Master is not lovey-dovey and brings you kindness and good cheer. If a spiritual Master does this he or she is not a true spiritual Master. The truth is you are already filled with all kinds of nonsense, ideas, concepts, foolishness, stuff from previous lives, this has to be pulled out of you. So the Sage through certain methods, certain disciplines causes certain things to happen in your lives in order to become free.

This is the reason why only mature people really attract a true Sage. If an immature person attracts a true Sage they will not be able to stand the fire. It will be too hot. For things will begin to burn up in their lives. Which means in English, that things will appear to become progressively worse. People come to a Sage for health problems and their health becomes increasingly worse. As a matter of fact some people even die. People come to a Sage to increase their financial bank account and they go bankrupt.

The whole idea is your approach to a Sage has to be unconditional. You cannot have preconceived ideas of what the outcome is going to be and what’s going to happen to your life. Yet you may be assured of this, as time passes all your so called stuff will be burnt up and you will become free, if you can hold on. So the Sage does not come in peace. If you’re looking for peace you came to the wrong place.
Your true nature is already peaceful, you are peace, how can you look for peace? How can you want abundance when you are that. How can you want health when there never was any sickness.

This is difficult to comprehend in the beginning stages. For we’re always thinking, thinking, thinking, analyzing how things ought to be. That’s another mistake we make. If we want a Sage in our life we have to totally surrender and trust the Self. Which is the Sage, which is consciousness.

We have to surrender our desires, our bad feelings, our good feelings, our interpretation of how things ought to be, conceptual thinking, we have to give up entirely. This is why a teaching such as this is not for all people, especially in the west. For their ego’s are so big and become ruffled so easily.

What’s the difference what is happening in your life? Whether it’s going this way or that way, that way or this way, up or down, down or up, east or west, south or north, going to heaven or going to hell, what is the difference? Why are you so concerned about the future or about your family and about your job and about everything else. If you would only give up those thoughts. By give up I mean surrender. Let go of your everyday thinking and begin to have faith in the powers within you, then you will see how things will turn out. When I say to you how things will turn out I’m not referring to time or space. If you were to give up your body right now, it would be the most wonderful thing you could ever do, as far as you’re concerned. For then you will experience the freedom that you’re looking for.

That sounds strange, in reality you have no body to give up and nothing is happening, there is no movement. There is no movement in time and space and there is no time and space for there to be any movement. You’re doing no thing. No thing is being done. Yet you will experience total freedom and total liberation.

I know some of you do not know what I’m talking about. I don’t know what I’m talking about myself. It sounds good though. (laughter) I can never understand what anybody is ever worried about. What do you think can possibly happen to you. What are you afraid of? How many times I explain to you that the substratum of existence is infinite love. Absolute reality, pure awareness. That’s you! Yet you will not accept this.

You concern yourself with the news on television. The stock market reports. What’s happening in Europe. If you were around five hundred years ago the same things were happening. Just different names. The world is total ridiculous. The world is a joke, a cosmic joke and the joke is on you. Simply because you will not wake up. You’re always thinking, thinking, thinking, trying to change bad for good. Hoping you’re going to have a good week this week. Hoping that you’ll not be in pain.

This is exactly what I’m referring to. What difference does it make? It doesn’t make any difference. You are a child of the universe. And if you will surrender all of those things, give them up. By give them up I mean, you are no longer concerned over them. If
you have terminal cancer, that's okay. If you have abundant health, that's okay. If you have
millions of dollars, that's okay. If you have zero dollars, that's okay.

When you begin to be equal. When you become balanced and there is no more
differences to you then you will feel something happening. For as long as long as there is
the slightest difference then the scale becomes unbalanced and you feel these differences
in your life.

So you are the cause of your misery and the cause of everything that happens in
your life. Simply because there is none else but you. There appears to be others. There
appears to be a world. There appears to be accidents. There appears to be man's inhuman-
ity to man. And these appearances are very strong. Yet are they really happening and to
whom are they happening to?

For some strange reason a thing called an ego appears to have come into existence.
And it is the ego going through all of these experiences, not you, but the ego. If only you
would separate yourself from your ego and observe and watch the ego going through all
these experiences, crying, laughing, having pain, having health, worrying, fretting. Just
observe the ego doing all these things.

To the extent you can observe this. To that extent will the ego become weakened.
The ego does not like to observe itself. It wants to be Master and have total control. And as
you begin to watch without reacting, just watch. No feelings about anything. The ego
begins to dissipate. And as soon as the ego dissipates there is unalloyed happiness.

You didn't look for the happiness, like looking for the holy grail. You did not have
to go far away to lands overseas to find this happiness. You did not have to do certain
prayers or yogic kundalini exercises to find this happiness. You merely stood back and
allowed the ego to burn itself out. That is how you become free.

All the things you're trying to do to become free by improving your humanhood is
like pouring oil into the fire. It increases the ego. When will we learn. We go through so
many experiences. We repeat things again and again and again. We appear to drop the
body and take on a new one. Go through so many lives. Searching, fighting trying to im-
prove our station in life. When are we going to learn this is not the way?

We do not have to try to improve anything. We're trying to go in reverse. To re-
move the notion that something has to be improved. You see the difference? We have to
remove the idea that there is something wrong somewhere or something right somewhere.
Not try to learn something new to add on to what we already have. That just increases the
size of the ego.

It's like climbing a mountain and carrying ten back packs. We become so tired we
sweat, we can hardly walk. Therefore the wise person takes off the back packs one by one
and lightens his load. Only a fool would continue walking with ten back packs up the
mountain. That's how it is with us. We appear to be carrying the world. With all the wor-
ries, all the nonsense, the fears, the frustrations. Everything seems to be carried on our
backs. Instead of trying to remove them we go about learning new things. New systems of yoga, new teachers, new techniques and we add it on to the old techniques.

In other words we never got rid of the old ones before we could add on the new ones. So it’s like putting on eleven back packs, twelve back packs and thirteen back packs. And climbing that hill we can hardly walk. But we’re too stupid to take off the back pack. So it is with what we do in life.

We go after this and we go after that and we search for new doctors and new indian chiefs. New gurus, new teachers, new advice, new meaning. We’re always adding more information, more information. We read new books and we say, "Wow I never knew this before. This book is interesting." We add that on to everything else we learnt and we become more intellectual. And we become an intellectual jackass.

We remember all kinds of words and knowledge, ideas, quotations. And we keep adding on and adding on and adding on. We’ve been going in the wrong direction. We want to take off, take off, take off not add on. We want to unlearn just about everything we’ve learnt since we were children. We want to become empty not so we can acquire new knowledge.

Emptiness is the knowledge. Emptiness is another name for wisdom, for Jnana. Try to remember the more you remove the burden from yourself the greater will be the harmony and peace and happiness in your life. Due to the fact that this harmony and peace and happiness are your very nature. It is not something you have to find somewhere, try to remember this. You do not have to search or look or find any body to give you these things. You are that! Only you’ve been hiding it.

It’s as if you have a candle and you put layers of cloth around the candle and you keep piling up the layers and layers and layers and the fire is burning within. You have forgotten about the fire within and you’re searching for light. As you remove the layers of cloth the light becomes more meaningful. Until one day you remove the last layer and the light has always been there. The light has never gone anywhere. You are the light. That is why it is written, "Ye are the light of the world." Fred likes that. (laughter)

SF: It’s scripture.

R: Yeah. Ye are the light of the world, this is true. But you will not acknowledge it. You will acknowledge the layers of cloth. The problems the inconsistencies. The things that appear erroneous. That you are always ready to acknowledge. You are ready to stick up for your rights. To fight for your beliefs. Yet these are the things that have to go. All of these things have to go. You have to become virtually empty. Totally empty.

There is nothing that can hurt you. As I explained before unless certain things happen in your life that seem to hurt you - I use the word seem because the hurt is only an appearance - you can never grow. This is why when a true Sage comes into your life he or she pushes your buttons. To see what you’re all about. To see what will happen. If you really have true grit and can hold on or if you’re still weak and drop away.
Think of the things that are going on in your life right now, good or bad. There are still people who tell me, "Robert I don't think I need this teaching because I've got everything I want." How can we misunderstand a teaching like this. If the world is an illusion if it doesn't really exist then having everything you want is a double illusion. The idea is not to want anything. It sounds paradoxical. Everything has already been given. You are well cared for.

Take an orange tree. An orange tree is laden with oranges and yet if you do not pick them they will rot. New oranges will not be able to grow. The more oranges you pick the greater the orange crop for next year. The oranges want to be picked so that new oranges can always grow.

So it is with our lives. When you hold on to things you stagnate. We were meant to loose everything to let go not to hold onto things. This is why God told Moses when he was walking in the desert for forty years, "Everyday you shall receive new manna from heaven but do not save it, share it with everyone and leave the rest. A new manna shall be provided for you daily."

The ones that didn't listen and they put manna away for the next day all kinds of terrible things happened to those people. They quarreled amongst themselves, they fought each other for the manna, they claimed there would not be enough tomorrow and they died at the wayside. But those who had faith in God's words and didn't concern themselves about the morrow were well supplied and they made it to the land of milk and honey. I think that is how the story goes? Where was the land of milk and honey? You don't know Fred?

SF: The desert?
R: Sounds good.

Well this is something like us. We go about things in the wrong way. The entire banking system of the world is simply a plot for certain people to become rich. The whole world is nonsense and as long as we abide in the world we're going to suffer. By abiding in the world I mean, mentally.

Again this does not mean that I'm telling you to give up your job and live in a cave and leave your family. I'm referring to go on with your work and do whatever you have to do but to mentally let go of attachment to person place and thing.

Everything begins in your mind. Again I tell you so many times do not concern yourself with how your work is going to be done or whether or not it will be done. The same power that grows the grass, that causes the sun to shine just right, so that life is maintained and sustained. That power will maintain and sustain you. If you trust it and have faith in it.

And one day you will recognize and learn that you are that power! And that the maintainer and sustainer comes out of you. You have been giving life to all the world. It is because of you that the universe exists. It's your fault, you did it. Look what you've done. A fine mess you've made. So what are you going to do about it.
It’s as if you exhaled and created the universe and inhaled and annihilated the universe. That’s a good picture to have of God. They say a breath of God takes two hundred and forty thousand years. So when God exhales the universe comes into existence and lasts approximately two hundred and forty thousand years. And then God inhales and everything is dissolved for another two hundred and forty thousand years. Then God exhales again and the world is created again. That’s a stupid story. (students laugh)

SH: It sure is, yeah. (students laugh)

R: But whatever the story is it’s a story and it’s a lie. Why can’t I just tell you nothing exists.

No thing is the way it appears. You start with yourself. This is the reason if you can get rid of your body and realize one day that you are not the body or the mind the whole universe will disappear for you. So do not try to get rid of certain things in your life for they will just be replaced with new things.

If you try to get rid of your husband or your wife and then a new one comes along that is worse than the last one. This goes on and on. Do not try to get rid of anything externally. But work on removing the lie that you are a body-mind. That’s all you’ve got to do. It’s been made too easy for us. It simply boils down to the I-thought. The I-thought is the culprit. All of these things that I’ve been talking about are all attached to the I-thought.

Great Sages have therefore told us if we can only learn to remove the I-thought you’ll have a different picture of everything. Everything will disappear in this world. For everything is only in the I-thought and as far as I’m concerned the easiest way to do this is to inquire from where the I-thought comes. Can anything be more easier? Just to find out where the I-thought came from will remove all of your problems you ever had. Will set you free. It’s all you have to do. Spend your spare time asking yourself where the I-thought came from. Can anything be more simpler? “Where did the I-thought come from?” There is no answer to that question because the answer will only build up your ego. That is why there is no answer.

You therefore follow the I-thought to it’s source and a place has been designated where you should follow the I-thought to and that is the spiritual heart. The spiritual heart is consciousness, absolute reality, God, nirvana, sat-chit-ananda, Brahman. As the I-thought is dissolved in the spiritual heart you become your Self, simple. All you’ve got to do right now is to do it, and you will be free.
Robert: Om, shanti, shanti, shanti, Om, peace. Good afternoon. It’s good to be with you again. It’s good seeing you, being with you, listening to you, listening to all your problems. Before we get into the questions, I’ll make some opening remarks.

There’s only one way to become liberated, and that is to awaken, just to awaken, just wake up, just as you do in the morning when you wake up from sleep. You were in a dream world and you woke up. In the same way you awaken to your Self. The way to do this is to be at satsang, to surrender to the Self. When you surrender to the Self you’re surrendering to life. You’re no longer thinking “This has to work out this way. This has to work out that way. This has to be improved. I’ve got to read this book. I’ve got to go see this teacher.” True surrender is allowing your heart, your spiritual heart, to take over and you have nothing to do and nothing to say.

All of the practices are incidental. Sadhana is important to make you come to the realization that you have to wake up. That’s all sadhana is for. It’s for no other reason. Sadhana, spiritual practices, do not wake you up by themselves. They have no awakening powers. But they put your mind to rest. When your mind is at rest you awaken.

Why do you want to be liberated? Of course you’re already liberated. That’s your real nature. The one who wishes to become liberated, to awaken, looks at this world. They’ve been through many vicissitudes, they’ve been through many problems, through many rituals, they’ve had good times and bad times, and they’ve come to the conclusion that there is something else more beautiful and grand than they can ever imagine.

In other words they realize that the finite mind can never, never bring them to that place. There is nothing in this world or any other world or in any other state, that can bring them eternal happiness and eternal joy, bliss consciousness. The only way to get there is to awaken. They become interested in awakening.

When you become interested in awakening you do not run around adding things to yourself. It is ludicrous to me to see people adding more book knowledge, learning things like the Kabbalah, the ancient scriptures, the Vedas. Every time a new book comes out they read it, searching for different teachers, looking for the answers outside themselves. There is no thing outside yourself that can give this to you. Therefore these people have wisdom, they’ve got Jnana and they begin to see that awakening is the only way to get there. The world has fooled them long enough. They therefore begin to let go, not to add.
If they love a tree and they love roses they begin to see that’s an attachment that’s holding them back from total realization, from awakening. The tree and the rose are an emanation of your mind. You have created it. The source is yourself. This is a new revelation to most people. The beauty out there does not come by itself and you behold it. That’s the way it appears. But in truth, in reality, the beauty you behold is your own beauty, your own joy, your own love. You are that. And the manifestation of the tree, or the rose, or the mountain, or the ocean, the sky. What if you were able to pull those feelings that you have toward these things deep within yourself, and become that. You will then discover the truth that you have always been that.

There is nothing outside that is not within you. This is something that should be remembered all of the time. You should always be aware of this. There is nothing out there that is not within here. If you understand this totally where do you have to go? Whom do you have to see? What do you have to read? What is there to do? You can simply sit and be the universe and bask in glory and total love.

Think of all the things you’re doing to try to get enlightened. The worst thing you can do is to speak too many words. Words lead to other words, and they lead to other words, and you become a talking encyclopedia. The process is simply to let go, to get rid of the talking, talking, talking. To get rid of the wanting, the desires, to believe that something is out there that can do something to you.

This is why satsang is so important. When you come here you put your mind to rest for a while. As you begin to feel the power of satsang your mind becomes pulled. The mind is pulled in, to the spiritual heart center. Deeper and deeper it goes. As you empty yourself, as you no longer desire anything, you begin to live spontaneously. You live in the moment. That moment is filled with bliss, filled with absolute reality. There’s nothing to say. There’s nothing to do. And yet you will find the body doing whatever it came to this earth to do. It’s a beautiful way to live.

You are not the doer. You are not doing a thing, mentally. Your mind is quiescent, calm like a motionless lake. And yet your body is doing whatever it’s supposed to do. If you’re supposed to be a bank manager you become one, but yet your mind is not active. If you’re supposed to be a garbage collector you become that, there’s no difference, it’s all the same. Your mind is not working but the Self is. And just like the tree, it does not think, "Will I grow new leaves next year?" or if it’s an apple tree, "Will I bloom apples, will I grow apples next year or will I die? The wind is strong. Looks like a hurricane coming, I'd better prepare myself." The apple tree does not think like this. It cannot. By its very nature it produces apples every year.

Your nature is to be in glory, in bliss. Your nature is to be totally enlightened. Your nature is consciousness. Your nature is to cause the I of yourself to disappear, to annihilate the mind and the ego and become totally free and liberated. Remember the important points. You have to let go, not add on.
It is true when you find a new environment, when you see a new teacher, when you read a new book, the novelty is very strong, it's great, because everything is new, and human beings love change. Change is the ego. It is the ego that pushes you around the world and wants you to do this and do that, and see this, and change jobs, and go change teachers, and change clothes, and change, change. The ego does all these things for you. When you remember this you will remember who your Master is. The more active you become mentally, the greater the ego, the greater the mind. And the mind is your Master, the mind is your God, for you're following your mind. If you learn to control your mind you will have less desires, less needs and less wants. And you will find eternal bliss, eternal peace, eternal happiness.

No one can really interfere in your life. It is your life. You came to this earth specifically to transcend the body and become eternally free. Consequently see what you're doing with your life, how you act every day, the things that disturb you, the things that annoy you, the things that frighten you, the things that you love, the things that you want, the things that you enjoy. They're all impostors. They're all lies.

The truth is that you're eternal sat-chit-ananda, parabrahman, absolute reality, pure intelligence, ultimate oneness, nirvana, emptiness. You are that, stay like that and be happy.

Mary would you pass me the question box. We're starting a new thing today. Rather than I continue talking you all have some question and you have something that is on your mind that you don't like to speak of in public. So when you write it out, you do not have to sign it. Therefore you can say anything you like. You can call me names and do whatever you like.
Robert: ...shanti, shanti, shanti, om, peace. No microphones Fred?

SF: No not tonight.

R: I'm usually hooked up with three microphones? So I guess you don't love me anymore? (laughter)

SF: That's right. (laughter)

R: Great. Good evening. (Students: Good evening) It's good to be with you again. I welcome you with all my heart.

A question I'm usually asked a lot is this, if I become liberated - and of course you can't become liberated you already are - when I awaken, I realize the mind has to be annihilated, destroyed wiped out when one is awakened. Will I be able to function without a mind?

I have explained this many times but most people cannot understand it so clearly because it is very difficult to understand it with your finite thinking. They also tell me, we watch the Jnani and the Jnani acts just like we do. If a Jnani doesn't have a mind how can he think? How can he plan? How can he make decisions? We'll go into this a little bit.

There are two answers: One is from the absolute sense and one is from the relative sense and it's all non-sense. (students laugh) Who asked the question? The Jnani or the ajnani?

The Jnani knows that there is no mind and there is no action. No action is being taken. No thing is being done. There is absolutely no movement. Yet the appearance is that the Jnani moves and talks and eats and goes to the bathroom and watches TV and goes to a movie and does many so called human things. How can this be?

We appear to live in two universes. One is the universe of movement, of action and two is the universe of God, so-to-speak non-movement, non-duality. Yet they are both one, there are not really two there are one but they appear to be two. There appears to be other people sitting here, I appear to be talking but I realize nothing is going on.

This explains how Sages such as Rama Krishna, Ramana Maharshri and others, Nisargadatta were able to have such acute diseases, cancer and yet they were able to laugh until they dropped their body. In truth there is no cancer. Nobody died, there is no body to drop but in the relative world everything seems to happen.
As long as you are working from your senses you will see, feel, hear, touch and smell the phenomenal universe. You will believe that you are the doer. Whereas when you awaken there is no doer. There is none left to experience anything. This is quite a paradox but it is the absolute truth. Nothing is happening, none is doing anything.

As you unfold you begin to become non-attached, non-reactive and you get a glimpse of what this is. You become happy, peaceful for no reason at all. For the sake of the relative world certain examples are given. Such as you shoot an arrow in the air. And even if you become enlightened after you shoot the arrow you cannot stop the arrow from going to it’s destination. The arrow represents the so-called body. You have become self-realized but the arrow will carry on as long as it is in the air until it reaches it’s mark.

So it is with the Sage. The Sage knows he is not the doer and there is nothing going on, yet the body appears to be working and doing things. The body is like the arrow moving through the air, when it reaches it’s destination that is when the body of the Jnani appears to drop and the Jnani no longer functions with a body.

Another example is the potters wheel. When the potter finishes turning the wheel and the object of his making has been completed. He takes his foot off the pedal or pulls out the electric cord or turns off the switch. Yet the wheel till moves before it stops, without any current, without any pressure.

And so it is with the body of the Jnani. The body goes through prarabdhic karma, completing it’s karma from past lives. Therefore the body appears to be doing things, moving, acting until the body drops. As far as the Jnani is concerned there is no difference between having a body and not having a body. It’s all the same to the Jnani no change has been made. The change is only in the eyes of others. People see the change. But in truth and in reality no change has been made.

When I came in this evening I recall seeing these examples in various books. In our library we have "Day by day with Bhagvan." And I searched for the clue for what I was going to talk about and found it exactly like what I was saying. So let’s see what Bhagvan says about this.

Mary would you like to read this?

SM: Sure.

R: Start over here and read up to here. Listen attentively and you’ll hear it from another point of view.

(Mary reads)

"In the afternoon I showed Bhagvan the passage in today’s Sunday times where doctor T.M.P. Mahadhanvan in his radio talk quotes Sri Shankara’s reference through his own experience as proof of the existence of the Jivan-Mukta and about the controversy concerning various kinds of Mukti. He read out passages from the Tamil book called "The truth of Advaita." In which all doubt about the state of the Jivan-Mukta are raised and answered. Then he said, "Various illustrations are given in books to enable us to understand how the Jnani can live and act without the mind. Al-
though living and acting require the use of the mind, the potter's wheel goes on turning round even after the potter has ceased to turn it because the pot is finished. In the same way the electric fan goes on revolving for some minutes after we switch off the current.

The pro-lobbed which created the body will make it go through whatever activities it was meant for. But the Jnani goes through all these activities without the notion that he is the doer of them.

It is hard to understand how this is possible. The illustration generally given is that the Jnani performs actions in some such way as a child that is roused from sleep to eat, eat but does not remember next morning that it ate. It has to be remembered that all these explanations are not for the Jnani. He knows and has no doubt. He knows that he is not the body and is not doing anything. Even though his body may be engaged in some activity. These explanations are for the onlookers who think of the Jnani as one with the body and cannot help identifying him with his body.

There are various controversies or schools of thought as to whether a Jnani can continue to live in his physical body after realization. Some hold that one who dies cannot be a Jnani because his body must vanish into air or some such thing. They put forward all sort of funny notions. If a man must at once leave his body when he realizes the Self I wonder how any knowledge of the Self or the state of realization can come down to other men. And that would mean that all those who have given us the fruits of their self-realization in books cannot be considered Jnanis because they went on living after realization.

And if it is held that a man cannot be considered a Jnani so long as he performs actions in the world, and action is impossible without the mind then not only the great Sages who carried on various kinds of work after attaining Jnana must be considered Jnanis but the God’s also and Ishvara himself since he continues looking after the world.

The fact is that any amount of action can be performed and performed quite well by the Jnani without his identifying himself with it in any way or ever imagining that he is the doer. Some power acts through his body and uses his body to get the work done.

R: Thank you Mary. This should clear up that point because so many of you have been worried, "When I become self-realized I'll be worthless. I'll be nothing. I will not be able to function. I'll not be able to perform." So you can see that the performance will not stop. Yet you will realize that it is not you that is performing. You will be totally free and liberated. Happy, peaceful, joyous, blissful and yet the work will go on.

A further question is asked, "Why doesn't a Jnani, if he is the Sage and the most powerful of all do healing work and heal the world?" Now that should be self explanatory after hearing the first part. To do healing work there has to be someone left to say, "I am a healer." If the I has been destroyed who is left to do healing work? And who is there to heal? In the eyes of the Sage there is no sickness and no wellness. There is absolutely nothing to be done. Noone to be healed, noone to be saved. For there has to be a doer to be able to do these things. And for the Sage the doer-ship has been transcended. Remember this.
Many people after they get into this teaching they become fearful after a while. They believe they will lose all their reason. They will lose their mind. That's exactly what is supposed to happen. They're supposed to lose your mind. They've been brought up to believe if you lose your mind you become insane. That's usually associated with losing your mind. Let me be insane.

The mind is what keeps you glued to the world. The mind is what makes you emotional. What causes the stress, the anxiety, the uncertainty, the anger, the reaction all that comes from the mind. Consequently wouldn't it be wonderful if you lost your mind. All of those traits would be totally transcended. You would be one pointed, you would be at peace. All the various thoughts about the world, your body anything external to yourself would totally disappear. There will no longer be a God who punishes you. There will no longer be karma who wants to get even with you. There will no longer be a past. There would be absolute nothingness.

When I use the term nothingness again it frightens some people. For they believe if I'm nothingness I will not function. I will be a vegetable. Again you are talking about your body not about your Self. Let me reiterate. Your body is doing the thing it came to this earth to do. It has absolutely nothing to do with you.

If your body is supposed to have cancer and even die from the cancer what has that to do with you? What have you got to do with this? You are not that one. You are not that person. Just thinking about these things makes you free. What difference does it make what experiences the body is going through when you begin to realize, that is not you. You therefore stop worrying, stop fretting.

Yet some of you are still saying, "Well I don't want the body to suffer. To go through fatal diseases or bankruptcies or divorces or whatever." Don't you see what you're doing when you think this way? You are still believing you are the body, don't you see?

Whenever you think this way that you want to save your body and you want good things to happen to your body, you believe you are the body. If you only knew you are not the body you could never be hurt. There will be none who suffers. The so-called suffering is only an appearance. It is not real. It is only real to the one who identifies with the body and believes that they are the doer. This should be very clear to you. The body goes through it's karma. But for you there is no karma. And there is nothing you have to go through.

You are totally free, you are the absolute reality. You are the pure awareness. You are parabrahman. You are totally emancipated. That is your real nature. And your real nature is what you are now. Some of you believe that your real nature will come when you become enlightened. There is no such thing as becoming enlightened. Your real nature, absolute awareness is now. You are that!

It can never be tomorrow. Since time does not exist since you are the Self of all. Time only exists for the human being, for the body, for the mind. But for yourself there is no time there is no space. For you are that. If you are self-contained reality, all-pervading
omnipresent, there is no space, there is no room for time or anything else. For you take up all space, absolutely.

Identify with your real Self. Stop identifying with the things of the body. A good practice to remember is whenever you feel any emotion or whenever you feel anything that has to do with the body immediately remember, "I am not the body! I am not the mind! I am not this ego that appears to want something or desire anything or needs to be a certain way or has to remove something or has to go to a doctor, has to go to a priest, or has certain problems they have to remove and has to go to a psychotherapist." You are not that person.

Try to feel that the person who feels these things is someone else not you. You are total freedom, absolute happiness. nirvana. ultimate oneness. When you think about yourself, think about yourself in those terms. Do not question yourself. Do not analyze yourself. Do not wonder about this. Do not say to yourself, "I hope it becomes so." Live in the moment of eternity. Live only as your Self with a capital "S."

Stop your mind from thinking, catch yourself! If you want to justify something, if you want to analyze something, catch yourself before you get into that. That is a trap that never ends. Once you start thinking about it, once you start analyzing it, it goes on and on and on. (Like that commercial and the battery, it goes on and on and on it never stops. See I watch TV too.)

SG: Yeah, the good parts. (laughter)
R: Remember to remember that's all you really have to do. Of course if practice atma-vichara, self-inquiry that is perfect. That keeps you remembering. The whole secret is in remembering. Remembering that you are not the body-mind phenomena. Whatever your body is going through it's okay. Do not react to it.

Whether you have a cold or whether you have a cancer, whether you are unhappy or happy. Whether you are lonely or whether you are with other people that you don't like. Wherever you are it's okay. Everything is all right. But when you begin to think, that's where the trouble starts.

So the day comes when you begin to realize all of my problems are because I think, my mind. My mind is a conglomeration of thoughts. That's all it is. Thoughts about the past and worries about the future. That is what your mind is. Your mind is not your friend. Your mind is never your friend. And I want to remind you even when you think about the good things of life you forget all these things, that's the power of maya, that's the grand illusion.

Your ego allows the good things that come to you to make you believe that you are the body enjoying the good things. But the enjoyer is the body. Anything external to you is the body-mind. Do not believe I'm speaking only about all of these so called evil things of the world. There is no difference between good and bad.

I know you say, "I would rather experience the good than that bad." There you go you spoil it again. You believe you are the experiencer. Don't you see what you're doing
every time you think like this? Whenever you think I've got to experience anything I would rather experience good things than bad things. You spoil the whole thing when you think this way.

You are not the experiencer. There is no experiencer, that's an illusion. And if you keep saying to yourself, "That doesn't matter I still want to experience good rather than bad," you have to remember when you believe you are the experiencer you also live in a world of duality. Don't you see?

For every good there is a bad. For every bad there is a good. For every up there is a down. For every forward there is a backward and so forth and so on. Which means you will experience your good, so-called for a period of time and then the pendulum has to swing the other way. Just like this world. This world seems to head for the golden age but most new ages can't wait to achieve. They believe there is going to be total harmony and total love and peace on this planet forever.

It will never happen. This is not the way the universe works. There will be a time when there is total peace but that will be for a while. Then the pendulum will start swinging back the other way and will go back into the dark ages. This has happened over and over and over again on this planet, millions of times.

That's why there are only a few people in every generation, in every eon of time that become free and liberated. The rest go on with karma, they play the karma game. They keep going and returning, going and returning just like the world, good and bad, bad and good, good and bad, bad and good. Therefore when you become deluded and you think you want to experience good only, that is an illusion. For you are saying to yourself, "Am I not the experiencer? I wish to experience good."

You have to go beyond those things. You do not wish to experience good and you do not wish to experience bad. You just do not wish to experience. There is no one to experience. And yet your body continues as long as it has to. Of course when you get to that stage the feeling of birth and death has left you. You never think of, "Well I guess when I drop my body I'll be free." You never think that, "Well my body is holding me back." or "That my body is going through these things but I'll drop it soon and I'll be free."

If you think this way remember this, you will never be free when that happens because you are believing that you are the experiencer again. That you're going to experience freedom when you drop your body. In other words if you're not experiencing freedom now, you will never experience freedom when you drop your body.

You have to awaken now, not tomorrow, not when you drop your body, not in your next life forget about those things. You want to awaken now! You want to be free now! You want to be liberated now! As you keep thinking about these lines and keep pondering these things always coming to the ultimate truth, "I-am. I am not this and I am not that, I-am. I-am." Do not allow your mind to think further than that. Use whatever methods and means you have to use to stop your mind from analyzing.
Even when you think, "What is the right method for me to use to become free?" That keeps you back that spoils it. Keep your mind empty. The method will come to you by itself. When you believe you've got to practice atma-vichara, self-inquiry and then some of you always tell me, "I force myself to practice this. I always think unless I practice this I'll never get anywhere." And I always laugh. Can't you see what you're doing? You're using your mind to want to practice something that you already are. Your mind is in control of you and you don't know it. Be natural, be spontaneous.

When you get up in the morning something will tell you what to do. If you're truly into this path something will tell you what to do. You don't have to force yourself to meditate or to practice self-inquiry. There are some of you that are doing this already. You tell me, "When I get up before I can even think, something comes to me and tells me I am not the body. I don't even think about it," and that's the way to do it. Do not force yourself. Do not make yourself do things. So that you can become enlightened. What you are really doing is you are pushing yourself away from it.

Be natural. And as far as all of these discussions about truths go it's all a waste of time. It's a waste of time for us to sit down together and have a debate on reality, on truth, on who's right and who's wrong and what method is good and what method is bad. Can't you see now when you do this you are using your mind? And you're making your mind stronger instead of weaker?

The way you annihilate the mind is by not using it. Can't you see that? Not by using it and becoming the captain of the debating team. Not by becoming an eloquent speaker. Not by memorizing passages of scripture or Vedanta or anything else and being able to remember these things. It is only by becoming weaker in the mind and that comes from silence.

This doesn't mean that you'll never speak again. Remember your body is going to do whatever it has to do. Therefore if your work requires you to speak you will say the right words but you will always be spontaneous. You will have the feeling that you are not you are not the speaker, you are not the body, nor the mind but the speaking will go on and the action will go on. You will do whatever you have to do.

Do not try to make yourself popular or believe you know something that somebody else doesn't know. And sometimes even going out of your way to help others is an ego trip. Be yourself and then see what you really do. By being yourself others who come into close proximity to you will be helped tremendously by you're doing absolutely nothing!

I remember there were so many people that came to Ramana Maharshi who fell at his feet and said, "Master you saved my daughters life, she was dying of cancer and I thought of you and she was well the next day." And Ramana used to whisper to his attendant, "What is she talking about? I didn't do anything." But he never told this to the devotee or the person who claimed he healed them. Due to the fact that he didn't want to disappoint them.
But he never claimed he did anything. He sat in one place. He hardly ever walked anywhere except to go around the mountain when he was younger. And people from all over the world are writing him letters saying they thought of him in his picture they have of him and they became wealthy or they became healed or something good happened to them, and he would just smile.

Reality does nothing or go out of it’s way to do things. Now if you’re thinking from your finite mind...

(break in tape)

...time when there is not a war or man’s inhumanity to man going on some place. Think of most of the things you do all day. Aren’t they egotistical? Aren’t they to preserve your body? To make your body better? To make your mind sharper? To stand out among men? To want to be recognized? To want name and fame? Think about that.

Your ego is at work, your mind is tricking you. You’re becoming more human than ever and more mental than ever. And people who are like that the first thing that goes wrong with their lives makes them very irritable. They’ve got a chip on their shoulder and they become angry at people who do not agree with them. Or people that they think are looking at them the wrong way. That’s what they think.

They’re working from the mind standpoint. Their ego loves this. It loves you to become angry and mad and want to fight. This is the way of the world. But where are you coming from? Do you want to be free or do you want to be bound? The choice is yours. Your free to make that choice. That is the total freedom you have. The choice is to turn within and to see the truth and become totally free or to turn without towards the world and allow the world to grab hold of you and you keep reacting to the world. The choice is yours.
Transcript 104

TO HAVE A CUP OF TEA

20th October, 1991

Robert: Good afternoon. It is good to be with you again and I welcome you with all my heart. Welcome to the land of nothingness, where nothing is real and what is real is nothing.

We will continue to focus on the questions, as we did last week. If you did not write a question feel free to do so and put it in the pot. If you wish to write an answer you can do that also. (laughter) Then I’ll think of the question. Write whatever you like but write something so it can take up the time.

The ordinary mind can never know the Self. The Self can never be known by the ordinary mind. Therefore what is the solution? More sadhana? More intense meditation? No. The solution is to have a cup of tea, to relax. The metaphor, “to have a cup of tea” really means to let go. Stop thinking about it. Relax completely. The Self will make itself known to you in it’s own time. You really do not have to do anything.

When you practice intense sadhana it will lead you to a quiet mind, but it will never lead you to complete realization, for the ordinary mind can never be realized. There is absolutely nothing you can do with your mind to awaken. It can make you more peaceful. Therefore you have to learn to relax, let go, to become desireless. You need nothing, yet you need everything. You have no wants or needs, yet everything is taken care of. It makes no difference whether you’re sick or healthy, rich or poor, sad or happy. These things have nothing to do with realization. You want to forget about your body-mind phenomena. Just observe your body but never react to it. Observe the world but never react to it. Observe your thoughts but never react to them. Allow whatever happens to happen.

The reason you act this way, as if you’re crazy, is because everything in the world is transient, changeable. There is no thing in the world that is really meaningful as far as realization is concerned. The world pulls you deeper and deeper into maya. It’s sort of a game. The more you become involved in the world, the greater the illusion becomes, and you become a very serious person.

Let the world alone. Trying to overcome the world is a mistake. Not trying to overcome the world is also a mistake. Trying to become realized is a mistake. Not trying to become realized is a mistake. You are to be your Self but do not try to comprehend what the Self is. You are to be free but do not comprehend what freedom is. You are to be happy but do not try to figure out what happiness is. You are to become peaceful but do not try to comprehend peace. You are to be. Not this and not that. Just be. There is nothing to be-
come. There is no thing to achieve. There is no sadhana that is better than any other sadhana. There is absolutely nothing you have to do.

When you catch a hold of what I'm saying your mind becomes perfectly still, and ultimately disappears. But you are already that, so there's nothing to become. There are no teachers, or books or words that can really help you. There is nothing at all in the world or the universe that can help you, because nothing exists. When you seek the help of a teacher, or a tree, or a mountain, or a river, or the sky, or a lake, or mantras, these things cannot possibly help you due to the fact that they do not exist.

So what are you looking for? There is nothing to look for. There is nothing to search for. There is no one who can give you the answer. Some of you are saying "except your Self," but that's erroneous also, because your Self doesn't know the answer. The true Self has no question. Therefore there's no answer.

Everything that's happening to you is happening to you from the mind. As soon as you appreciate the mind does not exist all the happenings will stop and you will become free.

Now it is time for questions. So let's see what our pot has today. Not too many today. I had a whole bunch last week.

Q: (Robert reads) Explain what swarrupa is?

A: Swarrupa means your attitude. Your nature. The nature of yourself. Your attitudinal nature. Swarrupa is the Self, realization, harmony, love. Swarrupa contains all of that. It is your inner most nature, your real Self. Sanscrit words are so difficult some times to interpret. Due to the fact that there is no English word that really means what the sanscrit word means. But I suppose it's closer to your nature, your real nature. Your swarrupa.

Done it.

Q: (Robert reads) What is the deepest fear a person has, Fred.(laughter) That's the answer.

A: The answer is yourself, Fred. You are the deepest fear that you have. If you weren't identified with yourself as Fred there would be no fear would there? The reason we fear anything is because we have no idea who we are. We do not understand that we are the joy, the bliss of ecstasy that we are choiceless wisdom. Absolute reality, sat-chitananda. But we do identify with the body which is called Fred in this instance and whenever we think of Fred or the body we identify with the things that are attached to Fred. It maybe a sickness. It maybe some sort of poverty. It maybe some sort of resentment. It maybe many things. So if we get rid of Fred we would not have anymore problems.

SV: I hope nobody takes that literally. (laughter)

R: Fred is our whole problem. (laughter) Whether it's a Fred or a Mary or a James or a John or a Shirley, it's all the same. We think of ourselves as human. We think of ourselves as separate. We think of ourselves as alone. We watch television, we read newspapers. We identify with all the dastardly things going on in this world, is it any wonder we fear?
The solution therefore is not to get rid of the object that we fear of, but to remove
the I-thought, that is really the culprit. We say, "I fear. I fear that there is a depression.
Times are bad. I fear!" The Self does not fear. Your true nature can never fear. It doesn't
know what the word means. Only you can fear as the I-thought. But if the I-thought
doesn't exist what is left to fear? Therefore ask yourself, "To whom does the I come? What
is the source of the I?"

Once the I-thought is broken, annihilated how can you possibly fear then because
fear and the I-thought are synonymous. Always remember that if you try to get rid of the
object of your fear, say it's your wife you fear or it's your husband you fear or your job you
fear or you fear that you're going to go broke and be in poverty and become a homeless
person - that's not so bad. - But even if you remove these fears through effort, they will
pop up some where else. Never believe that if you resolve a fear, by removing the fear
you'll be free. Something else will take it's place.

As an example, say your husband is giving you a hard time and you fear your
husband. He's beating you. Therefore you leave him. You divorce him. You have done
something externally but you have not changed the karmic pattern that has caused that.
You will be attracted to someone else who usually has the same qualities or you may be
attracted to someone else who does not have that quality. But the same quality may come
from your employment. It'll come from something else.

There will always be something to fear due to the fact that you have not changed
yourself. The solution is always within you. As you lift yourself higher in consciousness
whatever befalls you in the physical world can never again make you fear. For you have
realized that the physical world is also the I-thought. "I see the world as it appears. I see
these dastardly things going on in the world. I want to change them," the I wants to do all
these things. It wants to exchange bad for good always.

So the secret of success in this path is the removal of the I-thought to which the
whole universe is attached. When the I-thought goes not only does the thing you feared go
with it but everything else goes along with it also. So you are free.

We only had two questions today. Last week we had fourteen or fifteen. I think
last week the same person wrote all of them. (students laugh)
Robert: Good evening, good evening, good evening again.

SH: Once again good evening. (laughs)

R: It's good to see you and be with you again. I welcome you with all my heart. When you come in here please leave all your problems outside at the door. You can pick them up on the way out. (laughter) They'll still be waiting for you. Leave all your troubles, your anxieties, your beliefs. Leave them all at the front door. Don't bring them in here.

In truth none of these things really affect you. You merely imagine, in your vain imaginings, that something may be wrong somewhere, somehow, and it's only the idea that the mind has of something being wrong, that causes it to be wrong, for, as most of you know by now, nothing is either good or bad, but thinking makes it so. Mind causes all the problems, the I-thought. As you begin to work on yourself and you annihilate the mind, the I-thought, the ego, where is there a problem? Where is there a fear? Where is there an anxiety? It doesn't exist.

So, when I make my confession that I am choiceless, effortless, pure awareness, I am the Self, I am not speaking of Robert. I've shared this with you before but how we forget. When you see me as Robert, as a body, I am not choiceless pure awareness. Robert is not the Self. That's why my confession is "I-am choiceless, effortless awareness, I-am the Self." I'm not referring to Robert. I'm referring to I-am. I-am includes you. When I make that confession it is all-pervading. It is omnipresence itself. Everyone of you is I-am. The whole universe is I-am. So whenever I say "I am choiceless, effortless, pure awareness, I am the Self," always remember, I am not referring to Robert. I am referring to your true nature. This is the truth about you.

You are not your problems, or the anxieties, or the fears, and there is no use in trying to remove those things from your life. You're trying in vain since you're fighting an illusion. Rather you should think, "I-am. I-am choiceless, effortless pure awareness." Never think of your body at that time. Never believe that is your body. Your body has absolutely nothing to do with it. Your body, like the world, is an illusion. It just does not exist. But I-am does exist.

Please try to remember, when I use the word "I-am," I am referring to your true Self, your true nature. And just by voicing this truth it clears up the many misinterpretations that you have in your subconscious mind about who you are. It seems that no matter how many times I share this with you, you still believe that Robert is the body, and you're
dealing with a body. You still believe that you are your body, and you’re dealing with your
body. But I tell you in truth that there is no body. There is no mind. There is no universe.
There is only consciousness, the Self, and you are that. This takes a load off your mind,
doesn’t it? (laughter)

When you come to the conclusion that you are nothing don’t you feel good? You’re
empty. There is nothing going on inside and there is nothing going on outside, there’s no
inside and there’s no outside. Some of you still believe the body is a shell. What kind of a
shell? Sea shell? Egg shell? (laughter) There is no body. There’s nobody home. Why do you
want to make believe you’ve got a body, and then give it all the attributes of catching a
cold or a disease or feeling depressed or out of sorts? As you believe you are a body all
these other things will attach themselves to you.

A body suffers from birth and death and all the rest of the junk in between. Is that
what you are? If that’s what you really were what would be the purpose of this? What
kind of a God would create a body that becomes decrepit and dies? It doesn’t make any
sense if you think of it. Why would God, if you believe in God, that God created you, why
would he create a being who was born as a baby, goes through all childhood diseases, has
to struggle and fight it’s way for survival, grows up, competes in the world, fights for
existence, for money, for wealth, for health, for power, for position, for name, for fame,
and then drops dead? Of what value is this? And raises a family to do the same. It doesn’t
make any sense to me at all. But yet we’re afraid to know the truth for we do not wish to
believe that we do not exist. I didn’t say you do not exist. I say do not exist as a body. But
you do exist as nothing.

Nothing exists. Remember nothing simply means no thing. You are no thing that
is known by your mind. Your mind cannot possibly comprehend the no thing. The mind
has to believe that you are a body or it wouldn’t be the mind. The mind has to believe that
there is a universe, a God, a world, a body. That’s all the play of your mind or the play of
consciousness.

As long as you believe in this, in the play, you have to suffer. There are no two
ways about it. There is no one on this earth who believes they are a body that does not
suffer, somehow. Do not judge by appearances. As long as you believe there is a world,
you are a body, you have to suffer one way or another. You have to suffer either mentally
or physically. You go through all kinds of experiences. This is not a world of peace as you
know.

You have to understand that you’ve been playing all these games for many, many
incarnations, and you now wish to wake up. Just by reflecting on these things we’re shar-
ing with you tonight will awaken you. Just by reflecting on these truths, realizing the truth
about yourself. You were never born. No one ever gave you birth. You have always existed
but not as a body. There is absolutely nothing to fear. There’s absolutely nothing to desire.
There’s absolutely nothing to do.
It seems strange to me, again, that people think they are the doer, and they are always looking for something to do. They think if they don't find something to do people will call them lazy, and a do nothing. If your real nature is nothing what can nothing possibly do? Nothing. (laughter) Why do you believe you've got to do something? To do something you have to be somebody, but to do nothing you have to be nobody. So what would you rather be, somebody or nobody?

If you're somebody you get involved in the world, in the play, in the maya, and you go through all these experiences as somebody. You may be somebody important or somebody of little value. You may be the President of the United States or a homeless person. But you're still somebody. But if you realize that you're nobody then you can sit in peace and have no desires. You do not have to wonder if you're going to go to work tomorrow, or if you're going to feel good tomorrow, or if you're going to find a job, or get married, or not get married. A nobody never thinks of these things, a somebody does.

When you are a nobody all these things will take care of themselves. They will actually take care of themselves. If you're supposed to be married and have 25 children you will. If you're supposed to have 25 wives and have no children, you will, or husbands, or whatever you want. But it's so beautiful to realize that you are nobody and be able to sit in a chair and the whole universe is under your command. You are no longer a puppet being manipulated by the strings of life. You have realized the phoniness, the nonsense of everything. Everything has become nonsensical and you just rest in peace.

Usually the term "rest in peace" means you're dead. You are dead. You are dead to the body. It's funny how you give the right terms to the wrong situations. You actually do rest in peace and you are dead to the body.

You have no desire to go anywhere, or to do anything, to live any one place. Yet remember also it does not mean that you're going to stay, necessarily, in one place. Whatever has to happen will happen. You may find yourself going to Japan or to Timbuktu, or anywhere, but it has nothing to do with you. You are at peace. You have a quiet mind. It doesn't function. The mind has become the Self. You are free.

But yet to others it appears as if you're acting because you appear normal and go through experiences like everybody else. But you realize the truth. You're doing absolutely nothing. The observer may see you working, chopping wood, drinking wine, building houses, yet you're doing nothing. This sounds strange. It sounds like a contradiction, but it's not really.

When you discover you are the Self, remember the Self is all-pervading. Absolute reality is omnipresence. Therefore everything is taking place within you. All the so-called actions of the universe are taking place within you because you are self-contained consciousness. That's why there's nothing you can really do, as self-contained consciousness, for you occupy every space, every atom, every universe, and you permeate what appears to be creation. There's nowhere for you to go because there's no room. There's nothing else. There's no space. Space is only for the body, the mind. But when you discover that you're
pure awareness there is no space. You encompass all in all. This is the reason why there's nowhere to go and there's nothing to do.

It's like you're a gigantic screen that takes up the entire universe, it is the universe, that takes up all of space. Yet forms appear on the screen. The forms appear on the screen and there's a lot of space between them. The forms appear to be going places, doing things, working, being born and dying, but you are that eternal screen, unflinching, immovable, sat-chit-ananda, parabrahman, and the whole play of consciousness is taking place on the screen, all within yourself. There's no place for the screen to go because it already takes up all the space there is. The only movement there is, is in the images on the screen. But the screen itself has no room where to go, what to do. It just is as it is. That's the way it is. Your true nature is absolute reality, the screen.

There's nothing you have to do when you understand that you are omnipresence. There's no room for karma, or for sins, or for anything else.

The game is being played by the beings who are projected on the screen. They're going through karma because they have a lot of space. They can go through all kinds of things if there's space. They're going through different experiences of birth and death, of happy and sad, of healthy and sick, of poverty and riches. The images are going through these things. Then they die and they appear to be born again in different lives, and the game continues for ever.

But you are consciousness, you are the screen, and you remain the same, always. There never was a time when you were different. There never will be a time when you change. Consciousness is consciousness. The Self is the Self. It has no manifestations, no attributes. It just is. That is your true nature.

The question therefore is, "What have you been thinking about yourself? What do you believe you are?" And you can tell by the way you look at yourself, how you address yourself, what you imagine you are. Most people get up in the morning believing they're a body, and right away their mind is filled with their personal problems. They go through the day trying to solve problems, and thinking of ways they can enjoy themselves. There's no end to it. But for the self-realized being there's no one who sleeps, there's no one who wakes, there's no one who does anything and there's no one who does not do anything. There is absolutely nothing going on.

Now can you see the truth about yourself? The more you fear, the more you worry, the more you fret, the more you desire, the more you think you've got to make the world turn the way you want it to turn, the greater the delusion and you're pulled deeper and deeper and deeper into the mire of delusion. It becomes difficult to awaken.

You somehow have to grab the bull by the horns. That's another cliches that I can't stand, grab the bull by the horns. Who'd want to grab a bull by the horns?

*SH: Who's the bull? (R: It's all a bunch of bull.) (laughter) There you go.*
R: But you have to catch yourself. Can you catch yourself? You’ve got to do something to yourself. You have to see what you’ve been doing all these years, how you’ve been thinking of yourself, what you’ve been thinking about yourself, what you are.

This is why it is written in all the great spiritual manuals - like auto manuals, they’ve got spiritual manuals - where it tells you that unless you are mature spiritually you can never really understand this. It looks like a bunch of ludicrous sayings. "I am the Self. I am consciousness. I am pure awareness. I am not the body. I am not the mind." It sounds totally ludicrous to the average person, for the collective unconscious is so strong. The collective unconscious is another name for maya. It appears to be strong and it pulls you in very deeply. The more you identify with it, the greater the pull. And you identify with it when you feel sorry for yourself, when you believe something is wrong with you, when you have wants and needs, when you’re human.

You do not want to be human. Simply because a human being goes through all the nonsense of the world. A human being has to experience all of the worldly conditions that all the other human beings experience. Therefore you do not want to be human. You want to be inhuman. You want people to tell you you’re not human. When you can see that you’re not human, that’s when you’ll begin to bloom, and you’ll realize happiness you never knew before.

Do not read the newspapers, or listen to the TV too much, or go along with all the news that's going on in the world. That’s for human beings. Be yourself. You are self-contained. If you have eternal happiness what in this world can give you something better than that? All you really have to do is to realize that you are eternal happiness. You cannot get eternal happiness from anything in the world, or from anyone. Eternal happiness is your true nature. You are that. You do not have to acquire it, or look for it, or find it, or beg for it or pray for it. Eternal happiness is what you really are. But that only comes when you let go of your morbidity, when you let go of all your nonsense, your fears, your foolishness, preconceived ideas, judgments. You have to empty yourself out. When you empty yourself out you become filled with consciousness.

Consciousness is like air, like the air you breathe. When you dig a hole in the ground it’s filled with air, with space. When you fill up the hole where did the air or the space go? The space didn’t go anywhere. It always existed the way it is. You can either fill it up with dirt or leave the hole as it is, and the same space always remains.

So it is with consciousness. You may appear to be a person taking up space. You may appear to be a body, a being that’s roaming around the globe. But your true nature is consciousness. If the body falls away that’s like an empty hole. If you appear to have the body, that’s like you fill up the hole with dirt. The space or consciousness is still there, but it appears to be occupied by a body or by dirt.

Remember the body is composed of all the elements that are found in the ground. You come from dirt. You’re dirty. Take a shower. (laughter) You’re nothing but a piece of
dirt. That’s your true Self, a piece of dirt. As long as you believe you are the body you’re a piece of dirt, because all the elements of your body can be found in the earth.

So you have to wake up. Why don’t you do that right now? Wake up!

Leave the body alone. It will take care of itself. After all you never asked to have a body. It just appeared. In the same way it appeared, in that same way it will be taken care of. Do not worry about it. And do not think you are the doer and you have to keep doing things every day. You may appear to do things but remember you are not the doer. You are nothing. Can you imagine yourself as nothing, where there’s no God, and no universe, and no world, no people, no body, no mind? Sounds scary, doesn’t it? But it’s not. The reason it sounds scary to you is because you have identified with your body for such a long time. And when I say a long time, I’m speaking of many lifetimes. You are enmeshed in the belief of a body.

You therefore begin to work on yourself. You practice self-inquiry, if you must. You practice various sadhanas, if you must. You do whatever you have to do to get rid of the notion that you are the body. You only do these things if you will not wake up when I tell you to wake up. If you refuse to awaken by still believing you are your pains, and your aches, and your greed, and your thoughts, and everything else that you think you’re made out of, that means you refuse to awaken. Something within you wants to keep playing the game.

Therefore you’re going in the other direction and practice sadhana, spiritual practices, to weaken the mind, to weaken the thought that I am the body, to weaken the ego by realizing that I, the I you’ve been calling yourself all these years, is only a thought. It is the I-thought. And the I-thought has to have a source. It cannot appear by itself. You therefore follow the I-thought to it’s source by inquiring, "To whom does this come?" or "Who am I?" or "What is the source of this I?" You never answer that question. You simply inquire.

As you continue practicing this method the day will come when you will finally go deep deep within, deeper than you’ve ever gone before, and your body will just disappear. Yet to everyone else in the world they will see you as a body. But you will be totally free and happy. No thoughts, no fears, no preconceived ideas. Everything will be wiped out.

You have to vehemently make up your mind what you’re going to do with your life that you’ve got left in this phase of existence. What are you really going to do with your life for the rest of your days on this earth? Is it worthwhile striving for things, trying to make yourself happy in the material world, when you’re beginning to realize that the relative world doesn’t even exist?

Go after the things that count. That is, go deep, deep within yourself. Dive deeper than you’ve ever done before. Make up your mind that this is it. Strive after truth. It will come effortlessly. And sooner than you know it you will awaken and become free. Peace.
Robert: Good afternoon. Welcome. It's good being with you again. I welcome you with all my heart.

Ask yourself, "Why did I come here today? To get out of the wind? I had nothing better to do? I'm tired of watching TV?" What do you really want? Whatever it is, it's wrong. How can the Self want anything? If you have an inkling of who you are you realize you are all-pervading. You are effortless awareness. How can you desire anything? This is what blasphemy means, when you believe you need something. When you feel there's something wrong, either with yourself or with anybody else. When you feel your life is not going right, that's actually blasphemy, for you are downgrading your reality.

The truth about you is that you are perfect. You are bright and shining right now, just the way you are.

Of course, as soon as you start to think it changes, doesn't it? You think about your mistakes, and about the bills you have to pay, and about life, the way it's treating you, and all sorts of things. Then you can call yourself human and you cannot say, "All is well." But if you are spontaneous, and you live in the eternal now, and you understand there is no other time but now, right now this second, you are perfect. There is absolutely nothing wrong in this moment, is there?

You therefore have to come to the conclusion that this moment is all there is, for this moment becomes the next moment, and the next moment, and the next moment. If you are at peace with yourself in this moment then you will always be at peace. But if you cannot be at peace in this moment then you become worldly, and you fret and worry about your body, your affairs, the world situation and the universe.

You think about the black holes that are going to come and get you, and all the pollution, and all of the rest of the stuff that seems to be going on in this world. If you focus on those things you will always be unhappy. Those things have been going on since the beginning of time, for millions of years, in many civilizations. These same problems have come about, same worries, same fears. Yet there have been individuals who have transmuted and transcended those things and have become free.

Take a look at your life and see which way it's going. You become so enthralled in the world. When something good happens to you, you become happy. When you get your way, you become happy. When it doesn't work that way or you think that something is against you or somebody seems to have wronged you, you become miserable. Is this how a divine person is supposed to live? Of course not.
You are not the condition. You are not the world. You are not the universe. Leave those things alone. Do not concern yourself about person, place, or thing. There is a power within you which will take care of everything, if you will let it, by not worrying, by not fretting, by not concerning yourself. I know it sounds strange, for you have been brought up to think, "Unless I do something, my life will be a shambles. I have to make something out of my life."

The truth is you have no life. You never had a life. There is only consciousness and you are that. What appears to be your life is an optical illusion, a mirage. The things in your life appear to be karmic. That’s why you have experiences. But when you find out the game that’s being played is erroneous, a joke, it is only a game, you wake up and you stop playing. You become absolutely, totally free.

How many of you are really happy, really happy? About three people, four people. How many of you are not happy? Two honest people. The rest of you are somewhere in the middle.

Now the truth is, what difference does it make whether you’re happy or unhappy? What difference does it make what’s going on in the world or in your life? Your situation, whether you’re healthy or sick, rich or poor, happy or sad, has absolutely nothing to do with spiritual life.

Where did we learn that if we become spiritual people we’re supposed to live a good human life and be rich, and healthy, and happy, and have all the things we want? These things have absolutely nothing to do with spiritual life. It is the churches that propagated these things, that told you, "If you believe our way your life will change and you’ll be prosperous, you’ll walk on cloud nine, all your troubles will be over, you’ll never have a bad day in your life again."

You see the world, your body, the universe, being maya, an illusion, all kinds of things happen to people. The idea is to transcend that situation, that condition. Allowing your body to do what it wants. Allowing the world to be the way it is, not fighting, not reacting, not trying to change anything, leaving everything alone. When you can do this something will happen and you will see that your real nature is total happiness. But not the kind of human happiness you’re thinking about. It is the peace which passeth all understanding. It is a divine happiness that comes to the person who has surrendered their body, their affairs, their life, to God, to consciousness, to the Self, and they have become the Self, absolute reality.

Now these people, to others, may appear to be living just like all of us, going through various experiences, but I can assure you that these people are totally free. They are not experiencing anything. Yet to you it looks as though they are experiencing things. But they are totally, absolutely free.

The world and spirituality are two different things. The world does not exist as it appears. Your body does not exist the way it appears. The universe is not what you think it is. All is well. There is absolutely nothing wrong with anything. Do not look at situa-
tions. Do not accept facts. All facts are subject to change. Do not stick up for your rights. You have no rights. Be compassionate. Have humility. Have mercy on yourself. Never condemn yourself. Never believe you are inferior or superior. Identify with the higher Self and one day you will automatically let go of everything and become that Self.

At that time there will not be a world and reality. There will be just reality by itself and the world will become images to you, superimposed on reality, images that do not exist. Then you will find happiness that can never vanish, happiness that can never disappear.

Begin to see yourself this way. Not as a mortal being. Not as a being struggling through life, and fretting, and worrying, and being upset over conditions, having to make decisions, crying over spilled milk. Here come these cliches again, crying over spilled milk. Has anybody ever cried over spilled milk? Maybe a cat.

Don't fight the world. There's nothing to fight and there's absolutely nothing to fear. Be yourself. Be your real Self. Awaken. It's about time you knew who you are. Awaken, and become free.
The Invisible World
(The Five Prerequisites)
31st October, 1991

Robert: Om, shanti, shanti, shanti, om, peace, peace. Good Evening.
SD: Trick or treat. (laughter)
R: Happy Halloween! We only have one witch in here today, in the back, wearing a Jnani tee-shirt. So let’s say hello to the witch. (laughter) Hi witch. She’s back there. She’s wearing a Jnani tee-shirt. (laughter)

It’s good to be with you again this wonderful Halloween, beautiful weather, all is well. Right?

Since the beginning of time saintly people have endeavored to bring peace and harmony into this world. The results have never been positive. We’ve had a Jesus, a Buddha, a Krishna, many others, many Bhodhisatvas, who have come back to bring peace to this world. Yet it has never happened. How come? Why can there not be peace in this world? The greatest of souls have tried to bring this peace here, yet for some strange reason they have all missed the point. This world is not a world of peace. There have been periods when there has been peace for a while. They didn’t last long, and there were wars again, man’s inhumanity to man, strife, confusion.

These great souls, for some strange reason, did not realize that there is another world interpenetrating this world, the real world, the invisible world, where there is total bliss, total love, infinite peace. This true world is called consciousness, for want of a better term. It is the state of absolute reality, yet it is the invisible world. The same thing exists in each one of us. In each being, in each animal, in each plant, in each mineral, in each vegetable, there is an inner force. There is consciousness, the reality of all substance.

This reality can only be felt by human beings, so-to-speak. The vegetable kingdom, the animal kingdom, the mineral kingdom, cannot understand this invisible world. Only human beings, so-to-speak, are able to transcend their humanity and rise above the so-called relative world, relative universe. Yet there have been very few who actually were able to see this. These very few beings, these very few people, would be considered selfish by most people, for they exclaimed, leave the world alone. Do not concern yourself with the world. The world is an illusion. Dive deep within yourself. Find yourself. If you discover the world within yourself, the invisible world, that is, which is the Self, then you will see what the rest of this world really is.

And there have been beings who were able to do this for some reason or another. They left this world deep within themselves and became the Self. When the Self was dis-
covered it became very clear that the entire world is the Self, the entire universe is the Self, there is only the Self. And the world just does not exist, as it appears.

I have repeated this many times, yet it is very difficult for most people to grasp. The world does not exist. Only the Self exists. It is meaningless to most people and I don’t blame them, for they cannot do anything with it, so it seems. There is nothing they can hang on to. If you attend a sort of metaphysical church, and you get into the occult, you are promised a better life. You are promised that you will transcend your problems, you will be healed of whatever ails you, you will become a multimillionaire, your troubles will be over. Yet that has never happened except to the people it’s supposed to happen to.

But there have been those few people who somehow felt something within them, that there is a reality that knows absolutely nothing about this world. They cannot explain it but they feel it. And they begin to do the work required in order to transcend and transmute the entire universe, becoming free and liberated. They gave a name to these people, Jnanis, Sages, Masters. These beings, just by being themselves, become an asset to the world and to those who are ready to follow those steps.

I had a glimpse of this when I was thirteen years old. My mother used to take me to the country to buy chicken. She would pick out a live chicken and they would kill it for her. And I had to watch this. I used to turn my head in disgust and I would ask her, "Mom, why is this necessary?" And she’d tell me, "This is the way we do it. This is the right way. We have to eat." I could never understand or reconcile myself with the killing of animals in order to eat.

I didn’t really put it into words but when I went to sleep at night I would ponder this. I would say to myself something like this, "If there is a God how can God allow the slaughter of thousands of cattle, millions of pigs, chickens, what have you, so that human beings can be the cemetery to dead flesh?" And sometimes I would stay awake all night thinking of these things. "How can God allow this?"

Little by little, after months of pondering these things, it was revealed to me. I don’t remember if it came in a flash or over a period of time, but I realized what we call God is invisible. This God is not a person, place or thing, but is totally invisible and all-pervading, omnipresent. And if God were "love" how can these dastardly things taking place to animals be happening?

I came to realize that the invisible world of God has absolutely nothing to do with the so called human universe, with the relative universe. I somehow was able to comprehend that the world is an appearance, for it cannot be apart of God since God was all-pervading, omnipresent, and God was love. Therefore this couldn’t take place in the kingdom of God. Yet it appeared as if it did take place. It must be an illusion.

I came to the conclusion that the whole world, the whole universe has absolutely nothing to do with the kingdom of God, and what my position was, my job was to discover this truth for myself. For at that time I didn’t make the transition into total con-
sciousness. I simply pondered these things, night after night. I was able to reconcile myself with the whole universe.

From that time on I came up with the statement, "All is well, and everything is unfolding as it should." These things didn't bother me too much any longer for I felt intuitively, "This is an illusion. It appears to be happening. This is a world of appearances." And I became contemplative, quiet. I no longer tried to resolve things. I sort of developed a witness consciousness.

This is why today, when I look at this world and I observe the universe, I am not disturbed. People who do not understand this think I am selfish. I don't care. It isn't that. I have total compassion but I know for certain that this entire universe is maya. When I share these things with you, I relate my personal experience. You will hear these things again and again, for this is the way to bombard your consciousness with truth, until you finally give in and let go and surrender. Then you'll be part of the invisible kingdom and you will have eternal happiness.

We can never have real happiness as long as we believe the world is real. It's impossible! Due to the fact everything changes. No thing is ever the same and that is very evident. The whole universe is constantly changing. How can we have faith or believe in something like this, that is never the same? We have to make up our minds. Do we want to find reality or do we want to keep running around the world, becoming enthralled in the beginning, and disappointed in the end?

We begin to see it is the mind that keeps us in bondage. It is the mind that creates the body, the world and the universe. We cannot change other people. We've tried. It doesn't work. We cannot change the world condition. We've tried. It doesn't work. It makes no difference whom we elect president or what happens in the world. The conditions might change but there will never be a harmony and peace in this world.

It is only as we transcend and transmute the mind that we see something else. We actually see something else. We live in a different world. This is the reason I appear strange to some people, to most people, to all the people. I may see an accident, somebody dying. I will render assistance but I will be happy, for I do not see death as it appears. For some reason I look through that into the invisible world where there is joy and laughter, where there is peace and harmony.

What do you see? As you look in this world what do you see? You're seeing the result of your mind. Your mind has been conditioned since you were born. Not only that, but you have a mind that has been through many lives, so it appears. You've had many existences and many worlds as a male, as a female, and you're under the laws of karma.

Now I realize that some of you know that karma doesn't exist, reincarnation doesn't exist. That's easy to say but aren't you going through it? How can you say it doesn't exist when you feel it nearly every day? If you have been totally peaceful today, if you have had total joy today, total bliss today, total harmony today, then you can say there
is no karma, and there is no reincarnation, and there is no God, and there is no universe and there is no body.

But you cannot say that when you are moved by the world. You cannot say this when the world becomes meaningful to you. You cannot say this when you forget these things and you become enthralled by the world because things are going your way.

As I have told you many times, if I wrote you a check for $200,000.00 tonight, how many of you would be back here next Sunday? (laughter) I’d probably never see you again.

SK: I’d be back for more money. (students laugh)

R: You’re right! True! (students laugh) And also you will find that when you become totally bankrupt, or your wife or your husband leaves you, or your house burns down, you immediately call me on the phone. You come to satsang for you really want to get rid of your troubles, your problems, your physical ailments. That’s what you really want.

Can you now see what I mean when I say, ”You shouldn’t go around saying I am absolute reality, and I am consciousness, and I am free, I am liberated, and that the world doesn’t exist, and karma doesn’t exist, and reincarnation doesn’t exist?” Yet it exists for you because you’re going through it. Do not allow your pride to get in the way. This is the ego telling you these things. You have to be totally honest with yourself. You have to see where you’re really coming form.

A Jnani has absolutely nothing to do with this world. The world, the universe, becomes totally meaningless to a Sage. It’s not a put on. It’s not imagining that, ”All is well,” until some catastrophe hits you, and then you get upset, become violent, feel sorry for yourself, become depressed. You have to see where your at, where you’re coming from, what you’re really made of. You can never know the truth, that there is no world, there is no universe, there is no God, as long as you believe the body suffers, mentally or physically. Have you suffered mentally or physically today?

If you really want to get on the band wagon, (here goes these cliches again, get on the band wagon) if you really want to become a part of those few people in this world that have transcended the world, you have to do what they did.

The first prerequisite: Shut up. Be quiet. Stop debating. Stop arguing. Stop trying to prove a point. Even if someone knows something that you don’t, whether they share it with you or not, makes no difference, for you have to come up with your own truth. There’s really no one in this universe that can hand you realization on a silver platter.

Number two: You have to let go. You have to let go so completely that it becomes scary. You have to totally let go mentally. You have to stop depending on person, place or thing for your self-worth. You have to start depending on the infinite invisible, on what you cannot see, taste, touch, or smell or feel.

Number three: You must look at the world but never react to anything. You must watch your feelings and your emotions, observe them, and as they come into contact with
you, you must become the witness, realizing that you are not those emotions. You are not your bad temper. You are not the depression. You are nothing that goes on in this world.

**Number four:** You must develop a tremendous humility, a stupendous humility. This is more important than anything else. If someone tells you something that you don't like to hear you do not become upset. You do not hold it in. You let it go through you and it dissipates, for it has no energy except the energy you give it. You are responsible to yourself. If you fool yourself you're just going to get disgusted in the end and give up all spiritual life, for you'll say you've gotten nowhere, nothing has happened, it doesn't work. It doesn't exist.

I suppose this is the reason I am with you. To tell you, "Yes, there is an invisible realm of perfection beyond this world, interpenetrating this world, that makes this world look like kindergarten." Yet you must be able to see it yourself.

**Number five:** You have to want it so much that you don't want it. You have to have such a strong desire to be free that all desire stops. When all desire stops there is a quietness, a stillness, that takes place within you. It is only when this stillness, this quietness, comes when you're able to see clearly, not with your physical eyes, but with your spiritual eye, not with your little I, not with the I-thought, but with the I-am. And you will see in all directions. You will see up, you will see down, you will see sideways, you will see backwards. The only thing you will see is total perfection which is another name for pure awareness. You have to take this thing seriously and you're not to be serious about this thing at all. You have to reject everything yet you also have to accept everything. You have to surrender and you have to realize that you are the Self.

There is something inside of you that knows how to do all this. You can help by becoming quiet, by becoming still, by not making a lot of noise, not making a big commotion. Let the world do what it will, yet you become silent and peaceful, compassionate, have humility. Just watch, look, observe, quiet the mind. Be still and know that I am God.
Transcript 108

BE YOUR SELF!

3rd November, 1991

Robert: Good afternoon. I welcome you with all my heart. It's good to be with you again. All is well.

Your time is getting shorter. How many more years do you think you have left in this body?

S: Too many.

R: That's true. You never know when you're going to leave. Could be an hour, could be a day, a week, a month, a year. What are you doing with yourself in the meanwhile? What do you do with yourself every day? What are your concerns, your attachments? Think about those things, for this determines what is going to happen to you. There is absolutely nothing on this earth that has anything to do with your spiritual life. All of your dreams, your earthly dreams, your desires, your needs and your wants are all nonsense. They seem important, but they're total nonsense. You're not going anywhere when you attach yourself to worldly things. You're just spinning around, getting nowhere.

It's difficult for most people to understand, that you can sit in a chair, and something will happen within you which will take care of all your needs, your wants. And everything that's going on in your life, will be taken care of in the right way. You think you have to be the doer. You think, you believe, you have to run around and make things happen. Nothing can be further from the truth than this. There is a power and a presence that will take care of everything for you.

Your job is to relax, to take it easy, to be peaceful. To observe, to watch, to look, never to react. As you begin to go deeper within yourself, whatever you need to know will be revealed to you. Whatever you have to do will be done. Yet what you really are has absolutely nothing to do with these things. Your true nature, Brahman, absolute intelligence, pure wisdom, sat-chit-ananda, is always available. It is always there. You are that.

To see your true Self, and to feel your true Self, and to be your true Self, you simply have to negate everything else in this world. By negate everything in this world, I mean you have to look at a situation and never react to it, and realize this is not you. Good things, bad things, whatever you call good and bad, they're all the same. They are not you. You are not that. You are absolute freedom. You have nothing to do with anything.

The world appears like a dream. It comes and it goes. You know by now that everything is subject to the law of change in this world, in this universe. Everything is going to change whether you like it or not. Why be disappointed? Why be upset? Change is the nature of living, yet what you really are, your real nature, can never change.
Identify with your real Self. Again, how do you do this? By not identifying with the world. When you do not identify with person, place or thing, you are automatically identifying with yourself, and then you become your Self. In other words you become your Self by not being yourself.

You have to awaken, now. And let go of the dream world. Many of you are so concerned with your future. You’re so worried about your past. You have all sorts of plans in your mind. You’re conditioned to believe this, to believe that. This is what is keeping you back from waking up. You must let go, in it’s entirety, of any hold the world has on you. You have to stand naked before God. In the last analyses you have to be your Self without the help of books, teachers, systems, governments, religions. You have to step out of that rut of your conditioning. Become totally unconditioned, as if you were just born. Reading too many books simply adds to the confusion.

As you begin to dive deep within yourself, without the help from books, from teachers, you make mistakes in the beginning. As you learn to dive deeper within yourself, as you learn to go within, those mistakes are good, for they push you forward. Never judge yourself. Never put yourself down. Never believe that this is too hard for you, or you have too much bad karma, or something is holding you back. Nothing can be further from the truth.

The only thing that is holding you back are your thoughts. Get rid of your thoughts and you’ll be home free. Quiet your mind. Keep yourself still and leave the world alone. When I say leave the world alone it becomes confusing somewhat. I mean mentally. Keep your mind empty and your body will do things that it came to this earth to do. Your body will not sit still all the time and do nothing. But you can be still in your mind and be thought free. No judgments, no fears, no bewilderment, no apprehensions. Not thinking about tomorrow, forgetting about yesterday, living in the now. Being spontaneous and leaving the world alone.

It’s not hard living that way. Put a stop to your thoughts by inquiring “To whom do these thoughts come?” by observation, by being the witness. As you become the witness to your thoughts your thoughts will slow down. It is only when you go along with what your thoughts tell you, by feeling something. In other words, your thoughts may bring some negative condition to you. And so instead of just being the witness and just observing, you react. You react with fear, with anger, with hate, all sorts of emotions. This is what pulls you down. This is what keeps you embedded in maya, in the mortal dream.

Begin to take hold of your thoughts. Grab them. Watch them. Observe them. Inquire from where they came. Again as you do this process your thoughts will subside. This is the way to stop your mind, by not paying attention to it. However it appears difficult to some people. Yet it’s not that difficult at all. You just simply remember, every time you think, the thought is nonsense. It makes no difference what it is. You do not get caught up in it. You observe, you watch yourself thinking, like a third party. You’re observing,
you're watching the thoughts. Then they do not come back as strong anymore. They become weaker and weaker.

But if you're like most people you get caught up in your thoughts. As many of you know, one thought leads to another thought, leads to another thought and another thought, and there is a whole story going on in your mind. And you feel it in your emotions and you take action. That's how the average person lives. But I am saying grab hold of it. Stop it before it mixes into your emotional system. Now it makes no difference what the thought is. The thought can be good or bad. It can be about the past or about the future. It makes no difference what the thought is. You have to put a stop to your thinking. That's the only way you're going to become free and liberated. There is nothing else you can do to become liberated than to stop your thinking.

Liberation of course is your very nature. When you stop your thinking the outer shell melts away and your real nature, which has always been, becomes self-evident. So do not feel the world, feel other people, feel the grass or the mountains. Rather be yourself. For after all, you know by now you are the world. You are the mountains. You are the grass. You are the sky. You are others. It all comes out of your own mind. You give birth to the universe. You create God in your own image. You create angels and you create solar systems, various planes where you go after you die. You create all these things in your own mind. For where else would they come from, except your own thinking?

Vehemently make up your mind that you're going to take complete control of yourself. Start from now. Say to yourself "I will never again allow my mind to rule me. I will never again allow my mind to control me. From this moment on, I am in charge," and make it your business to catch yourself when your mind begins to think. Grab it at the thought, before it starts to mix with your emotions.

There are many ways to do this again. You can grab it by inquiring "To whom does this come? Who's feeling this thought? Who's thinking this thought?" And you say "I am." Then inquire "Where did the I come from? What is the source of the I?" Or you simply observe the thought. Watch the thought. Become perfectly still, and allow the thought to do what it wants. By just observing, the thought will not continue. It will slow down and stop. Before you know it you'll be free. You will awaken. It's that simple. It's up to you to do it.
Transcript 1099

CONSCIOUSNESS IS THE ONLY POWER

7th November, 1991

Robert: Good evening. It's good to be with you again this beautiful Thursday night. How are you all feeling?

Students: Great!

R: You're sure about that? You should feel great. If you only knew who you were you would never feel anything but great; if you were only aware that you are not what appears. You are neither male nor female, Christian nor Jew, black nor white. You just are. There is no thing that comes after that. You just are. You are that. And that is the most beautiful, joyous, happiest, whatever you can ever be. You are the delight of the universe. You are a total joy to yourself. You are infinite love. Everything about you is beauty and grace, just the way you are. And all you have to do is to awaken to that.

There are many of us when confronted by some hostility, confronted by some problem, having to make a decision, for instance you are at work and the president of the company calls you in, about to give you a promotion, but you don't know why he or she is calling you in, and you begin to fear you might be losing your job, or you have to make a major decision at home, or perhaps the doctor has just diagnosed you with cancer, when things like that happen instantaneously, many of us do not have the patience, or the time, or the energy to practice self-inquiry.

Many of us cannot begin by saying “To whom does this come?” when we are immediately confronted by a situation. We can't just say “I feel this. Who am I?” We can practice self-inquiry when we have peace and quiet, usually, when there is no immediate decision we have to make. But what do we do when we have to make an immediate decision, or somebody just told us something we have to react to? What do we do? There is something you can do. You can immediately say to yourself “Consciousness is the only power.” That is a very powerful statement. Quite a few people who have called me and told me about a certain problem, and I gave them this to say, have reported they've had wonderful results from doing this. Before you start to think about the problem, or solution, or reaction, you say to yourself “Consciousness is the only power.”

Now let's dissect this and see what it really means. Consciousness is absolute reality. It is all-pervading, omnipresence. It is pure intelligence. It is omniscient, omnipotent. It is pure awareness. There is no place it begins or ends. It is bliss, total joyous bliss. There are no mistakes in consciousness. There is no such thing as good or bad in consciousness. Consciousness is conscious of itself, and there is nothing else. Nothing else exists. "Consciousness is the only power," means that there is not consciousness and you, or consciousness expressing as you, or consciousness expressing as the universe. There is
only consciousness. You have absolutely nothing to do with it. You don't count. You are a nonentity. You don't even exist. But consciousness is. As you make this statement with feeling the truth always prevails. Therefore you can rest assured that whatever happens after that is divine right action, perfection. Once you make that statement you no longer have anything to concern yourself about. You let go completely. Worries cease. Reaction is halted. Fears diminish. Anger is totally annihilated. You are completely free when you make that statement throughout your entire being, that consciousness is the only power.

For all these years you have believed that you are a human being, having to make decisions, having to do things or they will never get done. Now you are beginning to see that consciousness is everything. It takes care of everything when you get yourself out of the way. You get yourself out of the way by becoming still. Once you have affirmed to yourself that consciousness is the only power you will notice that your mind becomes quiet. There is no longer anything to argue about, no longer anything to confirm, to remember, nothing to react to. Consciousness has spoken and you are free. This doesn't mean that you have awakened or that you have become self-realized. This appears to work for you at a so-called human level.

Now here is the paradox. At the human level nothing really exists, yet at the same time things begin to work for you. This is why this teaching is beyond words and thoughts. Do not attempt to analyze these things as I talk to you. Do not attempt to figure it out in any way. Just let it happen. Reality, as consciousness, exists and you don't. Yet when you say “Consciousness is the only power,” something happens to your humanness. You become happy. You couldn't care less if they dropped an atom bomb on your head. You couldn't care less if the doctor did tell you you've got two weeks to live and you've got cancer or whatever. Or you've been promoted to president of your company. It's all the same. You feel alive. You're not alive as most people feel. It's a universal aliveness. You sort of feel that your cells, your atoms, are connected to the entire universe. And you do know that all is well. You feel wonderful. This happens just by saying “Consciousness is the only power.”

Think how you can use this. Your mother in law calls you on the phone and starts screaming. You watch TV. You see all the news that's going on in this world. Something is going on in your life. You have to meet something, somewhere, on a certain date. Instead of thinking of the problem, of the situation, whether it's good or bad makes no difference, you say “Consciousness is the only power.” It's really amazing at the results some people have had with this. You can also do this when you first awaken in the morning, as soon as you wake up. There are some of us who cannot catch the I. That's really funny. Some people are calling me on the phone and saying “I'm trying to catch the I every morning when I wake up, but it eludes me, runs faster than I can catch it, because I immediately become concerned with the world. The I has really taken over and I missed it.” This happens a lot with some people. It is true you should try and catch that gap between awakening and sleeping, that gap in between, and watch the I, watch the I going from the heart to the
brain, when you become aware of the body, and you become aware of the world and the universe. Then you reverse the position, following the I-thought back from the brain into the heart. This is the practice you should do. Yet many of us do not have the time. We're in a hurry, we get up too late. We cannot continue this. But you can say to yourself “Consciousness is the only power.” You’ll find just by saying that you start to feel good. You’ve got control. You feel power. Say to yourself right now “Consciousness is the only power.” Feel how meaningful that is. It removes all doubt. It helps in the thinking process. It allows the thinking process to stop, to slow down. This is a tool you can always use.

Of course if you can know the truth about yourself when you awaken all the time, that is even better. If you can realize the truth about your body, that you don’t have a body, that you do not have a mind, you are total freedom, total joy.

What I’m trying to say is you have to use whatever method you have to use to remove the idea of humanhood and the world. Most of us live a hectic life. We always have to be somewhere. We always have to do something. We’re always running back and forth. We don’t even know where we are going sometimes. We think we’re doing something important. We’ve got to be here, we’ve got to be there. In the long run does it really matter? It’s hard to understand, for some of us, that by being quiet, and not rushing and hurrying, we can get more done than we ever imagine. You do not come to this earth in the appearance of a body in order to bog yourself down in employment and family and homes.

Now these things are fine if you use them correctly. There is nothing wrong with having employment a family, a home. But do not allow those things to possess you. By affirming to yourself “Consciousness is the only power,” you free yourself from attachment. Yet there is more love, there is a greater compassion, there is a greater joy, greater peace. When you say “God is the only power,” or “Consciousness is the only power,” it’s the same thing, something begins to happen. A subtle energy begins to take shape, begins to take form, and begins to take over your life. You then realize that you have no life of your own. You go forth in this world doing the things you came here to do, living your life as it appears. Yet you’re no longer concerned. You’re no longer hurried or worried. Fear has left you. Anxiety has left you. Anger has left you. And you become one of those rare beings that appear to exist in the world but are totally free.

What I am explaining to you here is that you do not have to be liberated to experience this state. As I always tell you, there are no steps to liberation. You either become liberated or not. But there are steps to sadhana, to spiritual practices, and you can climb upon these steps, going very high, to the top floor, where you are not liberated but you have total harmony in your life. By total harmony in your life I mean the problems seem to be there, but not for you. There is no longer a problem. You wonder how can this be. Well, for whom is the problem? For the ego, as you know, for the mind, for the body. And even though you have not transmuted into self-awareness, the appearance of the body rises to a higher vibration.
Remember, as I am explaining this, bear in mind that whatever I am talking about doesn't even exist. That's the wonderful thing about this teaching. I'm telling you a bunch of lies. Yet they appear to be true. Your humanhood appears to rise and you appear to have a good life, even though circumstances haven't changed.

What we're trying to do here tonight is to improve the status of your existence before liberation. Do not look for liberation. Do not desire anything. Most of you know this by now. Do not say to yourself “Oh Robert is saying these things that don't even exist. Why doesn't he just tell us that we are consciousness and get over with?” This is true to an extent. You are consciousness. You are God. You are absolute reality. You are choiceless awareness. But even if I say this to you some of you still have to deal with the world. You still have to get up tomorrow and go about your business and do whatever you usually do. And I know that many of you forget this teaching, for you get enmeshed in the world. The world grabs a hold of you. You begin to think about sex, about greed, about all kinds of things. This is normal for a human being.

Therefore we are talking tonight about how to rise above this, entertain a higher level of humanhood that doesn't exist, before becoming liberated. And you simply do this by affirming “Consciousness is the only power.” You stop. You no longer think anything after that. You will find, as you say this, your thoughts will begin to stop by themselves. It's such a powerful statement that your mind is shocked into silence. You're actually shocking your mind. Your mind can't believe that you're saying this. Your mind is expecting you to say “I'm worried over this situation. I'm happy over this situation. This is going on in my life and that is going on in my life.” And when you say “Consciousness is the only power,” the mind is stunned. It doesn't know what to do. And you begin to feel feelings you never felt before. You feel fantastic joy welling up within you. Now, if you've got time, it is then that you can practice self-inquiry, if you have time, because you have stopped your mind. But some of you tell me when you first get up in the morning trying to practice self-inquiry is fruitless. You just don't have the time. You're thinking about where you are going to go and what you've got to do. But when you exclaim to yourself “Consciousness is the only power,” your mind starts to become quiet. Then you can ask yourself “To whom is this quietness come?” and you can go into self-inquiry.

Do not allow a day to go by where you do not practice something. Never allow your mind and your body to dictate to you how things are. Do what you're doing and never regret it. Once you say to yourself “Consciousness is the only power,” what you do after that is good and right, no matter how it looks and how it turns out. That's a little secret. You have to hold on to your statement. In other words, let's say you say to yourself “Consciousness is the only power.” Then you go outside and you find that your car has been stolen. Does that mean that it didn't work? Does that mean something is wrong? This is where we separate the men from the boys and the women from the girls. Your car being stolen is a blessing for you, a blessing in disguise. I know it doesn't appear that way when it happens, but if you have firmly affirmed that consciousness is the only power, how can
there be a mistake after that? Where would the mistake come from? As we discussed previously, what we call consciousness is all-pervading. There is no room for anything else. There cannot be something evil or something good when consciousness is the only power. Therefore, when you make that statement, flow with everything. Flow with everything. By flow with everything I mean observe, watch, look, but do not react. Your body may be in pain. You may feel awful. Or you may feel healthy as a horse. When you’re healthy or sick, or happy or sad, this has absolutely nothing to do with your unfoldment.

This is something you really have to understand. We’re not trying to exchange bad humanhood for good humanhood. We don’t even think about humanhood. We’re not even thinking about the condition or the situation. We observe it. We watch it. We look at it, but leave it alone. Now if you can do this, I can assure you, you will become one of the happiest people who ever lived. And this is before you become self-realized, before you awaken. You’ll be radiantly happy.

It is also true, when you do awaken, that kind of happiness disappears, for that’s sort of human happiness, to an extent. Do not try to figure it out, do not try to analyze it, for when you do you’re using your mind, and your mind has been programmed, conditioned, since you were born, and before. Therefore whenever you try to analyze anything, whenever you try to figure out situations and conditions, you’re using your conditioned mind. From a conditioned mind there can never be peace, there can never be real joy, there can never be real love. The mind has to be unconditioned to feel these things. But when you say “Consciousness is the only power,” just by saying those words something subtle takes place within your being, I can’t really explain what happens but I can assure you, you’ll like it.

As you work on yourself this way, as your perception becomes deeper, the perception into yourself, at that time you can have an instant awakening, becoming totally free also. The transmutation takes place at that time. You become liberated, free. Yet if you look for this, if you expect this, it will elude you. What I’m trying to say is, keep yourself to the point where you are saying “Consciousness is the only power.” This will lift you high by itself. It will take care of everything.

You always believe you’ve got to do something. You’ve got to lift yourself up, or you’ve got to know the right words, or you’ve got to be in the right state of mind. This is not true. People who have been liberated have become so because of a quiet mind, by not really thinking about these things, by not really desiring anything like that, by not caring about this. When you’re saying “Consciousness is the only power,” you’re not thinking of what you want or what you don’t want. You’re not really trying to improve your humanhood. You’re not trying to decide what is good and what is bad. You’re simply making that statement in nothingness. It’s a blind statement. It’s something that needs no explanation, no defining. You simply exclaim it and leave it alone.

Let’s use an example. Say you go for your yearly check up and the doctor tells you you’ve got diabetes, and you’re going to lose all your toes, and your fingers, and your
tongue and your eyeballs. That wouldn't be so bad. It could be worse. When you say “Consciousness,” to yourself “is the only power,” you're not meaning to say this is not going to happen to me. Nothing like that at all. You have no reasoning behind it. There are no wants or desires. I want to make this perfectly clear. You are making that statement in the silence and you're not trying to get a better reading for yourself from the doctor. You're not trying to change anything. You're not trying to do anything. You're simply making that statement “Consciousness is the only power.” And you can do that over and over again, as many times as you like, during the day. Even if nothing is happening you can say this. Do not desire anything. Do not look for anything. Do not expect anything to happen. Do not believe your life style is going to be changed, or you're going to become liberated. Simply make that statement.

So when the doctor told you you've got diabetes, you make that statement, you smile, and you do not think about what the doctor told you, whether it's true or not, right or wrong, false or not false. You keep all your energy on that statement “Consciousness is the only power.” Everything will take care of itself. You'll be delighted with the results. You can practice this any time, any where, for you're doing it to yourself. You're watching TV and you see the dastardly situations in the news, say to yourself “Consciousness is the only power.” You're not trying to change anything. You are not trying to do anything. You are merely affirming the truth and the truth will make you free.
Robert: Good afternoon. It is good to be with you again this wonderful Sunday afternoon. There's nothing else to do so you might as well come here, get out of the wind, come to a beautiful atmosphere, enjoy the trees, the view, the smog. It is good to be with you again. I welcome you with all my heart.

Always ask yourself “Why am I here?” It is always good to ask yourself this. I don't mean why are you in the universe? Why are you here in this room, in this class, at satsang? What do you want? What are you looking for? Remember, if you're looking for anything you're here for the wrong reason, for there is nothing that I can give you, really, that you haven't already got. There is absolutely nothing I can do for you. For I am not the doer. Neither are you. You are already fulfilled. Everything I have is yours. There is absolutely nothing lacking in you. You are spirit. You are not the body that appears to be a body. You are spirit, something absolutely different than what you can ever imagine.

How do you see yourself? What do you think you are when you think about yourself? Do you think you are a separate entity, striving, fighting for existence, trying to become enlightened? This is a great mistake. Everything that you can ever imagine that you want to be, you already are. You are the imperishable Self that has always been, that you always will be, beyond birth, beyond death, beyond experiences, beyond doubts, beyond opinions, beyond whatever it is your body is going through. Whatever thoughts your mind thinks, you are beyond that. You are the silence, the silence of the heart.

Know yourself. Whenever you think of yourself, think of yourself as the Self. Not the I-thought, not the personal self, but as the supreme energy, sat-chit-ananda, nirvana. You are that. If you really believed you are that you would be in total peace. There would be no thing in this world that can ever disturb you. You would have no doubts. You would have unalloyed happiness, total joy. It would make no difference what your body is going through, or what thoughts come into your mind, or what people are doing or are not doing, who is right, who is wrong, who is enlightened, who is not. You would never think things like this.

When you think you're human you have duality to contend with, right and wrong, healthy or sick, rich or poor, happy or sad, and the rest of it. But when you have transcended this you see yourself in a completely different light. You see yourself as the light, the light that shineth in the darkness. The eternal glow that can never diminish. Omnipresence, all-pervading. You are that one. You have always been that one. You are
not what you think you are when you're sad, when you're angry, when you're upset. This is a lie. There is something within you that knows the truth. That is the truth. You are that.

Last Thursday I brought to your attention that I wish I could share the things with you that I feel, but they were ineffable. There are no words to describe these things. There is no language that can try to describe the realities, the pure awareness. No words. I received some phone calls from some of you, and they said “Robert, you can tell me how you feel, You can share it with me.” A few people asked me this. I tried to explain, if I was able to share it with words, I would.

But that's not important. What's important to you is how do you feel? Never mind what's going on within me. If you understand who you are then you understand what is happening within me. Do not spend your time trying to determine what teachers are feeling or where they are coming from. Rather try to determine where you are coming from and who is it that thinks? Who is it that has a problem that they can't resolve? Who is it that believes that they want to become enlightened? Find out. Understand the truth about yourself. Go deeper within yourself. Stop thinking about the world and your problems, or whatever is going on in your life. That will resolve itself when you begin to understand that you are pure intelligence. Your so called personal life will always resolve itself, will always take care of itself. The power is within you. There is nothing lacking. Never compare yourself to anybody else. Look at yourself with your inner eye.

Think how many years you've been going through life believing you're a body, a mind, an ego, the situations you've been through, the agonies, the ecstasies, the dualities. You're beginning to see now that all of those things belong to the I-thought, to the personal self, which is not really you. You are total freedom, having absolutely nothing to do with the personal self. You simply have to ask yourself “Who is this personal self? Where did it come from? How did it arise? How did it get a hold of me and make me believe I'm human? That makes me feel I was born, and I have to die? What is this personal self? Where did it come from?” And as you follow the personal self, the I-thought, you'll begin to see it never existed. It was never born. It is absolute nothingness. And you'll become radiantly happy, full of love, full of peace.

So some people still ask me “When you say you feel love, what do you mean?” The love that I feel is totally unconditioned. This is the reason I can love you no matter what you do, no matter how you act, no matter where you come from, no matter what's going on. I can love you because I love myself. And there is only one Self. So the Self that I love is you. It's not separate. If I loved you as a separate entity I'd have a problem, for the separateness would show me different phases of your life. But I can't do that. I can only love, for the Self is love. It is not a personal love. It is all-pervading. So, as I am an embodiment of love, you are in that love also. There is only one love and that love is consciousness, and you are that.

People ask me when I see peace, what do I mean? I don't have to see peace where it's peaceful. I feel and see peace in every situation. Whatever there appears to be going on,
there is peace. Just as in the center of a hurricane there is a peaceful circle, total stillness at
the center of a hurricane. The same is true in the center of a tornado, in the cyclone. There
is a center of peace. We are all that center. The true peace is you. The turmoil, the chaos
that appears to be in this world, is not the truth. It is not reality. It is something that comes
and goes. This too shall pass. But your center is God, consciousness, absolute reality,
Brahman. Those are all synonymous. That is the peace that exists.

The reasoning behind this is that everything that appears is an image, an image
that appears on the reality of life. There’s reality, consciousness, and all of the vicissitudes
of the world that go on all the time are superimposed on this consciousness, like a chalk-
board. Images are drawn on the chalkboard. It never affects the chalkboard. They are
erased. New images are drawn. The new images never affect the chalkboard. No thing
affects the chalkboard. The chalkboard remains the same whether you decide to draw a
fire, a hurricane, a murder, famine, death, or whatever you decide to draw. Wholeness,
health, peace, birth, anything. They are all impostors. The chalkboard never changes.

Always think of yourself as the chalkboard. And all the things that go on in this
world, try to feel them as images on the chalkboard, that change, change continuously.
This will help you. It will help you to understand that you are not the conditioning that
goes on in your mind. You are not what your eyes show you in this world. You are not the
feelings you feel. You are not the things that you hear, the things that you taste. Those are
all the images. You are totally absolute freedom, total harmony and joy. This is your true
nature. Abide in this truth and become free.
Robert: Good evening. It’s good to be with you again. I welcome you with all my heart.

Always remember that this is satsang. It is not a lecture, or a sermon or a speech. It is not Robert speaking to a group of disciples, or students, or whatever you want to call yourself. It is consciousness speaking to consciousness. And since there is only one consciousness you are actually speaking what I am speaking. You are feeling what I am feeling. There is only oneness, absolute reality, and you are that.

Try to remember this. There is consciousness. What you think you are, male or female, whatever your name may be, forget about that for a while. Think of yourself as omnipresence, all-pervading. Do not question it. Do not analyze it. Just allow it to take over, the presence, the power. It starts within your heart and begins to spread all through your body, encompassing your body. Your body merges with it and it continues to spread until all of us in this room have become it. We’re no longer human. We have become it. It keeps on expanding and expanding until the entire world is it. It keeps on expanding, expanding, until all the galaxies, planets, stars and solar systems are it. It keeps on expanding, expanding until the entire universe is it. There is no longer anything that is separate from it. Everything is it. We may call it consciousness, the Self, absolute reality. This is it. This is your real nature.

What are you feeling? Try to let go of all your emotions, your preconceived ideas, all of your dogmatic beliefs, all about your body or about others. Allow your mind to remain empty. Feel that I am it, pure awareness. I have always been it. There never was a time when I was not it. The appearance of the body cannot fool me any longer. The world and all it’s manifestations cannot fool me any longer. The universe with it’s planets, and galaxies, and solar systems cannot fool me any longer. I can see through these things to the source. I can feel the source because I am the source. I have always been the source. There never was a time when I was not.

As far as thoughts are concerned, they do not exist. They can no longer bother me or make my life miserable. As far as other are concerned, there are no others. There is only the source. I can no longer be deceived. There is no thing that has ever transpired in my life that can hurt me. I forgive everyone and everything, and especially myself. I am the power, and the presence, and the glory. If I am that so is everybody else, so is everything else. All is well.
When you take a true picture of yourself, when you look at yourself, when you get up in the morning and you sort of become the witness to all of your actions, you will notice that you revolve around three words, I, me and mine. There is usually never a moment in your material life when you do not use these words. If every time you said I you were aware of what I really means, that would be a different story. But unfortunately we do not use I that way. When we refer to I we’re talking about the body. We say “I feel wonderful, I feel sick, I feel happy, I feel sad, I feel this, I feel that.” We also say “This is mine, this belongs to me, no one else can have it. It’s mine alone.” Me, me, mine, mine, I, I. We’re always involved with those three words, aren’t we? And this is what keeps us human. This is what keeps us back from realization. Those three words.

It would be difficult to speak without those words, for instead of saying “I feel good,” you’d have to say “Feel good.” Instead of saying “I feel sick,” you’d have to say “Feel sick.” Instead of saying “I feel depressed,” you’d have to say “Feel depressed.” Instead of saying “This is mine,” you would say “This is.” Instead of saying “I am angry,” you would say “Angry.” It would make you sound ridiculous but at the same time it would make you understand that you are not that I. You are not the mind.

You will immediately catch yourself and realize, when you say I you have to be very careful what you say after that. For I can never be sick. I can never know anything unhappy or happy, good or bad, rich or poor. I is beyond all those things. I is consciousness. I is God. I is pure awareness. Imagine, if you will, that whenever you said I you realized truly what this I means to you. You’re no longer speaking of the small I, the body I, the I that does not exist. You’re speaking of God. Whenever you say I you’re speaking of God.

Therefore if you said “I am sick,” that’s blasphemy. How can God be sick? If you say “I am unhappy,” same thing. How can this thing called God be unhappy? Even if you say “I am happy,” how can God be happy according to human standards? As you begin to realize what this I really means you’ll automatically be lifted up to a higher state of consciousness. Just by realizing continuously what I really means.

Yet you have to do this every day. You have to catch yourself every moment. Think how many times today you used the term I, and what you said after that. Think how many times today you said the word me and "mine," as if you were an individual, as if anything can belong to you personally, as if you really own anything, and you have to protect it and take care of it, as if it is yours.

Everything belongs to God. Everything is God. It is true that you appear to be using it, but never for a second believe that it belongs to you. This is why, when people realize this truth, it’s so easy for them to share, but when one believes they are the body then they have to hoard, and hold onto something, and fight for their existence and stick up for their rights.

Is it any wonder that you don’t wake up? How can you wake up when you’re fighting for your rights as a human body, when you’re trying to protect the things that you
think you own? This is maya, total maya, the belief that you own something, that you are something. It’s all an illusion. There is only God. There is only consciousness. Everything else is an appearance.

Enjoy the world if you can, but do not allow the world to be your Master. Do not allow the world to tell you how things are. Do not allow the news, or the newspaper, or the way of the world to confound you and confuse you, and to make you sad, or angry, or upset you. After all, it’s the same as seeing a movie. You look at the movie and you see all kinds of dastardly things going on. But then you catch yourself and you say “It’s only a movie. It’s not the truth.” And so it is with life. You observe everything that’s going on in life. You watch, you look, you see, yet you never react. You’re never for or against. You understand and this makes you free.

What we call maya is very powerful and so it appears. It grabs you in it’s clutches and makes you believe that things are happening in this world, and makes you believe that things are moving, changing. That’s the picture it shows you. There are very few people who can go through a day without being affected by maya. Think about yourself. Just today. How have you been affected by maya, believing something about your body, or about somebody else, or about a situation in your life, or about the world, or about the universe, and feeling it? That’s maya. Here’s an example. I’ve told this story before.

One day Buddha and his chief disciple, Nerada, were walking along a country road. Buddha was discussing maya. He explained that the trees, the river, the mountains, the beauty, all of the bugs and the mosquitoes, animals, it’s all maya. And Nerada said “But Master, how can this be? It sounds virtually impossible. I can grab the tree. I can grab your arm. I’m stung by a mosquito. I feel this thing. There’s a bump on my arm. How can this all be illusion? I don’t understand.” And Buddha said “I’m thirsty. Go get me a glass of water.” There was a town nearby so Nerada went to the town and knocked at the door of the first house he saw.

An old lady opened the door. She said “What do you want?” Nerada said “My Master would like a glass of water.” She looked him over and saw that he was handsome, well built, healthy, and she said “Come on in.” He went into her house and there was a beautiful lady sitting on a chair. The woman said “This is my daughter. Isn’t she beautiful?” Nerada was astounded at her beauty. He said “She is the most beautiful girl I’ve ever seen.” The old lady said “How would you like to marry her?” and Nerada said “Why not?”

So he married the girl. They had a big wedding and all the people in the village came. The next day he got a job. He was a potter by trade and he made beautiful pots out of clay. He did this for a living. After the first year they had a child and he was able to afford a beautiful house. He had a mortgage payment, had to pay taxes, so he had to work harder and hire people to help him. He had employees. He had to pay them salaries, take out taxes, workers compensation, everything else. Then, after two years passed, another child. He was completely enmeshed in family life. Some days were good. Some days were bad. A couple more years went by, three years, four years, five years.
One day there was a big hurricane, a very powerful hurricane, that came into the town. The place was getting flooded. Nerada said “What are we going to do?” All his furniture was being ruined. Everything he believed he owned was getting wet, totally ruined. He took his family up onto the roof. There was a clothes line on the roof. They all hung onto the clothes line. The hurricane became stronger, and stronger and stronger. His mother-in-law was washed away by the flood. Nerada said “I guess we didn't need her anyway. She was old.”

But the hurricane was still very strong and his wife and two children were holding on. One of the children was washed away, and Nerada became very distraught, but he was holding on with his wife. Then the other child was washed away. He became very upset, but he said to himself “At least I have my wife. We can have more children.” Then his wife was washed away and he said “What happened to my family? They’re all gone. Everything I worked for is all gone. Everything I strived for is all gone. I’m going to end it all, commit suicide.” So he let go of the rope. The next moment he found himself sitting next to Buddha with a glass of water. He looked at Buddha and Buddha said “It's about time you brought me my water.” So Nerada looked at him and said “Now I understand what maya is.”

This is just like us. We become so enmeshed in the world. We think things are real. Everything bothers us. We become angry. We become upset. But the truth is you are not maya. You are absolute reality. You are total awareness. You are the Self. Know who you are and wake up.

Awaken and be free.
Robert: Good afternoon. It's good being with you again. I welcome you with all my heart. I can assure you that all is well. All is exceedingly well. Everything is in its right place, doing what it is supposed to do.

Do not judge by appearances. Do not even judge yourself. You are a beautiful person just the way you are. When I say “just the way you are,” I am referring to your real Self, consciousness. You are beautiful just the way you are, not what you think you are, not what you appear to be, not what the world shows you, but just the way you are right now.

When you are without thoughts, when you are without needs, without wants, without desires, then you are God. You are the universe. You are divine love. You are beautiful. Yet when you begin to think about these things you deny it, for you think about the past and the future instead of staying centered in the eternal now. You think of the mistakes you made in life. You think about the dastardly things going on in this world. You think about your future, about the so called recession. You are enmeshed in maya. Do not continue to think this way.

Your true nature is total bliss, and you are in total bliss right now. There is absolutely nothing lacking in your life. But when you think about it, there is. Therefore do not think. Stop thinking. When you stop thinking all is well. When you stop thinking there are no mistakes. Do not concern yourself with the telephone, with your body, with your affairs, what appears to be happening in the world. These things shall pass and new things will come along. It never ends. It never stops.

Thoughts can never bring you peace, even if they are good thoughts, for good thoughts lead to bad thoughts, and bad thoughts lead to good thoughts. You are to ask yourself “To whom do these thoughts come? Who thinks? Who is the thinker? I am? I am the thinker? Then who am I? What is the source of the I that thinks? Where did this I come from? How did it originate? Who gave it birth? What have I got to do with I?”

Wake up. You are an asset to the human race, an asset to your Self, an asset to God. You are a wonderful person just the way you are, just the way you are.

It's interesting to note that many people throughout the world are beginning to be attracted to Advaita Vedanta, the non-duality principle. More than ever in the last two years or so. Many people who have never dreamed they would be involved in Advaita Vedanta are being involved in Advaita Vedanta. Now the amusing and interesting thing to me is that a good 80% of these people become teachers. New teachers of Advaita Vedanta are popping up all over the world.
I received many calls during the week, and you'll see why I'm smiling when I explain it to you. Just this morning I received a call from somebody in Texas that I have been corresponding with. And he told me “Robert, I read your transcript for a month straight, like you said, and I am enlightened now.” So I said “That's wonderful. What makes you think so?” He said “I stopped quarreling with my wife, I feel more peaceful, and I don't give a damn about the world. But I have a question. What do I do now?” What can I say?

There are many people who are going around claiming they’re enlightened, more than ever. It really makes no difference to me, but it’s amusing. It's interesting. First of all, what does the word enlightenment mean? I'm not talking about a dictionary definition. To the path of Jnana what does enlightenment mean? The answer is, there is no such word. No one becomes enlightened. There is no body, no I, no me, there is no thing that can ever become enlightened. The word enlightenment is used by the ajnani, by students. Absolute reality, choiceless awareness, sat-chit-ananda, parabrahman, those are all words that do not exist, except to the student, in order to explain that there is a state beyond the so called norm, a state of total transcendence. And we give a name to this, enlightenment.

When this actually happens or transpires in a person the I has been totally destroyed, totally annihilated. The me no longer exists. And to that being there is absolutely no one who became enlightened. That being is resting in his true nature, in nothingness, absolute nothingness. No one can become enlightened. No one can be liberated, for the you that thinks it can be liberated doesn’t even exist. There is no you. There is no person. There is no human being who is a human being one day and the next day becomes liberated. There is only the liberated Self and you are that. There is not you as you appear. The appearance of you, which you think you are, is false.

This is why I say all of your problems, all of your nonsense that you go on with, all your worries, all your cares, all your emotions, they do not exist. They never have existed and they will never exist. It is all the game of maya, the leela. It doesn’t exist. No one in this room exists. There is no you and there is no me. There is only the Self. And when the self becomes the Self it is no longer the self, for there never was a real Self to begin with.

This is the reason why I emphasize, stop thinking. Your thoughts pull you deeper into maya, into illusion. Do not think of enlightenment, or awakening, or being liberated, or finding a teacher who can help you. You are beyond help. No one can do anything for you.

Actually what happens is this. As you begin to realize you are not your thoughts, you are not your body, you are not your mind, you are not the world, you’re not even liberated, you are nothing, as you begin to think this way whatever has to happen in your evolution will transpire without you doing anything. If you are meant to be with a teacher you will be with a teacher. If you are meant to be by yourself you will be by yourself, yet you have absolutely nothing to do with these things. Remain in the no-thought state.
Leave the world alone. Leave people alone. Do not come to any conclusion. Do not judge anyone. Everything will take care of itself.

The worst thing you can ever do is to search for enlightenment, for liberation. This keeps you back. It keeps you back because there is a self that is searching. There is an I that is searching. There is a me that is trying to become something and the whole idea is to remove something from your consciousness. Therefore the process of realization is removal, not adding. Removing this and removing that. Removing all concepts and all preconceived ideas. Removing all of your thoughts, no matter what kind of thoughts they are. Good thoughts, bad thoughts, they all must go, and what is left will be nothing, no thing. You are that. You are that no thing.

Doesn't it feel good to be nothing instead of believing you are thoughts, and you are human, and you have a job to fulfill, and you have a mission? There are many spiritual people you know who think they have a mission. They have come to save the world. They can't even save themselves and they're looking to save the world. The world will go on the way it's going on without your help, for or against. Leave the world alone.

There is a power and there is a presence, which I like to call the current that knows the way, that takes care of everything. It is all part of the grand illusion. And even in this illusion, which appears in front of your eyes, there is a presence and a power that lifts you up. It will lift you up as high as you can allow it to, until it lifts you up completely out of your body, out of your thoughts, out of the universe, to a completely new dimension. You'll appear to be the same person as always to people, but you'll not be that person any longer, for that person is gone, no longer exists. You have become Brahman. You have become all-pervading. You have become your Self without trying to do so.

You must always have gratitude for the way you are. Do not feel sorry for yourself. Love yourself just the way you are. By loving yourself just the way you are you will transcend those things that have appeared to annoy you, to bother you, to cause you pain. They will all go. You'll no longer be aware of them. Let go of everything. Have no desires whatsoever. Dive deep within the Self. Do not react to the outside world or to your body.

All is well.
Robert: Good evening. It's wonderful to be with you again. I welcome you with all my heart. It's good to see you. Good to hear you. It's good to smell you. We'll open up the tonight session with a reading from the Ashtravakra Gita, translated by Thomas Byrom, and read by Glen.

(reading)

There's only one way to bring peace to the world. There's only one way to bring peace to yourself. There's only one way to overcome problems. There's only one way to find yourself. And that way is to realize that everything is consciousness.

What do I mean by that? Take everything in this room, the glass, the lamps, the chairs, the couch, the rug, the light, and your body. They are not real. They are consciousness. I am not saying that consciousness has produced these things. I am not saying that first there is consciousness, and these things came out of consciousness. On the contrary, I am saying that everything that appears to arise, that you hear with your ears, that you taste with your mouth, that you feel with your hands, is consciousness. It is not what it appears to be. It is not duality. Remember what I'm trying to convey. There is not consciousness and the world. There is only consciousness and you are that. A paradox, contradiction. You are the paradox. You are the contradiction. You are not what you appear to be. You are not what you see. No thing in this world, in this universe, is as it appears to be.

But how can this be? We look at each other. We see the things of this world. We feel the pain. We feel sorrow. We feel happiness. We feel joy. And yet I'm saying to you that these things do not exist. There is only consciousness. You can only know this when you experience it, so you're saying “This is good for you, Robert, but what about me? I feel the world. I get hurt easily. I'm sensitive. Things bother me. I see man's inhumanity in the world and I cry. I perceive all these dastardly things going on in the world. They make me sad. How can you say these things don't exist? How can you say there is only consciousness when all these things face me every day?”

That's just it. You have to be ready to turn away from the worldly things. You have to be prepared to jump within yourself, to dive deep within yourself and to sort of ignore the world for a while. This doesn't mean that you have to give up anything. It means that while you're going through your daily chores, while you are doing your work in this world, you simply have to become aware every once in a while that everything is consciousness. Just by being aware of these things that I'm talking about, you awaken. You become free. Just by being, aware, by thinking to yourself when you get up in the morning.
“Everything may appear real to me but all is consciousness. Everything is consciousness. Consciousness is space, pure choiceless awareness.”

How can you prove this scientifically? If you got a hold of a giant electronic microscope and you put your body under the microscope, you would see tremendous amount of space. You would see atoms separated by a vast amount of space. And if you obtain an ultra-electronic microscope, which hasn’t been invented yet, you would see your body as pure space. There would be no atoms. For the ultra-electronic microscope would see through the atom and you would see space, total space. That space is consciousness. This is not only true of your body. It is true of the chair, the building, a tree, a flower, an animal. Everything is space.

That’s why I say so often “We are all nothing.” All of us are nothing. So we are no thing. We are no thing conceivable. We are no thing that you can ever imagine. Your imagination only goes down to atoms. You know about molecules. You go down to atoms, pure energy, but go beyond that. Go beyond the pure energy. There’s absolute nothing. That nothing is you. That nothing is consciousness.

There was once a class being conducted like this. And a particular student said “Master, I don’t know what you’re talking about. How can everything be consciousness? How can everything come from nothing? This doesn’t make sense.” And the Master pointed to a fig tree, said to his student “Go bring me a fig.” The student went and pulled a fig from the fig tree and brought it to the Master. The Master said “Break open the fig.” He did. “What do you see?” “Seeds.” “Bring me one of those seeds.” He obeyed. He gave him a razor blade and he said “Cut open the seed.” It was a pretty hard job because the seed is so small, and he cut his finger a couple of times, blood all over the place. He finally managed to cut open the seed. And the Master said “What do you see now?” “Nothing.” In the seed there’s a hollow, absolute nothingness. And the Master said “From this nothing the entire universe is produced.”

And this is true of everything on this earth, and this world, and this universe. Everything is nothing. There is absolutely nothing that exists. Remember I am saying that things do not come from consciousness. I am saying that everything is consciousness. Things do not exist.

Human beings appear to be made so that they see things, hear things, smell things, touch things, and feel things. Therefore they think they are living in a material world, in a relative world. Yet the ultimate truth is, everything is an optical illusion, like the snake in the rope, like the sky is blue, like the water in the mirage. These things do not exist. You, as you appear, do not exist.

Just by thinking about this, will free you. You really do not have to do anything else, for some of you. Just to consider this, to ponder this, to try to realize everything is really space, everything is consciousness, to think about this and rest, something begins to happen to your mind. You begin to lose your mind. I know many people have told you you lost your mind already. That’s a compliment. You begin to lose your mind.
What I usually mean by losing your mind is they change one appearance to another appearance. That's when they call somebody insane. They just change appearances. They see things that do not exist. But when I talk about losing your mind I am referring to emptying the mind, actually destroying the mind, annihilating the mind, totally, totally transmuting the mind. Not to change it to something else.

Even in religion they try to focus on the God of their religion in meditation, focus on an item. These do not awaken you. It may improve your concentration, make you a little more one pointed, yet it will not awaken you. The only time you will awaken is when your mind is destroyed. There has to be no mind left. When the mind is destroyed consciousness appears by itself, for in truth you are already that. You have always been that. But as long as you go on crying over spilled milk, when you look at your life, and you see the things that upset you, you see the things that make you angry, the things that make you worried, the things that make you fret and become excited, what a waste of energy, what a waste of time.

There is no thing in this world that is that important. As long as you believe it is important you will never awaken. You can’t, for you’re caught up in maya. You are playing the game. You’re still involved in the leela. You’re feeling things. You’re reacting to things. You’re arguing about things. You’re debating things. You’re still not sure. As long as you keep acting this way you can not awaken. Just think of the things you thought about today, just for today, since you woke up, the things that went through your mind, the actions you took, the emotions you had, the worries you had, the feelings of sadness, or joy, or any kind of feelings. All this is a waste of your precious energy. This is what keeps you back. This is what makes you a human being. This is what makes you worldly.

It’s up to you to understand what I’m saying and to begin to get a program of non-action in your mind by not reacting. When something takes place in your mind or in your world, you become the observer. You become the witness. You do not react. You try to keep your mind centered in the now, in the moment. You do not think about ten minutes ago, nor about yesterday, or about last week, or last month, or last year, or five years ago. You do not consider what somebody did to you ten years ago, or how you were wronged. Those are the things that keep you back. Do not consider where you are going to go next week, or what you have to do to become enlightened next month, or the teacher you have to go to see next year, or the book you have to read next week. You do not think about these things. All of these things are part of maya. They are part of the grand illusion. They pull you back into materiality.

Some of you wonder why you don’t make too much progress on your spiritual journey. That’s not hard to see. Just take a look at your belief system. Look at the way you’re living. Some of you are afraid to make changes. You want your life to be the same now and forever. You know this is impossible. If you’re afraid to make a change life will come along and pull the rug from under you one day. And you’ll have to make a change.
All the things that hold you back, your security blanket, think about this. What is your security blanket? Food? The opposite sex, or the same sex, whatever you prefer, or no sex? All these things keep you back. Just being involved in a movement, trying to make this world a better world in which to live, keeps you back.

Now some of you new people will feel sort of strange, when I say something like this, for you're saying “Aren't we supposed to help the world?” You’re supposed to find out who you are. Your first and main job is to awaken, and then you will see if you want to help the world. What world? But first awaken. The more you become involved in peace movements, or anti-peace movements, or this or that, the more you get pulled into materiality. These are all commendable things. It’s better than being a bank robber, I guess. So if you have to do something, help other people. There’s no question about this. But remember the truth. "I’ve got to find myself," you should say.

You do not have to find yourself at the expense of others. This is wrong. But be by yourself all you can. Realize that this is your life. It is not your husband’s life. It is not your wife’s life. It is not your children’s life. It is not your relative’s life. It’s your life. You exist here and now. What are you doing with it? How can you allow people to make you angry? How can you allow people to tell you what to do, to make decisions for you? All the answers are within yourself. But you have to turn within yourself. You have to sincerely turn within, with a great passion, and find yourself.

The world appears very strong. People appear very real. Some of us always seem to get involved in all kinds of situations. Yet take a look at your life and see why you get involved. Honestly look at yourself. Do not be afraid to see yourself. See the things you do, the words you say, the thoughts you think, and you’ll see why you’re not making too much progress.

Now if you really want to make progress you will drop everything, mentally. Remember when I speak of dropping everything I’m not referring to your quitting your job, moving to India, stop reading books, stop watching TV. I’m not referring to this really, if that’s what you want to do. I'm referring to mentally letting go of your reactions to whatever is going on in your body and the world. Leave the world alone. Leave people alone. Do not try to change people or to make them see your point of view. There is no point of view. Every point of view is wrong. We want to get rid of points of view.

You have to sincerely want to awaken, and I kid you not, to awaken is simple. You just have to give up everything mentally. That’s all. And consider the fact that everything is consciousness. Everything. No thing is as it appears. This includes yourself.

There are many people who stay the way they are and they are always talking about something outside themselves. They try to change the world. They try to see the world as consciousness. They shrug people off. They become indifferent. This is not right. You start with yourself. You take an honest look at your habits and see the things that you’re doing. Don’t worry about other people. Remember you are creating others with your mind. Everyone who is in your life, you have created yourself. Otherwise where do
they come from? You are the creator and all the things in your life are your creations. You have done this unconsciously.

Karmically you have attracted everybody in your life that's in your life right now. You think certain thoughts a certain way and you'll attract those people in your life. If your mind is full of larceny, bad thoughts, you will attract people like that into your life, and then you will say “It's a bad world. You can't trust anybody.” But it begins with you. You have to look honestly at things holding you back from your own realization. And you have to start working on yourself diligently, until the time comes when you no longer have to do that.

It's fine for me to sit here and say the world doesn't exist, nothing exists, but when you walk out of this door the world hits you right in the face. Some of you become depressed because you have to go home by yourself, perhaps. You wish you had a relationship. Some of you feel depressed because you have a relationship and you wish you were alone. Nobody is happy. Everybody thinks something is wrong with their life. Some of you are depressed because you can't get enlightened.

Think about what you're doing. Think about what you're feeling. So we begin a program. And from my own personal experience I found that self-inquiry is the fastest way to awaken, for some people. Therefore you passionately get yourself involved in self-inquiry. As I said before, it is true that listening to these words and realizing that everything is consciousness can awaken you. But this is only if you are prepared. By prepared I mean you’ve already transcended all the things we were talking about, all of the emotions and all of the fears, all of the hurts and all of the frustrations. If you have already transcended these things then that's all you've got to do. All you have to do is hear the word, and you're awake. But for most people it doesn't work this way. Therefore you have to practice some form of sadhana.

Self-inquiry becomes very useful. You simply allow thoughts to come to you and you inquire in a gentle way “To whom do these thoughts come? Who is thinking these thoughts? I am.” You wait and you inquire sincerely “Who am I? What is the source of this I?” When I say you have to dive within yourself, that's how you dive within yourself. People often ask me “How do you dive within yourself?” That's how you do it. You inquire “Where does the I come from?” The I is deep, deep within yourself. "What is the source of the I?” Then thoughts will come to you again and you repeat the same thing over again. "To whom do these thoughts come? They come to me. Who is this me? What is the source of me?” Me and I are synonymous. "Where does the me come from?” You do it over, and over, and over again.

You do not look for a time. Forget about time. Do not worry about anything. Spend time by yourself. Most people cannot spend time by themselves. Many people tell me they stay by themselves a lot but if you’re going to their house the TV is on, the radio is on. That is just like having people in your house. When I say spend time by yourself I mean in the silence. Take the time. Sit down in a chair and watch your thoughts and begin
to inquire “To whom do these thoughts come? They come to me. I am thinking these thoughts? Who is this I? What is the source of the I? Where did it come from?”

Let’s practice this together, because many of you have told me, you’re having much success when we do this together. So make yourself comfortable. It’s better if you close your eyes. It removes obstructions. It makes no difference how many times you’ve practiced this before. Whenever you do it, it’s like the first time. This may be the time for you to awaken. That’s why you should never give up.

You simply sit still. Do not try not to think, for if you try not to think you will have thoughts that you can’t get rid of. You will be full of thoughts if you try not to think. You do nothing, absolutely nothing. You’re watching the thoughts come. As soon as the thoughts come, in a gentle way you inquire “To whom do these thoughts come? They come to me. I think them. Who is this I? Where did it come from? How did it arise? From where did it arise? Who is the I? Who am I?” You remain still. The thoughts come again. You do the same thing again, and again, and again, in a gentle peaceful way. So let’s do it.
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HAPPINESS

1st December, 1991

Robert: Good afternoon. It's good being with you again. Welcome to the second bhandara of the Jnana Marga Society. What does bhandara mean? It means to feed. It’s actually associated with feeding the homeless and the poor. So here’s what we'll do. Make up your mind that from now until Christmas you’ll find a homeless person somewhere. Either bring them to your home for a meal or give them $10 and say God bless you. Will you do that?

Students: Yes.

Robert: The first homeless person you see. Do not choose or pick.

Everyone on this planet, every human being, does what he does, or what she does, for one reason, in order to attain happiness. Think about that. Everything you do, everything, is to become happy. People get married to be happy. Then they get divorced to be happy. Then they get married again to be happy. Then they get divorced again to be happy. Everything you do is to become happy.

That's subjective. We have different purposes consciously. We think “I’m doing this because I want this.” But if you go deep within you you’ll see the real reason is to be happy. Everything, it makes no difference what it is, is to attain happiness. The murderer murders because he or she thinks, in their warped mind, that this will make them happy, to get rid of this person. A hit man kills because he dreams of the money he’s going to get, so that he can spend and purchase the things that will make him happy.

Everything you do is to be happy. True. Everything. There is no other reason. You may think you have other reasons but it's to be happy. You're going into spiritual life to find happiness. Whatever you do, it's to be happy, and you can think of thousands of things that you've done in your life. You believe it's for another purpose but if you really are honest with yourself, you're doing everything for your own happiness. Even when you help the poor somehow it makes you happy to do this. You go to school to learn to be a doctor, a nurse, an accountant, a bum, whatever you're learning is for your happiness. You feel that in the long run this will make you happy.

But what if somehow you began to realize that the happiness you're searching for externally is really you, the thrills you get in the external world from doing certain things is none other than yourself, that happiness that you’ve been looking for all these years, believing that when you graduate school, when you get married, find a good profession, this will be your total joy, total happiness, and it has not. If you begin to realize, if you begin to ponder, that this happiness that you’re searching for, you have always had. Not
only have you always had it, it is you. You are happiness. You are extreme happiness. Total bliss.

There is nothing in the external world that can make you as happy as you already are. You begin to ponder these things and you understand that this world is a world of constant change. No thing ever remains the same. Therefore how can the world make you happy? It may make you happy for a short time, for a while, but all things must change, as you all know by now. And all the things you’ve been through in this life, to make you happy, have changed. It’s not the same any more. Everything has changed. Yet you will not admit or realize that the only true happiness is yourself.

You may say to yourself “But I’m not happy. I feel out of sorts. I feel depressed. I have a job I don’t like. Something is wrong with my life. I need more money. I need more love,” and you think if you acquire these things it would make you happy. It is true you’ll be happy for a while, but when the novelty wears off you will return to the old depressed self. And you will continue searching for happiness in the world until the time comes when you feel that you are this happiness.

Now why aren’t you experiencing this if you know it? Well, it’s like an onion. You have to peel off layer, after layer after layer to get to the core of the onion. The core has been covered by layers of skin. So it appears that our happiness, the light that we are, has been covered by ignorance, by maya, the grand illusion, and we react to the world and to situations instead of turning within, finding the truth that we are happiness, and no matter what is going on in this world, it will not faze us, for nothing can interfere with our happiness.

We try to change conditions. We run all over the world. We search for this, we search for that, always believing, always thinking, that there is some happiness somewhere that we have not discovered yet, and if we only discover this happiness we will be forever free. Yet you are beginning to understand that there is nothing in this world that can make you free or make you happy. It’s only for a while. It’s only for a short time that the world will make you happy.

Think about when you got married. When you got married you were so happy. And as the weeks went by, as the years went by, you became miserable. And even if you don’t admit it, it’s not the same. The same with your job. You loved your job when you first got it. You were only thinking of the highest good. This is the best job I ever had. I love it. I’ll keep it forever. After six months, a year, you get bored. Things do not turn out the way you thought they would and you start to search for a new job, new happiness, always searching for new happiness. You move, change cities, change states, attain new friends to be happy. You’re always looking for this happiness.

You have probably read by now that happiness is within you, but nevertheless you forget. You continue to search. You continue to struggle. You continue to fight, looking for that happiness, searching for that happiness, always looking to the outside world, always believing and thinking that the world is going to bring you happiness somehow.
And we never learn. We still believe that if we won the lottery we would be the happiest people on earth, after it has been proven to you that it is not true. When you follow the lives of the people who have won the lottery, many horrible things have happened to them. Some have become alcoholics. Some have left their families. Some have gone to jail. All kinds of strange things have happened to these people.

Money, person, place or thing, health, sickness, poverty, lack and limitation, these things have absolutely nothing to do with your happiness. Your real nature is happiness. You are the happiness you've been looking for. But, as I said before, it's been covered up with layers, and layers of layers, like an onion, and you have to remove these layers of ignorance, or maya, to discover who you are.

Once you discover your true Self, that you are happiness, you will never again look to this external world for anything. Remember what we're trying to do. We're not trying to change situations. We're not trying to change bad for good. We're not trying to bring to us a good human existence. There is no such thing. All human existence changes. Everything will change in your life. When you attain the true happiness, when you awaken to it and you realize that's what you really are, there will be nothing in this world that will ever be able to frighten you again, upset you again, cause any problems for you at all. There will be nothing that can do anything to you. You will be totally free. And you will understand that this true happiness, this bliss that you are, is all-pervading, omnipresent. Therefore you will see it is not you that is totally happy, it is the Self. And everywhere you look you will see the Self, for the Self is not limited to your body.

People who look in the world and see different situations, they look at the world and see what they are. But you look at the world and you see your Self. You see the happiness that you have attained. It has absolutely nothing to do with your body, with your mind, with the world, with the universe, with God, or with anything else. You are not separate from the total joy, bliss and happiness, which pervades this universe. You are that.

But remember what you have to do? You have to remove the layers of ignorance, those things that make you upset, the anger, the unfulfillments, the anxieties, the things that upset you, the things that you believe are causing you anguish. You do not change the condition. You change yourself. You begin to see and understand that everything happens within yourself. There's nobody that can really help you. There is no real person you can run to in order to change yourself.

You have to, number 1, come to the conclusion that this world and this universe can never make me happy. Number 2, you have to realize and see that happiness is already within you, you are that. Number 3, you have to say to yourself “Now what do I have to do to bring this happiness out, to become the embodiment of happiness, so I will raise myself above the world, the world will no longer be able to hinder me, annoy me, bother me, or show me anything.”
You begin to work on yourself. This is called sadhana. You begin a spiritual practice. You no longer compare yourself with anyone else. You no longer run about looking for other teachers. You’re no longer looking for solutions to your problems. You learn to become still. When you begin to know the whole universe, everything, is only here because of you, when you begin to understand that if you weren’t around, there would be no universe... You have created the entire universe. And every person, and everything that exists, as you know by now, is an emanation of your own mind. Everything comes out of your mind.

Therefore what you begin to do in your sadhana, your spiritual practice, is to pull everything back in and destroy it. From searching you find that one of the greatest sadhanas, one of the greatest techniques, is self-inquiry. You begin to realize that atma-vichara is the fastest way to awaken, to awaken to the fact that you are eternal happiness and bliss.

First you read some books, before you stop reading, you see some teachers, before you stop going to teachers, and you realize that there are Sages, Jnanis, in this world who have achieved this, so you know that it’s not a hoax. You do not want to begin a practice, some spiritual practice, that really does nothing for you and causes no change. Therefore you want to meet people who have become this, who have actually experienced this total happiness, this total joy. They no longer look at the world, or in the job market, or anywhere else for their happiness or their security. These people really have it. Therefore you want to be like them. You want to become free also. You want to become liberated also. And you discover that self-inquiry, again, is the fastest way to get there. So you begin.

How do you do it? You forget about the world. You no longer compare yourself to anyone. You do not care what anybody is doing. You leave people alone, but you begin to question the thoughts that come to your mind, your belief system. Everything that you are, your concepts, you question everything, for you begin to understand it is all of these things that you have become that have made you what you are today.

And how do you do this? You sit down when you can, where it's quiet, where you will not be disturbed. After a while you can do this while you're working, or while you're driving your car, or while you're doing anything else in this world, but to begin with you want to get the practice down strong first, before you start doing it in the conscious world.

You begin to watch your thoughts, whatever thoughts come into your mind, makes no difference what they are. You question them by inquiring "To whom do these thoughts come?" You try to be still. You're not looking for anything. You have simply posed the question in a calm peaceful way. "To whom do these thoughts come?" And the answer always comes by itself. "These thoughts come to me. I think all of these thoughts." You then realize that I is the one who thinks the thoughts. So you inquire "What is the source of the I? What is the source of the I?" You do not look for an answer. You keep your mind still as much as possible. Then more thoughts will come to you and you do the same thing again. "To whom do these thoughts come? These thoughts come to me. I think these thoughts."
When you are depressed, when you feel slighted, no matter what feelings come to you, even if you are feeling worldly happiness, for you realize the worldly happiness will change eventually, you therefore inquire “To whom do these things come? Who is thinking these thoughts about worldly happiness, about depression, about anything? Where do these thoughts come from? They come from me. Where else would they come from? They come from somewhere within myself. I think them. Then who am I?” which is the same as “What is the source of the I?” You become still. More thoughts come. You do the same thing over, and over and over again. When you feel as if you’ve got enough you get up and go about your business. You will find that during the day you’re feeling more peaceful, you’re feeling more relaxed, you’re feeling more at ease, the world is no longer bothering you too much.

Then you continue this practice continuously, night and day, as you wake up, as you go to sleep. You never stop. You keep your life simple. Just by doing this practice your life will become simple. You’ll no longer relate to all the things you see in the news. You’ll not be troubled by catastrophes or man’s inhumanity to man, not because you do not care, but because you have become an embodiment of peace, happiness. And you sort of understand that the world is a dream, like a dream. Everything that is happening in this world is a dream and it has absolutely nothing to do with you. You are part of reality. You are reality. Everything becomes as images on the screen and you are the screen.

Your body will still do the work it came here to do. You will find that you are doing whatever you have to do in this world, but you will be happy. As you practice self-inquiry you will become happier, and happier and happier. Whenever something befalls you, whether good or bad, you will begin to see it’s the I, the personal I, that is reacting. Therefore you will work on removing the personal I by inquiring “To whom does it come? What is it’s source?” and you become still. You become quiet.

You may be in the most dire circumstances. You may be involved in all kinds of things. Your body may be going through all kind of experiences, but you’ll be happy. You will realize you are not the body that goes though these experiences. You are not the mind that thinks all these thoughts. You are total freedom, pure awareness. You are absolute reality. You are Brahman, sat-chit-ananda. You are the universe, and all is well.
Robert: Good evening. It is good to be with you again on this lovely Thursday evening, freezing outside, people dying from the cold, people having colds, flu's and all kinds of weird things, and yet, here we are.

The body is just like the world. The world seems to appear, the world seems to prevail, and then the world seems to disappear. Your body seems to appear, your body seems to prevail, and then your body seems to disappear. Yet what does this have to do with you? Nothing! For you are not the world. You are not your body. You are not the doer. You are not dreaming. You are absolute reality. You are effortless pure awareness. You have absolutely nothing to do with this world. You have absolutely nothing to do with your body.

Yet no matter how many times I tell you this, you react to the world and you react to the body. Is it any wonder that you suffer, that you're in pain, or you have bad thoughts and bad feelings, for you believe the world is real? You accept your body to be real. As long as you do this you must go through different experiences. It is only when you become the witness to all the phenomena that appears to go on that you can really find peace and be happy. Happiness and peace are the reality of your life, yet you can never really find these things or feel these things if you are reacting to your body or to the world.

Your body is really a replica of this world. The world appears, your body appears. The world prevails, your body prevails. The world disappears, your body disappears. There's no difference. When you come to the conclusion your body and the world does not exist, you will no longer have feelings of being born, prevailing a certain number of years, or leaving your body.

People like to use the terminology that somebody has left their body, that you are leaving your body, yet in truth, you have no body to leave. There never was a body that you can just leave. This would mean there are two of you. This would be duality, would it not? This would mean there is a body and there is you, and at a certain time you leave your body. So where are you before you leave your body? You believe you're in your body. Where in your body are you? If I cut you open will I find you? Are you hiding somewhere in your body?

This is all new age philosophy, that there is a body that you have to give up and leave it. But I can assure you there never was a body that you have to leave, and there never was a world that begins and ends. There simply is no body. There is no world. When you can comprehend this you will become the happiest being that ever existed.
should say you'll become the happiest nothing when you can really feel and know that there is no body.

Yet you look around and you see all these bodies here. You observe bodies, you observe the world. This is the reason you have to always ask yourself, "Who observes this? Who sees this? Who sees these dastardly things going on in this world? Who sees anything?" It is the I that sees. It is the I that believes it is the body. It is the I that has problems. Begin to understand that you are not the I. You're not I. The I is only a thought. It was never you.

The I is like a magic show. It causes everything to appear. It makes everything seem real. You should say "What have I got to do with this I? This I is not me. I have absolutely nothing to do with this I.

The world is like a mirage. Your body is an optical illusion. You have to separate yourself from your thoughts and from the I. And you can do this merely by observing, by understanding, by looking, by seeing correctly, observing, seeing and looking at the phenomena as it goes by. Do not get caught up in situations. Do not allow yourself to feel one way or another.

How can you tell if you're making progress? Simply by the way you feel. If the world is getting to you and you feel there's something in this world that you hate or you love, something in this world that upsets you or makes you happy, then you know you're not making progress, or not too much progress. True happiness, peace, love, is your very nature. Their is nothing in this outside world that can give it to you.

Always remember that the outside world, the external world, is like a dream. That's all it is. A dream and nothing else. Yet the question arises, "Who is dreaming?" And the answer is "Nobody," for in truth there is nobody dreaming and there is no dream going on, yet all these things appear to be so. Where did they all come from? They come from nowhere. There is absolutely nothing happening. No one is really dreaming. There is really no dream going on.

The whole things a big joke. You do not exist. Doesn't it make you feel good to know you're a nobody, that you do not exist? You're not even the absolute reality. You're not even consciousness. Those are all words. You're not nirvana, you are not emptiness. You are none of those things. What are you? There is silence. You are the silence. Total silence. It is only when you rest in the silence that you appear to awaken. I say you appear to awaken for there's no one to awaken, and there is no silence. What else is there to say?(laughter)

I really want you to feel, this evening, as if you are absolute nothingness. Feel yourself melting away. The whole dream is melting away. The belief that you are a spirit is melting away. The belief that you're seeking liberation is melting away. The belief that there's somebody who is something is melting away. It's all melting, all of your pre-conceived ideas, all of your concepts, all of your learning, everything you've read in books, all this idea about Jnanis, gurus, students, teachers, it's all melting away. There's
nothing left. And now nothing is melting away. Don't you feel good? There is no word to describe you.

Of course, as soon as you start thinking about it, you spoil it. The mind has to be made quiescent, quiet. Do not try to analyze what I say. Do not even think about it. Every time you think you spoil it. There's absolutely nothing to think about. There's nothing to argue about. There's nothing to debate over. There's nothing to believe. There's nothing to accept. There's nothing to give up. You are beyond nothing. There never was a time when you were something. There never was a time when you were nothing. (someone coughs) There's a nothing over there coughing himself to death. (laughter)

When you concern yourself with your body, when you concern yourself with worldly conditions, when you try to improve something, all you're doing is admitting that you are a fool. In truth, this is all nonsense. Everything is nonsense. Therefore, why not be happy? Why think about conditions, situations? Just be happy. Do not try to analyze what happiness is. Do not even try to be happy. Just be happy. How do you become happy? By not thinking. If you have to think about it, it is not happiness.

True happiness has no name. There is no one who can ever be happy, for no one really exists to be happy. Therefore, if you try to make yourself happy you'll have to experience the other end of it, which is unhappiness. So stop believing that you want to be happy. Also do not believe that you want to be unhappy. Do not believe anything. Especially do not believe what I am saying. (laughter)

What am I telling you?

Everybody wants something. They want to become something. They want to achieve something. They want to remove one quality and attain another quality. But since you do not really exist, and you have never existed, the whole thing becomes folly, for there is no one to become happy, there is no one who is unhappy, for there is no one who exists. There are no words being spoken. There is no speaker. So what are you listening to? When you find out what you're listening to, you'll know who you are.

The worst thing you can ever do is to try to change your condition, to be dissatisfied with the way things are. Things are the way they're supposed to be. Do not try to think about it or to analyze it. Things are exactly the way they're supposed to be. When you think about this you spoil it. There are no mistakes. No one is right, and no one is wrong.

Take a look at the world in which you appear to live. Look at this world. Look what's happening in this world. It's crazy. How can you possibly believe in a world like this? Yet, the world has always been like this, in one way or another. There have been people just like us, five hundred years ago, discussing the same things. It was probably us.
Arguing about who's liberated and who's not liberated. This is not new. A thousand years ago, same thing. There were wars, disease, and groups of people sitting around like were sitting around now, discussing nonsense. It's always been the same.

You don't even want to wake up, for there's no one to wake up. Sometimes I tell you to awaken. When I say this to you something may happen sometimes, that you become something that doesn't exist. If someone had to awaken they would not awaken to reality, for there's no reality to awaken to. Those are just words. Be yourself!

Yet there is no Self and there's no one to be, so how can you be yourself? Why do you listen to me? (students laugh) You want to be something. You want to be liberated. You want to be yourself. You want to be a Jnani. Why don't you want to be a banana? A banana is just as good as a Jnani.

S: The peeling.

R: So be an un-peeled banana. Everybody wants to be something. You will find when you are satisfied with the way things are, just the way things are, right now, at any given moment, that's it. Just the way things are. Not when things are like this or things are like that. Just the way things are. It makes no difference where you are, what's going on in your life, with whom you are living at this time, what's going on in this world. When you're allowed to be just the way you are, when you allow everything to be just the way it is, then you are yourself, for you're living in that split second of eternity.

It's like an atom exploding. You are that center that goes nowhere, yet is everywhere. And you're always living in that center, in that second. There is no time or space. There's only that second, the instant of a second. You have to find this out for yourself.

You have to find this out for yourself. Don't look at me. For all you know I may have escaped from the funny farm. (laughter) Find out for yourself. And you do this by keeping still! You can never find out for yourself by reading, or by meditating, or by discussing scripture, or by trying to prove a point, or by thinking you've got it. It is only when the noise in your head stops, only when the chattering stops and you go beyond silence.
Robert: Good evening. (Students: Good evening Robert) It is good to be with again. I hope you all had a nice holiday. There is more to come.

Someone asked me on Tuesday if it's alright to celebrate Christmas. (laughter) I replied, "Do you mean you need my permission?" If you have to ask do as you please. After all who asks a question like this?

You have to remember that your body is not yourself. And your body is motivated by karma. So that your body will do whatever it came to this earth to do. Yet it has absolutely nothing to do with you. Never think should I do this or should I do that. When you're indecisive you confuse the powers that be, that will lead you guide you in right action, to do the things you came here to do.

In other words you don't have to think about hat is going to happen tomorrow or the next day or the day after. Everything will take care of itself. There is nothing in this universe that wants to hurt you. You have to have faith, trust that everything will work out. Everything has to work out because there is only the Self, which is beyond explanation. Yet it is absolute reality, pure awareness. This is what you really are, god, nirvana, all is well. There never was anything wrong and there never will be anything wrong. It's hard for most people to understand this. Yet you have to start to believe and think that something put you on this earth which makes you believe that you are a human being.

Are you a human being? Is there something that put you on this earth? Where did you come from? Who are you? Find out.

We have been discussing the I-thought. The thought called I. And I have been explaining to most of you for two or three years that the I-thought is not you. All of your problems, all of your anxieties, all of your fears, all of your depressions are attached to the I-thought. And it is the I-thought that brings the confusion into your life. For you are identifying with the I-thought instead of identifying with the Self. Some of us still do not understand this. A question I was asked about this is, "If the I-thought is what disease, lack or imitation really is, then how come people like Ramana Maharshi, Rama Krishna, Jesus and others suffered so much? From cancer, from being nailed to the cross. They were self-realized. So why did they suffer so? Who can tell me that? Who can answer that question?"

SU: They didn’t suffer. (SD: Only thought they did?)

R: You're on the right track. The I-thought that you identify with, suffers. And your I-thought sees these people suffering. You don’t but the I-thought does. Do you see?
As long as you believe you are I then you see the I in everyone. If you see yourself as a human being, as I, going through all kinds of experiences then you also see me, Fred, Mary, everyone on this earth going through their experiences. And they appear to be going through similar experiences that you are. When the I-thought dissolves, when it no longer exists for you, you will not see suffering. You will not see good or bad. When I say you will not see I mean you will not see with your spiritual I, anything wrong with the whole universe, you will only see perfection. Yet the body may seem to slightly see the other side. What most people see. But these are like drawings on the chalkboard. They come and go and they have no meaning for you.

Therefore always remember that it is your I-thought which beholds all of the things with life. You have absolutely nothing to do with that. When you see a person suffering. You do the best to relieve that suffering. It is your duty to help. Yet you should always be aware that this is only the I-thought. This is just a superimposition on the Self and has no power, it has no substance, it has no life. It is false like a dream.
Since it’s Christmas we’ll talk a little bit about Jesus. You remember the story of Nicodemus. He was a very wealthy Pharisee and he was afraid to follow the teachings of Jesus. He went to him many times but he was afraid to follow those teachings because he owned land and he owned houses and he owned cattle, sheep. But yet he wanted what Jesus had to offer. For he realized that he was getting older and he was going to die soon.

He wanted to know the truth. He didn’t want his friends and his people seeing him hanging around with Jesus. So he went to see him one dark night and he said, “Master what do I have to do to see the kingdom of heaven?” Which means what do I have to do to become self-realized, to awaken. But Jesus knew him and he realized that in this life it was impossible for him to accept these teachings and become free. So he looked at him and he told him, “You have to give everything you own away to the poor and follow me.” And this was too much for him. As the story goes he went away and never came back again.

Now look at your life what are you afraid of giving up? Jesus really didn’t mean you have to give everything away to the poor. He meant that he had to give everything away in his mind and become simple. A poor person doesn’t own anything so he usually
has nothing to worry about except getting rich. So Jesus meant you have to mentally let go of all the thoughts and feelings and emotions that have been holding you to this world and to all of your possessions. But Nicodemus couldn’t do this, he couldn’t let go. So you see you don’t really have to let go or give away all of your possessions. It’s all done mentally. You have to mentally renounce everything in this world.

Try to remember again as you hear these things that you have absolutely nothing to do with your body. It is your body that is renouncing, not you. You have nothing to renounce. As you begin to let go of all your thoughts and your feelings and your emotions, of worldly things, you begin to achieve happiness and peace and love that is not from this world. You become totally free. And remember that your body will do what it came here to do, never forget that that is the appearance. You will go through the experiences that you have to go through. They have absolutely nothing to do with you. This is what I mean when I say, "Let go. Forget about yourself. Do not think that you have to accomplish anything."

If you can only understand as a human being, everything has been mapped out for you. Everything has been mapped out for you when you were born. Your whole life is preconditioned, preordained. If you can only remember these things when you're going through your so-called ordeals, problems, situations, it was all planned ahead of time. The exact day when you're going to leave your body has already been planned out. If you're going to be rich or poor, happy or sad, sick or healthy. All these things have been planned out. Therefore what do you have to worry about? What do you have to concern yourself about. What is there to fight and what is there to fear.

Can't you see now that when you get involved in all the things that most humans are involved in, what you’re really doing is you’re pulling yourself deeper into maya? Deeper into illusion? Deeper into confusion?
thoughts are predestined, everything is predestined. This is why I tell you the only freedom you have is not to react to your thoughts. Let the thoughts come, let them go, let them do what they want. But do not react to your thoughts. (SD: I thought reactions were thoughts?) Reactions are thoughts when you react, then they’re part of your thoughts. That’s why I say, "Do not react." Leave your thoughts alone.

SH: Witnessing is not a thought it’s not an act. (R: It’s not an act.) It’s just a perception. (R: Correct.)

SU: Robert if everything is preordained then who does the preordaining?

R: No one. Everything is preordained as long as you believe you’re human. As long as you believe you are a body. But when you get beyond the body, nobody is preordaining anything. This is why I said before karma does not exist, reincarnation does not exist. Nothing exists. There is nobody who has preordained a thing.

SX: Then why are we doing different things. Why are you awakening and why are we here sitting here wondering what happened to us. Why is this different? People are different?

R: Because that is what you chose to do. That is what you’re doing. This is what you want to do. This is how it appears. Yet in reality you’re not doing anything.

SX: Well that’s not true. I didn’t choose to be an oriental girl or you guys choosing to be a Westerner. Who is choosing me to be born as a westerner or easterner? I didn’t choose it?

R: When you believe in the body then there is also a soul. And there is also many different planes of existence. They’re all part of the delusion. So what happens to most people like this it appears before you came to this earth on the astral plane you chose to come back to where you are and to go through these experiences. Because you believe this is what you have to do to unfold. But what I’m telling you is to let go of all this thinking. And not to think these things. But rather ask yourself, "Who am I? Where does the I come from that believes this? What is the source of the belief?" Which is the I-thought. And when you get to the origin you become the Self, you become pure awareness, all this dream will be over. And there will be no astral plane, there will be no reincarnation, there will be nothing.

SD: So psychic realms and the astral are all part of maya or illusion? (R: They’re all part of maya.) So there’s no need to dabble in the psychic realms in order to evolve? (R: Absolutely not!)

SG: Some of these beliefs that are dualistic...you’re destroying everything that can be stated, you’re saying is an illusion. (R: I hope so.) (students laugh) Is there not some value to traditional beliefs like for me the idea of karma was helpful but the idea of ... certain ideas were helpful and I find that under your scalpel I’m left with nothing and I don’t have an identity to go to the next place? So I’m left with all my beliefs shattered but no magnetism towards this dry place that you’re painting, which is nothing.

R: Why are you concerned about this? (SG: Because I want to be out if this pain and suffering of this existence that I experience.) Then let go, go within, find out who is the I is, that is suffering, who is going through all this... (SG: These are actions you’re saying to do?)
You have to use your mind to destroy your mind for some people. It's easier to say wake up when I say wake up and forget the whole thing but if you want to be confounded, be debatable and argumentative... (SG: I don’t but it’s a strong habit.) Exactly so then you have to do the practice. (SG: Until the point when you’re fed up with it.) Until the strong habit melts, dissolves and you become free.

SD: I also think that your concept of nothingness as being dry and dreary is not really what Robert is saying because he is just saying you are no thing, no thing conceivable to the human mind but consciousness is bliss and happiness...

SG: That’s a concept though from my understanding we eventually need to let go of all...

R: It's all a concept really. It goes beyond that. When we sit here I use alot of these words to make you understand that there is a place where all is well. And there is nothing yo need and there is nothing going on and everything is unfolding like it should. But you will not believe me. So we talk about all these other things. We get into reincarnation, into karma for you are always talking about your body, you’re feeling your body, you’re feeling your experiences.

Therefore we have to have a method, a way that you can use because you are an active person. You can't just become silent and still. Your mind is very active. Therefore you can use your active mind to destroy itself. By inquiring, "Who am I?" By inquiring, "What is the source of the I?" Where did it come from? Who gave it birth?" And as you abide in this I and you follow it to the source the I will dissolve in absolute awareness, in sat-chit-ananda, in parabrahman. So this gives the active person something to do. For they can't go ten minutes without thoughts coming into their mind. Therefore if they turn their mind inward and they practice things like self-inquiry something will begin to give and then you will sit silent.

Self-inquiry is merely a method to bring you into the silence. So you can sit without thoughts bombarding you from all directions. So you can sit without words... (tape break) ...will find joy and peace.

(Short silence)

See how your mind is? You can't even sit a minute before you start chattering. You're wondering about this and you're wondering about that. That is why you have to ask yourself, "To whom do these thoughts come? Who is thinking these thoughts?" Every time thoughts come into your mind inquire, "To whom do these thoughts come? Why the thoughts come to me, to who else? I think of these thoughts. I have the fears the frustrations. I appear to have the problems."

But catch yourself what you’re saying. You’re saying "I" has the problems, aren’t you? Not you but I. So what is the source of the I. As you abide in the I and you follow it
to the source you will come to the conclusion that only the source exists. And what is the source? Silence.

And even as I tell you this some of you are thinking well if I do that, who will run the store? Who will take care of the business? Who will take care of my home? I'll tell you again, "You will!" And you will take better care of these things then you ever have before. You will have more wisdom to know what to do.

When you're not worrying or fearing something then the opposite comes into play. You will have good ideas, you will have wisdom, you will know what to do, to make anything a success in your life. When you know that you are not the doer. Therefore I say to you, "You do not have to worry or fret. That if I sit thinking, who am I? Everything will go to hell. You are already in hell by believing your are a body. That's hell. Get rid of that belief. If you can come to satsang and sit without thoughts that is the best thing you can ever do. But as you sit here and thoughts enter your mind that spoils everything for you. Whether they're good thoughts or bad thoughts it makes no difference. You want to go beyond thinking. You want to awaken. The only way you can awaken is when you stop thinking.

This is why I always tell you, "Do not believe me, find out for yourself." Investigate yourself. Find out who you are. You do not have to believe a word I'm saying. You simply have to practice or awaken by sitting in the silence and then you will know for yourself. But if you let yourself get involved in mental thoughts and mental ideas in the objective world then you will seem to experience karma, reincarnation, different planes of existence, that is all a dream. It doesn't exist.

You are bright and shiny. You are ultimate oneness. Pure awareness. Why not abide in your real nature.

You never know what is going to happen to you physically if you keep relying on this world. People strive for success, they strive to own things. They want to own bigger and better houses. They want to make out they accomplished something. Yet you can be walking down the street tomorrow and a car will run you over and you'll be dead. So what good was all this striving and fighting for existence and survival.

And even if that doesn't happen, how many more years do you have on this planet? If you're thinking in human terms. How many more years do you have left? What was the point of your existence if you have to die? You've worked all your life, you've strived, you've fought for success. You've tried to accomplish things. You've accumulated all kinds of things. And then you have to die and leave it all behind.

This alone should give you an inkling that the world is a mirage. The world is a bad dream. Get rid of the world. Do not react to the world. Do not fight the world. Do not try to win any battles. Do not renounce. Do not accept. Simply be yourself. Just the way you are right now. Right now just the way you are, you're neither sick nor healthy, rich nor poor, happy nor sad, you are no thing. Stay that way.

Again you can tell if you're making progress by observing yourself daily.
For instance, Christmas was yesterday. Did you get totally involved in it and forget about your Self? And forget that you are not the doer? Did you get so involved in family and friends? And with the Christmas spirit that you forget all about your Self? That you are the Self, imperishable, illumined, never born, never die or did you get completely wrapped up in the Christmas? This is what I mean when I tell you, it doesn't matter if you want to celebrate Christmas or you don't. Whatever you do realize that this is whatever your body is doing. But you are not your body. You're always one pointed. You always think of the Self, absolute reality. And let the body do what it wants. This is how it should be everyday.

As you go about your business, you go to the bank, you go to work, you go to the bathroom, you eat. Whatever you do remember that you are not the body. Keep this in back of your mind. Observe how your body does all of these things. Without your help.
Robert: Good Evening. (Students: Good Evening.) Happy 1992. Whatever that means. I welcome you with all my heart. It is good being with you once again.

Many of you have been with me for over two years now and you’re all making progress. Some of you cannot see it for yourself. But I know you better than you know yourself and I can tell.

There are wonderful things happening to this group. There is something taking place within you. A tremendous happiness is growing within you. Happiness to be yourself. A happiness that does not require outside stimulation. A happiness that you always take with you wherever you go. That nothing can interfere with. The happiness that you are. No matter what is going on in this world, in your family life, at work, whatever, the happiness goes with you. Fear disappears. You are beginning to realize that all is well and everything is unfolding as it should.

The world is becoming less important to you. Yet you’re still functioning in the world and you are doing the things you came here to do. But it happens all by itself. You are at peace.

You notice the events that used to make you irritable, depressed, upset have disappeared from your life. Things in themselves perhaps have not changed as yet but you are feeling free. And you are beginning to realize there is absolutely nothing, noone, no thing, that can ever upset you. You are at peace. And because you are at peace beautiful things unfold in your life. Peace begets peace. You attract peaceful people. You are inclined to gravitate towards peaceful situations and you feel good all over. I know this is happening to approximately ten people here. And we’ll explain why?

There are three precepts that great movements have talked about in their inner circles. This is nothing that is broadcast to the human race. But the inner circles of spiritual movements have always known this. There are three precepts for self-realization, for awakening. And this is the fastest way you can ever awaken and become free.

The first one is to have a personal relationship with a Sage and to be of service to a Sage.

The second one is to be at satsang most of the time.
We’ll go into these more thoroughly.

The third one is to be in meditation with a Sage at appointed times.
Those are the three precepts that have been known since the beginning of time in every spiritual organization. They are usually not discussed with the outer movements, for the average person does not understand these things. But the inner circle or people who are close to the Sage very well understand these things.

In Advaita Vedanta, in this teaching, everybody is the inner circle. There is no separation, everyone is the Self. Everyone is absolute Reality. So I share this with you.

**The first precept:** To be in close association with a Sage.

Many of you know of Ramana Maharshi. He had the same attendants around him for thirty, forty, fifty, sixty years. They were of service to him until he left his body or until they left their body. We always make sort of fun of this that the devotee who used to pull his fan to keep him cool all year round, that was the only job he did. He never spoke he just pulled the fan all day long for forty years. And then while he was pulling the fan one day he just dropped dead. And Ramana called it, he exclaimed, "He will never come back again. He is free. He is liberated."

Now what happens to a person like that, who was in close proximity to a Sage and he was of service to a Sage. The self-realized Sage is the epitome of grace. The entire universe is that Sage. It is like sunlight spread all over the world. But when you get a magnifying glass you can pull the sunlight so strongly through the magnifying glass that it starts a fire. The Sage has this attribute without realizing it. For there is noone to realize anything. There is grace always flowing through the Sage. There is joy, happiness, love. That is what the Sage is made out of.

When you have a relationship with a Sage, when you are of service to the Sage, you are of service to your self. For the Sage becomes yourself. There is only one. Of course there is always always one everywhere. But yet through the Sage it shines brighter. Again it's like the sun. The closer you come to the sun the more heat you get. The more you hang around the Sage the greater the awareness, the realization, the joy that becomes expressed through you. When you are of service to a Sage you, again are of service to your self. For remember always there is only one Self. And you become a living embodiment of the consciousness of the Sage. This is very important to understand.

For the few new people that are here tonight, simply open your heart. Do not try to figure this out, to analyze this. For in this new year we wish to discuss this thoroughly so we can know how to function in the next year and the following years. Never try to analyze what I say. It makes no difference whether you agree with it or you don't. Just have an open heart and be still in your mind.

There is no greater way to become realized or to awaken than to be in association with a Sage or to be of service to the Sage. This will take you there faster than any form of meditation, any form of yoga or anything else you may do. It's the fastest way. It is spoken about in the Upanishads, in the Kabbalah, in all of the great books in this world. Never forget this, hold on to this.
The next precept is to be at satsang. It is important that you come to satsang whenever you can. Satsang is an extension of the Sage. When you come to satsang, satsang becomes a part of you. And you take it with you wherever you go. Satsang becomes part of your consciousness. And after a while you notice that you’re always at satsang wherever you are. Do not take satsang lightly. I know some of you take it for granted sometimes and you call this a meeting, a lecture but never forget what this is. This is satsang and it is very important for you to realize the meaning of satsang. Sat is reality. Sang is to sit in reality.

Therefore when you come to satsang you are sitting in the reality of the Self. Your Self. The one Self. And as I mentioned you take it with you wherever you go. You may go through trying circumstances but satsang will always remind you who you are. You may be in a prison. Karmically you may be in a hospital. You may go far and wander far away over the hill 'n' dale but when you recall satsang it’s just like you are at satsang because you are. Wherever you go, satsang has become a part of you. It is your consciousness, it is yourself.

The third precept is to be in meditation with a Sage. There are certain times a Sage meditates. A Sage never really meditates because meditation means that you pick out an object and you meditate on the object. For the Sage there is no object and there is no subject. The Sage sits in the silence. The silence is a better word than meditation.

When you sit in the silence with the Sage you can be in Japan and the Sage could be in Africa, it makes no difference. But you check your time zone and you sit in the silence with the Sage then you begin to pick up the oneness, the peace, the joy, the love of the Sage. It is like being of service in association with the Sage, when you are in the silence with the Sage.

Most of you realize by now that if the Sage sits in the silence from 6 to 9 in the morning and from 12 to 3 at night. You do not have to spend all of this time in the silence. Spend as much time as you can at that time. And you will see the results that ensue.

Those are the three precepts. There is nothing else you have to do in order to awaken. Everything else will take care of itself. If you just follow those rules and you do these things, you will soon see how everything takes care of itself. But the idea is to do it.

Many people like to hear words, they like to read books, yet they never practice. They never do anything. These things I shared with you are very simple to do. They’re the easiest things in the world to do. They are for lazy people like us. They do not want to sit in the sadhana of the lotus posture for four or five hours, contemplating their navel. There is no particular way we have to sit. There is nothing we have to remember. It’s just a question of doing.

Life is very short in this body and all of the things you’re going through will soon come to an end. If you have not made any spiritual headway you will be under the delusion of karma. And you will return again and again in a delusory body form going through many experiences that appear real to you.

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You will be caught up in maya and you will fight for survival, sometimes living from hand to mouth. If you have been a good humanitarian you might gravitate to an illusory planet where you appear to have a relatively good life but this will be only temporary. For the pendulum has to swing the other way and again you will go through pain, ordeals, then you’ll have a rest or you will appear to have a semblance of happiness and then go back to pain again, it never ends.

The only way for it to come to an end is to give it all up now. Make up your mind that this is going to become the year for you to totally become realized. To awaken totally. You’ve had enough... (break in tape) ...do not become deluded into believing you want to change bad things for good things. I’ve told you so often that the bad and good things are the same sides of the coin...two sides of the coin. Bad and good. We’re trying to transcend totally, completely good and bad. And by following the three precepts as outlined this will happen to you faster than you can breath, if you allow it to.

Do not allow the world to run your life. Do not allow people to run your life. Be yourself. Know yourself. Realize that you are Brahman, the pure awareness. There is nothing that can interfere with you. You are pure consciousness. This is your real state. This is what you are, whether you know it or not, whether you care or not. You can walk out of this door and go about your business like you always have, but your nature is pure consciousness and one day you will have to awaken. So why not begin now. Why wait?

Do not let the world fool you. I reiterate again and again. The world appears very powerful. It makes you want things. It tells you to pursue this, to pursue that, to become successful. All this is an illusion.

You are already successful. All your needs will be met if you have faith and trust the powers that be that are within you and without you. You will always be taken care of. There is no doubt about this. You have absolutely nothing to worry about. You have absolutely nothing to fear. Everything is right just the way it is. There never were any mistakes. Leave the world alone, mentally. Physically you will gravitate to where you’re supposed to be and go through the experiences that you’re supposed to go through. Yet do not react to them, leave everything alone.
Raw Text:

Transcript 118

TRUE HAPPINESS PERMEATES THE UNIVERSE
(MORE ON SPIRITUAL HEALING)

5th January, 1992

Robert: It’s good to be with you once again, this lovely sunny day. I welcome you all with all my heart.

When you come to Satsang, you come to meet your Self. The Self that you really are, shining, bright, happy, whole, and when you go out of your way to come to Satsang, like on a rainy day like this, you double your value. You’re only worth a penny and now you’re worth two cents.

It reminds me when I was sixteen years old. I used to go to Joel Goldsmith on Tuesday nights and I lived in the Bronx in New York. I had to go out into the snow. Walk to the train station. Change trains. Go down to Manhattan and walk about a half a mile to the hotel where Joel Goldsmith used to be at that time.

What compelled me to do this? I could’ve stayed in a nice warm house, reading comic books. There was no TV at that time. I used to listen to, "I Love A Mystery," on the radio, but I would skip all that to go to be with Joel Goldsmith. Why? I don’t know. It just happened.

This is the truth for most of you here today. You have no idea why you’re here. If you have an idea you spoil it. There’s no valid reason for you being here. If you believe that you’re looking for something, you’re making a grave mistake. There is nothing to look for. You are here because you are you. You are satsang yourself. The whole universe resides as you and when you come together with satsangees you begin to feel and understand this truth.

You forget about your problems, your troubles, the things that you think are important, and you surrender to your Self. By surrender to your Self I mean you let go of all the thoughts, emotions, feelings, desires, wants. You allow the Self to chew them up, spit it out. Everything is dissolved and resolved. There is absolutely nothing wrong right now. If you begin to think about something wrong then there’s something wrong. But as you sit in silence and you stay centered in the moment, in that moment there is perfection, there is wholeness. All is well.

When you think, you spoil it. It makes no difference what is going on in your life or what’s going on in the world. If you can only be still and carry that stillness with you, wherever you go, you will be saved from the vicissitudes of life and the so-called world in which you live.
The world cannot do anything to you when you do not think about the world. The only reason and the only time that the world functions, is when you believe in it. When you think externally the external becomes manifested as your affairs, and your life, and your situation. When you think internally, then what we call God, reality, happiness, joy and peace are manifested through you as you, everywhere. You find peace.

There's nothing in the world that has any power. You are the power. You give it power every time you think. The world is your creation. The world in which you live, your affairs, your health, your finances, everything is taking place because you are you. If you surrender the you or the I-thought, thinking I have this or I feel this or I belong to this or I'm hurt by this. If you give up that I, surrender it totally, you will be the happiest being that ever lived.

True happiness permeates the universe. It is here, always.

Just as the sun is now shining, yet if you look outside you don't see the sun, you see the clouds. It appears to be a dark day, but we know that the sun is shining. The sun never stops shining. The clouds hide the sun, the rain hides the sun, but the sun is always there.

And so it is that your reality, your happiness, your joy, your peace, your love, is always there, always. There never is a time when it's not, but your clouds of doubt, your clouds of apprehension, of suspicion, the clouds of negative thinking. The clouds of thinking, cause you to believe that you’re a human and you have to solve problems. You have to go through different life-styles. You have to try to find yourself. You have to go through all these ordeals before you believe that you are clouded and the sun is not shining.

You must awaken from this. You must awaken and see yourself for what you really are, absolute reality, pure awareness. You are wonderful, wonderful, you are. It makes no difference what your body is telling you or what the world is telling you. You are absolute intelligence. You are free, a joy to the world.

We're all sitting here as individual personalities, but you are not a personality. You're not even sitting here. You are in heaven, heaven meaning the Self, pure. Never judge by appearances. Do not allow the world to tell you how things are. This is the reason satsang is so important, for as you come to a place like this, an awakening always takes place, even if it's partial. And it's like planting a seed, that has to be nurtured and begins to grow. The day will come when you’ll awaken totally and be free of this whole mess.

Something tells me I should speak a little bit about spiritual healing in regard to Advaita Vedanta. When you need to heal yourself or someone else of a physical or mental problem, you believe you have to invoke certain powers. You have to have a certain mental state. There is physical healing, mental healing and spiritual healing yet if you recognize the truth about yourself you will ask yourself the question, "Who needs healing? Who has to be healed? Does God need healing? Does absolute reality need healing? Does pure awareness need healing?" Just to believe or think that you have to be healed gives you the
impression that you are a body that needs a healing. If you believe you are a body then you have to heal yourself through various methods. This is true. But when you realize you are not the body there’s no one that needs a healing.

Healing implies duality, a belief that there is a body that needs a healing. Yet if you look at yourself, who’s sick, who has a problem? Not the real you. The real you never had any problem, never can have a problem, doesn’t know what the word problem means. All you have to do is stay centered. You have to forget about your body and about the problems, stay totally centered. See your body, the problems as images on a screen.

On the screen there is a person who goes to the doctor, the doctor tells them they’ve got cancer and they go through chemotherapy, their hair falls out, their clothes fall off, they fall apart. All this is happening on the screen. Yet what happens to the screen? Nothing, the screen remains the same, yet the images appear and go. It may be an image of a funeral. It may be an image of a birth, an image of a war. All these images come and go, but the screen remains intact. Nothing ever happens to the screen.

You are the screen! Yet you have to look at yourself as the screen you have to be able to see it, to feel it. And everything in life is a superimposition on the screen. Do not identify with sickness, with mental anguish. Do not identify with problems. You have to turn your mind away, turn it upward, turn it on itself by inquiring, "To whom does this come?" and realize who you are. There’s no one suffering. Only the images on the screen seem to suffer. The world appears on the screen in all its manifestations and changes, continuously changing, never the same. The screen is always the same. You therefore have to realize this. Lift yourself up. Do not be concerned. Nothing can ever happen to you. Nothing can ever happen to you, at no time.

Birth, death, re-birth, karma, they’re all illusions. It’s virtually impossible for you to die because you were never born. It’s virtually impossible for you to have problems, sicknesses, diseases, everything else that goes on in this world, because there is nothing sustaining these things, there is no power that sustains and maintains disease. There’s no power like that.

You may tell me, "Well I see it all around me. I feel these things in my soul." Just think of what you’re saying, "I see these things, I feel these things," that is your trouble, your problem. The I, that sees this, that feels this. If you would only get rid of that I. That’s all you really have to do. The I is the only thing, it’s not even a thing, it’s nothing. It’s only an appearance that makes you believe you’re worldly and you’re going through different difficulties. It is the I that does this. If you try to change your affairs and you’ve not changed the I, the same things will happen again and again.

The I has to be destroyed. The I has to be completely annihilated. Totally wiped out and you do this by abiding in the I. You do this by watching the I, by observing the I, by following the I to the source. The source is pure intelligence, pure awareness. The source is nirvana, sat-chit-ananda, Brahman. You are that! Yet you will not believe it. You’d rather play with the world and go through various experiences. You will not realize, you
will refuse to realize that the I is the only problem you’ve got. Remove the I and you will always be at peace. Believe in the I and all sorts of things will transpire in your life.

The I-thought is a dream. It’s not real, it doesn’t really exist, yet because you believe in it you have to practice self-inquiry. It is the only way for some of us to get rid of the I totally and completely. If you were able to look at this picture that I’m painting for you and see the truth involved, you’d be liberated right now, but most of you revert back to the I. And you believe in the I, for don’t you say all day long, “I am this and I am that. I feel this and I feel that. I feel happy. I feel sad. I feel sick, I feel well.” It is always the I that feels this, not you.

So in spiritual healing you have to use methods of mental, physical, or God realization techniques. This presupposes that you are a body and you have to do work on your body. You have a hard job. Isn’t it easy to practice the other way? To see yourself as a spirit, a universal spirit that has no dimension, no shape, that is nowhere?

Some of you are thinking, you’re allowing your thoughts to tell you things. You accept the thoughts and what they tell you and then you wonder why you worry or feel fear. The thoughts will bring up all kinds of things. They will allow you to fear, to be frustrated, to feel imperfect. Yet you must stand tall and observe and watch these thoughts. Do not give the thoughts any help by allowing you’re feeling to express into fears or frustrations, but rather watch these thoughts like a third person. These thoughts appear, the feelings appear, the fears appear. "But to whom do they appear?” you say to yourself. Do not deny that you do not feel these things. You’re not practicing denial. You merely look at your fears, you look at what’s happening in your thought patterns, you watch them, inquire, “Where did they come from. Where did the fears come from? Where did the depressing feelings come from? What are the sources of all the feelings that I’ve ever had? Are there many sources?” I’m not speaking of apple sauce.

There is one source. There are not many sources. One source. That one source is omnipresence, all-pervading. There has always been one source. There will never be anything else but the same source. That source is no thing. There are no things in this source, nothing, absolute nothing. That source is bliss, consciousness. That is your real nature. Therefore where did the other thoughts come from? Where do all the feelings that I have come from? Find out.

You have to keep on asking. You have to have faith in your Self. Faith that there is power within you that makes the whole universe seem as nothing. Tremendous power, creative power, it is all within yourself. And you have the freedom to use this power any way you choose.

Most of us inadvertently feel certain things causing this power to make them come into our lives. For instance: we believe we can catch a cold if we walk in the rain without any shoes. Where did this belief come from? Someone told it to you when you were quite young, your parents perhaps, and you have proven this because every time you walk in the rain without shoes you catch a cold. So you believe it’s true. Yet this is a lie. This is a
belief. Because you are so powerful your belief system makes it appear as if you are right by giving you what you believe. You therefore have to be very careful what you think.

Do not allow the world to show you certain things and then you react to them and think about those things. Rather think from within yourself. Think from the source of you’re being, from the absolute reality, as within, so without. What you feel within yourself, you will see outside manifesting in your world. You are the cause of everything that has ever happened to you. There is no God who ordains things to happen to you, who causes you to suffer. There is no suffering, no one suffers. It is you who creates your world, no one else.

This is why two people can be looking out the window, and one person will see the trees and the sky, another person will see darkness, ugliness, even death. You have been trained as a child to believe certain things and these are the things that have caused the problems in your life.

The body by itself can never become ill. The body by itself is just a lump of flesh with secretions, bones, it cannot do anything by itself. It has no power to live. It has no power to die. It has no power to do a thing, it’s a lump of flesh. Yet it comes to life like a puppet, manipulated by the puppeteer. Who is the puppeteer? Your mind, your mind is the puppeteer. All the beliefs you have, the erroneous thoughts, the preconceived ideas, the concepts. These are the things that have shaped your life the way it is today.

Consequently, if you don’t like what you see, if you believe there’s something wrong, if you have an illness or a mental anguish, do not run all over the world trying to cure yourself, rather go within yourself, that’s where the answers are and inquire, "How did I get this sickness? My body by itself is a lump of flesh, it cannot be sick or well, therefore it is certain thoughts that have caused the illness, the mental anguish, whatever. So how do I get back to myself, radiance, happy?" By following those certain thoughts to the source, by inquiring, "Who feels this? Who believes they are a body? Who believes they’re a sickly body, a problem oriented body? That may be the appearance, it may be a fact. But it is not the truth. So how do I get to the truth? By following the feeling of I, I’m sick, I am impoverished, I have mental anguish, following those thoughts to the source, in your heart.

Start when you get up early in the morning, that’s the time to begin something like this, and just understand within yourself that the I-thought has rushed from your heart centre to your brain. While you slept the I-thought was in the Self, where it was supposed to be, there was no fear, no sickness, nothing. When you are in deep sleep all of your physical problems disappear, they do not exist. Think about that! When you are in deep sleep you are healed.

You are whole. You are complete. There is nothing going on because the I-thought is at rest in the heart, but as soon as you open your eyes, the eye jumps into the brain and becomes your body, and then the world appears as it appears. If you become cognitive of this fact you’ll reverse the procedure. You will make the I-thought go back from the brain
into the heart centre. When this is accomplished, it is called self-realization, enlightenment, awakening, liberation.

It is not as difficult as it appears. If you do it in the morning when you first wake up. Do not say, "I am late for work, I am hungry, I have to get dressed," but become aware that the I-thought has become active and imagine - you can use your imagination - imagining that the I-thought is going back from the brain back into the heart where it was when you were asleep. Follow it. Abide in it. When you feel or imagine the I thought is back into your heart then there’s no thinking, the thinking process stops. You just are, and you live in a different world. There’s absolutely nothing wrong any longer. You feel liberated, you feel free.

These things you must practice. But if you have difficulty practicing these things, as we talked about on Thursday night, you merely have to be at satsang, sit in meditation with the Sage from six in the morning till nine and from twelve midnight till three in the morning. If you do this, you don’t have to do anything else. If you’re intellectually motivated, you’ll want to practice self-inquiry. If you do not wish to practice self-inquiry, sit in meditation at those hours and come to satsang.

We have some questions in the box. First question:

Q: (Robert reads) The state of effortless silence means realization. The problem is getting in that state, how?

A: (Robert answers) To get into a state of effortless silence, you merely have to observe your thoughts and examine what is going on in your head and mind. You watch your thoughts, every time when they arise you ask, "To whom do they come," and you follow them to the source, as we explained before. As you keep on doing this, inquiring, "Who am I? What is the source? Where did it come from?" And you keep inquiring this way. The thoughts subside, slowly but surely, every time you inquire, "Who am I, What is the source of the I?" the thoughts become still, they stop fighting you and eventually you will be in a state of silence.

When you say, "Who am I?" or "What is the source of the I?" you do not answer. You merely sit still until more thoughts come and then you do the same thing. You sit in the silence, other thoughts come, you inquire, "To whom do they come? What is their source?" You sit in the silence and you will notice the space in between "Who am I?" becomes greater and greater, before you have to go back to it again and the silence, the quietness, becomes more profound, until you start to feel an overwhelming peace and quietness. And one day an awakening will take place and you’ll be free. So to get into the silence, you have to get rid of your thoughts. And to get rid of your thoughts, you follow them to the source by inquiring, "Who am I?" or "What is the source of my thoughts?" And then everything else will happen by itself.
Robert: Good evening. I welcome you with all my heart. It is good to be with you once again. The holidays are over. Back to normality, whatever that means.

When I say to you, that all is well this is exactly what it means, unconditional, all is well, just the way things are. No matter how things look. No matter what you think. No matter what appears to be going on in this world. All is well! Think about this, just the way things are. There is nothing to add, nothing to delete. Just the way things are.

In the jungle lions are eating sheep. Monkeys eat insects. Man eats animals. All kinds of dastardly things seem to be going on in this world. You see things. You look at the world. There are wars. There is man's inhumanity to man and in your personal life, all sorts of situations are taking place. There is a tendency to be judgmental. To see things a certain way and not like it, for you think it should be another way. Yet I can assure you, all is well. All is extremely well. Just the way it is.

The problem arises when you want to change something. When you want to put your energy into a situation and try to change it to the way you think it should be or when you see something that seems the way it shouldn't be with someone else you believe it should be another way.

The problem lies within yourself. There are no problems in reality. There is absolutely nothing wrong. Everything is just the way it is supposed to be. I keep reiterating this point. Many of you see certain situations and you don't like it. When you don't like something it's as if you're telling god how to run the world. If you can only understand that the Self is all there is and you are that then you would understand that every thing that emanates from you is the Self. The whole universe emanates from your mind. You are in everything.

You are in the murderer. You are in the lion eating the sheep. You are in the monkeys eating the insects. You are in the good things and in the bad things, so called. Everything comes from you. This is your universe. You created it. Just the way it is. It's your fault. (laughter). Why did you do this?

You can't say you didn't do it for as long as you believe something with feeling, you see something that you don't like. Something horrifies you. Something upsets you, then you have created it, where else did it come from? Where did it come from if it didn't come from you? Things just didn't appear. They had to come through somebody's mind. It is the mind that creates conditions.
If you only realize that the mind does not exist there would be no conditions in your life to create or uncreate. The only reason there is a condition is because you're allowing something called the mind to show you and tell you what is right, what is wrong, what is good, what is bad, what is up, what is down. You're doing it. I want you to stop it. Look at the mess you're making of the world. (laughter).

Just think if you didn't think. (laughter) We'd have joy and peace and love. But you keep on thinking, thinking, thinking, always thinking. You never stop thinking. You go to sleep you think. You wake up you think. All during the day you think. You're always thinking, and judging and criticizing, condemning, wanting to change things. Yet again, when you want to do these things you are saying that God doesn't know what the hell he's doing. That's what you're saying, for you are seeing something that you don't like. The seer is at fault. The seer is always at fault.

I'm not trying to say that you bring conditions onto yourself. This is not a New Age philosophy where you think you are responsible for all the hurts in your life. In reality and truth there are no hurts. There is nothing happening. There is no one responsible for anything. But as long as you believe that you are human and you believe you are confronted with situations then in all appearances it looks like you're suffering because you're reacting to a condition that you don't like.

What if you left every thing alone? What if you observe something and never reacted to it mentally or physically. You just left it alone. You didn't fight it. You didn't try to analyze it. You didn't debate it. You just looked at it and left it alone and kept your mind centered on yourself. What do you think would happen?

You would have to become the Self. You would have to become effortless pure awareness, which is your true nature to begin with. But as long as you react to things, even your own body. When you believe your body is sick, your body has mental anguish. Your body is suffering because of some condition, this is what blasphemy means, for in truth you are not that body. You are not that sick body. You are not that body that has mental anguish, that's not you.

That body does not even exist. It's as if you've been hypnotized into believing you've got a body that goes through all kinds of experiences and you've got a mind that thinks all kind of things and you suffer. But I say to you there is no such body. There's no such mind. There's no such world. How could this be? How can this be when you're feeling it yourself when something has hurt you, when someone appears to have done something to you that you don't like, when you're suffering mentally or physically. How can you reconcile this with what I'm saying to you? Well, let's look at this a different way.

When you believe you were born, all of these things were preordained in your life to transpire, or at least transpire sometime during your lifetime. So every thing in your life was preordained. The way you're going to react, where you're going to live, the way you're going to judge. It is preordained when you leave your body. Therefore everything
has been taken care of for you. You have absolutely nothing to do. You've absolutely nothing to worry about. That's one way to look at it.

If you think your human, if you believe your human everything has been planned for you. Your whole life has been ordained, outlined. But now if you come to the conclusion that you're not human, that you're not the body or the mind, that there are no problems, you were never born and so you have nothing to do with your existence. There never will be a time when you will leave your body. You are the same, yesterday, today and forever. Absolute reality, self-contained, all-pervading, Brahman, sat-chit-ananda, nirvana, this is your real nature. This is what you really are.

Then why does the world affect you so? Why don't you awaken? You don't know. You don't know because you are already awake. There's nothing to know. In order to know something there has to be a knower. Who is the knower? Never answer that question, for there isn't any knower. A knower does not exist, consequently there's absolutely nothing to know. There's nothing to do. There's nothing to be or become. There is no enlightenment. There's no self-realization. There is absolute blank! And you are the blankety, blank, blank.

Why do you think of yourself as a person that goes through experiences? Because you appear to go through experiences, this is the appearance in your life. You have one experience after the another. But don't you have the same experiences in dreams? When you dream you dream that you are going through experiences, one experience after the other, yet you wake up and you realize it's a dream. Yet you sit here and take life so seriously believing that's the dream but this is reality.

Yet if I approached you in your dream you would tell me that this is reality. You would swear up and down that the dream was a reality and that I didn't know what I was talking about. Yet, you woke up and you called the experience a dream.

What to call this experience? A mortal dream, a lie, delusion? Even by calling it names like this is a mistake, because there is someone left calling names. There has to be someone to name something so the someone is calling this is a delusion, calling this existence a lie. By those very thoughts the experiences become true and real for you. There is absolutely nothing you can do about your situation except keep quiet. Do you follow what I'm saying?

If you try to denounce the world and you keep saying the world is a lie, you will feel the world more deeply, for there's someone whose saying that. It is that someone who has to be destroyed, not the condition, not the situation. For the condition, the situation is only an appearance coming from the someone. So do not work on trying to remove the delusion in front of you, do you see what I'm saying?

Do not do the meditation of trying to see the world as nothing rather try to imagine or see who this someone who sees this world as nothing. It is that someone who has to be annihilated, not the affect but the cause. The cause is that there is someone thinking about all of these things. There's someone trying to be self-realized. There is someone try-
ing to end all their problems. There is someone trying to heal themselves or others. There is someone who judges.

It is that someone who has to go. And the name of that someone is I. It is I who does this. I am trying to become self-realized. But the I is already self-realized. For the I in reality, is Brahman. Pure awareness. This is the true nature of the I. Therefore the I that you think is real doesn't even exist, for there can only be one I and that I is I-am, all-pervading. Do you see this?

It is the I, or the thinker, or the knower who has to be eliminated. For in reality there is absolutely nothing to know. If you are all-pervading, omnipresent, omniscient, omnipotent, what else do you want? You've got everything. You are everything. So when you try to know something, you're making a grave mistake. This is a very important point. Remember this.

In Advaita Vedanta, the knower is the last to go. What comes after the knower? Silence! There is nothing else.

Just think how much knowledge you've gathered all these years. Reading so many books. Meditating for years. Seeing so many teachers. Having so many discussions, debates, arguments. Can't you see now this is what's been holding you back? This is what has been holding you back. For you have believed that you're the knower. For you have to become a knower to become free. Yet no one has to know anything for there is absolutely nothing to know. Why is there nothing to know? Because there is only omnipresence, infinity, absolute reality and there is no name for this.

In other words, you cannot know absolute reality. You cannot know pure awareness. As long as there is someone who knows about it, it doesn't exist. It's only when you put an end to knowing that you become the Self. The Self has no shape, no form, no identity. It is no thing. Yet you are that. What are you going to do about it?

When most of you walk out this door you'll start discussions, arguments. You'll start thinking about your outside world. You'll start thinking about your body, your material happiness, or your material suffering. And you'll be back where you started. What I'm saying to you is if you could only learn to be quiet, in your mind. If your mind learns to keep quiet, it will become weaker and weaker and you will notice that all the action you're taking has absolutely nothing to do with you.

Yet you will do things, go places, experience this so-called life, and you are doing absolutely nothing. For there's no one left to do anything. There's no one left to get sick, there's no one left to be healthy. There's no one left to be poor, there's no one left to be rich. There's no one left to possess anything and there's no one left not to possess anything. There's just no one left, and this is what gives you freedom. And the only way you can get to that place is to keep quiet. To be silent.

When you are silent, you live in eternity. You live in that split second, in the opening, the gap, between the world and your Self. And there's no past and there's no future.
There's no body and there's no mind. There is just that split second in eternity. And you are that!

No matter how many times I tell you this, you're still going to get involved mentally. You're still going to think and judge and go through all of these things that we're talking about. If you do this then do not complain. Do not complain about your mental anguish, about your suffering, about your problems, for you'll not give them up.

The only way to give them up is what? To get rid of the person who thinks they have them. Can't you see this now? Not to imagine they're not there. Not to think of something else. Not to try to resolve the problems and change bad into good. But to get rid of that thought, that feeling, that believes there's something else besides the Self. And you do this simply by being quiet. Simple.

You just shut up. You stop making noises, called talking. You stop trying to win points. Who can out-talk who? Who knows more philosophy than somebody else. Who's the right teacher? Who's this and who's that?

In a real devotee those thoughts do not even come to your mind. A devotee never thinks about things like this. A true devotee simply acts in the moment, and does whatever has to be done without thought, without criticism, without judgement and goes onto the next thing the same way, and goes through their whole life in total happiness, in total peace, and total joy.

The only way you can ever have true happiness and true peace and true love, is by keeping quiet. For love, happiness, joy, the Self, pure awareness are all synonymous, they present themselves when you are quiet. They present themselves when you are quiet. You therefore have to make up your mind. Do I really want to awaken? It's so simple, yet so difficult. If you really want to awaken, you have to keep that thought first in your life. It comes before everything. If you really want to awaken, something within you will tell you what to do. You will know. For the reality, which you are, is already done. Therefore it will tell you from within what to do, to be yourself. All you have to do is to keep quiet.

You know you can carry on a conversation and still be quiet. When you speak words and you don't really put any effort into them, you don't really feel them, you have no emotion in them. Then you are quiet. Everything I am telling you, you can do mentally. I'm not saying you should take a vow of silence. I'm merely saying, do not put any emotion into the words that you speak to someone. Do not take the words seriously. You have to live in this world. Therefore talking is necessary. But do not believe every word you say has something to do with your life or anybody else's life or any thing else. Keep your words down to a minimum.

If someone talks to you and tells you something you don't have to elaborate, you can say, "yes," or "no." It's like going back to your childhood. It's rather funny, as we grow up we try to be intelligent and we want to know many words and have long talks and great debates and we want to express ourselves so someone can understand us. Yet, has anyone ever understood you? Does anyone care about the words you speak? They're in-
interested in their words, they want you to hear them. And you want them to hear you. So you talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and you become frustrated, never getting anywhere. You believe somebody will appreciate you if you explain yourself well. Well, you’ve explained yourself, has anybody appreciated you? Nobody cares. (laughter) They just want to hear themselves talk. Drop it. Be rid of it.
Robert: I welcome you with all my heart. Yet in reality there's no I, there's no my, there's no heart. So how can I welcome you with all my heart? I'm glad you're here.

S: We're glad we're here.

Robert continues: Just the way you are, no heart, no my, no welcome. Just be here now. Exactly the way you are. There is absolutely nothing you need to do. There's no thing you have to become, there are no better days coming later, there's no past that haunts you. You are pure awareness right now. Can you accept this about yourself?

There is really no past and no future. There never was a past, nothing ever happened. Yet most of you believe you are a body and you have gone through various experiences. But I tell you there are no experiences that you have gone through. There is no body that has ever existed.

Why do you want to make believe? You want to make believe that you are a human being, and you've had experiences in your life, of a various nature, you have a past, you feel guilty. You go through all kind of things in your mind. Why do you do this? You simply have to awaken to the fact that you are here. This is eternity. This is all there is. There's nothing else.

I really do not know what some of you are looking for. You're looking to become enlightened. No one ever became enlightened. No one has ever been self-realized. There is no such thing. Drop all your concepts, your preconceived ideas, your beliefs. Some of you here are searching for a better life. There is no better life. This is it! This is all you get. Yet when I say this is it, you think in your mind of your problems. You think of something that's wrong with you, or with the world or with the universe.

When I say this is it, you allow yourself to think. That's the first mistake you make. Allowing yourself to think, to analyze, trying to understand, this is a mistake. No one can understand, because there is nothing to understand. When I say this is it, I am referring to your true nature as absolute reality. This is it! I am not referring to the things you're thinking about. Those are all lies.

When we begin to think about man's inhumanity to man, the destruction of animal life for fun and for human consumption, the destruction of the rain forest, earthquakes, cataclysms. When we try to reconcile this with God, as it were, we can never do it. It doesn't make sense. How can God, whatever he is, or she is, or it is, allow all these dastardly things take place in this world? You become totally confused, disillusioned, when you try to reconcile these things.
Yet in truth there is absolutely nothing to reconcile. The picture I just painted does not exist. There is absolutely nothing happening in the universe. Due to the fact there is no universe. Just by understanding this, not with your mind, not by trying to understand, but by being, just by being. Not being this or being that, just by existing, you become totally free. For you are totally free!

There is no karma that binds you. There is no predestination that affects you in anyway. None of these things exist. There is no re-incarnation. You may think this is a contradiction because I speak of these things once in a while. Remember, to whom do these things come? Who believes in reincarnation? Who believes in karma? Who believes they’re being punished for their sins? The mind! Not you.

It is your mind that appears to have been programmed to believe all these lies. Therefore if you come to me and tell me you are suffering, I will tell you, well, this is only karma. This is something you’re going through, it will pass. I have to say this to you because this is where you’re coming from right now. But the truth is no one suffers, there’s no karma, there’s absolutely nothing that causes suffering or pain or anything else.

Where would it come from if there is only God? Where would all these things come from if there’s only effortless pure awareness? Self-contained absolute reality, Brahman, which is all-pervading. There is no room for anything else. There’s no room for your ideas about fears and junk that is going on in your head, nonsense. Nothing exists! Nothing is absolute reality, ultimate oneness, nirvana.

You have always been nothing and you will always be nothing. But as soon as you begin to talk you spoil it. As soon as you begin to analyze it, to try to figure it out, to scientifically come up with a plan of how the universe works you spoil it for it is beyond human understanding, beyond human comprehension.

Your human mind and your human thoughts are only here to destroy you; they are not your friends. No thought is your friend, not even a good thought. Some of you still believe you have to hang onto good thoughts. Good thoughts are lies just like bad thoughts. In order to have a good thought you have to know about bad thoughts otherwise why would you want to hang onto a good thought? You want to replace it and hold it, instead of a bad thought. All thoughts are lies. There has to be no thought whatsoever. No thinking allowed.

You have to be tired of going through the vicissitudes of life and experiencing good and bad, up and down, right and wrong. Becoming happy when things are going your way. Becoming miserable when they go the other way, then becoming happy again when things go your way again becoming miserable when they turn. When will you drop the whole thing? What does it take to make you forget all these things, to let go of all these things? What does it take to awaken? It takes desire to begin with. Desire to become something else and then dropping desire and just becoming. Dropping becoming and just being, dropping being and just...
There was once a little bird who lived in the bottom of a great giant tree. The tree was so big the bird never saw the top of it at all. But the little bird was contented. By eating certain sweet berries that grew on the tree and the little bird would chirp and sing and be very happy. One day the little bird ran out of sweet berries and there were only sour berries left. The little bird partook of the sour berries and became miserable, cursed under its breath, became angry, mad, but then the sweet berries grew again and the little bird forgot about the sour berries and started to eat the sweet berries once more, chirped and sang, became happy until all the sweet berries were gone once again, and there were sour berries and the bird ate the berries and cursed under his breath again, god damn no good son of a !$@!# (students laugh) became angry...

...So the bird thought I’m going to fly around this tree and see if I can find any more sweet berries. He began to fly around the tree. As the bird gazed up the top of the tree which was a long way up and it saw a majestic, translucent, beautiful looking bird sitting on top of the branch at the top of the tree, way up there. The bird looked so peaceful, so radiant, so loving, so free. The little bird felt something and said to itself, I’ve got to find out the secret of this big bird, why it’s so contented. It’s not looking for berries, it’s not doing any thing. It just sits there happy, majestic, free. I think I’ll fly up to it and find out its secret.

It started to fly up the tree. On the way up it noticed some yellow looking berries. It stopped and started to partake of these berries and they were simply delicious, he had never tasted berries like this before. It forgot all about the big bird as it chirped and sang and enjoyed itself. But again like every thing else it had to come to an end. The sweet berries were finished and again there were sour berries left and again the bird mumbled under its breath, cursed, became upset. And again it started to fly around the tree searching for sweet berries and happened to look up and saw that beautiful, translucent, majestic looking bird again, way up on top of the tree. It forgot about the bird, but now it remembered.

The little bird said to itself, I’m really going to fly up to that big bird now and find out its secret of peace. It started to fly but again, three quarters up the tree it saw purple looking berries that looked simply delicious. It stopped to eat of the berries and they were so good the bird again forgot about the big bird. Became happy, chirping, singing until it ran out of the berries again and the same thing happened all over again. Sour berries, sweet berries, this went on and on and on.

Finally, after many years, the little bird was flying around the tree and looked up at the big bird and was totally disgusted with all the berries, sweet and sour. It didn't care any longer about sweet berries or chirping or singing, it wanted to find the peace that the big bird had. It made up its mind resolutely to fly straight toward the big bird and nothing would stop it this time. And so it was. The little bird flew directly up, up, up, up, right into the big bird and when it did it discovered something very interesting. It discovered that it had been the big bird all along, all the time. It was the big bird! It had become itself!
Now isn't this just like us? We're born into a world that tells us we have to make something out of ourselves, so we make complete idiots out of ourselves. We have to have gainful employment, we have to do this and we have to do that. So we do and we're happy as long as things are going our way. We're contented as long as things are going the way we think they should go. We've got perfect health and we've got perfect finances, and we've got perfect peace of mind and we have a perfect family and we have a perfect this and a perfect that. We feel good. But then things begin to change like they do.

Everything must change. The only thing permanent in life is change. Everything changes. We become upset, like the little bird we curse under our breath, we become angry, we become mean because things are not going our way. Then something changes again and things go our way again, so we become happy once again. We sing, we dance, we get drunk, we go crazy. We do all kind of things, we party, then something happens, doctor tells us we've got cancer, we become bankrupt, there's a recession, we become terminated from our employment and we become miserable once again.

This story is repeated again and again and again. The time finally comes, for some of us, I say, some of us, because most people keep doing these things until they die. They never stop. They keep looking for good things to take the place of bad things until they die, as if that's the answer.

But there are some of us, you can call this God's grace if you like. They've been touched by someone or by something within themselves and they feel that there is another universe. There is something else. There is something else that does not have pain or human happiness, no mental anguish, no good thoughts. There is something beyond all this and they make up their mind to vehemently find the something no matter what it takes.

This means they have to start giving up or emptying themselves of the old. For they have already been filled with illusion, wrong thinking, nonsense, ignorance, they can't hold any more. In other words, they cannot add to what's already full.

If you have a flask of water and you want to fill it with wine you have to empty the water first. And so it is with us. We're filled with all the foolishness, with all the pre-conceived ideas, with all the nonsense, with all the concepts. Unfortunately most people do not realize this. They think they are quite normal, (but they don't know that I'm the only one that's normal and they're all crazy I'm the only sane one. Don't believe that. The truth is I'm the crazy one and you're all considered sane, due to the fact I do not accept all this stuff and you do. The majority rules, as the majority of the people believe the same thing, then I'm the crazy one and they'll lock me up in the crazy house.)

Anyway, you can't be full of your nonsensical thinking and ideas and expect to become self-realized, expect to awaken, expect to become free. There is work you have to do. The work is to empty yourself out, totally and completely. When you empty yourself out, you will be free. There is nothing for you to fill up because reality is already there.

It's just like when you have a room filled with furniture, what has happened to the space in which you put the furniture? Has the space diminished? You have the same space...
in the room it hasn't gone any place, except the furniture is also in the room with the space. When you remove the furniture the same space will be there that always was there. The original space was there when you put the furniture in the room now you take the furniture out, the space is still there.

So it is with us. Our true nature is sat-chit-ananda, perfect knowledge, perfect existence and perfect bliss. We are pure awareness! This is like the space, except we have cluttered up our minds with thoughts, feelings, ideas that are erroneous and have to go. And so we begin to work on a plan, those of us who feel this, to totally empty ourselves and if we’re sincere we find the right teacher, the right book, the right something that tells us what to do and we listen and we put this first in our lives, for we never know when the life is going to be over. We make this first.

What else can be more important than to find yourself then to become totally free and liberated? Is there anything else in this world that is more important than this? We finally process something we can work with and one of the best ways we can work with something in this life is to practice self-inquiry. It's a way of getting rid of all the stuff that we're filled with.

We therefore begin by examining our thoughts. No matter what type of thoughts we have, good thoughts or bad thoughts, we inquire, "To whom do these come?" In other words we are saying, "Where do these thoughts come from? I didn’t ask to think about these thoughts, yet they arise by themselves. Where did they come from? To whom do they come?" The answer always comes. "Well these thoughts come to me. I feel them. I'm experiencing these thoughts. They make me feel bad, they make me feel confused, they make me feel this way, and they make me feel that way. All these thoughts come to me."

We continue with the self-inquiry, "Who is this me that all the thoughts come to? Where did the me come from? Who gave birth to the me?" Me is another name for I. "Where did the I come from who thinks of these thoughts?"

As an example, we feel there is something wrong with our body, and we say, "I am sick," we know scientifically the body cannot become sick by itself. The body is just a heap of flesh and bones and organs, it can do nothing by itself. It has no power. But when you say, "I am sick," you are invoking the power of I-am, which causes a delusion of sickness in your body and this is true of everything else in your life, every other experience that you think is wrong or right. So you begin to understand that I is responsible for your lot, for what you are. I is responsible!

You therefore have a job on your hands to remove the I, to totally annihilate the I. For you begin to see that all of your thoughts and your feelings that you have had all these years are really part of the I. "I feels all these things." I is the one who causes all the problems. You therefore make up your mind you are going to remove the I, so you inquire, "Who am I?" Which means what is the source of the I and that is very profound. You do not use your brain or your mind to come up with an answer. There is no answer. The rea-
**Transcript 121**

**YOU HAVE TO DESIRE FREEDOM**

16th January, 1992

Robert: I welcome you with all my heart. It is good being with you again. I notice a few new faces here today.

Let me explain to you that I am not a preacher. I am not a guru. I am not a philosopher. I am not a yogi. I am not a sermonizer, is there such a word as sermonizer. (laughter) I’ve heard of womanizer. (laughter)

SB: What are you? (laughter)

R: I am absolutely nothing. (SB: Then you prove it.) You have to prove it. I am nothing. You may see me as a mirror, if you desire. When you look at me you see yourself. You see what you believe you are, when you look into the mirror. If you’ve come here expecting something, you will go away disappointed. For I have absolutely nothing to give you. And I give you nothing. If you feel empty inside you will be filled up. If you are already full, you will feel disappointed again. There is nothing profound that I say. If you’re looking for profundity, (Robert asks: Is there such a word?) (SH: Umm-hmm.) (agrees) Don’t look at me. Now that we have got that sorted. (students laugh)

SC: That’s your sermon for the day.

R: That’s it. There was once a seeker who approached a Sage and said, "Master, have you seen God?" And the Sage asked him, "Why do you want to know?" The seeker said, "If you have seen God, you can give me his darshan, allow me to see him also. The Sage said, "Before I give you God’s darshan I have to introduce you to the Lord. Pray tell me who are you?"

And the seeker puffed himself up and said, "Why I am John Brown. The Sage said, "John Brown was the name that was given at birth. Tell me who you really are. Who are you?" The seeker said, "I told you sir, I am John Brown, I am a Catholic." The Sage laughed and he said, "Your name, your religion were given to you at birth. You are not that, tell me who you are?" The seeker was becoming flabbergasted, he said, "I am an architect." The Sage laughed again and said, "You went to school to be an architect, this is your profession. But I want you to tell me who you are right now so that I can give you the darshan of God." At this time the seeker was very nervous. And he said, "I am, I am a man!" Again the Sage laughed, "Obviously so, but this is your gender. Who are you really? Who are you tell me?" The seeker was really upset now. He was crying and he said, "I am a part of the family of human beings of mankind." Again the Sage laughed and he said, "This is your genus." But he looked at the seeker and he had a great compassion and decided to give him a
teaching. He said to the seeker, "You have such little knowledge of who you are. How can you possibly know who God is? First know thyself. Know who you are. Then you will not have to ask anyone for the darshan of God. You will know it yourself."

So it is with us, we try to eliminate external conditions from our lives. We make a big mistake when we do this. A person has a disease, a sickness of some kind and they seek external ways to cure themselves. Whereas if they only went within themselves, if they discovered who they were, they would realize that the self which they are can have no disease. The self is absolute reality, all-pervading. There is no room for disease. There is only God.

The same with a person who has fears, frustrations, anger. They go to psychiatrists, psychologists, do different things to eliminate these conditions. It's very difficult. If only they would become wise and turn within. They would discover the self. Again the self is pure, uncontaminated. The self has no anger. The self is totally free. There is no mental anguish in the self. There are no problems in reality. The problems are in the dream state. The belief that you are a human being. That you are a mind and body phenomena. As long as you identify with this state of yourself... (break in tape) ...when will you begin to turn within and stop seeking, without. Everything is within you. All of the answers you’re looking for are within yourself. This is true of happiness, of peace. We seem to seek these things forever. We will never find it in the world. The world cannot give you peace. The world cannot give you happiness. Peace and happiness are your real nature. You are that.

How do you find it? By turning within. By realizing your real nature. By awakening to the self. Yet no matter how many times I say this most of you still learn the hard way. You keep searching externally. You keep worrying. You keep looking without. Remember whatever you seem to get rid of in the outside world will turn up again and again. No matter how many times you eliminate a condition in the external world, it will pop up in different ways again and again.

It's as if you have a tumor and you go to a surgeon. The surgeon cuts it off and it grows again some other place of your body. You go to the surgeon again and he cuts off the tumor and after a few months it pops up again somewhere else in your body.

The idea is not to eliminate the conditions but to discover the truth about yourself. To realize who you are. To know the truth. To understand your divine nature.

How do you do this? By focussing on the I. Following the I-thought. Asking, "To whom does this condition come?" Inquiring within yourself. Searching deeply.

There is no human being on this earth who can really help you. No matter where you turn, no matter who you go to. There are Sages who have been self-realized, they can show you the way. Yet you have to do it yourself. You only become interested in these things when the world has disappointed you to an extent, over and over again.

It's unfortunate that when the world shows you the good side of it's nature, you are not interested in these things, most people. For you're experiencing financial success,
robust health, peace of mind for a while. But the pendulum has to swing back. Do not be
deluded into thinking that you can have these things forever. Just as you cannot have
disease forever, you cannot have poverty forever, you cannot have lack and limitation
forever, the pendulum has to swing the other way. And so it is you cannot have the good
life, so-to-speak, in this world forever.

Yet most of you are still trying to change bad into good and looking to improve
your lot. You want to improve your affairs. (if you’re having any affairs.) Whatever you try
to improve in this world is a joke. You take the world too seriously.

Take an honest look at yourself. When was the last time you became angry, disillusioned,
upset, when things didn’t go your way. This is the nature of this world. Things
hardly ever go the way that you want them to go. They unfold in your human life, so-to-
speak, in accordance with your karma. There are certain experiences that your body will
go through in this life, which was first outlined before you came into the body. Yet to
whom does this come? Who sees this? Who feels this? Who experiences this? The one who
believes they are a body.

Once you eliminate the body there will be no one left to experience anything on
this earth, good or bad. Yet you will be in the body, so-to-speak, experiencing things, going
through situations, yet again you will not be doing anything. You will be totally free of the
whole mess.

We have to have a strong desire in the beginning stages to overcome the world. We have to forget about the body, forget about life, forget about trying to make something
out of ourselves, forget about trying to improve our affairs and find God. Once you find
God, who is the purest of pure, the divine self, pure awareness, you will no longer concern
yourself about anything else. You will not be able to see anything else or to feel anything
else of the world. Others may look at you and it will appear to them as if they’re going
through situations with you, as if you’re going through certain experiences but they are
only seeing themselves. They’re only looking at their level of experience. But you will not
be where they are. You will be so above this that there are no words to describe it.

You have to desire freedom. You have to desire illumination. When you desire this
something will come to you. You will gravitate toward something that will lead you in the
right direction, on the right path. Once this happens you give up all desire. Something else
takes over and you begin to feel a higher pull. You begin to awaken. You begin to feel the
real peace. The real happiness which has absolutely nothing to do with things, persons or
places. You are beginning to feel your self.

If you can only begin to do this, how wonderful it is. If you only realized what I
was talking about and you were able to feel the presence and the power, you would never
again seek anything in the external world. Of course the thoughts would come to you by
themselves that the world is a world of change. Constant and total change. How can you
be happy with anything that changes. No thing is ever permanent in this world. Therefore
no matter what you attain it will change eventually.
The wise person stops seeking outside themselves and begins to seek within themselves. They begin to ask themselves, like in that story I told you, "Who am I? Who am I really? Who was I before I was born? Who was I before I was given a name? Before I was told what religion to worship? Before I became a professional person? Before I had all of my thoughts? My preconditioning? My preconceived ideas?" We become totally honest with ourselves. We begin to see how conditioned we really are. We're totally conditioned.

Our belief system has become stronger since we were children and now we have beliefs about ourselves that are unconscious and conscious, both. This is what holds us back. Our belief system. And the worst thing that we can ever believe is that we are a body or a mind. The appearance may be there but to whom does it come? The appearance comes to the ego, to the I-thought.

So we discover something very interesting, we discover that we have to eliminate the I-thought and the ego. Which are really the same thing. We begin to see, slowly at first that we’re always saying I, all day long. All day long we say I. I am happy, I am sad. I am lonely, I am peaceful. I am this and I am that. I am hungry and I am full. It is always I, I, I-I. So we do begin to ask the question, "Who is this I? Who gave it birth? From where did it originate?" If we’re really sincere we will discover that the origin of I is within ourselves.

How do we identify with the origin and become totally free from the whole mess? We identify with our origin by removing the I. The thought I. Totally destroying the I-thought.

"How do I do this?" we ask ourselves. By allowing the I-thought to return to the source. When the I-thought is in the source there is no going out and no going in. There is complete awareness, complete awakening.

So we begin to observe ourselves. This is how it works. Every time we say, "I this and I that," we catch ourselves and we inquire, "To whom does this I come? Why the I comes to me. I am always saying, I, I, I this and I that. Who is me? (Not woe is me.) Who is me? Who is this me? Who am I?" You feel that the entire universe and all it's ramifications are attached to the I.

Consequently you do not try to eliminate the world or the universe or situations, you work on eliminating the I-thought. When the I disappears into the source everything else goes with it, everything. The entire universe and you become sat-chit-ananda. You become effortless pure awareness. What you've always been. This is what you must do.

But how many of you really do this? You walk out the door and you get caught up in all of your problems and your lifestyle and you believe the whole world is centered upon you. That you are important and that you’ve got to do this and you’ve got to accomplish that. You have no idea what is in store for you. You might drop dead of a heart attack tomorrow. You might be shot by accident. You may trip and break your neck. Therefore by relying on the external world for your happiness and your life you’re making a grave mistake. For you never know how long you will be on this earth plane. In this form as a body. The wise person begins to focus on reality and becomes free.
So I ask you again, what are you doing with your life? What is important to you? Do you become hurt easily? Do things upset you easily? Does the world matter to you? And you can tell where you are. When you watch the news on TV, do you become excited when you see something? Do you identify with things that you see? For instance if the newscaster shows you there is a terrible flu epidemic going around, do you feel as if it's going to come to you and you have to take precautions? This shows you that you are identifying with the world and you are allowing the world to dictate to you, to tell you how things are. Subconsciously you are attracting the things that you see, believe and feel and then you become one of the bunch. Whatever is going around comes to you also. You have to come to that point and the place where you realize that there is absolutely nothing in the universe, in the world or anywhere else that wants to or can hurt you. You are beyond that.

Forget about the past. It makes no difference what happened to you in the past, you are here now. Now is the appointed time. Become centered in the now. Know yourself. Leave the world alone. Leave people alone. Leave things alone. Always remember when I make these statements, I'm speaking of mentally doing these things. I'm not saying to you, you have to give up your friends and give up your work and give up your family and give up your life and move to a cave. I am saying that you mentally have to let go of your attachment to person, place or thing. It all begins in your mind. Remember the body will continue it's work and do what it has to do but you have absolutely nothing to say about this. For you are not the body.

Do not allow television, newspapers, others to run your life. Stand up for your rights. What rights? You have no rights. You have nothing to stand up for, that is why you're sitting. The world can't hurt you. There is nothing anywhere that wants to hurt you or wants to harm you. You're dreaming that something is wrong, someone is hurting, someone is suffering. Awaken from the mortal dream. Awaken today, now.

Become free from everything in this world. Do not think about this, your thoughts are not your friend. Your thoughts are here to keep you earth bound. Your thoughts will tell you all sorts of things to do to keep you earthbound. You cannot listen to your thoughts. But you can observe your thoughts, watch your thoughts, you can inquire, "To whom do these thoughts come?" But do not allow the thoughts to tell you anything. Know the truth.

I can only make my own confession. I am not the body or this world. I am not the phenomena that is all around me, I am parabrahman. I am absolute reality, nirvana, ultimate oneness. I am effortless choiceless pure awareness. Sat-chit-ananda. Never was I born, never can I die. I appear to have a body yet I know I am not the body. The body is a superimposition on the screen of life. I am absolute freedom, pure consciousness. This is the truth about the self and the self being all-pervading, omnipresent, this is the truth about you. For when the word self is mentioned it is self-contained absolute reality and
there is no place for anything else. It takes up all space. There is no room for anything except the self.

So how can you complain? How can you believe that there is something else? How can you feel there is sickness or death or birth or man's inhumanity to man?

When there is only the self which is God, which is self-contained, which is omnipresent, all-pervading. There is nothing else. You are that. Awaken and be happy.
Robert: Good evening. (Students: Good evening.) It is a pleasure to be with you once again. Welcome to satsang.

Most Westerners are used to going to meetings where they sit down as students and they listen to a teacher. This is completely different. I am not a teacher and you are not students.

There is one Self. One effortless pure awareness. That is what satsang is. The one Self already knows everything. The one Self already is everything. There is no message I am giving you. There is no teaching I am giving you. Satsang is being. Not being this or being that. Pure being. We are all being. One being. Ultimate oneness. Absolute reality.

Never look at yourself as a mere human being. As someone who does not know. Never believe that you have to become enlightened, you have to become self-realized. There is no becoming. Becoming never existed. Since there is only the moment, the now, everything is happening now. There is no yesterday, there is no past, there is no tomorrow, there is no future. There is this split second where reality shines and you are that.

It's interesting how many phone calls I've been getting since this year has started. From all over the world. It's also interesting that when someone begins a question it sort of becomes a series of the same question that is asked by different student or different people who call me.

There were three particular questions that people have asked me since the beginning of the year. It is really quite amusing that people would ask the same questions so often. It's like catching a disease. (laughter) One person has it and then somebody else on the other side of the world gets the same thing and asks the same questions. I therefore thought it would be interesting if we get into these three questions and talk about it.

The first one is: Robert what type of teaching do you give your devotees that is fast and best, in order to awaken in this life? The best and fastest teaching that will awaken you in this life.

The second question they ask me, it's not a question it's sort of a statement. Many many people are becoming enlightened these days or so it seems, people have continued to ask me, "Robert I've had a spiritual experience, I've seen visions. I've felt that I'm in another world, I feel as if I'm going to be self-realized very soon, now. Is this true? And approximately nine to twelve people ask me that same question. It's catchy.
And the third questions I was asked, "Robert are you really a Jnani? Are you self-realized? Are you a Sage? You never say that about yourself. Tell me, I won't tell anyone else." (students laugh)

So I thought it'd be interesting to discuss these things. For if these people had this type of understanding and this type of questioning I'm sure you also have the same thing, some of you in your mind wherever your mind is, so we'll discuss it.

The first question: What type of teaching do you give your devotees? The best teaching and the fastest teaching to awaken in this life?

Well the thing we must remember is that not everyone that comes here is a devotee. We have the three classes of people I speak about once in a while. We have seekers, we have disciples and we have devotees. The seekers and the disciples and the devotees are different from one another.

Therefore when I talk in public like I am doing now I have to make sort of everyone happy. That is my job to make you happy. Is everybody happy? (students laugh) So I mix everything together and say all sorts of things. The seekers run around the world seeking different gurus, different teachers, different books they read. Always going here and always going there.

Therefore what I have to tell them is to go deep within, dive deep within yourself, question, "Who am I?" Realize that you are not the body-mind phenomena and become awakened. This is what they want to hear because this is what the rest of the teachers tell them also. So the seeker is never satisfied. The seeker is always seeking a special teacher that will give them seeker teachings that nobody else has given them. Of course they are always disappointed and they keep looking for new books, new teachers all the time.

Then there is the disciple. The disciple has sort of settled down. They go to different teachers but they stick to one teacher more often than the others but they too do not put the teaching first. The search, the awakening is not foremost in their mind. Their jobs, their families, holidays, all of these things are number one in their lives. Therefore how can they awaken.

I explain to them that you have to have God, truth, reality in your mind and in your heart as number one in your life. This has to come first if you're seeking to awaken. I'm not saying that they should give up their jobs or their families or their holidays or anything else. I'm saying that they should have a priority to put God in their life first. To put reality, truth in their lives and keep thinking about the truth all of the time.

The devotees of course are the closest to awakening. For to the devotee there is only the one, only the Self. They're not interested in politics. They're not interested in chitchat. They're not interested in non-sensical things that are going on in the world. They have one priority, that is the Self, to awaken. This is in their minds forever, all the time.

They always think of the Sage. And because they are always thinking of the Sage the grace of the Sage flows through them. They realize that they are responsible for the
welfare of the Sage, the support of the Sage and the livingness of the Sage for they are the Sage themselves. There is one Sage and that is the Self. The only one.

So to these people, I give the best and fastest teaching to awaken in this life and that is silence. Absolute silence. But the devotees know this already. Even if there is noise going on in their lives, turmoil, bodily dysfunctions, recession, whatever is going on in the world they are in silence. They are aware of the world but this is secondary. They sit in the silence by themselves whenever they can at home. They sit with the Sage at certain times. But they realize that the silence is the fastest way to awaken. The devotees are actually the backbone of every spiritual organization. So try to understand this.

The fastest and best way to awaken is not self-inquiry, is not observation, being the witness. Those things are for the disciples or for seekers but for the devotee the fastest and best way is the silence. Keeping the mind quiet, keeping the mind peaceful. Not fighting the mind. When you fight the mind it's like beating a cow with a stick to take the cow where you want him to go. Looking at the mind in quietness without troubling to change any thought is like coaxing the cow with some grass, so the cow will follow you wherever you want him to go. When you learn to sit in the silence, in the quietness, everything will happen by itself, everything will take care of itself, everything will happen by itself.

There are those of you disciples or seekers who say, "Robert I've tried this for years. I cannot sit in the silence. For as soon as I sit in the silence the thoughts come, feelings come, I've got to move, I got to get up, I've practiced self-inquiry it doesn't work. I've tried being the witness it doesn't work."

The idea is not to care or be concerned about your thoughts whatsoever. It does not matter what type of thoughts come into your mind. It makes no difference what thoughts come into your mind. Do not try to observe them or be the witness to them or try to change them or even to ask, "To whom do they come?" Merely sit with a smile on your face and allow what to happen to happen. Allow what is going to happen to take place. Without your interference. Just to be still. So that is the fastest and best way to awaken in this lifetime.

Question number two: I've had a spiritual experiences Robert the last couple of months. I've had visions and I think I'm in the process of awakening. Is this true?

We make a big fuss about awakening. The only reason I use the term like awakening, self-realization, pure awareness, is so that the disciples and the seekers can have some meat to hold onto so-to-speak. The devotees couldn't care less about those terms. Those terms are meaningless to devotees.

When you awaken from your sleep before you awaken you're having a dream. Do you say in your dream, "I have to awaken so I'm going to practice all kinds of yoga's. I'm going to practice mantras and japa and pranayanas. So I can awaken." Of course not.

When you wake up in the morning you just wake up. There is absolutely nothing you do. You didn't plan to wake up. You didn't outline and say to yourself, "I have to wake up in this life or next life or in the next ten minutes." You just woke up.

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Awakening to the Self is the same thing. There are no plans you have to make. There is no itinerary you have to keep. There are no yogas or meditations you have to practice. There are no teachers you have to see. You just wake up. Think about that.

You've been sleeping all night, you've been dreaming and now you wake up to this world. When you wake up to the fourth state of consciousness it's the same way you do when you wake up in the morning. You simply awaken.

So again all of the profound teachings that you've been looking for, all the books that you've been looking for, all the Masters you've been looking for, all of the yoga practices, the kundalini yogas, the leya yoga and rajah yoga and the rest of the yogas, they may make you feel better but they have absolutely nothing to do with awakening.

You may say, "Well many people who have awakened have practiced these things in a previous life, perhaps or in this life and doesn't this bring you closer to awakening?" Not really. The reason they've practiced these things is because somebody told them to. They've learned this from a person who is a yoga teacher, a kundalini Master and so forth. It has absolutely nothing to do with awakening. Awakening is a direct experience. An instant experience. It happens.

But prior to awakening comes a complete surrender. Not visions, not spiritual experiences but a total and complete surrender to the Self. When I say it's a complete surrender it's exactly what I mean. You surrender your entire life. This means all your problems, all the things you think are bothering you. All the good things, all the bad things. Everything is totally surrendered to the Self. And as you're doing this you automatically become compassionate and have a tremendous amount of humility transpires within yourself.

Those are the three things that happen to you prior to awakening. There is a total surrender to God. Not certain things. I know some of you like to surrender the bad things, forget about that. You just surrender totally and completely. The bad and good things are all part of the relative world. And the whole relative world has to be totally and completely surrendered. Totally given up.

Then a great compassion and a great humility will come by itself. You see we're not trying to do these things physically? We just let ourselves fall into the space where all these things happen by themselves. And this comes from sitting in the silence. You see how all these things are connected to each other?

As you sit in the silence without desire, without want, without trying to change bad for good. All of a sudden you will feel yourself surrendering. Surrendering all of your ego. The body-mind surrenders. Everything let's go. And you become the epitome of compassion. A tremendous humility wells up within you. When you can feel these things the next step is to awaken totally.

The third question I was asked is: "Robert are you a Jnani. Are you a Sage? You can tell me I won't tell anybody else." Of course I had to laugh at something like this.
When a person who is a seeker or a disciple or does not have love in their heart, or ultimate surrender in their heart asks me a question like this, I can usually tell their motive and I keep silent. I hardly ever answer a person like this. But when a sincere devotee who does not understand, asks me this question, I have to answer the devotee and the answer is something like this; The word Sage, enlightenment, Jnani is really non-existent to the Sage. Those words are for the ajnani. The ajnani thinks there is something different between what he is now and what he is when he awakens. So they're are looking to see if the Sage or who they think is the Sage can tell whether they're a Sage. Yet there is noone to see anything like this. For that word doesn't exist.

We use the word Sage to explain to the seekers, to the disciples that there is a being who has awakened to the Self. Robert is not a Sage. Robert has nothing to do with being a Sage or a Jnani or anything else. Jnana is all-pervading. It is the reality. You are that reality, I am that reality. There is one reality. One understanding. One awareness and I am is that. I am is that, not Robert, but I am. And since you are I am, I am I-am, we're both in the same boat. There is no separation.

Therefore there is noone to say that, "He is a Sage or a Jnani." For that would mean there was somebody left over who can claim to be a Jnani or a Sage. That would immediately mean that his being is not a Jnani or a Sage. Because he exclaims that he is. For the ego is the one that makes that exclamation. The ego is the one who exclaims, "Yes I am a Sage." But when there is no ego, who is to say what? There is only silence. So again the best for you is to stay in the silence, remain in the silence and forever be free.

Now as I mention so often. Most of the disciples and seekers I always say to you, "Do not necessarily believe what I say." Why should you? Do not accept what I tell you, for you have no idea where I'm coming from. You have to find out yourself what you are. Check yourself out. Understand yourself and you'll understand me. Know yourself.

You cannot know yourself when you're thinking of your problems. When you're thinking of the world. When you're thinking of others. The only way you can really know yourself is when you let go of all the thoughts, all the feelings of separation. When you stop thinking. And that is the only time you will really know yourself. But do not take my word for it. Go within yourself and find out. Understand where you're coming from.

When I thought of sharing this with you I wanted to get another point of view. So you can hear it from someone else. So I looked through the pile of books I've got at home, they're all dusty. And I came up with a "Ma Yoga Bhagvan Sri Ramana by Who?" There is a chapter there that is five pages called "The Sage." And then in the end there is a commentary by a devotee of Sri Rama Krishna.

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Does Karma Really Exist?

26th January, 1992

Robert: Good afternoon. It's a pleasure being with you again. In Henry's lovely home. The dog-house. We're all in the dog-house.

Does Karma really exist? I know that you can say, "No it doesn't." But as long as you believe that you are a body and mind, as long as you feel the world to be real, you cannot fool yourself. Do not lie to yourself. If the world perturbs you, if people bother you, if things annoy you, if you are reacting to conditions this means that you believe you are a body going through these experiences. And as long as you are going through experiences you are in karma. You are experiencing the karma that put you here as a body. It is only when you have realized the self that there is no karma.

Therefore do not go around telling people that there is no karma, it will give them license to do anything they like. Feeling there is no retribution, there is no effect for their deeds. This is not true as long as you believe you are a body. For there are laws of the universe that respond to your actions. Karma means action. And as long as you believe you are the actor you will have to experience the results of the karma.

So in this particular life you are experiencing the results of not only the karma of this experience but of previous lives. Previous lives also come into effect whenever you believe you are the body. There are only two ways to destroy the karma.

One is to inquire, "To whom the karma comes? Who is experiencing this karma?" and the other way is to surrender completely to God. Totally surrender your life to God. God is within you as you. You therefore surrender everything to the self. Thy will be done. You begin to see that as long as you have God to surrender to, you need not worry, you need not fear. Everything will be alright.

There is absolute love in this universe, absolute peace, absolute joy, absolute freedom. Yet you seem to be experiencing other things. Many people or most people are not really happy. They are happy when they get something they want. They're happy when something happens that is good for them but most of the time, in their hearts they are not really happy. They feel something is wrong someplace. What they're doing is they're picking up the unconscious of the universe, of the world. They are picking up all of the things that are going on in this world. They are feeling these things, unconsciously. So they react accordingly usually in a negative way, feeling sorry for themselves, not understanding that they are complete and total freedom.

Everyone is in their right place. Everything is right with the universe and with your life. Whatever happens to you, whatever you go through good or bad appears to be
the karma that you have accumulated through past incarnations, that is your experience today. If you want to free yourself again you do not react to it. You do not react to anything in this world. You act spontaneously. You observe things without reacting. You watch, you look and you always go within. Within is a haven and a refuge from maya, from ignorance. It's beautiful when you can dive within yourself and touch the emptiness, the truth, the reality. Then the reality that you touch becomes the external world for you. For what you see in the world today is simply your reality. Whatever you observe, whatever you see is your reality, your personal reality. You therefore do not try to change the condition you rather know the truth. The truth is; All is well, everything is unfolding as it should. As you dwell in this, the external world changes for you.

Everything in this world, in this universe is in a state of flux. The entire appearance of the universe is not a solid. It is energy, pure energy. Energy appears like people, like animals, like trees, like mountains, like birds, energy appears as the universe. But this energy takes shape in accordance with your thinking. You are the one who moulds this energy into the shape that you desire. You are always in control. The mind appears very strong. The mind controls most people on this earth. The mind accepts the thought, the thought becomes a reality eventually. Thoughts are things. The mind is like the earth, it grows things.

A farmer has two seeds, one seed is nightshade and one seed is corn. The nightshade is a deadly poison. Compare the seeds to your thoughts. Compare the earth to the mind. The farmer plants both seeds, is the earth going to say to the nightshade, "I do not wish to grow you because you’re poison?” It will grow the nightshade in the same abundance as it grows the corn. And if you do not dig up the nightshade the roots will become deeper, they will spread out. The plants will become stronger and grow in abundance.

If you inadvertently planted nightshade as a farmer and you’ve realized what you’ve done and you wish to grow more corn then you can immediately get a shovel and dig it up. But if you wait for months or years the roots would have spread all over. And you’ll need a bulldozer to dig up the poison, the plant.

And so it is with our thoughts and our lives. We allow ourselves to think certain thoughts about person, place and thing. And these thoughts are like seeds. They are planted in sort of our subconscious mind. Eventually our world becomes a product of this mind.

So, the world that you are experiencing and each one of us is experiencing the world differently, is a creation of the mind that you have allowed to do want it wants to. You have not stopped the mind you have allowed it to do what it wants. Consequently it has controlled you completely and it’s brought into your life, into your personal world, the world that exists for you today.

How do you get out of this? Again you inquire to yourself, "To whom does this mind come? To whom does this experience come? To whom does this life come?” Realizing that this experience is not you. You are not the person with problems. You are not the
person with disease. You are not the person with lack or limitation of any kind. You are not the person who suffers. You are not the person who is experiencing anything. You are not a person.

You begin to see this. You begin to surrender your entire existence, all of your beliefs, your entire life everything. Surrender everything that you are, that you have been. Let go of it. Do not allow the mind to rule you any longer. In reality the mind does not exist, karma does not exist, reincarnation does not exist, none of these things actually exist. But again I have to remind you over and over again if you believe you are the body, if you believe you are the mind, then they do exist, they appear to exist. Awaken from the entire dream. Do not allow this dream of maya to rule you any longer. You are beyond this. You are above this. Pure awareness is your real nature.

This is what satsang is all about. By being here things begin to happen to you inwardly, you grow spiritually. The old habits fall away. The belief that everything is in the external world disappears. You stop believing that external world can hurt you or give you goodness or badness. You first realize all the goodness and badness comes from the self. They both do not exist only the self exists, only God exists, only absolute reality exists. All these things begin to unfold in your experience as you look at this world and do not react to it.

Therefore truly ask yourself the question, "Why do I come to satsang? What am I really doing here?" Some of you come here because there is no other place to go on Sunday. You've seen all the movies. You don't feel like going bowling, so you come here. Some of you come here for entertainment. You want to hear a talk a lecture. And you want to hear jokes.

This guy walks into a psychiatrists office with a parrot on his head and the psychiatrist said, "How can I help you?" And the parrot said, "Can you get this God damn guy off my feet?" (Students laugh) That is what you want to hear is jokes.
Robert: Good evening. I trust that everyone is comfortable, peaceful, relaxed. Make yourself comfortable if you're not comfortable. Feel free to stretch out your legs, to relax. Lie down on the floor. Take a nap. Nothing is unholy here. All things come from the same relative plane.

I notice a few new faces here tonight. I welcome you with all my heart, and I ask you not to believe a word I say. Words are just words. Do not take them too seriously. The reality which you are is beyond the words. Think of the words that make you angry, words that make you happy, words that make you fearful.

All these words seem to have power, but in reality you give them power. It's you who give the words power and make them meaningful, so that when somebody says a certain word you may cringe, or even smile or even cry. To think that words have this power over you, whereas in truth words are completely meaningless unless you give them the power.

And who are you? You are effortless pure awareness, absolute reality, consciousness. This means you're totally free. You have no past and you have no future. You just are. You have always been and you always will be. Happiness is your birthright, your nature. Peace, joy, love are your reality. You are that. All is well.

Some of you have been remarking to me the fantastic benefits you are achieving by sitting with me in the silence at the appointed hours of 12 a.m. to 3 a.m. and 6 a.m. to 9 a.m. You've been making wonderful progress you tell me. But still, you tell me, things come into your mind, thoughts. You cannot stop the thoughts. As you sit in the silence thoughts come, thoughts arise.

Well, if thoughts didn't arise you would not have to sit in the silence. The reason you're sitting is because the thoughts still control you. If you transcended the thoughts, and you've transcended the I-thought, there would be no one to sit. No one would be left. You would be absolute reality.

Therefore when you sat you would not really be sitting. You would appear to be sitting, but you would know beyond a shadow of a doubt that there is no one to be anything. You are not the body, you are not the mind, you are not the doer. Therefore when you discover who you are you find there is absolutely nothing to do. Yet you are doing everything.
When you sit in the silence with me at those appointed hours, what should you do? You should practice self-inquiry, inquiring, “To whom do these thoughts come? Who am I?” Practice the I-am meditation. Of course you should do these things in order for them to bring you into the silence, where there is no thought and there is no mind.

Some of you ask me further if you may envision my image when you sit in the silence. When you envision my image, do not think of me as Robert. You may envision my image, this is good, or the image of any deity you choose, whether it be Ramana Maharshi, Buddha, Jesus, Moses, anyone you would choose, but realize that this image is not a person. That’s very important. This image is consciousness. It is the self. It is your self with a capital S. It is not a body as it appears.

Consequently, when you envision the form of a deity of any kind, the form to you is the all-pervading self, omnipresence. You are seeing your self, in other words. By using the form of a deity in the silence, and keeping your attention on that deity, you are seeing God as your self. You are feeling within your heart the Buddha, sat-chit-ananda, nirvana, and this is all-pervading. This is your self.

While I am talking to you, a word came to me, and I will follow it through. The word is repentance, which is interesting. When we think of the word repentance we think of somebody walking along with a sign on Hollywood Boulevard, saying, “Repent, the end is near.” When we think of the word repentance we think of the word in biblical terms, perhaps “You should repent,” meaning to remove your sins and not be an evil doer. This is a negative connotation.

It comes to me that repentance really means to return, to return. To return to what? To return to the source. And I’m not speaking of apple sauce. To return to God, which is within your heart. To return to absolute reality, to watch, to behold, to lift your eyesight into the heavens, which means to awaken to your self, to return to that from whence you came. And you may only do this by giving up your self, giving up your ego, surrendering the mind, transcending the body, becoming totally absolutely free of bodily consciousness. This is what repentance means.

We’re not talking about changing your life, thinking about the so called bad habits you may have, and trying to remove them. You cannot do these things because you’re working on the relative plane. It becomes very difficult. When you try to remove a bad habit a new one comes to take it’s place. What we’re talking about here is to lift your vision higher, to forget about your habits and your mistakes, your frustrations, things that have happened in your life. Drop it. We’re talking about raising your consciousness to the absolute plane of reality, where there are no habits, no world, no universe, no person, no doer, where there is only I am that I am, your true self. You are that.

As you begin to identify with reality the lower forms will take care of themselves. They will take care of themselves because they do not exist to begin with. It’s strange for me to say that all of your habits, all of your pre-conceived ideas, all of your concepts, do not exist. They have never existed.
Where do they come from?

It's like the water in the mirage. When you go to the desert you see a mirage. It appears real to you. You try to grab the water and there is sand. There is no water. But you've seen it. You experienced it and you would fight for it. And so it is with life. So it is with life in the big city. Everything appears real. Everything appears as if it has power, as if something is happening. Yet in truth and reality they do not exist. This has been my experience.

I'm not sharing with you something that I've read in a book, or something I heard from a teacher somewhere. I'm sharing with you my experience. There is no world. You are not a sinner. You have never done anything wrong in your life. You are pure, absolute reality. You are effortless, choiceless pure awareness. You are the light.

Have you ever thought of yourself in this way? All of your life you have believed you are a body, going through experiences. Yet if you look at your life, you are not the same person you were twenty years ago, the same person you were when you were a baby. When you were conceived you were no larger than the size of a pinhead. Look at you now.

Can anything be real?

You came from absolute nothing, and now you're sitting here with a certain amount of years to you. You have arms, you have legs, you have a head, you have internal organs. And all of these things came from nothing, from no where. This means your true nature is nothing.

You are no thing, yet you appear as if you are something. You appear as if you have a life. Somebody told you to go get a life, and you got one. But what are you going to do with it? No matter what you do with your life, it's going to end, is it not? Or so it appears. You have so many years left on this earth and you're gone. All the pride that you have, the ego that you have, everything you’ve worked for, everything you fought for, everything you've believed in, is kaput, gone, nothing.

So what is the purpose of everything? Why do you exist? To die? Find out. Find out for yourself. Find the truth for yourself, for no one can really give it to you. You are the power. You are the glory. You are the universe.

You are not what you appear to be, but will you not find out? Ask yourself. When you truly ask yourself, “Who am I?” the answer will eventually come. You will know. But yet most of you are concerned with your material life, and this is what keeps you back from finding yourself. You are concerned with your humanhood. You’re concerned with the clothes you are going to wear. You’re concerned with the people in your life. You’re concerned with your job. You’re concerned with the world situation. You’re concerned with politics, and I could go on, and on and on.

It is written in the scriptures, “Take no thought of what ye shall eat, what ye shall wear, or anything at all, but think ye first of the kingdom of God, and all of these things shall be added unto you.” That is a very wise statement. First find yourself. First awaken
to yourself. Then see if you’ll be concerned with your body. When you understand who you are you will see if you’ll be concerned with politics, or with the universe, or with anything else. Find out who you are first. Find yourself.

Do not go around trying to straighten out your life. You can never straighten your life out, for that’s the way life is. All of the things that are happening in the world today, have happened before, and before that, and before that, for millions of years. There have been many civilizations on this earth. They came and they went. And now you are here believing that you can make a difference.

You hear that so much on TV. "I can make a difference." What about you can make a difference? You are dust in the wind. We like to attach so much importance to ourselves. Our ego is so enlarged. We want to think we’re somebody. Remember, after you die, within twenty years or so everybody will forget everything about you. You won’t even be remembered. Your children will have children and they will have children, and you will not even be a memory.

Therefore I ask you to find out, “Who am I? Who am I, really? What is my real nature? I couldn’t possibly be this body that changes, changes, changes all the time, and then dies. And if I look at the world, the same thing is happening to the world. It keeps changing, changing, changing, never the same.” And we go along with it. Never realizing what is happening, we become befuddled, confused. We’re trying to make some kind of sense out of livingness, but it has no sense, for you are not whom you appear to be.

Consequently, you have to find out who you are by following the I-thought to the source. You have to inquire within yourself, “To whom do all the thoughts come? To whom does the world come? To whom does my ego come? To whom does the universe come? To whom does God come? To whom does everything in this whole universe come?” And you will realize very soon, “It comes to me. I feel it. I think it. I perceive it. I enjoy it sometimes. I fear it. But I see and feel and think all these things.”

This now gives you an idea of what is going on. You begin to understand that the I is experiencing this world. Not you, but the I. You are not going through these experiences, but the I is.

Who is this elusive I? Where did this I come from? Who gave it birth? How did it arrive?

You ponder all these questions, and you finally ask, “But who am I? Where did the I come from?” Yet you never answer that question. You sit in the silence inquiring, “Where did the I come from?” And as thoughts keep coming to you, you inquire, “To whom do they come? Who is thinking these thoughts? I am? Who am I?” This is really the highest way to remove all doubt and set you free.

Let me remind you again. Do not try to change your thoughts, or to change your lifestyle, or to work on your bad habits, or to try to remove fear, and the rest of it. Rather you lift your vision high, to the highest, by following the I-thought to its source. And one day you will discover something interesting. Your body will appear to melt, to dissolve.
The world, the universe will appear to dissolve. Your God will appear to dissolve. Everything you stood up for, everything you have believed in, all of your thoughts, your feelings, your emotions, will dissolve. And you will find yourself as omnipresence, all-pervading consciousness. You will discover that you've always been the ultimate reality, ultimate oneness. You are the I am. You are free.

You will appear the same. You will look the same. You will not be able to explain this to your friends or family, but you will become one of the few that have transcended the world. There will no longer be an ego or mind or a thinker left. You will know and experience unalloyed happiness, total bliss. No thing will ever disturb you again. Yet you will not sit still. The body will appear to move and do things. Yet you will know beyond a shadow of a doubt that you are not the body. You have awakened. You have become free.

One of the methods we use to make our minds one-pointed so that we may ultimately annihilate the mind, is the “I-am” meditation. This has helped virtually thousands of people throughout the world. And if you practice this diligently, preferably when we’re sitting together in the silence, between the hours of 12 a.m. to 3 a.m., and 6 a.m. to 9 a.m., You will see amazing results ensue. We're going to practice this now, so that you may practice by yourself at home.
The Search Begins Within Yourself

2nd February, 1992

Robert: Good afternoon. I welcome you with all my heart. It's a pleasure to be with you again this lovely Sunday afternoon. You have nowhere else to go. You've seen all the movies. You've gone bowling. You're bored with life so you're here. It's good to see you anyway. No matter what you do, where you come from. When you come in here you're brand new. The past is dead. Yesterday does not exist. You are here free at last.

I have a dog by the name of Dimitri, who takes me for a walk every morning. As soon as I open the door he runs out while I have him by the chain, by his leash. And he starts running to the park and I run with him. He gets to the park and starts eating grass. (students laugh) He thinks he's a cow. (laughter) He eats tons of grass. (laughter) Then he runs around the park and goes back home and throws up. He does this everyday. (laughter)

So I was thinking about this. Isn't this like most of us? We become involved with the world. We never learn. We go through certain situations, certain conditions again and again and again. We repeat the same things over and over again. We are told not to get involved in the world physically, yet we do. We go through situations, conditions they hurt us, we take a rest and do it all over again. Some of us never learn.

I tell you every week that the world is maya. Do not take the world seriously. Do what you do in the world but mentally keep your mind in the Self, in God. Be in the world but not of the world. But some of you do not listen. You allow the world to show you its tricks. To make you depressed or to make you happy. To make you sick or to make you well. To make you rich or to make you poor. And you respond accordingly. You become angry upset, you repeat the same things again and again, same situations.

When will you learn that you live in a world of constant change. This world has no support, no substance. It has no beginning, no end, no existence. Brahman is the world. The world is no-thing without Brahman, without God. Brahman is not a person, place or thing. Brahman is something that cannot be explained. Brahman is your Self.

Yet you do not believe this. You believe you are a frail human being who has to go through life's experiences like a leaf in the wind. Being blown in all directions, as if you have no control. Yet you are the Master, you are the one. There is only you. Yet you do not believe me. You keep believing that you are a person with experiences. And as long as you believe this the experiences become stronger and stronger and stronger. You find sometimes it's impossible to break away. For you have allowed the world and its manifestations to totally control you. To push your buttons, to make you react a certain way.
When you see something that you call good you become happy. When you see something that you call bad you become unhappy. The world has become your Master. Yet in truth the world has no power of its own. The power comes from you. You are the one that says, “This is right and this is wrong,” or "This is good and this is bad. This is up and this is down.”

When you realize that there is no up and down. There is no good or bad. There is no right or wrong. This sometimes maybe dangerous for me to say. When I say there is no right or wrong or good and bad for it can mean to you, to give you license to do all kinds of crazy things in this world. Cause problems to others.

Yet this is the role that you are playing in the world. We live in a world of duality. When there is total peace in the world somebody will come along and create a war, in order to obliterate peace. When there are wars and man’s inhumanity to man in the world somebody comes along and tries to make peace.

There is no evenness in this world. You can never have total peace or total chaos. There appears to be two powers and one is always contradicting the other. Look at your personal life. Things are going well for a while something happens, seems to pull the rug from under your feet and you become upset. Things are terrible in your life for a while, something comes along and changes it. And things are pretty good for a while and so it is all through your life.

The time comes when you get disgusted with this whole game. The time comes when you want to search for eternal happiness, for infinite peace that doesn't change. The search begins within yourself. You begin to examine yourself, diligently. You begin to question yourself. And the answers come out of your self. They are not necessarily the answers you've been looking for but the answers come. As you search deep within yourself you are led to the right book, to the right teacher, to the right circumstances, the right experience. You begin to unfold. You begin to look at this world in which you live and you see it differently for the first time.

You see the world as an image projected by your self. The world begins to have less meaning to you. You begin to drop many of the things you've been into. Many of the situations, conditions that you've been involved in. You let go of them. You make your life simple. The simpler your life becomes the happier you begin to feel.

There is noone any longer that can upset you or to push your buttons. To make you feel superior or inferior. When you get this far you begin to search further within yourself, go deeper and you contact the I. The wisdom within you tells you that all of these years you've been trying to exchange external conditions, trying to remove certain aspects of the world from your life. When all the time it is the I that should have been removed. For it is the I that feels the conditions. It is the I that causes you to do all the things you do.

Your belief system, your preconceived ideas, your concepts are really all I. That is all they are is, I. They have no validity of their own. They have no power of their own.
They're simply I. When you realize this, a great weight has been lifted from you. For you come to the conclusion that there is nothing you have to change in the world for all the world is attached to I, is a part of I. Therefore you begin to spend your time in removing the I, transcending the I, annihilating the I, you look for every conceivable way to kill the I. For wisdom tells you, when the I is gone everything else will also be gone. You therefore begin to find the cause of the I. Where does this I come from? You search for its source.

When Sages of the past have sat under a tree and pondered this situation they realized that this I doesn't even exist but yet in order to become free we must still try to eliminate it for we think we are the body and the mind. Therefore we have to work on the I. There have been those people who have been awakened without this. And those people have become enlightened without going through all of this. Yet most people, most Sages who have become realized have used the procedure, the process of removing the I.

So the Sages sat under the trees pondering this question. Where does the I come from? The I that tells me I'm human, I am a man, I am a woman, I am sick, I am well, I am happy, I am sad. They ponder the situation, where did this I come from? They came to the conclusion that the centre of the being is the heart, not the physical heart but the spiritual heart. The centre of the universe, what we call God, reality, nirvana, sat-chit-ananda, is the spiritual heart on the right side of the chest. This is your true Self, this is what you really are. You are the spiritual heart. But to make it easy for us the Sages have determined that the spiritual heart is a place on the right side of your chest.

Now when you are asleep there is only the heart that is present which is the Self. Nothing else exists. There is no universe, there is no world, there's no others, when you are in deep sleep there is only the heart, the Self. But as you awaken somehow, what we call the I-thought begins to leave the heart centre and enters the brain. And you become cognizant of the world and the universe and your body.

Prior to this you are not aware of the body, the universe or the world. You were in deep sleep nothing at all existed. But as you awaken the I becomes active and in a split second it is in the brain and you say, "I am awake." Just the thought of you saying, "I am awake," makes the wise one realize, it is the I that is awake. If I were really awake I will not be cognizant of my body as reality and the world as reality.

Therefore the I is awake. We try to catch the I by not allowing it to go into the brain. Yet it happens so fast it's most difficult to do. Therefore we go the other direction. We try to follow the I-thought back to its source. We follow the I-thought back from whence it came. This is the job we have to do to awaken to the real Self.

The I-thought doesn't even exist to begin with. Yet as long as we believe we are the body do not fool yourself. Do not think that you are not the body and then think that you are not the body and act as if you are not the body. When you are not the body you will know. This is why everybody has to practice following the I-thought back to the source.

One returns to the source, you awaken and it's just like the deep sleep stage only you're awaken you are not sleeping. It's the same as being in deep sleep only you are con-
conscious. You are conscious as the Self, as omnipresence, as infinity. You do this by inquiring, "Who am I? What is the source of I?" And you allow the I-thought to return to its source.

This is what satsang is all about, returning to the source. There are those of us who are really working on ourselves and making progress. There are those of us who do absolutely nothing and have problems. It is your life. The only way you are ever going to be happy is by removing the I from your consciousness, from your life and awakening to the truth.

It is very simple, the I-thought is the cause of all your problems, nothing else. There is nothing else wrong wherever you look whatever you see is because of the I-thought. No thing in itself has any validity.

In the beginning stages years ago, centuries ago, the great Sages came up with the idea to get to the I-thought everything else must be negated. By saying, "Neti-neti, not this, not this," whatever you see, whatever you observe you realize that this is not the truth, this is not the truth, until you get down to the I and you eliminate the I.

But it's been revealed to certain Sages there is a faster way and that is to get right to the I and remove the I. For all of the things of this world are attached to the I. Therefore you don't have to take the hard way by saying, "Not this, not this," and taking each day as it comes, you'll never be finished. There are billions of things, you'll keep saying, "Not this, not this," continuously. It'll never end. Therefore you realize that all these things are attached to this I. And all you really have to do is work on the I to eliminate the I and you will be free.

This is what satsang is all about. To totally eliminate the I-thought. Many people ask, "What are our goals. What is the purpose of satsang?" we have no goals and there is no purpose. It is total freedom. There can never be rules and regulations in satsang or this would not be satsang if there were. There has to be total freedom. It is up to you to see the situation and to become free. You therefore do not come here to get involved in politics or in management or anything else. You come here to remove the I-thought. Simple, remove the I-thought and you will be forever free. It is only the I-thought you have to contend with nothing else. There is really nothing else you have to do.

How many times a day do you say, "I?" You say it continuously. Begin to catch yourself. Begin to see what you’re saying, "I feel angry. Who feels angry?" Your real nature can be never be angry. "I feel upset. Who feels upset?" Your real nature can never feel upset. "I feel bored, I feel this, I feel that." When you are living out of your real nature it makes no difference where you are, whom your with, what's going on in the world, everything is alright. For the peace you're looking for comes from within yourself. That happiness you're searching for is you. You do not have to go out somewhere to find happiness. You do not have to go to a certain place to find peace. It appears that way. It appears as if certain circumstances that are not peaceful you say to yourself, "I have to get away from here so I can be more peaceful." So you get away and you appear to be more peaceful but for a while only.
Sooner or later the chaos and the confusion that are within you will take you over once more. And wherever you go you’ll feel the chaos and the confusion. Changing environments will not help you. Changing family members will not help you. Only by removing the I will you become totally free.

Therefore I’m addressing each one of you individually. What do you do with your life everyday? Do you allow your thoughts your emotions to overwhelm you? To control you, to lead you. To make you think something is wrong someplace. Nothing can ever happen to you, no thing can ever hurt you. If you’re trying to protect yourself, or feel safe by putting burglar alarms on your house, these things cannot help you at all. Karmically whatever is supposed to happen to you will happen to you. Your job is to overcome everything. To transcend everything. To realize that, "I am that I am." To leave the world alone. There is nothing to fight and nothing to fear in this world. But most of you do not believe this. You think you have to change things. You believe you have to make things happen. If you do not make things happen things will break down nothing will be right.

Who told you this? The only thing that will break down is your ego. Yet some of you will not allow this to happen. You will fight for your ego, you will protect your ego at all cost for you are afraid to let go. You do not know what is on the other side. You think if you let go you will be a wimp or a coward. You think all your good will be taken away from you, this is impossible. The planets spin in their orbits, the sun shines, the flowers grow. All these things happen without confusion, without chaos, everything is unfolding as it should but you come along and want to change things. You want to make this a better world in which to live. The one who has created this world knows how to take care of it. It does not need your help, thank you. Find yourself first then see if you want to change the world. Find yourself first then see if you want to change your life. Find yourself first then see if anything is missing from your life. It all begins with you. It all begins with you. You are the one!
Robert: It is good to be with you once again. I welcome you with all my heart. It’s good to have you here out of the rain, the wet streets, thunderstorms. You’ve come to a dry place. You’re here, this means something to you. That you would leave your warm home to come here is a sign that there is something within yourself that is anxious to come out. You would brave the storms, the snow, the sleet and you have arrived. A good sign. Not for me for you.

Always try to remember that this is not a prayer meeting or a philosophical meeting or any kind of meeting. This is satsang. Satsang is where the Self meets the Self. Satsang is where you meet the reality of your Self. There is only one Self. You are that. So satsang is different than most meetings you go to. There is something here that most of you can feel. Something within you that says I’m tired of this life, with all its confusion. All the nonsense that goes on in the world. The good times, the bad times. The constant change. There has to be something else. Something within you says that.

Doesn't it, have you heard it? Have you heard something within you talking to you? If you did you’re just as crazy as me. (students laugh) There is nothing to talk to you. Why do you want something to talk to you? You’re nobody important. Nobody’s going to talk to you or tell you anything. This is because you do not exist as a body. You do not exist as a soul. You just do not exist. So really there is nobody that has to talk to you at all. When you hear voices, when you see visions, always remember this is all an emanation of the mind. The mind puts on these shows. The mind loves to entertain you. It will show you all kinds of things, better than going to the movies. It will fantasize. It will make you believe that you’ve seen a vision. That you’ve seen light. That you’ve been transformed. It’s all nonsense.

The truth is of course that you are already that. There is nothing you have to become. There is nothing really that you have to do. You simply have to realize, "I am that" and let go. You are not this, you are that! Why aren’t you this? I don’t know but you’re that. What is that? Find out. Find out what that is. How do you find out? By simply awakening. How do you awaken? By letting go. Stop holding on. Do not hold on to your life, your so-called life. Let go of fear.

Some people are afraid to let go because they think they will die. What is death? It is simply like going to sleep. You’re not afraid to go to sleep. As a matter of fact we look forward to going to sleep. And when we awaken from the sleep we say, "I have rested. I
feel good. I feel energetic.” What people call death is the same thing. You just go to sleep and then you feel great. You feel wonderful. You are finished with this cumbersome body as it appears. It’s all beautiful.

Most people are dead right now. They think they’re alive. They’re fighting for existence. Trying to survive, debating, arguing. That’s death. Believing that you are the body-mind phenomena is death. For you’re not living. To live is to die to the body. To die to the mind. Not to have one fearful thought. Not to have one belief that something is wrong somewhere, somehow. Not to think you have to do this or do that or go here or go there. To be still. To stay where you are. To be happy, blissful. This is to be alive.

You should be able to sit in your home and be filled with joy and filled with so much happiness that there is nothing that you can possibly want to do in this world to have any more happiness. To feel and realize that noone anywhere in this world can give you one ounce of happiness more than you are now. To feel that noone in this world can give anything that you don’t already possess.

It’s really funny to me that people run all over the place to entertain themselves, to be entertained, where the true Self is at peace right now. The true Self is total bliss right now. There is nothing you need. There is noone that can make you happy. Oh it appears that way. I’m sure you can say this person makes me so happy. My new home makes me so happy. My new car makes me so happy. My new friends make me so happy. Those are all temporary conditions. They have to end. Everything that is born has to end. This means every new person that comes into your life. Every new gadget that comes into your life. Every new environment that you go to will first bring you total happiness, so it appears to you then when it comes time to leave it will bring you unhappiness. For you will have to give it up even if you have to give it up when you die so-called, when it’s time to leave your body. The reason we leave our body as it appears is because we refuse to give up everything when we are alive. Think about that.

If you were able to give up everything, mentally. Give everything up in your mind including your body and your mind. If you’re able to do this there would be no need to die. Noone would die. Remember death is only to free you from your attachments. That is the only reason death exists.

Some of us become so miserable with our attachments. When I speak the word attachment I mean everything. Say you’re ill. You worry about your body. You concern yourself with your body. This is attachment. As long as you are attached to your illness by observing it, by talking about it, by trying to heal it, by trying to do anything to it, you are attached and you have to die. Isn’t that wonderful? So you can become free because you refuse to believe and know that you are already free. You are still looking for someone to free you. You are still looking for a secret mantra or a secret esoteric teaching that noone knows. You are looking for the person who can give you something that you think you do not have. And you go searching all over the world. You’ll never find it because it doesn’t exist. You have been that yourself all along. That has been you. And we go searching for
happiness, we go searching for realization, we go searching for the right mate. We're always searching, looking trying to find something that will bring us greater happiness, greater joy and greater peace.

It cannot be done. It appears sometimes as if it is happening like this. For you will find the right mate, the right guru, the right book, the right environment and so forth. It will appear as if you found these things. How long do they last before you become disillusioned again, before you become used to conditions where you are living, the guru, the mate you take for granted, when you've been with a person a long time and you continue searching and keep looking, you're looking in vain. Try to remember this, "You are the one. You are the one you've been searching for all these years. You are the one."

If you believe you've got problems, you've got troubles when you are in deep sleep do you have these problems, these troubles? Of course not. Yet when you awaken to this world, the so called problems, the troubles seem to be staring you in the face. But you didn't have them when you were in deep sleep where did they go? This is a hint. A hint to show you that they never really existed. If they really existed you would be experiencing them in deep sleep. But when you are in deep sleep you wake up refreshed and you say, "I slept well." But as soon as you become cognizant of this world your so-called problems return, whatever they may be.

Whether they are fears of the unknown. Whether it's lack or limitation. Whether it's a disease, whatever it may be. It did not exist when you were in deep sleep but it exists now when you are awake. It shows you that these are not permanent problems. For you would feel them continuously without stopping. They would be in your mind 24 hours a day. But they're not. Only when you are waking to this world. You therefore have to find out, "To whom do these problems come?" I didn't have these in deep sleep.

As a matter of fact I was talking to a person in the park this morning, in the rain, who had cancer. And he was very worried because he didn't think he was going to live. I asked him the question as just explained here. "Do you feel this cancer when you are in deep sleep." He said, "No." "How do you feel when you awaken?" He said, "For a few minutes I feel fine until I remember the cancer." So I asked him, "What do you think would happen to you if you didn't remember the cancer? What do you think would happen if you were just the way you were when you were in deep sleep, no memory of any disturbance?" Of course that was too much for him, he couldn't answer. He didn't know what I was talking about. But the fact is he had no cancer. He didn't have any cancer. The ego did, so it appears. And since there is no ego there is no cancer. It would be terrible if there was a real ego and we would have to get rid of the ego to remove the cancer.

So the point I'm trying to make is there is noone to have anything good or bad. Noone like that exists. Do not feel that you have an ego and you have to get rid of that ego, thinking of this all of the time. This will be your downfall. It is true in the books they tell you that the ego has to go. They're trying to explain to you in words that there is some belief somewhere inside of you that makes you believe that there is something wrong.
someplace, something isn’t going right, so philosophy and psychology gives it a name, the unconscious mind or the ego. And then when we get into spiritual work we work on removing the ego. Transcending the unconscious mind. This is a mistake. Why are we trying to get rid of something that never existed? How wonderful it would be for you if you could just realize this moment that none of these things exist. You are absolute reality, absolute reality! That’s it! Just by hearing this something should happen.

You are absolute reality! Absolute reality means pure choiceless effortless awareness. Pure choiceless effortless awareness is like space. You are that space all-pervading. No thing can attach itself to that space, to that pure awareness. There is no thing that can attach itself to it. Your body appears to attach itself to it. Your conditioning in life appears to attach itself to it. All the so-called experiences of your life appears to attach itself to it. But this is only an appearance, like a mirage, like a magic show. Where things seem to appear but they do not appear.

To spend your time trying to get rid of your ego, trying to get rid of your body, trying to get rid of your mind is a total waste of energy. Even working with vichara, atma-vichara, self-inquiry this is for beginners. This is when a person comes from the street who has never heard of anything like this and wants to find total freedom. You therefore teach them self-inquiry. You teach them to be observant of their thoughts, to become the witness. But I’m talking to all of you people here tonight, 90 percent of you have been around me for a long time. I can tell you truthfully stop searching for anything. For you’re searching for something that has never existed. All you really have to do is recognize what I said and you will be home free.

You are alive in this moment as sat-chit-ananda. There’s nothing else. It is only your mind that begins to think about these things that I speak to you that spoils you from becoming awakened. If your mind was able to remain still. If your mind was able to be totally quiet and totally still you would awaken, you would be totally awakened. But because you cannot still your mind you have to practice sadhana and go through the various techniques.

Remember what these techniques are for. To still the mind, to become so one-pointed that everything in this world will disappear and only the one will be left. I can share this truth with you tonight. For again as I explained to you most of you have been with me a long long time. You can stop wasting your time practicing meditation, sadhana, if you will simply stop thinking.

Now I know some of you say it’s very difficult to stop thinking. It’s virtually impossible to stop thinking. Do not say that. Because you say this then it becomes virtually impossible to stop thinking because this is the suggestion you give to yourself. If you try to realize who the thinker is, who is the thinker? There is no thinker. No one thinks. Thinking is a misconception. There has to be someone to think. Just as Fred thinks he has to get up, he had to think about that first. There has to be someone, somewhere who thinks. I’m allowing you to think about this. (students laugh) We always believe there is something to
think about. We believe that we have to think in order to straighten our lives out. To make things right for us. We believe we have to think in order to be productive citizens. This is a game the mind plays.

Everything that transpires in your life is maya. The whole universal scheme is God’s leela. It is a passing fancy magic show. It’s abracadabra, I see you. But I tell you you do not exist, you have never existed and you will never exist. There is no such thing as ceasing to exist. For if you have ceased to exist it means that you have existed at one time. We have to get rid of all these words, all these concepts to feel, "I have to do something," is also a mistake. It implies there is somebody there to do something. It is also a mistake to say, "I have to do nothing," it implies that there is somebody left over to do nothing. Even saying, "I am nothing," is wrong. Every word is wrong, every thought is wrong. Be yourself, without thinking. Yes it’s possible.

We have been believing many different books and movements and yoga teachings that explain to us we have to stop thinking through these methods. Practicing pranayama, japa mantra. By using all of these methods we will stop thinking. These methods increase your thinking. They cause you to think upon the mantra, to think upon the subject, to meditate on God but think of what you’re doing. None of these things exist. So by thinking about something that does not exist your mind moves in waves, so it appears. And the mind becomes stronger.

Then what kind of work do you do on yourself? You do nothing because you are nothing. If you are nothing does this mean you have to do something? There is absolutely nothing for you to do. Know this truth. Become this truth. Stop concerning yourself about anything and happiness will come right to you.

Try to understand that you are in your right place right now. Going through those experiences that are necessary for your unfoldment and leave it alone. Do not try to save yourself. Do not try to overcome problems. Yet your body will do things.

Remember when I talk to you this way, some of you not all of you but some of you still believe that you have to either sit in a chair all day and do absolutely nothing or go to a cave or to a monastery or to a jungle retreat and sit. Of course you know for those of you who have tried this have realized that you have taken your thoughts with you. Your thoughts will bombard you twice as strong, ten times as strong. As they did while you were in the city.

Due to the reason that when you were in the city life things took up your time. And there were times during the day when you were unable to think because you were too busy doing your job or watching television or doing something that you usually do. But when you go to a jungle retreat or to a cave there is nothing there to occupy your time. Therefore guess what is going to happen. All those thoughts that you have suppressed all of these years by covering them up by television, newspapers, magazines, movies, bowling, swimming all the things that you do so you do not have to think will now reveal
themselves to you and you’ll go crazy. You will become mad. Many people have been destroyed this way. They go completely insane.

Your so-called body will always appear to be doing something. And that is under the laws of karma. Ishvara the so-called God of karma will take care of everything for you. You do not have to worry. You simply have to rest in the moment where nothing is happening while your body is doing the work it came here to do and be free.

I can share with you that I speak to three levels of experience. I speak to the devotees, to the disciples and to the seekers. This is why I’m always speaking of absolute reality, karma, reincarnation and sadhana. The devotees when they hear me couldn’t care what I say, they’re living in total love. If I recited Jack and Jill they would rejoice. It makes no difference what I say to the devotees. For they’re coming from a different space than most people.

The disciples want to measure what I say with a yardstick of the mind and compare notes. What did this teacher say, what did that teacher say, what did this book say, they’re always comparing. And the seekers are only interested in removing the problems from their lives. They’re interested in other words in exchanging good for bad or bad for good. They’re interested in improving their humanhood. So there we speak at three levels. I intermingle all these things so that everyone can grasp something and feel better for a while. But when I speak as I did tonight I was really speaking to everyone no matter what you are. Forget your troubles come on be happy. (students laugh) That’s the message. There is nothing that wants to harm you. There is nothing that wants to prevent you from awakening. Stop believing and thinking you have to... (break in tape as Robert continues) ...you do not have to go through any type of realization, to be realized. Self-realization is a misnomer. For there is no self that becomes realized. All is well. All is exceedingly well.
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THE THREE VIRTUES:
COMPASSION, HUMILITY AND SERVICE

9th February, 1992

Robert: Greetings and salutations. It is good to be with you once again on this balmy winter's day in February. I welcome you with all my heart. Let me remind most of you again, I do not give sermons, I am not a philosopher, I am not a public speaker, I do not even give talks, for there's really nothing to say. Everything there is to say has already been said.

This is satsang. It is here that you meet yourself, the self that you really are, effortless pure awareness. You are infinite like the sky. There is nothing in this world or anywhere else that can effect you or cause harm to come to you unless you believe it. The relative the world is made up of mental beliefs. Everything that you behold is a projection of your mind, and because it keeps changing constantly, you cannot say this is reality. For instance, your body is not the same as it was ten years ago, or twenty years ago or when you were first conceived. How can you therefore say that your body is real?

The world isn't the same as it was twenty years ago, thirty years ago. Everything has changed. Then how can you possibly say that the world is real? Most of us are afraid to get into that subject, for we begin to feel that nothing is permanent, and this brings on fear. If nothing is permanent who am I really? What am I? Where did I come from? What is the source of myself? These questions can only be answered by you.

There is something more beautiful, more grand, more wonderful than you could ever imagine, that exists within you, which is the sub-stratum of all existence. Yet in order to feel this joy, this bliss, in order to find this total freedom from life's so-called burdens, you have to dig for your self. You have to give up something. You cannot stay the way you are, with the same disposition, the same values, the same pre-conceived ideas, the same concepts, and be free. You cannot do this. You have to do an about face and totally give up all of your ideas about life, totally surrender your ego, your mind, your body, your pre-conceived ideas.

To whom do you surrender this? To your self. You thought I was going to say, "To God." But who do you think God is? God doesn't want your problems. Why should you give God your burden? Find out who this God is, where this God came from, and you will soon realize that you have created God in your image. There is no such God, but it is better than nothing. It's good to know you have a big daddy somewhere. (students laugh) Who you can cry to. (laughter) Somebody you can scream at and blame for all your problems.
Yet as we grow, as we unfold, as we let go of all this stuff we've been holding on, something does happen. We become lighter. The burden seems to disappear by itself. The only burden you've ever had is your mind. There is no other burden. See if you can stop your mind for a few seconds, and see how peaceful you are. Where there are no thoughts, there are no worries, there are no fears, there're no anxieties, there are no desires, no wants, no greed, no hurt, no enemies. It is the mind, the thoughts, that causes these things to come to us. We actually create these conditions. We create our own reality.

Think of the kind of life you are living today, your possessions, your friends, your loved ones, your employment. Do these things come to you through luck or chance? Of course not. You have created all these things yourself, for you have believed in the false self. You have imagined that you are a human being who has to go through experiences. You have been brainwashed since you were little to believe the things that you believe today. So, if you really want freedom, liberation, you do not go searching for this. It is nowhere to be found, for it already exists within yourself. You are already that, so where can you go searching for it? Who can give it to you?

If you want water, you turn on the tap. You do not look at the tap and scream and cry, "I want water." You turn on the tap and you've got water. Yet when you were a little kid you didn't know how to turn on the tap. Therefore, if you wanted a drink, you would cry and make a fuss, and your mom or your dad, whatever the case may be, would open the tap and give you a drink. So can you drink from the spring of eternal life, which is your reality. You have to turn on the tap. You have to turn on the tap. You turn on the tap by letting go of everything that you are, everything. When I say everything I mean everything! You have to turn yourself inside out. Can you imagine how you would look turned inside out? Wouldn't be a pretty sight.

There are three main virtues that you have to acquire in order to become liberated. Most of us believe and think, in Advaita Vedanta, that if you hear the right word, if you awaken through the grace of the Sage, you will be free. This is true in some cases. But these people that you have read about in the holy books, who were touched by the grace of the Sage, these people have done their homework, prior to this happening. You have to want it yourself, and when you want it bad enough something will happen to you. When you desire liberation more than anything else in life, this means you have begun to give up the rest of your stuff that we talked about. That's the only way to desire liberation. This is a legitimate desire, because you're not really asking for something, you are giving up the stuff you don't need anymore, your anger, your pettiness, your bad disposition, your temper, your greed, all of the things we were carrying around for so long. This is how you desire liberation, by speaking to the Lord within you, in total surrender. "Lord take my anger, take my greed, take my bad disposition, take my temper," and you give it up totally. Once you do this, automatically you are liberated.

So you see, it's not the other way around. It's not trying to find freedom, liberation, self-realization, to add to what we already are. Hear this. You cannot add one iota to what
you already are, because you are full up with your own garbage. You therefore have to empty the garbage can, turn yourself upside down and empty yourself out, and it is then that you will find that you are already free.

And even as I talk to you about these things, some of you here are so filled with yourself, small "s," with your ego, that you'll never, never, never let go completely and give up all your stuff, for your ego has been telling you all of these years, if you do this you'll be nowhere. But isn't this exactly where you want to be? Nowhere. When you are nowhere you're not somewhere, and in the nowhere there is nothing. This nothing is everything. This no thing, this nothing, is what we call effortless pure awareness, absolute reality, sat-chit-ananda, nirvana. It is what is left over after you have given up all your stuff.

Yet there are three virtues that are most important, most important for you to achieve, before enlightenment. Every enlightened person on this earth, everyone who has been liberated, has had these virtues, and you cannot be realized without them. The first one is compassion, the second one is humility, and the third one is service. We will start with compassion.

What is compassion? Actually compassion is when you are reconciled with this entire universe. You're totally reconciled with the entire universe. There's no thing in this whole universe that you are against. Think about that. Compassion means reverence for all of life. Everything is alive. There's no such thing as dead matter. Everything has its own life. When you have reverence for life you respect everything. You have no animosity towards anyone or anything.

I'm not only talking about human beings. I'm speaking of the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. Have you ever heard of a Sage or a liberated person who was at odds with anything in this world? You have to come to terms with yourself. Too many Advaita Vedantists, non-duality people, always go around shouting, "I am one with this. I am one with that. Everything is absolute reality." And yet they have so many bad habits.

It's sort of paradoxical. So many times I tell you everything is karmic, everything is preordained, everything that's happened to you is pre-ordained. You do not lift one finger that has not been pre-ordained for you to do so. Yet, at the same time, I'm telling you that you have to give up certain things and develop higher qualities. Which is right? For you would say to yourself, "If everything is pre-ordained, why should I care about what I do, how I act and how I live? Everything is supposed to happen anyway." This is true on one level, but then again you have the total freedom to turn within, and not to react to life's situations. You have that freedom. So every-thing's pre-ordained, at the same time you have the freedom to turn within and find out to whom pre-ordination comes to, by lifting yourself up into a higher state of consciousness and becoming free.

Therefore compassion is very important. I use myself as an example. I go to lunch with many of you. I enjoy going to lunch with you, but I do it out of a great compassion, a
great compassion for you, because this gives you pleasure. When I’m at lunch with some of you, you always see me taking a handful of vitamin pills. I bring a little bottle filled with vitamins. Before I came to Los Angeles I never took a vitamin in my life. But some of you have heard about a so-called disease I may have, so you bring me vitamins and minerals, and pills and everything else. So I take these things for your sake, not for my sake, because of great compassion.

Approximately two years ago someone came to my home at about 4:00 o’clock one Friday evening. He rang the bell, I opened the door. There was this guy standing there with a big smile on his face, as if he’d known me all my life. He explained he met me once in 1958 in Bangalore, in India, at Papa Ram Dass ashram. I didn’t remember him. He also told me he came to my classes in Denver in 1975. But he felt so good about this I told him that I recognized him, I remembered him.

He was passing through. He came to see me. He wanted me to initiate him in Advaita Vedanta. I explained to him I do not do initiations. I’m not a guru or a yogi or anything like that, and besides you cannot get initiated into Advaita Vedanta, for it is non-duality. There has to be the initiator and somebody to be initiated. There has to be a subject and an object. And since there is no subject and there is no object how can I initiate anybody?

But he didn’t take no for an answer. He started beseeching me. He came a long way to see me and I must initiate him. I explained to him again that I do not do this. I do not believe in this. It has nothing to do with Advaita Vedanta. Why doesn’t he go find a yogi or somebody like this who does initiations?

The next thing he did, he took out $200.00 and put it down, and said, "Here, please initiate me." I took the $200.00 and shoved it back in his pocket, and explained to him I do not take money from somebody I do not know, to be initiated.

Finally he got down on his knees. He grabbed my legs and started crying. So what could I do? I was in a dilemma. So I told him, "Okay." I put my left hand on his head and my right hand on his chest, and I said, "In the name of Advaita Vedanta you are now initiated into pure awareness."

Now something happened to him. It’s the first time I had seen anybody’s hair stand up. It’s as if a surge of electricity went through his body, his head. He stood up and he smiled, and I was actually able to see myself as him. He really had been totally transformed. And he said goodbye and he left. I never saw him again.

Now what is the purpose of this story? It has no purpose. It’s just a story I add into this teaching, so time can pass faster. (students laugh)

SD: I thought it was going to have to do with compassion. (R: No.) Sort of?

R: No compassion at all, it had nothing to do with anything. It doesn’t belong here at all.) (laughter) (SH: You’re a card!)

SE: It’s like one of Muktananda’s stories. It starts nowhere and ends nowhere.
R: It's to make you see and understand that you have to break up your linear thinking.

But to get back to compassion, you have to have compassion! I actually did have a great compassion for this person, but I never use that word. It's a word to make you sort of understand what it is, that we explain all these things. Compassion is very important. Think of the times in your life that you could have had compassion and you didn't, for your thoughts interfered, and you came to a conclusion, based on the thoughts that came to your head.

For instance, you see a homeless person who asks you for a couple of dollars or whatever. It makes no difference why he wants the couple of dollars, whether he wants to buy some whiskey, or he wants to buy bread, or what he wants to do. It is your duty to help anyone who comes into your atmosphere. Anyone who comes into your life must be helped. It is no accident that this homeless person came to you. Do not turn him away, for by turning him away you're turning yourself away.

This is compassion, reconciling yourself with the whole universe, all of the kingdoms. Animals, we should have a great compassion for every animal on this earth, whether they are ants, or cockroaches, or goats, or sheep or cows. If we had a compassion like this would we eat meat? We have to have a great compassion for all the flowers, vegetation, everything that exists. We have to have a great compassion for all of the minerals on this earth. Everything! This is reconciling ourselves with the entire universe. This is important.

Some of us wonder why we have been on this path for a long time and we do not seem to make too much progress. It is because your compassion is not big enough.

Next we go to humility. Humility is very, very important. Everybody wants to win a point, win an argument, win a fight, and yet if you have humility, it never comes into your mind to win or get even. Humility is karmic. Karma is like stepping on a rake and the handle hits you in the head. Cause and effect. The cause is you stepped on the rake and the handle came up and hits you on the head. This is how karma is. Everything that goes around comes around. You stepping on the rake, but the handle doesn't hit you on the head immediately. It may hit you on the head years later or in another incarnation, but you will get hit on the head. So there's immediate karma, and there's future karma. The only way to get rid of it is through having a tremendous humility.

Say somebody slaps you. The first things our ego will tell us is to beat them up, slap them back, shoot them, kill them, get even with them. But if we're wise we'll understand that the reason we were slapped on the face is, of course, somewhere, somehow, this is the karma returning to us, and if we retaliate we're setting new karma in motion, which will return to us sooner or later.

Therefore, anything that has ever happened to you, in any area of your life, no matter how it looks, you are in your right place. No one is picking on you. No one is trying to do anything to you. No one is trying to hurt you. If you cooperate, and do not react,
and do not retaliate, but send out a message of love and peace, then you transcend that karma and it will never come back again. But if you retaliate, and you want to get even, and you think you’re winning the battle, you may appear to be winning in this instance, you may appear to be getting somewhere, but the fruits of your actions must return sooner or later.

Therefore you’re playing games with yourself and you’ll never get anywhere. You’ll keep repeating the situation again, and again, and again, with different people. You may move to a different state, be involved in different situations, but you will find the same problems. Therefore, whatever seems wrong in your life, whatever seems terrible, do not look at the problem in itself as a problem. Rise above it. Realize no one is to blame for it. You have no enemies. No one is trying to hurt you. This is humility. You’re not a coward, you’re not a wimp. You have risen above that kind of thinking. That kind of thinking does not exist.

That’s why the story of Ramana Maharshi, when he went for a walk in the jungle one day, and he inadvertently stepped into a wasp’s nest, and the wasps started to sting him, he didn’t even pull his leg out, but he spoke to the wasps and he said, "I deserve this. I invaded your house where you live and I deserve what you are doing to my leg, and if you want you can attack the other leg." When he got back to the ashram from his walk he was bitten all through the leg and had to put ointment on it. But he wasn’t phased one bit. He had a perpetual smile on his face, with the realization, "All is well."

Now look at your lives. Think of the things that bother you every day, the things that annoy you every day, the things that make you angry, that make you upset, that make you want to retaliate. Get rid of this.

The third virtue is service. Our mission on this earth is to be of service to humanity. As we’re trying to unfold, as we’re trying to raise ourselves to a higher state to be liberated, to become totally free, be of service all you can, without looking for anything in return. Serve everyone you meet. Ask people what you can do for them to make their life happier and brighter. Be of total service to everyone.

It is written, "That the first shall be last and the last shall be first." If you try to put your ego up front, and you want fame, and name and recognition, you will be beaten down all the time, and you will have all kinds of problems that come with achieving fame and name. Be of service.

In truth you are absolute reality. In truth you are that I am. I am that I am. In truth you are not the doer, you are not the body, you are not the mind. You are total freedom. You are already liberated. But this is intellectual with some of us. Therefore practice those three virtues and you will be amazed how fast you become free.
Transcript 128

I'M STUCK! WHAT TO DO?

13th February, 1992

Robert: Good evening. I welcome you with all my heart.

Always remember, never forget, your true nature. You are truly choiceless, effortless, pure awareness and as I speak divine nonsense to you, remember this all the time. No matter what I say, no matter what goes on bear in mind always, that you are infinite like the sky. You are spaceless, absolute reality.

As we practice our path, as we practice sadhana, as we practice spiritual disciplines, in the beginning when we start we seem to make a lot of progress. But then the progress seems to slow down. We get stuck. We feel that nothing is happening any longer. We think we’re doing something wrong. We believe we need a new teaching of some kind. We feel we have to read a certain book. See a certain teacher to get back on the path.

But this is normal. You appear to burn out. Yet if we can only remember that you are effortless, choiceless pure awareness you would realize there is actually none to burn out. You cannot burn out because you are immortal. There is nothing in you or outside of you that can burn out. You are spirit, sat-chit-ananda.

As you feel yourself burning out so-to-speak. As you feel that the sadhana you’re practicing is not doing you any good any more. You have to remember who feels this. Who feels distraught. Who feels as if they can’t make any further progress.

If you were human to begin with then you would have a battle on your hands. For if you were human there would have to be a metamorphosis of some kind to change you into something else. But the fact is you’re not human and nothing ever changes. The part you think has to change, never existed. Your mind, your body that you believe has to change into God, that person never existed. You are a God already. Your very existence is divine. You are not what you appear to be. When you feel as if you can’t study any longer or vichara, self-inquiry does not seem to be doing anything else for you, always stop and remember who you are.

Who is the person that is trying to become something? Who can’t make any more progress? Who is stuck? Who seems to have this problem?

Just remembering who you are lifts you up. Do not feel and believe that only if you’re practicing self-inquiry or observation, or becoming the witness is going to awaken you. Do not think like this at all for in truth you are already awake. There is no one to awaken anyone. Some of you believe that there is some God or some person or some being. Perhaps you’ve have changed the name of God to consciousness. So you feel that
consciousness is going to awaken you, enlighten you. It will never happen. There is no such person. There is no such being.

What we call consciousness is a word that implies your real nature, your real Self. Which is you right now. Right now you are the Self. Right now you are everything you want to be. Right this moment. You say to yourself, "No, I'm just a dumb human being," then you are. If that is what you want to call yourself. But no matter what you say to yourself. No matter what you do to yourself you can never change your real nature one iota. You are Brahman, the absolute reality. No matter what you say, no matter what you do, no matter how you act. You're still God.

But you are not God the way you feel yourself as a human being. You are God as all-pervading, without your mind, without your thoughts. There is absolutely nothing wrong with your life. You are wonderful, wonderful, perfect! Just the way you are.

Yet, some of you feel as if you practice for a year or two and now you feel stunted you feel as if you cannot go any further. Then stop the practice! Do not force yourself to practice atma-vichara, self-inquiry. Do not force yourself to do anything. Stop, and be your self. Just be your self. Do not try to be anyone else, or anything else. Just be your self the way you are. When you can really be your self, then you will be the Self. For there is only one Self. There is not yourself and myself. There is the one Self. Perfect! Absolute! And you are that.

When you think about yourself what do you imagine you are? The first thing you have to do is get rid of your gender. And stop believing you are a man or a woman. And then you get rid of your genus, that you belong to the family of man. There is no family of man. There is no individual human being. How can this be?

Well, when you go look at a movie. When you go watch a moving picture you see all these people on the screen. You see all sorts of things happening on the screen. You see men, you see women, you see animals, you see trees, you see all kinds of things in the picture. Yet would you say those forms are real? Even though the pictures are causing you to feel emotional, to feel happy, to feel sad. Watching the movie causes you to achieve all the types of kinds of feelings, emotional feelings. Yet you are not those images, are you? And the images themselves do not have any life. A movie projector causes the life on the screen.

The movie projector is like the mind. A picture is like the world and the screen is like the Self. If you try to grab any of the pictures you grab the screen. Yet all the time you’re sitting and watching the movie you never think of this. You look at the images as if they were real and they affect you. Isn’t this like most of us in life? You look at the world, we hear the news, somebody tells us something we do not like. We become angry, afraid, cynical. The world can make us become all kinds of things. So can the movie. The movie can make you cry and laugh. Yet the projector shows the movie on the screen. In the same instant your mind projects the world on the screen of life. Everything emanates from the mind. The forms in the world are like the forms on the screen. They do not exist. Yet you
believe they’re real. The point I’m trying to make is, as long as you react to the world and its problems you are going to suffer accordingly. That is the great mystical secret.

As long as you react to person, place or thing you will have all sorts of things going on in your life. You will have all sorts of problems, emotions, fears, frustrations. And you will have happiness too at times. Peace at times. Just as the figures on the screen seem to do certain things and you become very happy. You’re watching a soap opera. There is happiness for a while then someone falls in love with someone else and the things change into a nightmare. The soap opera becomes ridiculous, as you watch all these happenings taking place and all these things are happening on the screen. It’s the same thing with your life. As long as you believe the forms and images are real you have to go through all kinds of suffering. You have good times and bad times. Things keep changing, changing, changing.

But again the great mystical secret is as you see the forms in this world as images on the screen they can never harm you again. It’ll be virtually impossible for you to have any type of suffering in your mind. You will automatically be very blissful and feel great joy and great happiness and great peace. For you are no longer looking at the world for your satisfaction, for your peace or for your happiness. When you stop looking at the world for these things something happens within you. All of these vasanas, all of these images of the world begin to burn up. It happens by itself. All of the karmas begin to disintegrate. The past begins to dissolve. You begin to evolve at a fast rate of speed and you become the one and only Self. The one and only Brahman, pure awareness that you’ve always been.

Again all you have to do is to stop relying and reacting on this world. Leave the world alone. Do not look to person, place or thing for your happiness and for your peace. Try to catch yourself. As you feel yourself burning out from practicing sadhana, as you feel nothing is happening, whenever you get a kind of negative feeling simply remember what I’m talking about now. Remember the analogy. That this is all happening as a movie and the projectionist is the mind. The mind is telling you nothing is happening you can’t make any further progress. This is the mind that is playing these tricks on you. The reason the mind is playing these tricks on you is because the mind does not want to be dissolved, extinguished. It wants to act distinguished. The mind wants to act as if it’s the force. As if it knows everything. Yet you must recognize what is going on.

There is noone to burn out. There is noone who has gone so far and can go no further. That being does not exist. You have to catch yourself. Feel that all of the images, your feelings included are like the images on the screen. Your mind is a projectioner. The screen is the self.

As you think of this you will start feeling different. You’ll feel power! You will feel joy. You will feel bliss. You’ll become free. Therefore never put yourself down. Do not believe there is something wrong with you. Do not believe something is wrong anywhere
else in this world. Do not believe someone is trying to punish you or you’ve got bad karma. If you believe all these things it’ll become a reality for you.

Remember also that the mind is very creative. It will create what you think about for a while. Be careful what you allow your mind to think. Always catch yourself. Catch your mind thinking. Remind yourself who you are. Be aware. Be intelligent. Always look. Always be ready to observe. And you catch your mind thinking about things. Catch your feelings. When you begin to feel depressed, when you begin to feel something is wrong. Do not allow your mind to carry that thought through. No matter how bad you begin to feel. When you can, catch yourself. Remind yourself of this. Remind yourself that I am not the mind. I am not the body. I am not my affairs and think of the screen with its images or think of the dream state.

See all these things I’m sharing with you, you have to be able to grasp and do this, what I am saying to you. Work on yourself this way. Do not let your mind go on and on rambling. Making you feel this way. Making you feel that way. But try to catch yourself as often as you can. Use the examples I’ve shared with you.

Whatever problem you may have, whatever is going on in your life try to realize again that when you are in deep sleep none of these things are happening. If you ever notice you have a cold or a cancer or if you have a lack or limitation in your life and you worry about it, when you’re in deep sleep you do not worry. The disease does not bother you. It’s only when you awaken that you begin to feel all of these things. But in deep sleep you are at peace.

This is why when you awaken from deep sleep you always feel good. Think about this. Watch yourself in the morning deep and long. When you first wake up you feel wonderful. You’re not thinking about your sickness or your financial condition, or your enemies or the world situation. You’re not thinking about anything when you first wake up and you feel good. But then you allow the I-thought to go from the heart into your brain and you say, "Uh-oh I’ve got problems." You begin to think about your problem. This is the I-thought thinking about this. It is the I-thought that makes you feel that you are awake in this world and you’ve got all kinds of situations happening. Just by realizing what I’m saying lifts you up. Frees you.

Then you can also reflect on your dreams. In this dream you’re a king and there is a war with a different country and you get killed. But you laugh and you say, "This was a dream, it never happened." But now you’re dreaming the mortal dream. You’ve gone from that dream into this dream. And you’re taking this dream very seriously as if it were real. This is the reason you’re suffering and you’re going through various problems and various situations. If you only did not take this world seriously and remembered who you are, you would never have a problem. The problem comes to the ego. It is the ego that goes through various problems and various situations. You have to catch yourself. Do not let a moment go by when you are not practicing this.
So you see there is no such thing as saying, "I'm burnt out. I can't go any further in my spiritual practice." You have all these things that you can do to yourself also. All these things that I'm sharing with you that you can work on yourself and recognize that you're not the problem, you're not the body, you're not the mind, you're not the world, you're not the situation, you're not your karma, yet you have to do this for yourself. You have to stop identifying with the body. This is the main problem. Again the body does not really exist. You have to therefore see that it is the I-thought that has caused you to believe that you've got a body.

All is well. There never was a problem. There never was anything wrong. You have a lot of things to think about. Therefore I don't want somebody to call me on the phone and say, "Robert I'm stuck. I can't go any further." See all the things you can do. All the things we've shared. Just to think of the statement, "I'm stuck. I can't go any further." Who is stuck? You're saying the I is stuck. Who is the I that is stuck? Where did it come from? Follow the I to the heart centre, where it will disappear in absolute reality.
Robert: Good afternoon. (Good afternoon) It is good to be with you again this lovely Sunday.

It is most difficult for people to understand. That life has no purpose. Life has no purpose whatsoever. This is a blow to the ego. We think we’re so important. We go through life having various experiences. We believe it's getting us somewhere. Yet life is totally meaningless. No purpose at all.

A good example of this is the dream. When you are dreaming it appears that you have a purpose. You're doing all sorts of things in your dream. Yet you wake up and all of the things you've done in the dream. You've gone to school in the dream, you've earned a PhD, you've gotten married, you have children, you became a grandfather, grandmother. Then you awaken, it's all gone.

And so it is with this life. We take it seriously. We’re so concerned about our bodies, our affairs, yet one day we will all awaken. And we will laugh, for we are not the world, nor the body, nor the mind. We have absolutely nothing to do with these things.

It reminds me of the story of the two seekers who wanted to visit a great Sage who lives across the river. It was a rainy day, hurricane winds were blowing and they wondered if they should go across the river, they may drown. It's bad weather. But they decided to go. For it was more important to see the Sage. Then to take care of their lives. They tried to find a ferry man to take them across the river. But the ferry man wouldn't go. They found another ferry man he wouldn't go the weather was just too bad. They finally found a ferry man who said, "Since you’re going to see the Sage I will take you across. But remember your life is at risk." There were gail winds blowing, high waves, "Do you still want to go?" They said, "Yes." They got in the boat the ferry man was rowing, the boat was going up and down on the waves. The water was getting into the boat, the ferry man asked, "Should I turn around?" They said, "No, keep going." They finally got to the shore and they saw a bane of pilgrims coming from the Sages place. They asked the pilgrims, "Which way is the Sage. Where can we get the darshan of the Sage?" And they looked at the seekers and they said, "You fools, the ferry man who took you across was the Sage." They looked for the ferry man and he was gone he disappeared.

What is the purpose of this story? It has no purpose whatsoever. (students laugh) Why am I telling this story? To pass the time. (students laugh) There is absolutely no reason to tell you this story. (laughter) That’s the way life is. (students laugh)
We become serious, we get involved in religions, we get involved with Sages, books as if these things are going to help us. They appear to help us. Just as the world appears to be real. But nothing in this world can really do anything for you. For you and the world do not exist. You are pure awareness. There is no thing you have to do to see this, to find this. You are that!

The world can do nothing to you unless you react to it and allow it to. There is absolutely nothing anywhere that has anything to do with you. Who do you think you are? You think you’re somebody important. You have a good job. You have a family. You pay your taxes, I think you pay your taxes. (laughter) All these things you’re doing, why are you doing these things? You don’t know. You were born in a certain family. You were totally brainwashed. And now look at you. (laughter) You think you’re somebody. But you’re a nobody. There is no body.

Why do you want to be somebody? You want to be somebody because you believe it will bring you happiness and peace and love, joy. You want to fulfill your life. Do you not do this in the dream. You do the same thing in your dreams. Yet you awaken and you find yourself in this dream.

You all look so peaceful. Why do you want to look peaceful? Peace is a delusion. Birth is an illusion. Death is an illusion. You are an illusion. You are not what you believe you are. Even if you feel you’re spiritual. Who is there that has to believe they’re spiritual? Who is the person who believes they are something? Whether it may be? Whether you’re searching, whether you’re practicing certain meditations, whatever you’re doing, there has to be somebody to do these things.

I am saying, "Find out who this somebody is." Who is this somebody who has to go through various yogas, meditations. Read various books. Get involved in various organizations. Who has to do this? Find out! Find out who that person is. From where did that person come from? Who gave that being birth? Who feels he is the doer? Investigate yourself. Dive deep within yourself. See who you really are and then see if there is a purpose for your life. The only justification we give to our lives is we believe we are making it a better place for our children, a better place for humanity. But if you look through history you would see the dastardly things that have taken place on this earth. You see man’s inhumanity to man. All of these things that have happened since the beginning of time. And we’ve always tried to bring peace into this world, harmony and joy. Nothing seems to work. Nothing seems to work because you’re playing with a dream world. You are involved in a world that is a dream.

Yet for some reason you believe you’re somebody and you’re doing things in this world as a so-called person. Yet in reality you are not a person, this world does not exist. There is no thing of this world that is of importance and you’re wasting your life by running after the things that change. I’m not saying that you should give up your life and go live in a cave. Yet that is not such a bad idea. You really do not have to give up anything. Except your thoughts. It is the mind, your thoughts that get you in trouble. You identify...
with your thoughts. You identify with your mind. Your mind creates all the pictures that you see in front of you. It creates this world that you observe and get involved in. The whole universe emanates from your mind. Everything, people, places and things have come out of your mind.

To awaken find out where the mind came from. Where did the mind come from? The mind never existed so it couldn't come from any place. There is no mind. If there is no mind there are no thoughts. If there are no thoughts there is no body. If there is no body there are no others. If there is no others there is no world and no universe. So you see all these things have come from your mind. You have to question yourself, "To whom comes this mind? Who thinks? Who is the doer? Who am I?"

(short silence)

Everything is nothing. No thing is your true nature. Because you exist, others exist. When you cease to exist, others will cease to exist. There will be only one. That one is emptiness, freedom. That one is absolute reality. That one is you.

Why do you wish to continue playing the games of this world and get involved in all sorts of things? Let go of the world. Let go of the pull of inertia, who makes you believe that you are a part of this world. That you are a human being. That you are an ego. That is all in the game of life.

It is sort of difficult to understand how you would function if you did these things that I outlined for you. Yet always remember that you will function without any help from yourself. You will continue to carry on doing the certain things you came here to do. You will be vibrantly happy. Due to the fact you are no longer the doer. There is no longer anyone who is responsible. The responsibility is on God's shoulders so-to-speak. Not your shoulders. You haven't any shoulders. You no longer have to carry the world. No longer believe that you are responsible for your condition.

In new age philosophy they teach that you are responsible for whatever happens to you. You cannot possibly be responsible for whatever happens to you because there is no you to begin with. There is no such entity as you. Who caused any problems, who is responsible for anything in this world. Such a being does not exist. Yet when you believe in your mind that you're responsible for something the picture your mind paints in this world is of you being responsible. Then you believe that you are a sinner. You believe you've done bad things in your life and you have to be punished, or if you believe in the new age teachings you believe you have invoked the law of cause and effect therefore the cause will bring the effect invariably. So if there is anything wrong in your life with somebody the effect is going to return to you.

In reality, in truth, there is no cause. There is just no cause. So how can there be an effect? In other words, who created the cause? You can say, "I did." You realize, you've got to realize that the I that you think is the cause does not exist and you begin to see where the I arose from where it arisen, arises from, where the I came from that thinks it's the cause and you will find the I never existed. If your I never existed there is no cause. If
there is no cause, there is no effect. Consequently you are free. You’re free right now. You have absolutely nothing to be sorry for.

This doesn’t give you license to go out and do anything you like. For if you’re doing anything you like, you’re going to fall in the pit, so-to-speak. And appear to suffer accordingly in this world. But this teaching makes you see that there is no cause for any action. Some people like to say that the first cause is God. Yet there is no first cause. God is part of the creation of the mind. Think of this.

The things you have believed all these years to be hurting you. The sufferings that you’ve had in your life. Believing that you have caused problems for people, you’ve caused unhappiness is a lie. You are free. You are Brahman. You are sat-chit-ananda, effortless, causeless, choiceless, pure awareness. You have no form and no shape. You have no existence. Yet you are. You are not this and not that. You just are. You are something (for want of a better word) that is so far beyond the mundane world and beyond your experiences that you can never discover this with your mind, or with your trying or your meditating or whatever you do. You can never discover this reality. This absolute reality which you are. This freedom, this total bliss, which is beyond bliss, which is beyond freedom. You are something so beautiful that there are no words to describe it. This is beyond God. Beyond everything you can ever imagine. There is no name for it. When I use the word absolute reality, choiceless pure awareness, sat-chit-ananda, ultimate oneness, they’re just words.

It is in the silence when you feel it. When there is total silence, and you’re not looking for a description. You are not trying to say, “I feel happiness, I feel bliss,” for when you say these words you limit yourself. For you are saying the I feels bliss, the I feels happiness. There is no I therefore there is no bliss and there is no happiness. Yet there is something, you will experience for yourself. It is no thing you can describe. It is no thing you can talk about. It is no thing you can discuss with anyone. It is not debatable. It is no thing you can prove. Yet you are that. You are that.

It doesn’t matter what appears to be going on in your life. It is because you are concerned with your miserable life that you do not experience the truth, the reality. You are concerned with your affairs, with people, with places, with things. This is what keeps you back from experiencing this higher reality I’m speaking of. Trying to get your point across. Trying to win a battle. Trying to come out on top. This is what keeps you back from experiencing this reality. If you really want to awaken you must put this first in your life.

How do you put this first in your life? By learning to be calm and peaceful under all conditions, by observing everything in your life and leaving it alone. By allowing people to live their own lives and not judging or condemning. By beginning to see that the person you dislike, that the condition that you do not like, is only yourself. Whatever transpires is yourself. There is only yourself. If you realize there is only yourself whatever you do for others or to others you’re doing to yourself.
Begin to work this way. Understand the one self and you will go beyond it. You will go beyond nirvana. Beyond God, beyond anything that you can ever imagine. When you think about these things you spoil it.

Again do not think or believe, this is too far out. You’ve got your life to live and you got things to do or feel as if you are doing the best you can and you’ve got responsibilities. Remember your body will appear to go through the processes, your body will appear to do the things it came here to do. You will continue on your track wherever you’re going, whatever you’re doing, yet you will not be you.

How can you be two different people, two different entities? To others you will appear to be a person. To others you will appear to be doing work. But the paradox about this is you will not be doing anything. You do absolutely nothing. You’re not doing a thing. You are totally free and liberated. Yet as others look at you, you will appear to have a body, you will appear as they are. For you can only see yourself.

In other words, where you are coming from in consciousness that is what you see. If you believe you’re a body, you’re a mind, if you believe in the things of this world then you see them everywhere you look. You see other bodies. If you believe in suffering, you will see other people suffer. If you believe in crying you will see crying wherever you look. Whatever you believe in your mind you are creating in your life. But if you go beyond the mind where there is absolutely nothing going on you will be in a place that cannot be described. Yet when others look at you, you will appear to be working or doing the things you do.

You have to ask yourself, "Is it worth finding yourself by giving everything up?" Look at your life, look at your world, look at what is going on in this world, look at the universe what is happening and see what part you play. Where do you belong in the scheme of things?

If you believe in your humanhood you will go through trials and errors. Fighting for survival, trying to make things happen. But as you begin to let go, as you begin to go deep within yourself, as you begin to leave the world alone, mentally, you will find that you’re becoming happier and happier, you’re becoming peaceful, joyous, free. And one day this whole universe will be gone. It will have disappeared. And the self will exist. You are that!

Awaken and be free!
Health, Sickness and Death
20th February, 1992

Robert: ...shanti, shanti, om, peace. Good evening. It is good to be with you once again. Beautiful Thursday evening. Good to see you. Share with you.

During the week we had a few incidents happening. A fellow by the name of Ken came here a couple of times, left his body. Some people have a few diseases. Some of you are very healthy. So what we’ll do tonight is we’ll talk about health, sickness and death.

We have to remember that these things are for the relative world. A being who has transcended the world has absolutely nothing to do with death or health or sickness. Yet you hear so many stories about different Saints who seems to have died horribly. People like Christ, Milarepa, Rama Krishna and our beloved Ramana maharshi, they seem to have died horrible deaths. What’s going on? These people were healers apparently. Ramana Maharshi, Rama Krishna, Milarepa were not healers per se, but by people being in their presence, hundreds thousands of people appears to have been healed. Yet these people died these horrendous, horrible, dastardly deaths, what happened? What’s going on?

Well there is one school of thought that tells you that the Sage takes on the evil karma of the devotees. I do not agree with this. The Sage has absolutely nothing in him or her to take on anything. There has to be a taker. There has to be a part of the Sage that is still active in this world in order to take on the evil karma of somebody else. But since karma does not exist, evil does not exist therefore how is this possible for this to happen. This is a story that is told. Perhaps some yogi’s have taken this on themselves. If they have transferred the disease to their own body perhaps they can do this. As a rule, Sages never do anything like this.

The actual reality of the fact of the Jnani is this: There is health and sickness, disillusion, regeneration, good and bad this has to be transcended. Instead of trying to bring health to a sick person the proper action to take I believe would be to transcend both, health and sickness. For one leads to the other. Who is healthy and who is sick? The ego. If the ego goes where can there be sickness or healthy...or health? There is only sickness and health because the mind or the ego seems to be active.

We have people in this world like Joel Goldsmith who most of you have heard of, who was a healer. He healed thousands of people in his day. There is a place for this. His method was to sit in the silence with his client, not say anything and the person would be healed. The way he worked is he had a strong consciousness of the fact that God expresses as the earth as the flowers as the trees as human beings as animals, there is only God and God is absolute perfection. Therefore if there is only God as absolute perfection where
does sickness come from? This is the method he used. But he worked in the silence. He would never acknowledge a disease as having any validity. In other words he would not try to remove the disease, for to remove a disease simply means that you've got a disease. The truth is there is no disease. There is only God.

Yet a real true Sage never works with things like this. Ramana Maharshi never taught his devotees to heal. When I asked him about his disease that he had in his body, he remarked the body itself is a disease. Which is true.

Think how ridiculous healing is to begin with. If a person is healed of a disease. This doesn't mean he is going to live forever anyway. Most of the people that these people healed reverted back to their disease after a while, some didn't. So they lived five more years on this earth, they had to drop their body also. When you look at it this way isn't healing a waste of time? When you can use that energy to become self-realized. You can use that energy that you use to heal people to work on yourself, to awaken to reality and then you wouldn't care less whether it is, health or disease or death or birth. Those things wouldn't matter at all if it were real and you were working to your true self.

A Sage does not belong to this world or to the universe. Therefore a Sage does not become interested in healing or this would put a Sage on a plane of relativity. We will not judge who is a Sage or who is not. But the fact remains in Advaita Vedanta we do not try to heal people. By your very presence healings may take place, just by being. This is why it's so important to work on yourself, transcending your body and the world, going beyond health, sickness, wealth, poverty, good, bad, going beyond this duality. And coming to the place where there is ultimate oneness. Where you have become pure being.

Yet people still observe the horrendous conditions that Rama Krishna, Ramana Maharshi and the rest of these people went through. Evil is in the eyes of the observer. In other words you see this yourself. You're seeing yourself. Where you are at this time in your point of evolution. When you look at a person dying and look at a person with problems, the Sage does not have this problem.

A Sage who appears to be dying from a disease is not doing this. There is nobody left to have this problem. And we can't even say this is the Sages body going through this, this is not the Sage. For the Sage will explain to you and tell you he has no body. There is no body that suffers. There is no body that has a problem. There is no body who goes through any situation in this world. And again you say, "Well I see this thing." Try to catch yourself and realize what you're saying. "I" see this, it is the I-thought that sees this.

As we evolve on this path we have to learn to catch ourselves when we talk. Not just babble and keep talking and talking. Talk less and try to remember the words that you use. You say, "I saw this so it must be true." The I you're referring to is the ego, the I-thought, the mind. It is the mind that sees sickness and death. And comes to the conclusion this is horrible, this is terrible. When you begin to realize the mind does not exist. When you begin to see the ego does not exist. Then there is noone who sees anything or
feels anything and has any problems. You have to work that out with your self. Always
catch the I in action.

Even if you’re feeling pretty bad. Even if you feel terrible about yourself or about
somebody else or about the world. Try to realize who it is who feels this way. It is not you.
Your real nature is pure awareness. It is something that feels like you, it’s something that
appears like you, something that appears so real that you will not deny it. For when you’re
suffering, you’ve got this pain, this sickness and this disease or somebody else has it. You
see it, you hear it, you talk about it, you feel it, turn the other way. Turn the other way.
Begin to feel your Buddha nature. Realize that you are no mind. In other words there is no
mind that has the power to cause any problems in your life. It is you who gave birth to the
ego, to the mind and your thoughts. What you is this? Who are you? Always be aware of
this. Let your body do what it will. Do not interfere with it. Just be yourself. The self that is
pure bright and shiny.

Yet do not fool yourself. If you feel that you can’t handle it then you have to go to
a doctor. Know the truth and do what you have to do to take care of yourself. There are
many Christian Scientists who drop dead everyday because they will not go to a doctor. It
is true that if you understand Christian Science you’ll be able to heal yourself and others
yet there are very few people who have that high consciousness.

Do not worry about yourself or fret about yourself. Do not feel guilty if you have
to see a doctor. Do not feel as if you’re doing something wrong, you’re committing a spiri
tual sin if you go to a doctor or a chiropractor or anything else. You’re playing the game.
You’re living the mortal dream and you’re doing whatever has to happen, whatever you
have to go through, do it happily. Do not judge it or think about it or analyze it. Just do it.
Just like eating. When you eat you do not analyze your food, do not judge your food, you
simply eat. And so it is with your health. If you feel something is wrong and you cannot
handle it spiritually go to a doctor. This is all on the relative plane.

I’m talking to you about these things because many of you have called me and tell
me about a problem you may have. And they really refuse to get medical attention for this
problem. They want to be healed spiritually, naturally. You have to remember everything
is spiritual. That is the thing that many of you forget. You separate things. You separate
things into categories.

If you act spontaneously and you live in the here and now then you will know
what to do. You do not plan anything. You break your finger you go to a doctor, you don’t
think about it. The doctor sets your finger in a cast and everything is okay. There is noth
ing to think about, there is nothing to worry about, there is nothing to concern yourself
about. You just do it.

This is true of everything in your life. If you wake every morning and you realize
the truth about yourself. That you are absolute reality, pure awareness, nirvana, ultimate
oneness, this will begin your day. And you take it from there doing whatever has to be
done.
The problem is with some of you is you think too much about these things. You analyze the things that are going on in your life, you think about them, you worry about them, you fret about them. Whereas in truth you just let go and do what you have to do. In the reality there is absolutely nothing wrong. Everything is perfect and good. And the reality is here and now. This is the reality. This is where some of you become confused.

When I say this is the reality and you’re feeling your humanhood, you’re feeling your pain, you’re feeling your stress, you’re feeling whatever you’re feeling. I tell you this is the reality, how can this be the reality? I feel lousy, I feel this, I feel that. You only feel bad when you think about it. Follow this closely. If you begin to live in the split second that I talk to you about, in the moment! You will not feel bad.

If you begin to feel in the absolute moment that you are absolute reality, pure awareness, in that moment you feel wonderful. And that moment turns into another moment, into another moment, into another moment. This is what I mean when I say, “Everything is in it’s right place. Everything is unfolding as it should. You are perfect now, you are perfect now!” Not in your thoughts when you begin to think about this. You are perfect right now! Right now! There is absolutely nothing wrong with you right now! Everything is in it’s right place right now!

When you begin to talk about it, when you begin to think about it, when you begin to analyze it, something else comes in. Like a mirage. The water in the mirage appears to be real. As soon as you try to grab it, it becomes sand. Your disease, your sickness, your depression, your stress, even your happiness and all the things that are going on in your life, in the world that make you happy are like the mirage, like the water in the mirage. If you really try to grab it, it doesn’t exist.

When I say, “When you try to grab it,” I mean when you try to live in that moment in that split second. In that split second there is only God. There are no room for thoughts and no room for anything else. But the moment you begin to think you spoil it and you become human once again.

This is the reason you were given self-inquiry. For self-inquiry is beautiful for things like this. You begin to see that I is sick, that I has the problem. I is the one that is giving you the problems. Who is I? You have to catch yourself. Always catch yourself.

When you say there is no sickness, there is no disease this is a truth. But for whom is there no disease? For the one who knows the truth and lives in the truth and is the truth. This is why people like Christ, Krishna, Rama Krishna, Ramana Maharshi, Milarepa, many others appeared to have been suffering. Yet in truth noone ever suffered. Noone ever died for noone ever lived. Try to understand this, your true nature is spirit. Yet for some strange reason, you’ve taken on this form, what you call a body that is born. While you were being born you are still the self. The self doesn’t come into the birth.

People ask the silly question, "When does the soul come into the birth, in the body? The third month, the fourth month, the sixth month?" Try to understand this teaching, there is no soul that comes into anybody. You have always existed. The Self is the Self.
When you take on the body you are still the Self. As the body grows through experiences you are still the Self. As the body appears to go through diseases, illnesses, situations in this world you are still the Self. When the body gets old and seems to die you are the same Self that existed before you were born.

It’s like a chalkboard. The chalkboard exists and you draw your baby being born on the chalkboard. Then you draw a picture of a baby growing up on the chalkboard. Then you draw a picture of the baby having cancer when he becomes a man or a woman. Then you draw a picture of the person dying on the chalkboard. From the very beginning the chalkboard was there. The chalkboard was always there. The pictures were different but the chalkboard was always there. In reality you are like the chalkboard. You are the self, pure intelligence. The self can never die and was never born. There is no disease that can affect it. It is all-pervading. And you are that.

You have to begin to feel this. You have to let go of the clinging to the body. By letting go I mean, do not feel that you are being persecuted, that you are being laughed at, that something is wrong with you. That you have any sickness or diseases. Always try to understand when this happens to you. Who has these things? The image on the chalkboard. It is the image that has these problems not you. You are totally free. You have always been free and you will always be free. There never was a time when you were not free. So it’s wrong identification. Identify with the reality.

Let’s say for instance you have a hernia. You go to the doctor. There is nothing wrong with going to the doctor. There is nothing wrong with this at all. The doctor tells you what you have to do to correct the hernia. All the time you realize you know that you are not the body, you are not the image on the chalkboard. You are the pure self. But yet you go through the hernia operation. You don’t think about it. You don’t argue about it. You’ve done whatever has to be done. And the body appears to be in good shape again. When all the time you realize that nothing happened there was no one who went through this experience. This is how you should look at your everyday affairs, at your business. Look at your home life. Look at the world, look at what is happening in the world the same way.

Images, everything is images. The light of the self appears to cause these images to take form and to do whatever it has to do. But there is only the self, this is the reality and the images do not even exist. We don’t even say, “They appear to exist.” For when you think they appear to exist you’re giving them value, you’re giving them power. You’re believing in them as if they were reality.

So you have to ask the question. “To whom do they exist? To whom do these images exist? They exist to me. I feel them.” As soon as you say this to yourself immediately the answer should come to you. It is the I, the I-thought that feels the images not you. You are free and clear, you have absolutely nothing to do with the I-thought. Now when you have done this you have separated the disease the problems where they may seem to be from yourself haven’t you? Because the I-thought is out here some place. It has nothing to
do with you. The I-thought feels sickness, it feels a headache. The I-thought feels that when something good happens you're happy in this world. That is all the I-thought that feels this. So you just watch. You observe.

As you keep doing something like this as you understand what I'm talking about you will notice that the pain disappears. For after all who has the pain? The I-thought, not you. Therefore look at yourself as two separate entities, this will help. You look at yourself as the I-thought which goes through the world and has all kinds of experiences in the world, good and bad, rich and poor, sick and healthy. And the self which is absolute reality and is free and clear of everything.

This simply means that what you call sickness or disease or a problem is outside of your jurisdiction. It appears to exist by itself, it is not you. You have absolutely nothing to do with these things. Do not judge by appearances. Do not try to analyze or figure it out. For you get deeply involved when you do this. Even discussing this is not right. This is between you and yourself. There is absolutely nothing to discuss. Nothing to talk about.

You remember the chalkboard analogy. And you realize that you've always been, you always will be. There never was a time when you were not and these other things were simply images that seemed to be superimposed on the self. So do not identify with the disease itself. Do not identify with the problem or whatever. Rather identify with the self. The one that has always been. I am that!

It's not really hard. As you go through everyday experiences always catch yourself. Always catch yourself thinking. Catch yourself worrying, being afraid. And immediately understand that you are the chalkboard. You are the absolute reality that has never changed. It has always been and will always be. You are perfect.
Robert: Om, shanti, shanti, shanti, om, peace, peace, peace. Good afternoon. It is good to be with you once again, this lovely Sunday afternoon.

We are here at satsang for one reason only and that is to awaken. This is the only motive we have. We are not here to improve our humanhood. Our humanhood will take care of itself. Just as the leaves grow on the tree, the law of the universe will take care of your humanhood. You do not have to be concerned about that. Everything will unfold the way it’s supposed to. There are no mistakes.

But we are here to awaken. To awaken to our true nature, which is pure awareness. This is the only reason we’re here. Do not concern yourself with your health or with your finances or with the world or with politics. Everything will unfold as it should without your help, strange but true.

You will appear to do certain things in this world yet in reality you are doing absolutely nothing. There is no one to do anything. It’s as if you were hypnotized and you can’t get out of it. You believe in a world that you see. People, places and things appear very real to us. We are not that! We have absolutely nothing to do with that. Yet it appears as if these things are real.

If you have ever been to a hypnotist. Hypnotists can make you believe that something is real that is not. This is sort of the same thing. You react to a world that does not exist. You are parabrahman. This world appears like a bubble. It is here today and gone tomorrow. You can only be happy when you give up reaction to the world. Then true happiness which is your nature shines all by itself. If you are happy because of things in this world you will be disappointed. This world is in a universe of change, constant change, everything changes. The so-called happiness is here today and gone tomorrow.

As we go through spiritual practices we will come to this conclusion. That the world has absolutely nothing to offer us. Yet we appear to be in this world. Pulled in by maya. Going through certain experiences and believing this is living, believing this is what it’s all about. It is only when you awaken to your divine nature that you live eternally. Not when you attach yourself to person, place or thing in this world.

So we’re only interested in absolute reality. We are only interested in awakening, liberation, moksha. Yet this is our real nature. We are already that! But because we don’t believe we are that, choiceless, effortless pure awareness, I have to sit here like a fool and talk to you. (students laugh) Tell you all these stories. For you refuse to awaken by your-
self. You want to imagine that you're a person, a human being. You want to play in the world. So here we are.

What are the prerequisites to awaken? In other words, what has to happen for us to awaken? What do we have to do? There are two methods to awakening. There are two ways:

One way is to spontaneously awaken. In other words you've never been interested in spiritual life. You've never read spiritual books. You haven't been to spiritual teachers. Then all of a sudden something happens to you and you awaken. Sri Ramana Maharshi was one of those who this happened to. At the age of sixteen without any prior knowledge at his uncles house he awakened to the reality. Shankara was another one. There have been a few people on this earth who have simply awakened.

Now when you ask about this and you ask, "How did this happen to them and not to me?" You are told sometimes it is God's grace. God chooses the people that he wants to awaken. Again you are told that these beings karmically worked on themselves in previous lives. Therefore in this particular life they are born awakened. At a certain age in their lives they become awakened. These are stories to appease the masses. These are stories that answer the question to those of us who can't understand anything else.

But the truth of the matter is noone has awakened for awakening was always there. There is no karma, there is no reincarnation, there is no God that awakens you with his grace. The truth is noone had to be awakened. This person was always awakened, just like you. Only this person knows it. Awakening just is. This is your real nature. You are that. You are bright and shining you are awakened. This is the real answer to why some people are awakened and some are not. To the Jnani everyone is awakened. There is no such thing as being in maya, being in ignorance. We are all absolute reality and totally free. So there is spontaneous awakening.

Then the next set of people who become awakened are those who have practiced intense sadhana. Those who have practiced self-inquiry or any other method of sadhana. When I say practiced I mean exactly that, making this first in your life. Not a part of your life but putting the awakening process, the sadhana, first! Number one!

Think of all the things that you are involved in. What you think is important in this world. This is what keeps you bound. This is what keeps you in a state of ignorance. The belief that something in this world can bring you freedom or happiness or joy. It is only through the association with Sages, reading spiritual literature, attending satsang, practicing self-inquiry or any other method of sadhana that you will awaken.

Maharaj Nisargadatta was one of these. He awakened at the age of about forty-four. His guru told him, "Dive deep within and see the self, you are that!" Nisargadatta spent three years doing this, intensely. That is all he did, he did nothing else. He took walks, while he was walking he felt and realized, I-am-that. When he was going to sleep he realized I-am-that. When he was eating, when he was bathing, whatever he was doing the thought I-am-that never left him. And he awakened.
Now let's talk about you. You say you want to become free. You say you wish to awaken, become liberated, why does it take so long? Why do I have to go through this life? And go through all the various things that I go through? Take an honest look at yourself. Do you have humility? Do you have compassion? Do you have love? Or do you have anger, fear, hatred? You have to honestly take a good look at your life. See the kind of life you've been living. What are your beliefs? What do you feel about the world, the universe, your self?

You see you have to reconcile yourself with the universe. Be at peace with every living thing, with every sentient thing. Do not allow your mind to tell you anything. Your mind will always fool you. It will tell you all sorts of stories to make you fear. To make you act in a certain way. To make you believe a big catastrophe is going to happen unless this happens or unless that happens. The only catastrophe that can come upon you is of your own making. You are the one. Do not let the world show you anything that makes you fear or causes you to react. Rather begin to act from your own divinity.

Know who you are. Always be aware of the self which is you. There is absolutely nothing in this whole universe, this whole world that wants to hurt you. You have absolutely nothing to fear. Then where does the fear come from? Where do all these negative thoughts come from? These bad feelings we have sometimes? They come from misidentification.

As I explained before, you appear to be hypnotized. You’re hypnotized that you’re living in a world which seems real to you. A world in which you have to grow up and you can’t fool yourself. A world in which things happen all the time and you are in the centre of all of this. Yet as you grow spiritually you will find that the world has no power to hurt you. Where would this power come from? Only you are the power. So you create your own reality. You create all these conditions yourself. You create the whole universe the way it appears to you right now. The whole universe emanates from your own mind. You are the one.

If you think you have a problem sometimes that keeps haunting you, some bad habit you can’t get rid of, think about the sleeping experience. When you are in deep sleep everything is forgotten. There are no worries, there are no problems, there are no sickness, there is no lack, there is no limitation. Everything is gone. Where did it go? If it were real wouldn't it exist when you are in deep sleep? Why would it disappear at that time? This is a hint to make you believe and think and ponder the fact that if something is real on this earth, an emotional feeling, anything it is always there. But yet in deep sleep it is not there.

And also in the dream state. When you dream the entire world in which you live changes totally. You are now in a dream world. And all the feelings and emotions that you have of this world are gone. You’re having a dream which at that time appears real to you. In that dream you grow up and you get married, you have children, there is an earthquake and your children die, you feel terrible, you’re totally upset and then you wake up. You laugh it was only a dream.
Now in this particular life you get married you have children. An earthquake comes, your children get killed. So the question to you is, "For whom shall you mourn? The children who got killed in the dream or the children who got killed in this life?" Now some of you have not heard me before are saying, "That guy is crazy," and you’re right. You believe everything is real right now, don’t you? Because you can feel, see, touch, see, smell. But don’t you do the same thing in the dream? Everything that you’re doing here can be done in the dream. And yet when you are having a catastrophe in your dream if I came over to you and told you, "You are dreaming," just like I’m talking to you now. If I said to you, "All this is not the truth. Your children did not die. This is a dream," would you believe me? Of course not. You would chase me away. You would throw sticks at me. "Get away!" For all this has happened to you. Then you wake up. It never happened.

Can’t you see what I’m trying to say? This whole world is like that dream. Everything appears so real. We go through different experiences all of our lives and it appears so real. But I tell you the day will come when you will awaken. And you will realize that you are I-am-that-I-am. You will realize that you are absolute pure awareness. You are the self. That there never was a time when you were dreaming the mortal dream.

But of course many of you here still do not believe me. For you feel the experience very strongly. You feel all the things that are happening to you. As long as you feel these things and you do nothing to stop the feeling the attachment to this earth will become stronger and stronger and stronger. This is why certain people can never be in a class like this. Certain people can never be in a meeting like this. For their ego, their mind is so strong that after they walk out this door all of the ugly thoughts come back into their mind. The problems they’re having. The things that are going wrong in their life. The things that appear to hurt them. The people who have told them the wrong words and they have become very upset. And they begin to feel this world again.

Yet you do the same thing in your dream and you awaken, where did the dream come from? It could only come out of you. The dream didn’t come to you, you all know that. It didn’t come from afar and enter your body. You yourself were the dream. When you were dreaming you forgot all about this body as it appears right now. You forgot all about your home, your family, everything. You dreamt about a new family, a new home, a new experience. And you felt it just like you do this world. And noone can ever tell you it’s a dream. But you awaken and you laugh. One day you will awaken from this dream and you will also laugh. The awakening can come faster or slower it depends on you. It is up to you my friends to begin doing something to yourself so that you may awaken from this mortal dream.

And the best thing you can do is self-inquiry. Self-inquiry is merely asking yourself, "Who am I?" Pondering, "Who am I?" When the world comes to you in thought you inquire, "To whom does this come? Who feels hurt? Who feels upset? Who feels their emotions so strongly?" As if they were so important. "Why I do. Who am I? What is the source of the I?"
As you keep practicing this you will one day realize that the I has all the problems. The I-thought it is a thought because it doesn't really exist, it feels all these things. For when you ask and you inquire, "Who feels this?" you say, "I do," don't you. This proves to you that I feels this. But the question is, "Are you that I?" If you can talk about the I separate from yourself that must mean the I is not you. For aren't you saying, "I feel this?" Who says that? The self, the absolute reality, and the I that feels this is the ego.

So as you practice you come to the conclusion that all of the problems of this world, including this world, this universe, your body, what you call God is all attached to the I! You therefore do not try to solve your problems. For as you solve your problems new ones will pop up. There is no ending to it. As you solve one problem another one pops up here. As you get rid of this one another one pops up there. Do not try to solve your problems, you get rid of the I-thought. You work on the I-thought. When the I-thought disappears everything else will go with it. There will be nothing left. Or practice some sadhana that will make you think of the Self and not of your problems. As you continue to work on yourself subtle changes begin to take place. As the months pass, as the years pass you begin to feel different. The day will finally come when you will wake up. Just as you awaken from the dream. And you will laugh. You have become the Self. You have become parabrahman, sat-chit-ananda and you’re totally free.

So I ask you, "What are doing with your life? How much effort do you put into your spiritual practice?" The more you become involved with the world the more the world pulls you down. I’m not saying you should give up everything and go and meditate on top of a mountain or in a cave. I am saying continue what you’re doing but mentally give up everything. Mentally do not become attached to things by fearing them or loving them or doing anything to them at all. You observe the world. You watch what is happening to you, your affairs.

You remember the dream analogy. In the dream you’ve had these experiences and you woke up and you feel that you will awaken one day. And you practice. You make your life simple. You make your food simple, your living conditions simple. You do not become a complicated person. You live a simple easy life. You continue to work on yourself again and again. You do not look at time or space. Do not worry if you’re getting older for whatever you are doing with yourself will continue when you drop the body and you become happy.

The choice is yours. You can go back into this world after this lesson today. And begin to react to this world as you always do. As you’re driving home become angry as someone cuts in front of you. Curse, scream, holler. Or you can smile and realize what is really happening. There is noone to do anything. All is well and everything is unfolding as it should. It’s your life do with it as you will.
Robert: Om, shanti, shanti, shanti, om, peace. Good evening. It’s good to be with you once again. I welcome you with all my heart.

Never forget the purpose of why you’re here. It is true in the absolute reality there is no purpose. The universe has no purpose for existing. You have no purpose for existing, in the absolute reality. But as long as you believe you are a body or a mind, then your purpose is to become no purpose. You spend your energy becoming nothing. But do not believe you’re nothing, when you haven’t become nothing yet.

Be honest with yourself. See where you’re coming from by the way you react to life situations every day. This will tell you where you are at, by the way you see yourself reacting to life’s predicaments. Life will present to you many predicaments, and it’s up to you to see these things in the right perspective, never to be frightened, never to believe anything is wrong, always to know, even though you believe you are a body, you are not alone. There is the pure awareness that is with you all the time, just awaiting your recognition, awaiting your understanding that you are not the body, that you are a spirit, called the atman, Brahman, absolute reality. This is who you really are. This is your real nature.

You’ve heard me talk on many occasions on the subject of love, compassion and humility. These three things are very important to understand. They have to be nurtured and developed. When you understand what love, compassion and humility really are, at that time you become a living embodiment of the truth, and the self will pull your ego into the heart center, and you will become liberated and free.

When I speak to you of all these things I’m referring to my own experiences. Therefore, do not take these things I say lightly, even though I tell you many times to not believe a word I say. It sounds like a contradiction, but it isn’t. You are not to believe anything I say, yet you are to reflect and ponder on the things I say at the same time. Try to become a living embodiment of the highest truth.

When I had my spiritual awakening I was fourteen years old. This body was sitting in a classroom taking a math test. And all of a sudden I felt myself expanding. I never left my body, which proves that the body never existed to begin with. I felt the body expanding, and a brilliant light began to come out of my heart. I happened to see this light in all directions. I had peripheral vision, and this light was really my Self. It was not my body and the light. There were not two. There was this light that became brighter, and brighter and brighter, the light of a thousand suns. I thought I would be burnt to a crisp, but alas, I wasn’t.
SK: How did you do on the test?

R: We haven't come to that yet.

But this brilliant light, which I was the center and also the circumference, expanded throughout the universe, and I was able to feel the planets, the stars, the galaxies, as myself. And this light shone so bright, yet it was beautiful, it was bliss, it was ineffable, indescribable.

After a while the light began to fade away, and there was no darkness. There was just a place between light and darkness, the place beyond the light. You can call it the void, but it wasn't just a void. It was this pure awareness I always talk about. I was aware that I am that I am. I was aware of the whole universe at the same time. There was no time, there was no space, there was just the I am.

Then everything began to return to normal, so-to-speak. And I was able to feel, and understand, that all of the planets, the galaxies, the people, the trees, the flowers on this earth, everything, were myriads of energy, and I was in everything. I was the flower. I was the sky. I was the people. The I was everything. Everything was the I. The word I encompassed the whole universe.

Now here's the point I'm trying to make. I felt a love, a compassion, a humility, all at the same time, that was truly indescribable. It wasn't a love that you're aware of. Think of something that you really love, of someone that you really love with all your heart. Multiply this by a jillion million trillion, and you'll understand what I'm talking about. This particular love is like no thing that ever existed on this earth, consciously. There is nothing you can compare it with. It is beyond duality, beyond concepts, beyond words and thoughts. And since the I, which I was, was all-pervading, there was no other place for anything else to be. There was no room for anything, because there was no space, and no time. There was just the I am, ever present, self-existent. The love of everything was the love of the self.

This is why, in scripture, it tells you to love your brother, and your sister, to love everyone and everything under all circumstances. This love couldn't differentiate. It couldn't say, "You're good, so I love you. You're bad, so I don't love you." Everything was going on as myself. I realized I am the murderer, I am the saint, I am the so-called evil on this earth, I am the so called goodness of this earth. Everything was the self. And it was all a game. All of the energy particles changed from one thing to another thing. But the love never changed.

Another word for this love was compassion. There was this fabulous, fantastic compassion. For everything! For everything was the self, the I am. There was no differentiation. There was not me, what you call me, and those things. There was only one expression, and that was consciousness.

Of course, I didn't understand all these words at that time. There were no words like I'm talking about now. I'm trying my best to speak intelligently and try to use words to explain what happened, but you can't. All the games that people are playing, and all the
planets, throughout the universe, is really the self. It was all the self, and I realized that nothing else existed but the self. Yet all of these things, the multiplicities of planets, of galaxies, of people, of animals, were really the self. Again, there are no words to describe this. I felt and knew that these multiplicities do not exist. Things do not exist. Only the self existed, only consciousness, pure awareness.

Yet, at the same time, creation came into existence. And there’s no creation. We cannot understand this in human form. As long as we’re thinking with our brains it’s incomprehensible, for how can they both be simultaneously creating each other? There was creation going on, and yet there was no creation at all! There was no creation taking place, and creation was taking place. Sounds like the thoughts of a mad man. And it seemed normal. There’s absolutely nothing strange about this at all, being nothing and everything at the same time.

So this great compassion was there. Since I was everything, the compassion was for everything. No thing was excluded, for the things were really the self.

And then there was this fantastic humility. The love, compassion, and humility are all synonymous. I’m trying to break it down to make you understand, to an extent, what was going on. The humility was there not to change anything. Everything was right just the way it was. Planets were exploding, new planets were being born. Suns were evaporating, new suns were being born. From the suns the planets came, and then life began on the planets. All this was taking place instantaneously, at the same time. And yet nothing was taking place at all.

Therefore the humility is that everything was alright. There was nothing I had to change. There was nothing I had to correct. The people dying of cancer were in their right place where nobody dies, and there is no cancer. Wars, man’s inhumanity to man, was all part of it. There cannot be a creation if there is not an opposite to good. In order to have a creation there has to be opposites. There has to be the bad guy and the good guy. I was able to understand all these things.

The next thing I remember is my teacher was shaking me. I was the only one left in the class, everybody had gone, the bell rang, and I had not even started the mathematics test. Of course I got a great big zero.

But those feelings and the understanding never left me. From that time on my whole life changed. I was no longer interested in school. I was no longer interested in the friends I had. I won’t go on any more than that for now, as far as that’s concerned.

The point I’m trying to make is this. If the end result of realization is love, compassion, and humility, what if we were able to develop these qualities now? Do you see what I’m getting at? If we are able to develop this love, this beautiful joyous love, for everything, without exception, without being judgmental, and we had a great compassion, for everything, without being judgmental. You can’t have a compassion for one thing and not for another thing.
Then of course, there’s humility. Humility means we don’t have to try to straighten things out, to get even, to stick up for our rights, for there is no one really left to do that. If some of us were to work on those aspects, it would lift us up and make us free.

This is something for you to think about. We have to learn to leave the world alone. We become so involved in politics, in family life, in work and the rest of these things we’re involved in, that we forget that we only have so many years left on this earth in the body. And what are we doing with all of the time we have? We’re spending the time on things that do not really exist, things that make no sense.

Imagine you’re in a play in the theater, and you’re playing a role, and you’re playing a part. All the time you’re aware that you’re playing a part. You’re not really that person. It’s only a part you’re playing. In the same way you are now playing a part, but you have forgotten you’re playing a part. You think your body, the way it looks, the way it appears, what it does, what it acquires, is real, and you put all your energy into the game of playing the part. This is indeed a waste of energy. If you’d only put your energy in finding the self, that you really never lost. And you can do this by developing the qualities of love, compassion and humility.

This is another method you have to work on. As you’re working on self-inquiry, work on the love, work on compassion, work on humility. Do not just practice self-inquiry for a while, and then react negatively to the world, and have your feelings hurt. Be yourself. Awaken from the dream. Refuse to play any longer. Look at yourself all day long. See the things that you do, the thoughts that you have, the feelings that you have. It makes no difference what situation you’re going through. It makes no difference what’s going on in your life. The only thing that matters is what’s going on inside of you.

Karmically you are put on this earth as a body, to go through karmic experiences. Therefore, the experience you’re going through is part of the maya, the karma. Do not reflect on these things. This is important. You have to drop this. Leave it alone. If you only knew that nothing can ever happen to you. There never was a time when you were born. There will never be a time when you die. You have always lived. You are consciousness. You have always existed. Identify with your existence. Merge into the existence of nothingness.

I tell you this again and again. Leave the world alone. Remember what I mean when I say to leave the world alone. I’m not saying that you should voluntarily, consciously, make a plan of how you’re going to leave the world alone. You’ll not be able to live up to it. By leaving the world alone I mean, entertain in your mind higher thoughts. Always have in back of your mind, “I am not the body. I am not the doer. I am not the mind.” Feel this. Feel it deeply. Do not feel good or bad about it. Do not try to prolong your life. It’s a waste of energy. What you call your life will take care of itself. It knows what to do better than you do. We’re very limited in our understanding about the body, or the affairs of the body, what’s going on in the body. Do not try to do anything with your body. Your body will do whatever it came here to do. It knows what to do. Separate your-
self from that. Of course, you may do this by inquiring, "To whom does the body come? Who has this body?" and remain in the silence.

Many of us here this evening are making tremendous progress. I've been talking to many of you who are really getting there. Of course, I use all these terms loosely. There's no where to get. But I have to talk to you this way, to remind you to leave yourself alone. I know some of you may be in pain sometimes, and you say, "Well I want to live a life free of pain, therefore I have to do things to myself so I don't feel that pain." This is really a mistake. If you could only realize who has the pain. To whom does the pain come? I have the pain. Then who am I? If I have the pain, it means that the person who is thinking these things does not have the pain, for it is I that has the pain. You are free of pain, for you are not the I-thought. Remember the I we're talking about now is the thought, the I-thought, that has the pain and the experience of being born, the experience of dying, the experience of having problems. This is the I-thought that has these things. Not you.

You have to vehemently make up your mind that the only thing that matters to you is to become free, liberated, and let go of all the other things that keep you bound. This is why you have to work with love, compassion and humility. For if this is the end result of awakening, if you do this first, the awakening will come faster.

Even while I'm talking to you, some of you are thinking about your body, you're thinking about the mind, you're thinking about your work. This is what keeps you back. Destroy the thoughts through self-inquiry. Become free. Do not fight. Do not fear. Observe, watch, look, but have no opinions for or against. Some people think if they act this way they will not be able to function in the world. You will function. Always remember, there's an appearance of the body, and the body came here to do certain things, and it's going to do those things. It has absolutely nothing to do with you.

It's interesting, I'm really talking to myself, because there's only the Self. So why am I talking to myself? I must be crazy.

SH: Sure.

R: Many times when I talk to you I have to keep from laughing, (laughter) explaining all these things, talking about all these things, when you're already free, and you already know these things. Sometimes we're pulled into the illusion. For there's really no thing. When I talk of God we're speaking of nothingness. God is nothing. And that nothing is you. We get deeper involved when we study, when we read, we get deeply involved, in maya.

Why can't you be yourself and wake up? Why do you have to go through all these things, and make me sit here talking to you like this? Just think what I could be doing if I didn't have to talk to you. I could be watching Tales From The Crypt. (students laugh) All is well. (laughter)
Robert: Welcome, it's good to be with you again. I would like to thank Jay for the Artie. He goes to a lot of trouble to do this. We thank you Jay, let's hear it for Jay. (students applaud) Now throw him out. (students laugh)

Here we are again, a beautiful Sunday afternoon in Henry's house, miserable as always. (students laugh) So what pack of lies am I going to share with you today. I call it a pack of lies because all the world loves a lie. Therefore when I speak the truth, it thinks I'm telling a lie. After all it is a lie to believe that you were ever born, that you prevail and then you disappear. This is not true. It is a lie to believe that the world exists as the world all by itself, that's a lie. It is a lie to believe that there is an anthropomorphic type of a God who looks down upon you and sits in a little room with a big book with your name in it. (students laugh) And tells you you're going to go to heaven, you're going to hell. But all the world loves a lie and everything I say is a lie. Due to the fact that I have to share things with you that you want to hear to make you feel better. When you try to improve your health. When you try to improve your finances. When you try to live a better life. That is a lie.

Only consciousness, only God exists. It is what we call God or consciousness that is the world, that is the universe. Nothing exists on its own. Everything in this universe comes from your mind. It isn't real by itself it's like a dream. You believe what you see with your eyes, what you hear with your ears, what you speak with your mouth, what you smell with your nose. You believe all these things are real. They are not real. They are lies. You believe you exist as a human being and you make decisions, you make choices. You do certain things in this world. This is not true.

It is consciousness that does everything. You are like a puppet manipulated by the laws of karma. And everything that you do is the result of that karma. It's a lie. For in truth karma does not exist and in truth you've never done anything because you were never born. There is absolutely nothing that you can ever do. You are spirit! All-pervading! Omnipresent!

Not a little body like it looks and appears. As far as your problems are concerned forget them. As far as your life is concerned forget it. As far as the past is concerned it doesn't exist. As far as the future is concerned there will never be a future. There is only this moment and in this moment you are nothing, pure nothingness. Nothing is everything and everything is nothing.
People ask me, "Robert do you believe in God? Do Advaita Vedantists believe in God?" And I answer, "If you’re speaking of the anthropomorphic type as you just described, the old man with a beard up in the sky, no. If you’re speaking of consciousness, absolute reality, this is not a belief, this is an experience. So the answer whether Advaita Vedantists believe in God is yes and no. No to the anthropomorphic type of God and yes to the Self."

You are consciousness. Consciousness means that it is conscious of something. Something is conscious.

Everything on this planet, everything in this universe is conscious. Everything is alive. There is absolutely nothing in this universe that you can call dead. From the mineral kingdom to the animal kingdom, to the vegetable kingdom, to the human kingdom, everything throb with life. Everything lives. There is no such thing as dead matter. Therefore everything is conscious. Everything is therefore consciousness.

Yet this all is established through your mind. It is an emanation of your mind. Consciousness is the Self. The Self is absolute reality, parabrahman, sat-chit-ananda. You are that. That is your true nature.

You have never suffered nor will you ever suffer. You are free, totally free. Totally free in nirvana. Yet you have to experience this for yourself. You exist, you know that. Nobody can deny that you exist. "Who exists?" you ask yourself. You inquire, "For whom is there existence?" Is this existence for you? You exist as consciousness. Consciousness is the whole universe and you are that. Tat-tvam-asi.

Everything is in your mind. When the mind is transcended there is no longer a universe for you. There is no longer good and bad, right and wrong, God and man, up and down, forward and backward. All of these things disappear when you are your Self. And you are the Self. You must never believe you are anything else but the Self. Just to think about this makes you free. Just to understand that the Self is one. Brahman is one without another. And you are that. Feel the power of that statement. Feel the reality. Feel the truth.

Do you still feel human? Do you still believe you are a human being, who goes through the vicissitudes of life, experiencing all kinds of things in this world? That is a lie, that is not the truth. There are no human beings. There is only consciousness.

When I use the term God I’m referring to consciousness, pure awareness, it is everywhere.

Do not look at your life as being permanent the way it is. People try to preserve their life, why? For whom? For what? Your true life is eternal. It never became anything, it never died. Your true life has always been and always will be. But the way you appear seems to fade as you get older. It seems to disappear it goes downhill. Then again you are not that life. You are the I-am. You are God, you are reality.

The way your life appears is but a shadow. As you watch your shadow, you try to catch your shadow you cannot do it. You can never catch your shadow. So it is with your life. The life appears real to you. Just like the shadow, you cannot grasp it, it evades you.
You are an image on the screen of life. The screen of life is your Self. You are the image when you think of yourself as a human being. Do not look at yourself anymore as a human being. You must rise up. You must understand that you are that God which has always been and will always be. You are that consciousness, you are that absolute reality, which is everything and everyone. There is nothing wrong anywhere. There are no mistakes. Everything is right and good just the way it is. Do not worry. Do not fret. Leave yourself alone. Everything always works out in the right way.

Let the world do what it does. Do not judge it. Do not condemn it. Do not love it. Do not hate it. Observe it. Watch it. But leave it alone. As you lose attachment to this world. The attachment to what we call God grows and grows. Until one day you transcend the body and become that which you have been attached to.

Therefore in this life, in the body that appears to be real, thoughts are things. You have to be very careful what you think about because you might get it and you might not want what you’ve got. Whatever your mind concentrates on, whatever the mind thinks about you ultimately become. Watch the mind, do not allow it to think all of the thoughts that most of us think about. The whole idea is to subdue the mind. To make the mind quiet, still and quiet. When the mind becomes one-pointed the Self in the heart will pull the mind in. And that is called self-realization, moksha, liberation.

When the mind goes out the world is created. Yet you have complete control over this situation. You may allow the mind to go out. You may allow the mind to go into this world and partake of all the things of this world and you have your days of goodness, your days of badness. Your days of being sick, your days of being healthy. The mind will do this in the world.

Then you have the choice to cause your mind to go deep inwardly. To go inward. To go within the Self and become annihilated. Remember you have that choice.

When does your mind go out? How can you tell? When you feel the vicissitudes of this world, when you feel anger. When you feel depressed. When you feel there is something wrong someplace, when you feel happiness of the world, when you enjoy the world. Then the mind has gone out and becomes the thing that you’re enjoying, the thing that you’re hating, the thing that you’re expressing.

Some people still don’t understand why you should curtail the mind from enjoying things in this world. True enjoyment comes from the Self. The Self, Brahman, absolute reality is true enjoyment. It is enjoyment that you cannot ever find in this world. It is love and peace and happiness that only exists in the Self. It makes the enjoyment of this world kindergarten, in comparison. Therefore when you go to a movie or you say you enjoyed it, you say it’s a beautiful day you say that you enjoy the day, it is your ego that enjoys these things. Yet the reason I say to not to keep thinking about these things is because it changes, as you very well know.

As an example of this is when it’s a beautiful sunny day everyone is happy. When there is a storm and there is rain, most people become upset. They would like it to be
sunny all of the time. When you received a lollipop when you were a little boy or a little girl it made you happy. When the lollipop was finished you became sad. And so it is when you grow up. You enjoy your job. You get fired you become upset. You enjoy your family then there is a death, a divorce, sickness and you can’t understand what happened and you become miserable. And it can go on and on but you know what I'm talking about.

But when you turn within, to the Self, to Brahman, to sat-chit-ananda, to absolute reality, to effortless choice-less pure awareness that is the power that never stops. It is the ineffable joy that I speak about all the time that you really are. It has absolutely nothing to do with conditions. It can rain or the sun can shine. There can be death, there can be life. There can be human happiness. There can be human sadness. This will no longer upset you for you have risen. You have become that which is always real, which can never change.

Therefore do not put all of your mental thought into this world. For this world will always change. Rather learn to go within. Learn to dive deep within into that Self which is changeless. That is ultimate oneness. That knows absolutely nothing about sickness, depression, the world, but is a pure light of the heart, the absolute reality. You can make that choice. You have the freedom to make that choice. Everything else is preordained. Everything else is karmic. You have no other choices.

Your body came to this earth karmically to do certain things and that is what it is going to do. Yet you are not that. You have absolutely nothing to do with these things.

You begin your sadhana by inquiring, "To whom do these things come, who experiences good and bad, right and wrong, happy and sad, to whom do they come, who has these thoughts?" And something within will say, "I do, I think this," and you question, "who am I? What is the source of the I?" The I is only a thought, it is not real. Everything is attached to the I. The world, the flowers the trees, the clouds, the galaxies, the universe, all of your thoughts, all of your ideas, all of your concepts. They are all I!

Therefore when you follow the I-thread to the source, which is consciousness, absolute reality, parabrahman, the I becomes the Self. The I becomes that which you have followed in your mind and once it becomes the Self there is no longer a mind, there is no longer a body, there is no longer a universe, there is no longer a God, there is only the Jivan-mukta. Which you are. The one Self. The one reality. The one joy. The one peace. The one love. This is your real nature never forget this.

You must stop dwelling on this world. You must stop dwelling on your body, on being happy or unhappy, on life or death, sickness or health, richness or poverty. Do not think of these things. They will take care of themselves. This has to do with your body. You are not your body. You are absolute freedom, absolute reality.
Robert: Good evening. It's good to be with you once again on this lovely Thursday evening. My, most of you look very serious tonight. You look like an Albanian that just got his cow stolen. (laughter) Have you ever seen an Albanian without a cow? (laughter) He's pretty excited.

You're all enlightened. There is absolutely no one who is not enlightened.

What do you feel about yourself? What do you say? Do you believe you have a problem? Do you believe there is something wrong somewhere?

There is only one way to deal with problems. And that is to drop it, totally and completely. Let's not beat around the bush, have you ever beat around the bush? (laughter) Let's not do that. We don't want to use techniques, sadhana's, to become enlightened or to find ourselves or to do anything to ourselves. We just want to drop the world. Stop thinking about the world. Forget about the world.

The only reason you think something is wrong somewhere is due to the fact you think! Your mind is always active. Your mind waves are always moving. And the only reason you think of course is due to the past. Thoughts about the past create your future.

When you begin to understand that there is no past and there is no future there is no one to think. Thinking is your downfall. Whether you're thinking about good thoughts or bad thoughts, makes no difference. Good thoughts lead to bad thoughts and bad thoughts lead to good thoughts. It's all thoughts and you're not supposed to think. You were not put on this earth to think. Come to think of it you're not even put on this earth. (laughter)

What are you doing here? (S: I don't know?) You don't exist. You've never existed and you will never exist. Why don't you believe me? There used to be a song like that. If only you could realize how beautiful and wonderful it is not to think. Not to have any thoughts coming into your mind. Oh thoughts will come into your mind but you will learn to drop it!

The problem is not with the thoughts that come to you but with your holding on to those thoughts. Giving them energy, giving them power. For only you can give them power. They have no power on their own. They cannot hurt you by themselves. Only you give them power by allowing the thoughts to control you, by looking at the thoughts and fearing or reacting to them. That's where all the trouble begins.
How many of you can really sit in a chair for an hour, without playing the TV, listening to the radio, reading the newspaper or doing anything else, just sitting in the quiet for an hour? That is all you need is one hour. Most of us cannot stand to be by ourselves where nothing is happening for an hour. We always have to be doing something, don’t we?

If we’re alone we have to play the television or have to play the radio. We have to listen to a tape or we have to read. But we don’t like to be by ourselves where nothing is happening. Yet I say to you this is the best time of your life. To be by yourself with absolutely nothing going on.

I know that some of you are afraid to do this because you’re afraid of the thoughts that come to your mind. The thoughts just seem to jump at you, when you’re not watching something or reading something. But this is how it begins. You have to allow the thoughts to jump at you. To try to take you over completely and become the witness to all of this. To watch how your thoughts control you, watch how you react. Whenever you think of a pleasant thought your countenance becomes happy, whenever you think of an ugly thought you become afraid, perturbed, upset. Thoughts have that power to do all this to you.

I told you this story before about the false telegram. Where Mrs Smith receives a telegram saying her husband has been killed he was out of town on business. And she becomes violently upset, screaming and crying and then the telegraph company calls her back and they say they were sorry it was another Mrs Smith, it wasn’t you at all. But look what happened to her when she believed that.

Think of the thoughts that make you angry, make you upset, make you feel out of sorts, make you feel as if there is something wrong. Understand that there can be absolutely nothing wrong anywhere at anytime. It’s just that things are not going the way that you want or the way that you think they should go.

Let’s take the AIDS epidemic. We believe that is terrible and I suppose rightly so, but if we look at the picture from a higher viewpoint we see that this is a cleansing of the earth. It sounds strange, I know. We can take any subject. Wars, cataclysms, earthquakes, anything, pestilence, disease. There is no God punishing anybody, there are no mistakes, there is not somebody trying to kill you because you cannot die. It’s really a joke to me when I see people trying to die and believe they’re dying. Nobody was ever born, nobody dies. All of these things take place in your mind.

But since you believe they are taking place and you believe in these things, see it from a higher viewpoint. When there is an over population the animals know how to take care of this. The Lions eat the sheep, all these things take place when there is an over abundance of animals, of sheep. When there is an over population, cataclysms begin, wars start. Man’s inhumanity to man becomes stronger. If you view it from a human standpoint you’ll be mad at me for saying these things but we’re not talking from a human standpoint, we’re seeing it from above.
Everything is right, there are no mistakes. This doesn't mean if you're seeing this from a human standpoint we just sit down in a chair and say, "All is well, nothing is wrong." When in your heart you're feeling sad and frightened and you think everything is wrong. This is hypocrisy. As long as you feel that there is a mistake or something is wrong in this world, it is up to you to help correct it. Ironic isn't it. If you see we're being attacked by the Albanians, (laughter) we have to take action. We have to find those cows so the Albanians won't get mad at us. As long as you feel there is something wrong you have to do something. If you see your brother or your sister or fellow human being hit by a car, it's up to you to render service. Yet if you can rise above this you will feel and see a completely different picture. All is well, all is exceedingly well.

Remember all the things that you are afraid of or things that seem wrong in your life are taking place within your mind, within your self. You feel all this. You can even prove this in your humanhood. You may get up in the morning, feel depressed, feel that you have a headache, feel as if there is something wrong with you. And when you go out into the sunlight the trees are still there, the flowers are still smiling at you, the buds are coming out on the trees, there is absolutely nothing wrong with nature.

When there is a war bombs are dropped, cities are destroyed, people are killed and so forth. When everything settles down the grass begins to grow again. The animals seem to flourish again. The apple trees bloom once more. The oranges come out in abundance. The wheat grows. Life continues as it appears. The secret of life is to be in tune with the way nature works. Do not feel mad or upset. Never feel as if something is wrong or somebody is trying to hurt you or there is a God trying to punish you. All is well and everything is unfolding as it should.

Again, drop all those thoughts. As soon as your mind stats telling you something is wrong, drop the thought. Do not really change the thought for another thought, just drop it.

It is true people who have been meditating for a long time, people who have been practicing atma-vichara, self-inquiry, people who have been practicing the witness consciousness and so forth are able to do this faster than the other people. They are able to drop their thoughts and keep the mind still for a while.

If you've not practiced any type of meditation or done anything in your life it will appear to be a little more difficult. You will not be able to drop the thoughts so fast. For even when you drop the thought, other thoughts will attack you and make you feel depressed. Make you feel afraid of something. That is what thoughts do. Yet you remember it's only a thought. It is only your thought that does this, nothing else.

Yet you may say, "What if I'm in pain? What if I'm dying of cancer?" Again most of you don't understand this too well I suppose. Nobody dies of cancer. Nobody is in pain. It appears as if this is happening. The appearance is very strong in some people, less strong in other people and doesn't exist in some others. As you know you can take the same pain and five different people can be experiencing the same pain. One person will feel as if they
are dying, another person will feel as if they are just hurting, another person will try not to think about it at all, another person may feel as if it's not even happening. Everyone experiences these things differently in accordance with your state of consciousness. But the top of the line is, that there is no pain, there is no death, there is no disease.

From our talk on Sunday some of us are still having trouble with creation. We still feel creation comes out of consciousness. Consciousness is creation. For we still have a feeling that everything has to come from somewhere. The finite mind cannot grasp that creation comes from nothing or doesn't even exist. It is difficult I admit, for the mind to accept things like this.

This is why I say do not accept what I say. Do not even believe what I say. But try to demonstrate this for yourself. Try to prove these things for yourself. (For all you know I may be as crazy as a loon and I am, what is a loon? (S: You.) Exactly, Looney tunes.) And you shouldn't go around talking about these things to most people. You should always work on yourself. Do not try to prove anything to anyone. Do not try to show off to anyone whatever you know or whatever you think. It is only your experiences that count for you and cause your body to disappear even though it appears to be there.

Anyway to get this creation business out of the way, there is no creation. You do not exist. You have never existed. To some of you, you still don't know what I'm talking about. Always remember the dream condition, where does the dream come from? Does it come from God? Or from consciousness or from pure awareness? From sat-chit-ananda? Of course not. A dream just appears. The whole dream is taking place in your mind. You are the dreamer. And it seems almost impossible to understand to a person who has never had a dream that in the dream all kinds of things are taking place.

There are vast cities, there are universes. You are doing all kinds of things in the dream and all that is taking place within your mind. To the one who has never dreamt it sounds very illogical doesn't it? How can all these things be taking place in your mind? Yet you're dreaming and you've proven it to yourself that dreams exist.

Therefore if someone came to you and argued with you and told you, "I can't believe that." For they never had the experience of a dream and you tell them what you've been dreaming about and they'll say, "That's impossible. That just doesn't make sense. I can never accept this." You tell me the same thing. When I tell you that you're dreaming today, now. You are dreaming the mortal dream. Everything about your life is a dream, everything. And you tell me I'm crazy. I'm out of my mind. This is true. Yet one day you have the dream yourself and you become totally fascinated. You have become aware of the dreamworld. And I say to you right now that you are dreaming, this is all a dream, a bubble, that will one day burst and you will be completely totally free. This freedom is bliss.

It's like this. You're having a horrible dream. You're back in the inquisition days and you're being tortured. Your fingers are cut off. Your toes are cut off. Your nose is cut off. You're being severely tortured. All of a sudden you awaken and you're in bliss, compared to what you've been going through aren't you? You are in total bliss.
And so it is with this world. You go through so many experiences. Think of all the experiences you went through today. You did this, you did that, you went shopping. You were worried about what you were going to eat. You concern yourself with your neighbors. You did things at work. You worried about this, you thought about this. You took this action, you took that action and you forgot what I told you. Whenever you come here you forgot to remember it’s a dream. It isn’t real. Even though you’re feeling it, even though it pains you sometimes. Even though you have to go through many experiences. Yet you do the same thing in the dream, the dream ends and you feel so grateful and so blissful because the experiences of your being tortured are not true. So some of you are being tortured in this life. Maybe because of lack or limitation or disease or marital problems, whatever. Yet it’s all a dream. You do not exist the way you appear.

If you’re only able to think about these things during the day when you go about your affairs, you’ll become the happiest person on earth. For this type of thinking will cause you not to react to person, place or thing. You will not react. You will not feel somebody is doing something to you. Somebody is trying to hurt you. Somebody doesn’t like you. All those thoughts will disappear, when you do not react.

But you have to have a reason for not reacting and the reason is the dream. You’re beginning to understand slowly but surely that this is all a dream. Therefore if you react to the dream you become further involved. That is why we discuss things like karma.

Whenever you react to a situation or a condition whether you’re justified or not justified, for whatever reason all you are doing is accruing karma. By accruing karma I really mean you’re making it tougher for you to break away. You’re making it harder for you to awaken. For the word karma itself means action and whatever you perform in action you are causing yourself to be drawn deeper into karma. But when you begin to see that you are not the doer then you refrain from reaction.

When I say you are not the doer and you refrain from reaction always remember what I’m talking about. I do not mean that you sit still and do absolutely nothing. It is some peoples karma to do this, to sit and do absolutely nothing. But most of us are in this world doing things. Yet if you can only accept the fact that you are not the doer the things that you do will be done better than you can ever imagine. You are taking action and non-action. You are working and no work. You are thinking with no mind. You have become free.

Therefore never think or believe that this kind of a teaching, Advaita Vedanta, will make you not to love your family, will cause you to lose your job, will cause you to have problems, on the contrary. If you understand what I’m talking about and do this in the right way you will continue to do anything and everything you have to do. And because you’re no longer perturbed, your body will not feel stress and things will be much better for you.

All is well. All is well. Drop all the pretending. Drop all your hurts. Drop the self pity. Drop everything, let go. Awaken, be free. Freedom is your real nature. You have al-
ways been that, yet you are allowing the thoughts to cover up that freedom so it appears. You’re allowing your thoughts to tell you something else. And you’re caught up in the dreamworld believing it’s the real world.

Another factor to remember is whatever is happening to you in your life disappears when you go to sleep, doesn’t it? When you’re in deep sleep none of these things matter any longer. When you’re in deep sleep nothing is happening. The person who is sick forgets about their sickness. The person who is angry forgets about their anger. The person who is depressed forgets about their depression. The person who feels hurt forgets about the hurt.

That is why when you wake up in the morning you say, “I had a good sleep, I feel refreshed.” The reason you say you feel refreshed is because in the state of deep sleep all of your physical problems, all of your mental problems that you have when you’re so-called awake have gone into abeyance. They’re not here any longer.

It is explained in Advaita Vedanta that the mind is now resting in the heart centre. When the mind rests in the heart centre no thing ever exists again. Nothing is there, but that which always is. When you awaken to this world, the mind rushes to the heart centre back into the brain and you become cognizant of the body, of the world, of your problems, of everything. Therefore when you think about this intelligently you’ll see how can these things be real if they disappear when I go to sleep. The word real means something that is present all the time. Therefore when you feel depressed and you fall asleep the depression is not there. So it’s not present all the time. Therefore it’s not real.

And this is true of all the aspects of your life, everything. Everything that you can think about is not present when you are in deep sleep. So it cannot be real. Even the so-called good things of your life. Your beautiful home, your beautiful boyfriend or girlfriend or wife or husband, your beautiful children, your car, your great bank account, all of your investments. All of these things disappear when you’re in deep sleep. As if they never existed. When you wake up they exist once more.

It’s like having a recurring dream. We’ll go back to the inquisition. You’re being tortured a little more everyday. Now they cut off your fingers and your nose and your toes. You wake up during the day you go about your business. You go to sleep at night and you start dreaming again. The inquisition continues, your eyeballs are popped out. All these things are happening to you. Morning comes you wake up you go about your business. You go to sleep again and the inquisition continues until there is nothing left of you. All the parts are gone. And you wake up again and you’re in this world.

This is exactly the same thing I’m talking about. This is exactly what is happening to us. We believe this world is so real. It appears so real. It’s like new people always tell me when I talk about these things, "Well Robert I can walk over to you and pinch you and you’ll feel the pinch." You can also do that in the dream can’t you? If you see me in the dream and if you tell me, "Robert this is not a dream because I can pinch you." So you
pinch me in the dream but it's a dream pinch. It appears that I felt it in the dream, doesn't it? So you see the same thing happens in this wake up world as in the dream world.

If you can only get what I'm talking about, you will become forever free. This world is not real. You're wasting your time thinking about this world. Getting involved in this world and doing all the things you're doing. What you should try to do is to awaken.

And the last thing I have to share with you. If you believe that this world is real you will also believe that the other worlds are also real. You will believe that when you die you will be free. That is like the born again Christians who can't wait to go to heaven. They say how rotten this world is but when they die they will be in glory, hallelujah. Praise the Lord. (S: Yeah, Amen.) But I say to you if you have not found yourself in this life, you will not find yourself in the after life.

All you do in the after-life is take a break for a while, you take a rest, it's like going to sleep. But then you have to awaken once more whether you're on an astral plane or causal plane or wherever your delusion takes you. And you become aware of the same problems, the same stuff you had before. There is no end to it. The end only comes when you awaken.

Therefore do not think of death as heaven sent. It is only a continuum. You have to awaken now. When you awaken now you will realize there is absolutely no place to go, there is nothing to become. You will just be as you've always been, effortless choiceless pure awareness, your true nature. All is well.
Robert: Good afternoon. (Good afternoon Robert.) It is wonderful to be with you again. Is it really wonderful to be with you again? Sometimes I wonder. (students laugh) But here I am. Like it or not. On this auspicious occasion. Is this an auspicious occasion? Sure it is. Why not?

SH: Why?

R: Because. (SH: We can go around in circles here, can we? Go on with your talk.) (laughter) Just for that I’m going to keep quiet. (SH: That’s great! That’s better! Finally silence at last.) Throw him out. (laughter) For the new people here today, God help you. (laughter)

Always try to remember that I am not a guru. I am not a teacher. I am not a yogi. I am a nothing. I am not looking for name or fame. I do not want to go on TV or write books or go on the radio. There is nobody left to want to do these things. There is absolutely nothing I want. And because I do not desire anything from you, I can say what I want. I can insult you. I can do anything because I don’t want anything from you. But all is well.

It is the ego that keeps you in bondage. It is the ego that makes you believe you are what you are. It is the ego that causes all the problems to come into your life. The ego is your worst enemy. Therefore you have to do everything in life that you can do to annihilate the ego. The ego must be annihilated, totally removed, totally destroyed.

The ego is like the uninvited guest that comes to the wedding party. Perhaps you have heard this story before. There is a wedding reception going on in a beautiful home. Everybody is totally blissful and happy and cheerful. There is singing, there is dancing, there is merriment, there is music. An uninvited guest comes into the party and tells everybody that he is a friend of the bridegrooms father. And he starts taking control of the wedding reception. He tells the waiters where to put the food. He tells the musicians what songs to play. He wants to sit everybody in certain places. He gets drunk, he drinks, he eats. The bridegrooms father becomes suspicious and inquires to the bridegrooms father and inquires and says, "Who is this person? How did he get here? Where did he come from? What’s his status? Who invited him?" The uninvited one heard this going on and he started to slowly move away, until he was out the door and gone forever.

The wedding reception is the Self, absolute reality. The uninvited guest is the ego. That comes along and tells you, "You are this and you are that and you need this and you are that and you need that." The ego that tells you all of these things, what to do, how to live.
When you sleep at night the ego resides in the heart centre in the Self where it can give you no trouble. But as soon as you wake up in the morning the ego jumps from the heart to the brain and you become cognizant of the body. You say, "I am the body," or "I am a man, I am a woman, I am sick, I am happy, I am hungry, I have to go to work," not realizing that the I am that you're talking about is pure awareness, absolute reality. But believing the I am is individualized.

You say, "I am this. I am that. I am an Albanian looking for my cow." You believe all the things that you are what you really are not. This is the ego. If the ego were not present you would be a delightful being. You would be so happy, so blissful, always. You would not look for outside stimuli. You would not need anything in this world to make you happy, for happiness would be your nature.

It is the ego that tries to tell you are happy only when something good happens to you from outside, if you acquire a new home, a lot of money in the bank, or if you acquire possessions, cars, that will make you very happy. And it is true you are happy for a while. But then this changes. You get used to this situation, you therefore need new things. You need new people in your life. You need new playmates, new toys.

Therefore since the beginning of time there have been those beings in this world who have understood this. There was nothing special about these beings. It is we who have not had realization that gives them names like Sages and Saints, teachers of wisdom. Yet these Sages, these Saints so-called are simple people. Who have only realized the truth. The truth that the ego is not you. The body is not yours. The mind is not yours. Your true nature is absolute reality, sat-chit-ananda, nirvana. This is what you really are. Yet you appear to be a body functioning in this world. Like everyone else. This only happens because you believe you are a body.

When you wake up in the morning and you say, "I am the body," then there are also other bodies. For when there is one body there are millions of bodies. When the idea of being the body disappears then there is only one, that one is Brahman, the pure awareness and that one is the chalkboard where all the images of this world are put on the chalkboard. Erased and more images put on the chalkboard. Erased and more images are put on the chalkboard. The images come and go the chalkboard stays.

The chalkboard is the Self, the absolute reality. The images are all the people. The planets the trees. The ego. The ego creates all the images. And you believe they're real. So you react to them. You try to fight them, you try to change them, you do all kinds of things in this world. And you waste your energy by trying to change conditions. The conditions as most of you know are actually part of the individual self. Not the real Self, the individual self. Which is nothing but an I-thought. You no longer change conditions, you change yourself by inquiring where the I-thought comes from. Trying to understand the I-thought when you say, "I, I, I, I," is the whole problem. "I am this and I am that," that's your problem, not the conditions of this world. You have absolutely nothing to do with this world. What we call God knows how to take care of this world without our help.
Therefore you do not need to try to bring peace to this world. Try to solve the riddle of wars and man's inhumanity to man. What you do is solve the riddle of yourself. You try to understand who you are. What you're doing here? Where you came from? What is your objective? Who are you?

You're not who you think you are. For someone gave you a name when you were born and they told you were a girl or a boy. It's all words but who are you really. Where did you come from? They could have called you a dog. (Some people still call you a dog, I guess.) They could have called you a cat, a leaf, a saucer and you would have answered to that. But you were born, they gave you a name and called you a girl or a boy. It is we who put labels on everything. It is we who label the entire universe. It is we who say things are good and things are bad and things are this way and things are that way. We do all of this. Is it any wonder that we suffer? Nothing is real. Nothing is the way that it appears.

The beginning of wisdom is when you plead divine ignorance. When you begin to see that you do not understand anything in this world. You have no idea what anything is. They're just born into this world and they give it names and you have accepted this.

The time comes in certain peoples lives when they do not wish to accept this any longer. They want to find out the truth. Who am I really? Who am I? I cannot possibly be this body because it changes, changes constantly. Look at yourself you are not the same person you were ten years ago or twenty years ago. You're not even permanent. You were born to die. There is no question about this. As soon as you're born you begin dying. This is true of everything. Animals, vegetables, minerals, with the appearance of anything on this earth it goes towards death, towards disappearance.

So what is this truth? There really is no truth. For when you speak of a truth you're speaking of something that somebody told you. Something you read in a book. But if you had a direct experience of the truth. Have you understood for yourself what you really are? Or have you just accepted what the world has told you?

You have to grow up sometime. And growing up means giving up attachment to person, place or thing. I'm not saying giving up friendship, I'm saying giving up attachment. Letting go of all the things that you have memorized. All of the things that you have learnt in school. All of the things you have learnt in church. To be totally free everything has to go. You cannot hold onto one thing.

A good example of this is when Ramana Maharshi arrived in Tiruvannamalai. When he was 17 years old. He threw away the last bit of money he owned, took off all of his clothes and started a new life. Of course I wouldn't suggest that you walk down the street and drop all your clothes and say, "I've come to know God." They'll put you in the funny farm. Yet you do these things mentally. Everything is done mentally. You mentally give up attachments. You mentally give up possessions. You mentally give up good and bad. And you allow whatever happens to happen.

This is a point that most of us are a little confused. When I say, "You allow whatever is to happen, will happen," what I'm talking about is simply this. There is something
that takes care of this entire universe in the right way without any help from you. You therefore do not have to take care of your body. What appears as your body will take care of itself. I know this sounds strange to some of you because you still believe that unless you take care of yourself, you will never be able to take care of yourself unless you do it yourself. But this is not the ultimate truth.

The ultimate truth is, the same power that knows how to grow oranges on an orange tree, knows how to grow wheat, knows how to grow mangoes and roses and flowers and everything else, knows how to take care of what you call your body, without any help from you. You simply interfere for you are the ego it appears. And it's the ego who tells yourself how you're supposed to live and what you're supposed to do, whom you're supposed to be with, so forth and so on.

If you will only surrender yourself. If you would only surrender your body, surrender your fears, surrender your nose, surrender everything then the current which knows the way will become activated and you will find that you're doing beautiful things on this earth. You will find that you're well taken care of.

It also sounds sort of strange when I tell you if you have a disease, if you have physical problems, if you have problems of lack or limitation. Do not attempt to correct these things. Whatever problem you may think you have do not attempt to correct these things at all. Become the witness to the whole play of consciousness. Merely watch, observe, look intelligently at everything that appears. Whether it's in your body or in the world or in the universe or wherever.

When you surrender like this something will give way and lead you where you're supposed to be at this present time of your incarnation going through the experiences that you came here to go through. As you begin to trust and have faith in the powers that be you find that you're becoming happier and happier and happier. Fears begin to leave you, anxiety, tension begin to disappear. For you no longer have anything in this world to rely on. Yet you are functioning, things are happening and you're at peace.

(short pause)

Notice how the thoughts come to you when I stop talking. You begin to think. All of these years you have believed in your thoughts. Whenever there is silence, whenever there is quietness thoughts begin to do their work. Watch.

(short pause)

You see what I mean. The thoughts are telling you things. What are these thoughts? They're experiences of the past. That is all the thoughts are. And worries of the future. The thoughts are not your friend. You must grab them when you begin and choke them to death. You can do this by inquiring, "To whom do these thoughts come? The thoughts come to me. I think these thoughts. Well, if I think these thoughts what is the source of the I? Who am I?" And keep still or you become the witness and observe all your thoughts going on in your mind.
Actually when I say your mind it’s a misnomer because the thoughts are your mind. There are no thoughts and the mind, there are only thoughts as the mind.

Most people are totally controlled by their thoughts. Watch the way you react and see if I’m not right. Every-time you react to person place or thing you’re doing so because your thoughts are telling you something, are they not? Your thoughts are telling you I’ve been insulted. I have been hurt. Something has been taken away from me. Something is not right. Something is doing this and something is doing that. It is your thoughts that tell you this.

If you weren’t able to think, again you would be totally happy. You would be blissful. For the nature, the substratum of everything is total happiness, total bliss.

It is your thoughts that cause you confusion and problems. Make you miserable, make you want to change things. You should be able to stay in one place forever. Without any desire to go any place or do anything.

You may say, “That’s not fun, that’s boring.” For whom is it boring? For your thoughts. It is your thoughts that tell you, you’ll be bored unless you go here, unless you do this unless you do that. Your thoughts tell you this. But I can perfectly assure you that if you didn’t have any thoughts you would be the entire universe. Therefore there would be no place to go. You would become all-pervading, omnipresent. The whole universe would be in you and you would be in the entire universe.

Consequently there’s nothing you have to do. There is no place you have to go. For the happiness that most people are trying to achieve by running all over the place you already are, you already have, it’s you. You’re at peace with yourself and peace with the world.

Your job is to stop thinking. To remove the thoughts. The thoughts are your Master now. That make you feel sad or happy, good or bad. Why do you feel this way? For your thoughts since you were a little kid have been impressed by the world conditions, by your parents, by your school, by your church and they have convinced you and programmed you to believe this is good, this is bad, this is right, this is wrong. Only when you have this are you successful. If you don’t have certain things you are a failure. It is the thoughts that tell you these things. Again if there are no thoughts there is no one left to tell you anything. This is called liberation, moksha, freedom.

You begin where you are now. You begin with yourself. You question yourself. You inquire, ”Who am I?” You sit in the silence. If thoughts come you inquire,”To whom do they come? You become still.” You try not to get involved with people who talk too much. You live in the moment, in the present. You forget about yesterday, last week, last year, dead wood! Doesn’t exist. You do not worry or think about tomorrow. For what you are today will become your tomorrow. You make your life simple. By not getting involved with too many things and you watch, you observe, you look but you do not react. As you keep this up one day everything will just explode into light. And you will find peace, joy, total bliss and total happiness.
Unfortunately most people have to be kicked around by life a good deal before they decide that life is not for them. Unfortunately most of us have to go through many experiences before we’re willing to try something else.

Most of you came in here today to listen to a talk, to listen to a lecture and then when I’m finished and you go home you continue in your lifestyle that you’ve always had. It is this lifestyle that has to be surrendered. It is what you believe you are that has to be surrendered. The idea that you are young or you are old, that you are poor, that you are rich, that you are healthy, that you are sick all of these things have to go.

You try your best to keep from thinking. You follow your breath. You become cognizant of yourself. You become mindful of all of your experiences of everything that goes on in your life. You’re doing something. You’re not just allowing the vicissitudes of life to hit you square in the face and cause you to react any longer. What does it matter what’s going on? Leave it alone do not fight it, for this too shall pass.
Robert: Good evening. It’s good to be with you once again. I welcome you with all my heart.

Never take life seriously. There is nothing in this world that should be taken seriously. I know you’ve been told that you have to be serious if you want to get anywhere. But where do you want to get? (laughter) There is no place to go. There is really nothing to get. You are already perfect, bright and shining, pure. All you have to do is to awaken to your real nature. Then you will realize yourself, completely, totally that there is nowhere to go and nothing to get.

Instead of wasting your time taking life seriously do your utmost to awaken, to wake up! Do not pay any attention to your aches, to your pains, to your mental anguish, to the world situation these things come and go.

Since the beginning of time we have had all kinds of people on this planet going through all kinds of experiences. Man’s inhumanity to man has always been here. Wars, earthquakes, cataclysms, they have always been with us since the beginning of time. And it’s funny to me that people are trying to straighten things out. You can’t straighten anything out. You may appear to straighten something out for a while. But it will return again just the way it was. This is why I always tell you, "All is well and everything is unfolding as it should."

You may not be able to see this right now. Some of you may believe that you’ve got financial problems. You’ve got mental anguish about something. You have physical problems. The point is you must turn away from these things. Turn completely away and focus on the I-am. The real Self, the absolute reality and you will laugh everyday. You will be happier than any happiness this world can give you.

Most of you right now are searching for the ultimate happiness. You think when you get married you’ll be happy, when you get divorced you’ll be happy, when you get a degree in school you’ll be happy, when you get a great job you’ll be happy. Why doesn’t it work that way? This is not always the case.

You know people or yourself who have strived for a certain position in life. Who work very hard to attain a certain position in life to be in a certain place or where they can be successful, rich, famous whatever. Then when you get there it’s not what you expected and you’re disappointed. Or some calamity may take place, something may happen to the job or to the family. Nothing in this world is certain. Therefore do not take this world seri-
ously. Be the witness to your condition, to the world condition and then discover who the witness is.

Life is interesting. I was taking a walk in the park this morning it was such a beautiful day. I sat down on a bench and closed my eyes. Then I felt the presence of someone else who sat down near me. And I felt that this person was going to tell me all his troubles, and sure enough he did. (students laugh)

He started talking to me out of the blue, telling me about his rheumatoid arthritis. That his bones are getting real stiff. His fingers are getting knolled. He is in real bad shape. I never looked at him, I kept my eyes closed and I asked him, "What are you doing about this?" So he said, "Years ago I went to the doctors and he gave me all kinds of drugs and it made things worse. But what I'm really upset about is that I'm a Christian scientist and I'm not supposed to get sick. I know Christian science backwards and frontwards. I know all the rules and regulations. Why did this happen to me?" I inquired, "What have you been practicing as far as Christian science is concerned to help you with the problem?" So he remarked, 'I've been knowing the truth. That disease does not exist and God is all there is. God is the first principle, the first cause and disease cannot possibly exist."

So I waited a moment or two and then I asked him, 'If you say disease does not exist how come you're announcing it? How can you say disease does not exist and then all of a sudden believe that you're healed? When just by voicing disease does not exist means that you believe in disease. Otherwise how can you utter the word? Where would disease come from? Where would the word come from? There is something in your subconscious that knows, disease. For you would not proclaim that disease would not exist. Do you hear what I'm trying to say? The word disease in itself can only be known by a person who feels disease. If you didn't know about disease there would be no such word. There would be no word like health or disease. Disease is the opposite of health. If you believe you're healthy then you also believe in disease. Do you understand what I'm saying?'

And he said, "A little but not too much." I explained it again, "You keep affirming that disease does not exist. How can you affirm that? Only if you realize that disease is an entity. It's a power. It's real. Would you be able to say it doesn't exist? There has to be somebody to experience it. So they can say it doesn't exist. If you were healthy all the time you would never be speaking about health or disease. But because you've got rheumatoid arthritis you're trying to heal yourself by saying disease does not exist. What you're really doing is causing the condition to get worse." And then I asked him, "What do you mean that God is all in all? What is God?" He answered, "Why God is a supreme power, the creation of heaven and earth. This is God."

So I further explained, "Now we're dealing with three entities. We're dealing with disease that does not exist. We're dealing with your body that seems to have a disease and we're dealing with God who is all in all. We really have a battle on our hands, if we're dealing with all of these things. When you go to sleep and you are in deep sleep do you feel rheumatoid arthritis anywhere?" He exclaimed, "No I don't!"
"When you dream do you feel your disease?" He said, "No I don't I feel the dream." "It is only when you're awake, so-to-speak, that you feel this don't you?" And he said, "Yes." So I further continued and I said, Why don't you begin with yourself? Forget about God. Forget about the disease. Those are unknowable right now.

Begin with yourself. Ask yourself the question, "Who has the disease when I awake? I do not seem to have them in deep sleep or when I dream. It is only when I'm awake that I seem to have these symptoms." So I asked him, "Who has it?" He said, "I do." And I explained, "That is just the point. You don't have it, I does. What you call I has the problem. Do you not exclaim this to yourself when you say, 'I have this disease?'" So he asked me, "Doesn't I mean the body?"

And I said, "Not necessarily. The body in itself is a lump of flesh and bones and blood. How can it have a disease? When the body is sleeping, when the body is dreaming, when the body is dead it does not have any disease it has nothing. It is only when you think of I, 'I' as the personal self. It is 'I' who has this problem, not you but 'I.' Not you but 'I.' Where does the I come from? You have to inquire within yourself." I explained. "It begins and ends with you. You have to ask yourself. Where does the I which seems to have this problem come from? What is its source?" He said, "I don't know?"

I answered "You're not supposed to know. Don't worry about knowing or not knowing. Forget about who knows, who doesn't know. Simply ask the question to yourself, "Where does the 'I' who appears to have a disease come from? And keep still." He said, "Well if I keep still I won't have the answer." I said, "That is just the point. Every answer is wrong. As long as you come up with an answer, it's not the right answer. For you are dealing with infinity. You're dealing with the absolute reality. That knows nothing about disease or the 'I' or the body or the mind." I kept still.

Then I felt a lightness and I opened one eye and he was gone. Probably couldn't take the heat. (laughter)

Now let's talk about you. Think of all the so-called problems you think you have. It makes no difference what they are. You identify with them. You always want to correct them. Set things right. You always want to do something to alleviate the suffering, the pain. People have tried this since the beginning of time. Noone has ever succeeded.

It's hard to tell you to leave the world alone. And leave your body alone. And leave your affairs alone. This sounds sort of selfish. For in your way of thinking you say, "If I leave these things alone who will do them? How will they get done?" You always believe that the I, the I-thought, the personal self has to do something. Has to react to situations, become angry, become frustrated, feel out of place, out of sorts yet this is not the truth.

You did not have to come to this earth to be born in a body. Yet here you sit. There is something that knows how to do everything for you. There is something that knows how to take care of you. How to give you eternal happiness and peace and love. This can only happen when you get yourself out of the way. You get yourself out of the way by not
worrying, by not fretting, by not being afraid, by not comparing, by leaving everything alone. Leaving everything alone. Not by arguing or debating or trying to prove a point but by leaving everything alone.

You may ask, "If I see a person in need shouldn't I help him?" Yes you should. Something will make you help them if that is what you're meant to do. You will know what to do spontaneously. You will do the right things. But if you think about it then you will not necessarily do the right thing. Because when you think it is your ego that thinks. Your ego is not your friend. Your ego wants to keep you human. Keep you grounded. Keep you in duality. Keep you striving and struggling. When you begin to ignore your ego it will go away.

It is interesting that most psychologists, psychiatrists will ask, "How can you survive without an ego?" They ask this because they never had an experience of a non-ego. They only share with you what they've learned in books in school. They share with you what people have told them. There is hardly a psychiatrist or a psychologist or anybody else who have had an experience of a non-ego. So they try to shape your life so you will fit in society. Who wants to fit into society? You want to awaken to reality, not fit into society.

You have been given an opportunity in this life by having a so-called body with which to work in order to awaken from the mortal dream. Yet you use this opportunity for other purposes. You use it to attain name and fame as if that is going to do anything for you in the long run. You use it to develop powers, you're wasting your effort. Karmically you have been given this body to transcend, to transmute. To let go. To surrender. Yet you spend all of your time doing the opposite.

You waste your time by reacting to everything that comes your way. I tell you things again and again but you keep doing it again and again. Think of the last time when you reacted to person place and thing. Try to understand what is happening if you're not awakened. If you believe you're not awakened, you're not free, you're not liberated when you react to person, place or thing, you come under the law of karma which appears to exist.

I know there are many people in Advaita Vedanta who tell me, "Well you know Robert karma does not exist. Only the Self exists. Only effortless pure awareness exists. So why are you telling us about karma?" In truth you have to look at yourself and ask yourself, "Have I experienced pure awareness? Have I experienced absolute reality? I can't afford to put on an act. It will only go against me." You have to speak to yourself this way.

Therefore I know that if I'm still reacting with my body. I still believe that I am the doer, do not fool yourself. Be truthful with yourself. Therefore if I'm still reacting. If I still believe that I am the body then there are other bodies in this world that respond to me. And there is karma, there is reincarnation. All these things exist for me only because I believe I am a body. I therefore have to be careful what I've got to do with myself.

So whenever you react to a condition you're setting the so-called law of karma which doesn't really exist, you're setting yourself up. It's as if you're stepping on a rake
and the handle hits you in the face. That is immediate karma. Therefore if you tell me that karma does not exist I tell you, "Step on the rake," and if the handle hits you in the head that is karma. That is called boomerang karma. (laughter) It came back to you immediately. Yet there are all kinds of karma. That is why people appear to get away with things. That is why we cannot understand why a good person must die early and a so-called evil person seems to live and prosper sometimes. We do not see the whole picture. We see a partial picture. For our life is here partially. We’re here today and we’re gone tomorrow. It is therefore impossible to know the whole picture.

So say for instance you find yourself mangled by a car that hits you and you’ve been such a good person. You’ve given to the poor, you’ve helped the homeless. And now that this car has hit you, you’re all mangled and you can’t use your arms or legs any longer. You’re blind in one eye. You’re a total wreck. If you were able to see the whole picture you would see that in a previous existence you belonged to a savage tribe and it was your duty to torture prisoners when they were captured. And now karma is paying you back. That is all karma is, a pay back.

So while we’re on the path to liberation we have to be very careful what we do with our lives. Every little thing is karmic. It is only when you awaken, when you are liberated that none of this exists. This is why I tell you so often, "Do not fool yourself." Look at how many times a day you become angry. You feel cheated, you feel exploited. You feel something is wrong someplace. You feel depressed. You go and do something to cause this condition to stop and whatever you do you’re accruing karma.

There is only one way to overcome this. And that is to forget about the world, forget about your body, forget about situations and go deep within yourself inquiring, "To whom does this come? Who is experiencing karma?" Do not feel sorry for yourself if you’re ill or something not going right in your life. Do not compare yourself with others. Remember you’re only seeing a partial picture. You’re not seeing the whole picture at all. It’s like the example I give when you look through a keyhole. You see somebody choking somebody else through the keyhole and you’re saying, "Why is he doing this to this person? He’s a no good murderer." But then you open the door and you’re able to see the past and the future. You see in a past life the person getting choked used to work for the state on the gallows and used to hang people, some innocent people. And you go back to the middle picture. Now somebody’s choking him in this life. And you go back to a future picture now they’re both laughing. Nobody was choked and nobody choked. This is what life is all about. It’s a cosmic joke.

Karma seems to be real and you’re affected with it all day long. Whatever you do, wherever you go you’re always affected by karma. It is karma that moves your body. It is karma that makes you do things. It is karma that causes situations to come into your life. Do not try to change a condition. Do not intend to change the situation. For you may appear to change it but this is only an appearance. It will come back again in full force.
There is only one way to get rid of it and that is to transcend it by forgiveness, mercy and love. And as you practice forgiveness, mercy and love you inquire, "To whom all this is coming to? Who is experiencing these things? Who is going through all these things?" And again you will discover the I-thought, "I am. I am going through all of these things. I appear to be going through karma. I appear to be suffering. I appear to want to get even with someone." You're beginning to realize it's not you. It is the I. Which is only a thought. Just knowing this alone makes you feel good. For you begin to see that you are free. You are bright and shining. You are sat-chit-ananda, nirvana, ultimate oneness. It is the I that appears to have the problems. You separate yourself from the I, by self-inquiry.

And then you can go further by inquiring, "Where did the I come from?" You never answer that question. By inquiring that is sufficient. And you will find that you're in the silence, the void. Just by going this far you will feel better than you've felt in years. You will feel such joy and such peace. This has nothing to do with enlightenment. But you're going to feel joy and peace. More so than you ever felt before. Just by inquiring, "Where does the I come from?"

The reason that you feel such joy and peace is because you begin to realize that you are not the I. You have absolutely nothing to do with the problems of the I. It is the I that feels anger. It is the I that feels pain. It is the I that feels rejection. But you ask yourself, "What have I got to do with I? I have absolutely nothing to do with the I." Therefore again you ask, "Then where did the I come from? Who gave it birth? What is its source?" And you keep quiet.

A feeling of total love will overpower you. For you're learning to sit in the silence. That's the most important point. You want to get to the place where thoughts do not bother you, where things do not annoy you. Where there are no problems and there are no solutions. Where there is no good and there's no bad. You want to get beyond duality and rest in the silence.

Many of you are getting a glimpse of what I'm talking about right now, as you rest in the silence. You're not thinking about it, you're not trying to analyze it, you're not trying to make it happen, you're just resting in the silence. Perfectly still.

All of a sudden thoughts come up again. You start over again. You begin again. You inquire, "To whom do these thoughts come? Who is thinking these thoughts? I am? If I is thinking these thoughts then it has absolutely nothing to do with me. It appears to me as if everything is attached to the I. All of the emotions, the fears, the frustrations, it's all attached to the I." Again you say, "Where did the I come from? What is the source of I? Who gave it birth?" You never attempt to answer. You sit in the silence.

Some of you are beginning to feel how good it is to sit in the silence right now. The mind is completely empty. The fears are gone. There is nothing left to tell you anything. You are quiet, still.

Thoughts pop up again. It makes no difference if they're good thoughts, bad thoughts or in-between. The whole idea is to empty the mind of all thoughts. You inquire
"Who is thinking these thoughts? I am? Who am I? What is the source of I? Who gave it birth? Where does this I come from that is giving me all this trouble and keeps thinking and thinking? And bringing up to me all these morbid thoughts, all sorts of happy thoughts, all sorts of thoughts. Where did this I come from? What is its source?"

And again you enter the silence. Where everything is totally still. Where there is no movement. The vasanas have disappeared. There is just perfect stillness.

You're beginning to discover something very interesting. You're beginning to discover that you're able to sit in the silence for longer and longer periods without thought. It's taking longer and longer before a thought comes to you. Yet you are not falling asleep. You're feeling a peace that you've never felt before. You're beginning to feel an all encompassing love. You begin to experience that the whole universe is an emanation of your own mind. And what you have done is you have pulled the entire universe into your heart, everything! All of the galaxies, the milky ways, the planets, the earth with all of it's manifestations, everything has vanished. That's total silence.

When you're sitting in the silence and the world is still available to you that is not silence. That's a false silence. The true silence is when the whole world, the whole universe, people, places and things have all disappeared. You have pulled them back into the heart centre. That is the true silence. For there is no longer anything to think about. Everything is gone. There is just the void. The beautiful precious void. And you're beginning to sit in that void, in that silence for longer and longer periods.

When you come out of it the world appears to you again but it's different. It begins to be different for you. You no longer look at the world in the same way. You no longer see the universe in the same way. You begin to feel everything as an image. You see images on the screen of life. The images keep changing, changing, changing but the screen is always the same. And something begins to tell you that you are that screen. You have always been the screen. Unchanging, absolute pure reality. But you are not free yet. This comes and it goes.

Little by little the thoughts come back again. You begin to feel anger again but less than you did before. You begin to have less interest in your body. The things about your body that used to bother you stop bothering you, stop annoying you. People no longer make you angry or frustrated. This happens little by little. And you can't wait to practice again.

When you are by yourself and you're not disturbed you sit down in your favorite chair and you begin to inquire, "To whom do these thoughts come? Why they come to me. I still feel thoughts. Maybe less than I did before but I still feel things," you further inquire, "who is the I that feels these things? Where did the I come from? Who gave birth to this feeling I? What is its source?" And now you begin to feel that the I is only a thought. It is one of the thoughts that you've been thinking about all these years called the I-thought. Yet everything is attached to it and you keep seeing it and thinking about it. But now
you're inquiring, "To whom does it come? Who's feeling it? What is its source?" And you go back into the silence.

Now every time you get into the silence you feel better and better. You feel lighter and lighter. The world again, the universe they're getting sucked into your heart. The whole universe has gone. All existence has disappeared. Including yourself. There is nothing but the silence.
Robert: Good afternoon. Only one part of you Kerema is here, where is the other half? (laughter) Missing in action.

It's good to be with you once again. I don't know why? (laughter) But it's good to be here to see your smiling faces and share this nonsense with you. The nonsense that you were never born. You have always existed. You never die. You are you, the ineffable you. That has always been and always be. You never will cease to be.

All of the world that goes around you is simply an emanation of your mind. You have created all these things for your play. Yet you exist. Who exists? What are you? Some people say I'm a spirit. Other people say I'm a God. Other people say I'm immortal. But what are you really? Find out for yourself. I won't tell you. Find out what you are. What you're doing here on this planet. What your purpose in life is. Find out.

I've become aware that many of you are practicing many forms of sadhana. Some of you are following the Pitanjalis' Yoga sutra's where you regulate your life. You get up at a certain time. You spend so many hours sleeping. You take a cold shower. You sit in meditation for a couple of hours. You do mantra's, pranayama, breathing. You help the homeless. You have a positive attitude. Is all this necessary?

The question arises if you're practicing self-inquiry do you need to do these things also? The answer is yes and no. For the mature soul self-inquiry suffices. For by doing self-inquiry all these other things will come by themselves. You will do what you're supposed to do, spiritual practices, whatever, will happen of their own accord when you practice self-inquiry.

Self-inquiry does not have to be regulated in any way. You may practice at any time, when you're working, when you're driving the car, when you're washing the dishes. Through self-inquiry the mind becomes still and quiet, subdued. You do not have to meditate. You do not have to do mantra's, if you're doing self-inquiry. That takes care of everything.

But, some of us are not really doing self-inquiry, then we have to do these other things, then we have to regulate our life. Do not think that if you do absolutely nothing you will advance and become self-realized. You have to do one method or the other, totally subdue the senses and the body and the thoughts. That is what it's all about. The ego disappearing. The thoughts becoming weaker. Until they no longer tell you what is right or what is wrong or what is good or what is bad. Until they no longer regulate your life by...
telling you you’re happy or you’re sad according to what happens in the world. In accordance with how someone reacts to you.

You find when you’re practicing self-inquiry it doesn’t make a bit of difference what’s going on in your life. For your life — you begin to understand — has always been the ego. It hasn’t really been your life. It has been the ego’s life all of these years. When certain conditions and situations came into your life and you reacted to them, this has been the ego’s life, the ego’s joy. The ego’s been playing with you. And you have believed all of these years this world has something to offer you. Something to give you, something for you to react to.

Now you’re beginning to understand that within you is the power. You are That! All of the freedom, all of the joy, all the happiness, all of the love, everything you’re searching for, you are. You have always been that. Yet you have been looking for it in the external world. And you still do, most of you.

You allow this world to tell you how you feel. You read about a recession and you begin to believe that jobs are hard to get. It’s hard to make a living. That belief alone will make it that way. But for whom is there a recession? For the ego not for you. If you investigate all these things you’ll see this is true. During the great depression in 1929 people became multimillionaires. They became very wealthy while most of the people were starving to death. They didn’t have any money. That is how it is today.

Conditions, situations are given to you faster than any time before. You just turn on the TV and you hear what is going on all over the world. And you react. You feel it. You apply this to yourself. Having the power that you do, the application of these negative traits to yourself causes you to be one of the bunch. One of the people who suffer. And so you suffer because you believe there is not enough, you believe things are bad, you feel something is wrong somewhere, accordingly you bring it upon yourself.

We have to stop doing these things. We have to turn to the power that knows the way, God, the Self, consciousness. And we have to merge in this consciousness. We have to give up our ego’s and the thoughts. Totally surrender to the one. Total surrender, give everything up, mentally, in your mind.

Then you become free. Then happiness is always emanating from you. You become a living embodiment of happiness, total joy. You do not really become anything. The ego just becomes less and less. Automatically your real nature comes out. There should be no thing in this world or any other world that can disturb you. There should be no situation that can cause you pain. There should be no one who can tell you anything that you will react to.

To become this way you have to turn within. And no matter how many times I say this to you some of you still turn without. You’re looking at conditions to determine how you’re going to feel and what you’re going to do with your life. You cannot do this. You are the one that has always been and will always be. There is no other one beside you. That
one has nothing to do with your body or your ego or your mind. That one is effortless pure awareness. You are that one without another.

Yet you are still going around believing you’re a man, you’re a woman, you’re a person, you’re a body, you’re a mind, why do you believe this? Because the world shows you this. Where did the world come from? Where did the universe come from? Does the world or the universe exist when you’re sleeping? When you’re in deep sleep there is no world there is no universe. When you dream you dream of another world, another universe. Yet you realize it comes from you. But in deep sleep there is no dream, there is no other universe and there is no this universe.

In deep sleep there is a void. Who experiences the void. There has to be an experiencer of the void or there would not be a void. This answers the question that some of you have that think that you have to get into the void and that is it. And then they’re self-realized, on the contrary. As long as there is somebody who experiences a void you are not totally free. You have to find out who the experiencer is, that is seeing a void. It is the experiencer that illumines the void. So that you’re able to see the void. It comes from the Self which is your real nature.

So again when you’re asleep nothing exists. Your troubles do not annoy you, conditions do not bother you. There is absolutely nothing going on when you are asleep. That is why many people like to sleep so much. For that is the only time they find peace. Yet this is not the answer. You are beyond sleep, beyond the void, beyond experiences, beyond everything. That place cannot be explained. You have to arrive there yourself.

The silence is your true home. Beyond words, beyond thoughts, beyond experiences, beyond manifestations. Silence! Silence is your real nature.

In your everyday experiences try not to talk too much. Think of all the words you have uttered since you were born. All of the statements, quotations, remarks, words of anger, words of happiness. All the words that have come out of you since you were born. Billions of words. Has it done you any good? What have all these words done for you? Now think what would’ve happened if you have never uttered a word in your life. Would you be better off? When your mind is going full speed it’s like speaking words there is no difference.

There are many people who go away to retreats that become monks or nuns. They go live in the forest or in a cave, yet their mind is just as strong as it always was. Which means it’s not doing them any good. It is better to be in a market place and have a quiet mind than to live in a holy place and have a chattering mind.

This is why it doesn’t matter where you go or where you live. For wherever you go you have to bring your mind with you. All of the thoughts of the past, the fears, the frustrations all this goes with you. Destroy your mind and see if you want to go anywhere. Transcend the mind and then see if you have the desire to move to a holy place, so-called or to go anywhere at all.
It is the mind that keeps telling you to go to this place and to go to that place, to read this book and to read that book. If there was no mind who would read the books? Who would have desires? Who would need to do anything? Yet again you will always appear to do something.

Many of you still tell me that you’re afraid to stop the mind. For you fear you’ll be in limbo and you’ll become a raving idiot. Nothing like this ever happens. For when your mind is quieted the Self takes over and you will find that you are in your right place doing those things that you were meant to do. You are happy, peaceful, that all is well.

Go beyond thoughts, beyond words. Do not attempt to analyze anything. Be yourself, observe your feelings, your breath, your thoughts. Notice how everything slows down. Notice how time slows down when your thoughts slow down. Just observe yourself, do not fight yourself, do not attempt to change anything. Just watch, intelligently, effortlessly.
Robert: It is good to be with you once again.

Many people when they come to satsang for quite a while, begin to take satsang for granted. We get together twice a week in this way. We get to know each other intimately. Yet after a time some people take satsang for granted.

When a teacher comes from out of the country or out of state, people flock to see this teacher. To hear new things, new methods, new ideas, and the teacher is gone for another year or so. Yet, we’re together twice a week.

Never forget the truth about satsang. Every word, every breathe, every moment of Silence, every joke, everything makes up satsang. And this is your Spiritual unfoldment. This is what causes you to evolve, to grow, to transcend. It is sort of difficult to see your own growth in progress but I can assure you everyone who comes here, especially twice a week, is unfolding beautifully. No matter what you may think or no matter what you may see in your own life things are happening to you good things wonderful things. Try to understand this. Never forget you’re not coming to a lecture or to hear stories or to get out of the rain. There is a reason why you are attracted to satsang. You have prepared yourself for many lives to take the final step, to become totally free. Consider this. The question arises, “Can I come to satsang only and not practice sadhana or Spiritual exercises or practices? Is satsang sufficient? Or do I still have to do Self-Inquiry and other such things? What is the truth about this?” People ask me this question. In reality, satsang is all you need. If you come to satsang twice a week, you may hear a word, a sentence, you may be sitting in the Silence and you will become Realized. In an instant.

So the question that is asked, "Is satsang alone sufficient?" The answer is yes and no. Yes it is sufficient because you have gone through many incarnations where you have practiced various sadhanas. And you have earned your way to satsang like this.

No, you cannot just become Enlightened by coming to satsang, if it is the first time you have been into Spiritual practices. This is why I have said that satsang like this is for mature souls. People who have been through many experiences of religious training, practice in previous incarnations. In other words, you are where you are suppose to be. Yet, to unfold and become Realized just by coming to satsang, there are two considerations you have to ponder. The first one is the practice of divine ignorance. Now I’m speaking about the mature soul who has gone through pranayamas and raja yoga, hatha yoga, various spiritual disciplines, various tapas and they are here now. Therefore, the first thing you have to do is practice divine ignorance.
Divine ignorance merely means that you are totally ignorant in a Divine Way of everything in this Universe. In other words, you become very humble and very truthful, when you realize you don't know what anything really is. You really have no idea in your mortal mind what anything is all about.

Take a tree for instance, we have no idea what a tree is in its Reality. Oh, we say it's a tree, we take it for granted. Yet, where did the tree come from? We were born into a world where people have told us when we were kids, this is a tree! And we say good, a tree. But when you think about it, we are totally in a State of Ignorance, for we have no idea what the tree is doing here. What's its purpose? Where did the first tree come from? What's it all about? We don't know.

We look at minerals, gold, silver and in our mind they are very expensive minerals. Everybody wants gold and silver. But it is we as human beings that gave them names and gave them value. We say gold is hard to get, so it's worth a lot of money because it's shiny and it's pretty. Same with silver. But what is it really? What is its purpose? Where did it come from? This is true of everything on this earth.

Take a cat. What is a cat? We have no idea, if you're being very truthful with yourself. We were born into a world where when we were babies people said this is a cat. If people would have called it a tree, we would have called a cat a tree. It is we who have given names to everything. Therefore, in the practice of Divine Ignorance we admit to ourselves that we really don't know what anything is. We really have no idea what these things are all about. What does it do for us? It makes us humble. It develops humility. Instead of walking around thinking we know something, believing we know anything at all, we realize we don't know what a damn thing is on this earth. Everything just exists and we take it for granted.

We see a mountain we're used to it. We see water we're used to it. It's hard for us to realize that the earth is spinning around its axis and that the water doesn't fall off the earth we don't fall off this earth. We call this gravity. We give this a name. Yet, no matter what scientists have done to try to understand what this is all about, no scientist has ever understood these things. Science only tells us what something appears to be and what its molecular nature is. But we have no understanding of why it's here.

We take a look at ourselves, as human beings so called. What are we doing here? Why are we here? Where did we come from originally? We don't know. Therefore, to a person who wishes to become liberated, divine ignorance is very important. It's a sort of surrender. It's the same as practicing neti-neti, not this, not this. We see all of these things and we understand that they do not exist like we think they exist. Nothing is the way it appears! That's the first consideration you have to have. And you have to keep thinking about these things pondering these things, everyday.

We're told were supposed to live certain lives, doing certain things, becoming professional people in certain objects and subjects. Why? If were going to die in any event. What's the purpose of going to school for 25 years becoming a professional engineer, doc-
tor, lawyer, whatever when we have to leave all of this behind. The average person does not want to consider this it’s too frightening! The average person wants to go on with their duties, with their work, with their families, with their life as if it is never going to end. But alas, here comes good old death which takes us away.

But we don’t want to think about these things we don’t want to consider them. We want to have fun we want to run around we want to become the top in our profession we want to acquire millions of dollars be in perfect health that’s all we care about. But when you begin to ponder that you have to leave all of this behind, and one day you will leave your body behind we wouldn’t like to ponder this at all.

Therefore, the first step to consider in Advaita Vedanta is divine ignorance. When you admit to yourself I don’t know? I don’t know anything! But most of us have never wanted to be this way. We want to make people think we know! So we talk and talk and talk about things to make people think we know. But we know nothing. To know that you don’t know is Divine ignorance. To not know that you do not know is plain ignorance. That’s the first consideration.

The second consideration to ponder is to tell yourself, I am consciousness. And Consciousness is like a gigantic Screen that takes up the whole Universe, that is the whole Universe, beyond the Universe. And you think of a screen which takes up all time and space there is absolutely nothing but this screen is consciousness and this is my true nature. Yet, somehow, consciousness appears to produce a replica of Itself as a human being as a person, that is superimposed upon itself. I know some of you are thinking, ‘But Robert, you told us that consciousness is nothing it is self-sufficient, all-pervading. How can it produce a human being?’ Well, it is like water in the mirage. It doesn’t really do this but in order to explain it and for us to become evolved and liberated we have to think of it this way. This is a process. Something to think on a higher level. It is true when you see water in a mirage, when you’re walking in the desert and you’re thirsty and you go after it and you jump on it and you grab it you grab sand! In the same instance, when you try to grab the human beings, so called on the Screen of Life, which is Consciousness, you grab the screen!

So the first person appears super imposed on consciousness. This first person is the I-thought. The personal self. Now the personal self thinks of itself and creates out of its mind other beings like itself all super imposed on consciousness or the Screen of Life. You create families, friends, enemies, different types of situations. They all appear on the Screen, until the Screen is totally covered with people, places and things and you forget about the Screen and get involved with the people that you have created out of your mind and the situations and the conditions and everything else. I am referring to all of us.

Everything you behold everything you see the stars the moon the sky, the trees, the water it is all a superimposition on consciousness on the Screen. It doesn’t exist. Yet it is difficult for most of us to understand that when something exists it doesn’t exist!! It exists and at the same time it doesn’t exist at all. Like the sky is blue. The sky looks beauti-
ful, blue if you go up into the atmosphere there is no blue sky. There never was a blue sky. It’s an optical illusion. Like the snake and the rope. The rope appears to be a snake and frightens you until you find out it’s not really a snake. Therefore, you will never be frightened by a rope again.

So these pictures on the Screen, some are frightening, some are happy some of this and some of that. You get involved in the play of life. You appear to get old and die and you are reborn again, go through different experiences.

Remember you are creating all the time, with your mind.

The further you get involved in this picture the more you create images, situations, persons, places and things the more that you get stuck in these things. And they appear so real to you that again you forget this is a superimposition on the Screen. The Screen has long been forgotten. Consciousness has long been forgotten. The reality to you is the people, the things, the places the things that make you happy you go after things that make you happy trying to get rid of things that make you unhappy.

And you keep on like this, life after life after life after life after life. The time comes when you get tired of playing and you begin to take the search for the answers of life seriously. You begin to ponder and wonder what this is all about by practicing divine ignorance, which is what we’ve been talking about. You realize everything comes and goes and within time no one will remember you ever existed.

Therefore, you begin to ponder this. “Who am I?”, you say to yourself. What is my Real Nature?” You begin to give up the places, things, situations that seem to make you happy or sad, because you begin to understand this will not last long. So what I really should be doing is trying to find out the Truth about all of these things. Where did they all come from? What gave them birth? What is their purpose? You’ll finally come to the conclusion that ‘you’ exist and yes, that everything is within your Self. This is the greatest discovery a human being has made.

All of the answers are within you.

Why you die, life on other planets, everything, the answers are within yourself. After you ponder these things, more and more the answers are revealed to you.

This is what the Sages of old did. They sat down near a tree they weren't interested in going anywhere, doing anything, becoming prosperous, making a name for themselves, looking for love in all the wrong places. They were interested in one thing, to awaken. They had many interesting experiences books like the Upanishads were written, the Vedas, many other spiritual works that where thousands of years old, giving other people an opportunity and a chance to also discover this Truth. When this Truth was discovered, they realized they had Eternal Life. There never was a time when they where born and there would never be a time when they would die. They understood that they are the one! And there is no other, but the one, the screen. They had gone back to the screen, which is consciousness. And they experienced the fact that the body does not really exist it is like the water in the mirage like the snake and the rope like the sky is blue.
They became Eternal Beings, awakened, self realized.

Many of these great Sages became teachers, many did not and the message was passed down. If you want to awaken you have to give up all of your foolishness mentally. You have to stop wanting things, being attached to things. You have to stop worrying about anything and let go of fear.

Focus only on the self, on consciousness whatever you focus on you become.

If you desire to focus on things of the world, you become a worldly person. And you go through trials and tribulations, good and bad times, until you learn and understand that this whole world is nonsense. No sense!!! The world has no substance. No reality. The world is without a foundation for it is a mental image.

Now take a look at your life. Think of the things that are so important to you. Think of the things that annoy you. That disturb you. Think of the things that make you happy. These are all things. As long as you’re dealing with things, they must change. They will never be the same. Nothing is ever the same. Everything must change. Why should you chase after things that change? Don’t you see the folly in this? You’re wasting your precious life. Then you come back again and again, until you refuse to any longer get involved with this world and you become free!

So it is easy to say that the world does not exist. Everything is Consciousness, the Self. Yet, if you have not experienced this State, it is foreign to you. If you ponder divine ignorance and ponder the fact that you are really a screen, which is consciousness, something will begin to happen deep inside you. You will begin to let go and your real self will shine through. You are the power. You and you alone are the creator.

I know some of you are saying, “I don’t look like a creator, I seem to create hell.” But this is what you do anytime you think! Every time you think you are creating. The world in which you are in right now is a creation of your mind. Whether you’re single or married, rich or poor, sick or healthy, all these things are created in your mind, subconsciously. You may say, “I didn’t choose to live this life, I didn’t choose these things to happen to me.” Yet, subconsciously you are in that wave length. And everything that is happening to you is suppose to happen. That’s what I mean when I say, “Everything is in its right place. All is well. Everything is unfolding as it should.”

Do not cry over spilt milk. Let go of the past, totally. Forget about the future. See yourself now. What do you see? What you see is what you get. You are more than you can ever imagine. You are the one!

Do not be fooled do not allow this Universe, the world to shape you and mold you making you believe you are this or you are that. Rather, stand up tall and do not identify with the body or the mind go beyond that There is really no one on this earth that can hurt you. There is really no one who can do anything to you except if you allow it to happen.

Start from the point of divine ignorance. Develop this beautiful humility, this humbleness I was talking about. Admit that you know nothing. Then see yourself as the
screen, that takes up all the time and space. And try to realize your humanhood came from this screen. Without the screen, without consciousness you wouldn't be at all.

You can practice exhaling and the whole Universe comes into existence. Inhaling and you suck up the Universe in your Heart Center. This is a very profound exercise to practice. Try it. Inhale feel the whole Universe, everything, the stars, the planets, the galaxies, people, places and things—all being consecutive inside your Heart. And when you exhale all of creation begins again. It comes out of you. Let's practice this with our eyes closed. Feel this.

You and you alone exist. All of this creation comes out of your mind. With every exhalation you are creating the entire Universe. With every inhalation the total Universe is sucked back into your Heart. There is nothing but the Self, the screen. And as you exhale again the entire Screen Of Life becomes covered with images, planets, galaxies and there is movement and life everywhere. And as you inhale all of the movement and all of the life disappears in its entirety and there is only the self and that is consciousness! Feel this peace!
Robert: (tape starts abruptly) ...rainy day. I'm happy to be with you.

There are some teachers who tell us that the purpose of life is to unfold spiritually. This is why you came here. But I say to you that there is no purpose to life and you never came here. (laughter)

SH: Larrikin. (laughter) That takes care of it. (laughter)

R: That's the end. You think I'm kidding? (laughter)

SB: We find it difficult. (laughter)

R: You don't exist. So why am I talking to you.

SH: You should have your head examined? (laughter)

R: What head? (laughter)

(Robert continues) The truth is that you are not what you think you are. No thing is what you think it is. There is nothing that really exists the way it appears. I know it does sound strange and funny when you first think about this. You can bet your life you feel alive. You feel as if things are happening to you and your affairs. You believe you're going through certain circumstances. Yet who feels this? Not you. You really have no life.

When you begin to think on these terms and you begin to really feel what I'm saying to you, that you really do not exist, you have no purpose, there is no spiritual unfoldment and you do not have to achieve anything, think how free this makes you. You're totally free. There is nothing that binds you. There is nothing that holds you down or up. You're absolute freedom. Of course it is only when you begin to think that the trouble starts. So we get back to the mind again. Why do we talk about a mind that doesn't exist? You know that. You have no mind. You are mindless. Or you are out of your mind, whatever the case may be, yet you do not believe me. If you believe me you would awaken and be free.

You say to yourself, “That sounds good but I have all kinds of troubles and problems. I've got lack and limitation and sickness and all kinds of junk in my life.” Have you now? My friends you have absolutely nothing wrong with you. You have no life as it appears. You have no purpose. You do not exist. You're absolute zero. (laughter) Yet you really want to exist don't you. You want to exist because you're afraid that if you find out that you did not exist you'll go stark raving mad.

SH: Who would go mad? (laughs) (R: The person who believes they exist.)
Yet this would never happen. For if you really discover that you do not exist, I don’t mean when you tell yourself, "I do not exist," intellectually. Where you’re feeling body and you feel pain and you feel problems, but you keep saying, "I do not exist." You’re fooling yourself when you do this. And we want to avoid fooling ourselves. But if you really knew what you were saying when you realize that you do not exist at all. Then you would turn into omnipresence.

When you do not exist, existence exists by itself. The absolute reality is existence. But not the kind of existence that we’re used to. We’re used to existence in form. When we say something exists we think it has a form or it has to have a form. Whereas true existence, real existence has no form, has no shape, has no qualities as we know it. But yet it’s alive but not with the life we think about. Not with the life that we know. There is a life, there is an existence that is totally ineffable. An existence that you really are and you’ve always been. There never was a time when you were not. Yet words cannot describe this existence. There are no words that can describe this.

Yet you are alive, you are alive not as human being, you are alive not as a thing or an object, you are alive as consciousness, pure consciousness. But can you ever know that consciousness? Can you ever discover that consciousness? Can you ever become that consciousness? Can you ever just be?

Only when you let go of thought. Only when you stop thinking will the reality express itself. Will reality express itself, will reality present itself. Only when there is no thought, there is no movement, there is no pressure, when there is absolute stillness, will this real reality express itself. It is beyond anything we can ever imagine. There is nothing in this universe that can help you. There is nowhere you can go to find this reality, to find this truth. There is noone who can really give it to you. It comes at the strangest times.

You may be staring out the window and all time stops. This happens to most of us. We stare out the window. We forget about ourselves, we forget about our environment. At that time reality is presenting itself. But what you do is go back into your old space where you think you’re day dreaming. And you don’t want to get caught day dreaming. So you return to your old self. The one with the problems. The one with the body. The one with the world and the universe. Yet when I say to you the universe does not exist. The world does not exist. You do not exist. This sounds like the ravings of a mad man and it is.

How many of us can have an experience where they find out that they do not exist and noone else exists either. I don’t really know why I had this experience. I wasn’t prepared for it. I didn’t ask for it and yet it came by itself.

Therefore we can begin to understand that there is something else. This is the good news. Where Masters, way-showers, Sages can make so-called humanity feel good by explaining to them, there is no death, don’t worry, you will never die. It takes a load off. When you begin to understand that you can never die.

The real you was never born, the real you does not subsist, the real you is beyond the senses. Beyond taste, touch, see, hear and feel. The real you is not even the observer or
the witness. It is beyond the witness. It is beyond the observer. It is something so gorgeous, so beautiful, so grand, so exquisite. This is what we call God and you are That.

When you identify with the material world you deny your reality. The greater the identification with the material world the deeper you’re sucked into this maya, this illusion. That makes you believe things are real all around you. It makes you believe confusion, human harmony, unreality. When you give up thinking, when you surrender your mind and your body, when you surrender your affairs you’re at peace. As you go deeper into your affairs and into your so-called material life, you live a completely different life in a completely different world called the material world. Yet this material world does not exist. It has no validity. It is like the water in the mirage.

Look at yourself. No matter how many times I tell you this you still believe you are the personal self. Having to struggle to survive. Having to fight for survival. Yet it’s really simple, easy to overcome this kind of feeling to transcend the feelings of survival, basic instinct, to live in the world, by right identification. All you have to do is accept yourself as absolute awareness. Accept yourself as absolute awareness. You do this not by affirming that you’re absolute awareness but by letting go of the attachment to person, place or thing. As you negate the whole world and the whole universe the absolute awareness which you really are comes into play by itself. This consciousness is awakened as you and you begin to feel omnipresence. You begin to feel total freedom.

Those things that used to annoy you in your everyday experiences no longer have the power to do so. Yet most people are satisfied having a so-called mediocre good life. They forget it's going to end sometime. They forget all things are temporary. They forget, "This too will pass."

But people hold on to the goodness that seem to come into their life sometimes as if it was going to remain forever. Nothing remains forever. As long as you identify with the material world, you have to suffer. Just the term, "Material world," is enough to make you know you have to suffer because everything material is eventually torn down and disappears.

If you would only give up all your longings, all your desires, all of your cravings, even your craving, your desire to become enlightened, even your desire to become free and liberated, this is a false desire since you’re already free anyway. You are already liberated. There is nothing you have to do to become liberated. You do not have to practice sadhana, spiritual disciplines. You and I have known people who have been practicing spiritual disciplines for centuries. It makes you passive. It makes you dumb but it will not liberate you. Liberation comes by itself.

There is nothing you have to do to become liberated. There are no tests you have to take. There are no worshipping services you have to do. You do not have to have a guru. You just have to let go. Let go of everything. You sort of have to have an attitude that, "I don't give a damn." But not in a sarcastic and arrogant way. In a loving way. When you have the attitude, "Let the world do to me as it may, it makes no difference what expe-
riences I’m going through. It doesn’t make any difference whether I’m sick or healthy, rich or poor, happy or sad. It doesn’t make one bit of difference.” When you begin to think like this you’re on the right path.

Stop thinking about yourself so much. Stop trying to improve your lot. Leave yourself alone. Nature will take of you. You will always know what to do. But stop thinking about it. Stop thinking about your health, your position in life, your relationships. When you stop thinking about these things they will automatically improve and be better than you thought they could be.

Do not outline a plan that you think you have to live by. Do not believe that you have to live a certain way. Have a certain income. Have a certain family. Live in a certain country. Leave these things alone. Everything will take care of itself. Leave yourself alone. Do not fight yourself. You’re fighting yourself every time you’re thinking something is wrong. You’re fighting yourself when you believe somebody is trying to do something to you, or there are bad people out there or good people out there or any kind of people out there.

Out there is only a projection of your mind. Otherwise there is no out there. All the things that appear to be out there is yourself. You are that Self that contains all of the people, all of the kingdoms of this earth, the galaxies, the Gods. It is all contained within yourself. You give it power by the way you think about it. Your thoughts projects itself as the world as the universe. And you find that you’re living in a world with certain people around you. Not remembering that you have projected this yourself. You get involved in your own projections and you worry endlessly. You try and make things a certain way. Whereas what you really should do is allow everything to go back into your heart centre and then watch and observe from where the I rises. From where does the I-thought rise. This is what you should watch. The I-thought as it begins to rise from the heart and becomes the world. Then you allow the I-thought to go back into the heart and you become free.

There is such happiness, such joy, such peace, such love. Everything is so beautiful.
Robert: Good afternoon. (Students: Good afternoon Robert.) I welcome you with all my heart. It is good being with you again. I love you just the way you are. Love is the Self and the Self is love. When I exclaim that I love you, I love the Self which is all-pervading. Therefore how can I not love you? For the Self is all there is.

There was once a Zen Buddhist monk who used to bother his teacher everyday with questions like, "What is the ultimate truth? When am I going to become enlightened? What practice should I use? When I become enlightened will I still be a monk? Will I want to see my family?"

One day the teacher told the monk, "I'm going to send you to a great Sage. She will show you the ultimate reality." The teacher drew a map of where the Sage lives. It took the monk six months to get there. He had to swim across a mighty river where he nearly drowned. He had to cross a bridge a thousand miles up in the air. Pretty far up. (students laugh) He had to climb a mountain ten thousand miles high. He had to walk through the desert.

SY: How big was the desert? (students laugh)

R: Pretty big, pretty big.

Finally he got to her house. He knocked at the door and this disheveled old lady came to the door. She smelt like she hadn't taken a bath in ten years. She was totally ignorant. She was deaf in one ear, couldn't hear out the other. (laughter) She couldn't see too well, she couldn't talk too well. He was about to turn away when she grabbed him by the arm and pulled him in. And gave him a broom and told him to mop and broom...sweep the place, clean up the house. He did this then she had him wash the windows and paint the house and plough the fields and milk the cow.

Three months passed and he was wondering what he was doing. But he kept on doing it because he was looking for some wisdom from this old lady. That his teacher told him that she would give him ultimate truth. He believed the teacher. One day she pulled him into the house and sat him in the corner. He didn't do anymore work from that day on. He just sat in the corner watching the old lady go through her routine. Of washing the dishes, sweeping the house.

Another two months passed by. He was really pondering all of this. What is all this about? Who is this lady? What is the ultimate truth? Until he got to the stage where didn't care or give a damn about it. He just sat in total silence and went deeper and deeper within himself. Finally something clicked within him, he became self-realized and he
started laughing hysterically. He picked the little old lady up and kissed her and left the house and never returned again. And noone has heard of him since.

What was the ultimate truth he found? He realized that there is no ultimate truth. There never was an ultimate truth. There is no realization, there is no ignorance, there is no universe, there is no world, there is nothing. Everything just is. This was his discovery. Everything is. Not this or that or something else. Everything just is. Just the way it is. Just the way it is. You do not have to do anything about anything. You do not have to change anything or fix anything or improve anything. Everything just is. If you can only understand this great truth you would become the happiest being on earth. For when you realize that everything just is you are living spontaneously. There is no past, there is no future, there is no birth, there is no death. Everything thing just is the way it is.

Look at your life. How many things you try to change or fix or remedy. Things that you're looking for. Trying to become something. Trying to be somebody. Trying to achieve a purpose. When you do all these things then you're not living up to the principle of everything just is. If everything just is, what is there for you to do?

You didn't come to this earth to do anything. You didn't even come to this earth. But you appear as if you did. You appear real. You appear as if you're somebody. And you've been trained to go after something in this world, to become something great, to be somebody.

Yet this is what causes suffering. The belief that you have to be somebody that you're not. The belief that you have to have something that you don't have. Look at your life. The so-called problems you believe you have. Something only becomes a problem when you want to change something or you want something to go your way. Then it's a problem because it isn't going the way you think it should go. But in truth nothing has to go any way. Everything is perfect just the way it is. Everything is total perfection.

You say, "Sure Robert, look at man's inhumanity to man. Look at the wars and the dastardly conditions going on in this world." You're watching the movement of time. Which really does not even exist. When you watch the movement of time things are happening. In the movement of time, things appear to be happening. But if you are spontaneous and you leave everything alone and realize everything just is you would be in-between the movements of time and space. You would be able to see through the mirage. Through the so-called magic of life and happenings. And you would be able to see the stillness, the oneness, the peace. But you see the situations as they appear.

You look at person place and thing and believe that is the way it is. Movement, time, space, these things are not for you. You who are ultimate reality. You who are pure effortless awareness. You who are sat-chit-ananda. The world is not for you. The world is for the dreamer. The one who is dreaming the mortal dream. Who takes everything seriously. Who feels the world as if it's real. For they believe that things are going the wrong way, according to their thinking.
So the first step to rectify all this is to quiet the mind. To make the mind quiescent. Still the mind. You still the mind by not reacting. By watching, by looking, by seeing but not reacting. You sit in the silence observing your mind thinking. Observing your thoughts. Observing your feelings. And you leave them alone. You no longer try to change anything. You stop following your thought patterns. As we discussed before you "drop it!" Whatever comes to you, you simply drop it! You no longer go along with your thoughts. You catch yourself every time the thoughts start thinking. You keep remembering to catch yourself. To catch yourself thinking.

Little by little the thoughts begin to vanish. They stop. There are no longer any thoughts. There is no longer a thinker. You are no longer a body. If you are no longer a body there are no other bodies. You feel happiness. Infinite happiness. You feel joy, love. These feelings are all synonymous. It's really one feeling. It includes a great compassion, love, joy, happiness, peace. Only you can bring this about in yourself.

This is what the Zen Buddhist monk discovered. All of these years he was looking toward his teacher to become self-realized. But the old lady he encountered was totally opposite of any teacher he'd ever seen and this woke him up.

You have within you everything it takes to become liberated. All you have to do is to give up what is not reality. And what is not reality is everything the senses tell you is reality. Everything you taste, touch, hear, feel and smell is non-reality. Yet these things cause you to react to this world. You don't want to react any longer. You want to drop everything. There is nothing in this world that is worth going after, chasing.

Many times when I talk this way people think, "I don't want to become a nun or a monk. I want to live in the world. The things that Robert tells us is for a person who becomes a hermit or a person who lives in the forest or a cave. What about me living in this world." On the contrary, everything I say to you, everything I share with you is living in this world. If you practice the things I share with you it makes no difference where you are or whether you are in the city or in the market place or on a mountain top, doesn't make any difference. Everything is to be done mentally.

When I speak of giving up things not reacting, this is mentally! I'm not telling you to quit your job or to leave your family or to go far away somewhere. Stay exactly where you are! Be yourself! There is nowhere to go. Remember if you do not find yourself first wherever you run away to you have to bring yourself with you. And if you have problems now you'll have more problems wherever you go. Therefore you do not leave town, join a monastery or run to India or go to the woods. You have to take yourself with you wherever you go.

The wise thing to do is to confront yourself. Just where you are right now. Confront yourself totally. See yourself where you are. Watch how you react to things. Watch your thoughts. From the moment you wake up in the morning begin to ponder yourself. Try to observe the I, rising. The I rises as soon as you wake up in the morning, then you become cognizant of your body of the world and others. And by pondering, "From where
has the I risen?” Just by pondering this, “Where does the I come from? From where has it risen?” This will take it back by pondering this. The I will begin to return to its source, which is the Self. And you will awaken.

But if you just go along with the I waking up then you forget about this and you get involved in the days work. You become involved in the days activities. You start to think about lunch, breakfast, what you’re going to wear, whom you’re going to meet, everything becomes external. But if you catch the I and you follow the I back to the source you will be quite a different person. You will still get out of bed, go to your work, do the job you’re doing yet you will not be the same person. You have found peace, total peace. And it will not matter what kind of work you do or what kind of work you don’t do. Things like hating your job will disappear. You will not think about it one way or another. You will just do whatever you have to do. And this will all happen spontaneously.

Never believe that you are a human being. Never believe that you live in a world which turns around its axis and turns around the sun. This is not really you. There are no mistakes. No mistakes have ever been made and no mistakes are being made. It is your inner feelings, your inner emotions that feel all of these things in this world. Learn to leave the world alone. Learn to leave yourself alone.
Robert: Good evening. (Students: Good evening Robert.) It is good to be with you again. I welcome you with all my heart. I love you all. All is well.

Many of you have been with me for quite sometime now. And if you're not a devotee if you are a disciple or a seeker - I'm not going to into definitions of these things tonight, it's in the lessons - But if you're a disciple or a seeker you've heard everything. And it is boring for you after a while. We hear the same stories perhaps, same teachings, same jokes. Yet a devotee is never never bored. Due to the fact they listen with their heart and not with their head.

Think of all the great Sages and all the great Masters that have had devotees and disciples and seekers around them. Take for instance Jesus. He used to teach, "Seek ye first the kingdom of God and it's righteousness and all these things will be added unto you." You can imagine how many times he said this to new crowds, to new people and the devotees with him heard it again and again and again, over and over again. "I am with you always even unto the end of the world." New people came around him they heard these teachings for the first time. Yet the devotees with him have heard it again and again.

Take Bhagvan Ramana Maharshi. He had 30 or 40 devotees that were with him for over 40 years. They would come into the hall twice a day and just sit there. Watching all the tourists, all the newcomers who would come in. Asking the same questions over and over again. His devotees knew by heart what he was going to say. They could have said the same things he did because they'd been hearing this for 40 years. Think if you were with me for 40 years. Doing the same thing again and again and again.

Disciples and seekers need new life all the time. They can't sit still too long. They have to go where the action is. A new teacher comes to town they think they'll hear something profound from this teacher. Something special. Because they haven't seen this teacher before. They go traveling to different states, to different countries to see different teachers. But they can only stay for so long before the ants in their pants begins to bite. And they have to run to another teacher.

Again this is because they're listening with their head. They're listening to words. They think words are going to do it. Words are not going to do anything. Words are words. It is also true that if a devotee hears the right words coming from the Sage, the words will also enlighten them, because they are not listening to the words as words.
They're listening to words as God. Every word that they hear coming from the Sage to the devotee is the word of God manifested. But the disciples and the seekers do not see it that way. They take everything literally. And they want to hear new words, new stories, new jokes, new teachings.

Take the Buddha. The Buddha traveled with his devotees, through the jungles, through the woods, over mountain paths, came into villages into towns. Taught the same teachings over and over again. Everything is maya. Only the Self is real. Think how many times the Buddha's devotees heard this. Did they become disillusioned, did they become bored? Of course not. For they realized that they were not dealing with a human being.

It is written in all the sacred scriptures, the Upanishads to be around the Sage is sufficient. Nothing else is necessary. No teachings and no lectures are necessary. Yet here in the West talking becomes very meaningful to most people. For in the West people were brought up to listen to people talking. Beginning with the television.

Before you can read, before you can walk you're put in front of a TV to keep you quiet. While your mum cleans the house. You're about 3 or 4 years old and you're put in front of the TV and started watching cartoons. Then when your mum turns on the soap opera's you watch those. This is even before you got to school. So your brain is already being bombarded with words. You consequently grow up believing that words are powerful. And they are powerful to the people who have been brought up thinking of words.

In metaphysical classes you learn that words are things, words are power, words can make you feel unhappy or upset. And this is true to the people who have been brought up listening to words. Yet words in themselves have no power. It is the person who speaks the words that has the power.

Therefore if they listen to the words of a Sage in the right way with their heart, their heart will open up and they become liberated. Think of these things. The devotee can be with a Sage for weeks and months without a word being exchanged. Years, without any words being exchanged. And think of the routine that you go through.

Many of you tell me, "Boy I wish I lived in an Ashram." You wouldn't like it, you couldn't take it, some of you. It's no bed of roses. It sound enthralling when you read about it. When you read about those people who were present in front of Ramana Maharshi and you wish you were one of them. Yet if were one of them and you are where you are now you would run away from there in a couple of weeks or a couple of days. You wouldn't stay. For it's the same routine day after day after day after day.

In the old days at Ramana Ashram you used to get up at 3 o clock in the morning. Everyday for 40 years. No holidays. Go through the day sitting on the floor, on a stone floor. How many people can take something like this. This is why I always say, "Do not kid yourself." Spiritual life is not really a bed of roses. It is the actual surrendering, the giving up of the ego. Not doing what the ego wants. Not wanting to be entertained.

It's like the rich people in India in the old days, the Rajah's. They used to buy the services of a guru. The guru would live in the palace. But he was always summoned at the
kings pleasure, at the Rajah’s pleasure. When the Rajah felt spiritual he would send for the
guru. And then he would send him away. And of course the guru wasn’t sincere he
wouldn’t be there in the first place. But he did it for gifts and for money.

Spiritual life is not a bed of roses.

Nisargadatta Maharaj said, "When I was 33 years old I found my Master and I
listened to every word he said with my heart. I took every word literally. Surrendered to
him entirely. At the end of three years I was liberated."

Many of us here tonight always talk about being liberated. When am I going to be
free. Take a look at your life. The way you live daily. And you will see why you’re not
liberated. If you let go completely and had no desires or wants or needs in this world then
you would awaken. For when there is nothing to hold on to, you become free. But as long
as you can hold onto something in this world whether it’s person, place or thing. As long
as you’re looking to have fun, to run here to go there and you believe these things are very
necessary for your livelihood for your unfoldment — you say, “I couldn’t do without this, I
wouldn’t know what to do,” can’t you see now that this is what is holding you back? Your
lifestyle is holding you back.

Your lifestyle maybe a sickness as an example. As long as you believe in the sick-
ness and you’re always talking about your sickness and you think your sickness rules you
and overwhelms you and is going to kill you in the end then the sickness has become your
guru, hasn’t it? Because it is ruling you and it has power over you. It tells you how to be-
have, how to cry, how to feel sorry for yourself.

But look at the life of Rama Krishna, Ramana Maharshi many others. They didn’t
care about what the body was doing. What the body was going on with. They always were
the Self, absolute reality. They were always involved in effortless pure awareness. 24 hours
a day. Let the so-called body do what it wants. If it wants to be healthy let it be healthy. If
it wants to be sick let it be sick. But this had absolutely nothing to do with them.
Now compare your self to that.

When some of you catch a cold I get telephone calls, “Oh I’m dying I ache all over.
Can you help me. Can you heal me? I don’t know what I’m going to do.” You are attached
to the body. And you feel the body is ruining you. It’s causing you to react a certain way.
The same is true with finances, funds. You have certain beliefs over these things. You be-
lieve well if you’ve got a lot of money in the bank, you feel safe and secure. If you have
money saved, in safe deposit boxes you feel safe and secure. But if you ever have to use
that money or spend it you become insane. Your security is gone.

Can’t you see now how that holds you back from enlightenment? The money has
been your God all these years. And when you think you have to spend to or get rid of it
somehow or it gets stolen from you or you lose it somewhere, you’re lost, you’re gone,
you’re finished. The money has been your God, your Master.

Take companionship. Same thing. You believe you have to have certain compa-
ions, certain friends so you can have fun. And if you’re not doing something, you’re al-
ways bored and unhappy. Can the Self ever be unhappy, can the Self ever be bored? Who is bored? The Self? Of course not.

There are many of you that have to do one thing after another. One thing after another, you can't sit still. You are running from a movie, to a restaurant, to a picnic, to a bowling alley, one thing to the other. You do not want to get caught in the place between things where there is absolutely nothing to do.

While you're watching the movie you're already thinking what you're going to do after the movie because you don't want to get caught in the space in the middle where there is nothing to do. For you will have to face yourself, confront yourself! And see there is nothing to do and you don't want to do that.

Can the Self ever be lonely? Can the Self ever be afraid of losing something or gaining something?

The Self is the Self. It is self-contained absolute reality. This is what you are. Yet no matter how many times I tell you this when you step out of the door you get caught up in relativity. In maya. The world makes you react. When you come to class you feel good — as some of you tell me — but when you leave you have to go home and confront your job, your relatives, the world. You become bored frustrated.

Again like when you come to class you hear me speak about the same things again. You always think, "Maybe I'll come to class and maybe Robert will say something new. Something more profound than he ever said before." Truth is not profound. Philosophy is profound. Psychology is profound. But truth is simple.

When I say to you, "All is well and everything is unfolding as it should," that should suffice. Your heart should have a warm feeling and you should feel that everything in your life is resolved. That there is nothing to fear and there is nothing to fight. But instead some of you listen to me say, "All is well and everything is unfolding as it should," and you’re thinking to yourself, "what is he going to say now?" More words of wisdom.

But the devotees do not think this way. The devotees do not even listen to me with their ears. The devotees are me. We're one. And whether I sit still for an hour or whether I talk or whether I sneeze, whether I stand on my head it’s all the same. There is no difference because devotees do not come and listen to a lecture.

Therefore think, where are you coming from? Where are you coming from? What is going on inside of yourself? You say, "I want to be enlightened. I want to be self-realized. I want to awaken. I’ve been with Robert for two days now and I haven’t awakened yet. It's time to find another teacher." There is no time. Forget about time. Have no reason for coming here. Just be here. If you have a purpose you will always be disappointed. If you have no purpose you are already awake.

What do you want? What are you looking for? That should be a blank. You want absolutely nothing and you’re looking for nothing. You have to be very honest with yourself. You have to really see where you’re at, what you do with yourself. In the last analysis awakening is between you and your Self.
When you are in deep sleep you awaken and you see yourself the way you are now. Therefore when you are in deep sleep, while awake you become liberated. How are you in deep sleep while awake? Empty mind - Hardly any thoughts. No desires. No needs. No wants. No anger. No resentments. Then you are asleep to this world.

That is what I mean when I keep telling you things like, "Be asleep while awake." You are asleep to this world just like you were asleep to the sleep world and you awoke to this world. It follows then that when you are asleep to this world you’ll awaken to the real world.

So again, how do you become asleep to this world? By total surrender to the Self. When you totally surrender to the Self, to God you actually mean I’m giving up all of my fears. I’m giving up all of my desires. I’m giving up all my wants, my needs, my wisdom so-called, my knowledge. You give it all up. Then you are asleep while awake.

But if you’re trying to change things or fix things and make things go your way. And running all over looking for new teachers, looking for new books. Having philosophical discussions, arguing, debating, you are not asleep to this world. That is like when you are in deep sleep and having a dream. And you become so caught up in the dream that noone can tell you it’s only a dream. When you begin to let go of the dream you fall into a deep sleep without dream and then you awaken to this world. When you let go of this dream world by surrendering, by letting go, by developing a great humility, by practicing divine ignorance you have to awaken. You have to. For you’re no longer holding on to a thing, then you become totally free.

That is why you can always figure out for yourself how far you’ve come along the path. Check yourself out daily. Take it one day at a time. Just take today and see what you’ve been involved in today. Where are your interests? If you think of God, God will think of you. Which simply means if you surrender everything to the Self you will awaken as the Self. But if you’re amused at this world and you take it seriously. And you think the world has fun for you, games. And has things to offer you then you’re stuck in maya.

I know a lot of you don’t like to listen to things like this. For it means that you have to give up everything. But I’m being quite truthful with you when I tell you this. Yes, it means you have to give up everything. If you want liberation. This is really no joke. You have to give up everything you’ve ever believed. You have to surrender your entire life.

I’m not saying that you can’t go to a movie or you can’t go to a dance or you can’t go to an opera or you can’t enjoy yourself. But you have to be aware of who the enjoyer is. In other words do not get caught up with the things that you’re doing. Always try to remember that the body will do the things it came here to do. Yet it has absolutely nothing to do with you. Check yourself out.

Try to realize that when you’re sleeping and you are in deep sleep you have no wants, you have no desires. You are not trying to get rich. You are not trying to get rid of a disease. You’re not trying to find boyfriends or girlfriends. You’re not trying to run around enjoying yourself, the beach or whatever. You’re in deep sleep. That is why when you get
up from deep sleep you’re happy. The first moment you get out of a deep sleep you feel refreshed. You feel good. Check yourself out and see if I’m wrong.

I don’t care what problems you may think you have when you wake up from a deep sleep you always feel good. Until you start thinking! As the I comes to the brain. You become cognizant of the world, the universe and your body. But prior to that you felt wonderful. So this proves to you that when you can do this during waking state then you’re asleep while awake. If you can surrender everything. Give up everything then total happiness will come by itself.

Remember that when you are totally surrendered you will feel a greater happiness, and a greater joy and a greater peace.

This is an important point.

Many of you believe and think that when you go to parties, when you go to an opera that when you go to a movie or when you go to a dance or when you go to a bar, wherever you go this gives you enjoyment. Yet the enjoyment disappears when you stop, doesn’t it? When the thrill is gone and you have to go home you do not feel as happy any longer. While you are in the bar drinking yourself to death. You’re cracking jokes with everybody, laughing, making believe you’re having fun. But when you have to go home, you feel depressed. You feel as if there is something wrong.

This shows you that the things of this world never gave you lasting happiness. For if the movie or the bar or the drink, the friend made you happy for a while, made you feel good for a while and when the friend went away or when the drink wear off when the movie has ended you’re back to yourself alone. The happiness that this gave you is gone.

It’s like going to a laugh club. Where there are comedians. As long as the jokes keep coming you’re happy, you’re laughing hysterically. When it’s over you have to confront yourself once more. You have to look at yourself. You’re no longer as happy as before.

So I say to you again the things of this world can never give you lasting happiness. Lasting happiness is your very nature. But your nature has been covered up with ignorance, maya. So you believe that the world can bring you happiness and joy. You partake in this world and you become happy for a while, unhappy for a while. You feel good then you don’t feel good. You go through all the ramifications of life like everybody else.

But the wise person, the Jnani doesn’t have to run all over the world looking for teachers or read new books or look for new entertainment. The wise person realizes that all these things are within himself or herself. That the great reality is within himself, they are the great reality. There is no secret.

You are the one. You have always been the one. And there is a greater happiness within you than anything you can find in this world. But you have to be true to yourself. And again you have to surrender totally and give up everything that has made you happy in this world, so-called happy, not physically, mentally.
Oh there are things that you have to give up physically also. If you find you’re on drugs, you drink too much, if you have bad habits, you have to work on yourself to an extent. You work on yourself by practicing self-inquiry. Who needs these habits? Who needs to get high on drugs? Who needs a drink to relax them? Who needs to be entertained by the TV or the radio, or anything else? Who needs these things? Realizing all the time it was the I. The I was fooling you all of these years. By making you believe that if you find the right mate, if you find the right guru, if you find the right book, if you find the right state to live in, right country, the right friend you will be happy. But as we learn by experience this is not the answer. The answer is within yourself. You are the answer.
Robert: Good evening. (Students: Good evening Robert.) It is good being with you once again. I welcome you with all my heart. I love you all unconditionally. For I can do nothing else but to love you.

Love is another word for the Self. The Self is all-pervading. The Self is consciousness. The Self is absolute reality. Therefore when I say I love you, the I which is consciousness, absolute reality, the love which is also consciousness, which is absolute reality come together into oneness. There is only one. One love, one consciousness, one I.

What I’m really saying is, "I love the Self. I am That!" We’re not talking about Robert. Robert seems to be a bag of skin with bones and organs and blood circulating. Which is here today and gone tomorrow. But the Self is omnipresence, omniscience, omnipotence and I-am is That!

When you look at me what do you see? You see an elderly gentleman - I don’t know if I’m a gentleman? - You see an elderly fart sitting here, (laughter) talking to you, telling you nonsense. But I can assure that I am not that. I am not what most of you see, "I-am-that-I-am!" Again when I speak the words I-am, I am not speaking of Robert. I tell you truthfully there is no Robert. Most of you see a Robert but I tell you in truth there is no Robert. Robert never existed. There is no Robert that was born, that prevails and then disappears. There is only the one consciousness. Only the one absolute reality and I-am is That!

It is like newspaper and the print on the newspaper. When most of you read a newspaper you do not see the paper you see the print. Without the paper in the background there can be no print. But most of us have forgotten about the paper and we only see the print. We’re involved with the print. Whereas when I look at the newspaper I see the substratum. The paper itself and the print is meaningless.

And so it is with consciousness. Just as the print is superimposed on the paper and we become involved in the print, so it is with the human body. The human body would not appear by itself if there was no consciousness. Consciousness is the substratum. The human body appears to be superimposed on consciousness.

Most human beings are involved in the human world, in the relative world, the material world. We forget about the paper or the substratum which is eternal bliss. Absolute reality. Effortless pure awareness. And as we grow older we become deeply involved in the world, deeper and deeper and that is all we know. We see the world as it is. But
again the world in itself does not exist. The universe does not exist by itself. It is Brahman, consciousness that exists as the world.

Therefore if someone asks you, "Is the world real?" you answer, "The world by itself is unreal." For by itself it has no foundation. But the world as Brahman is real. Just as if someone asks you when you look at a newspaper, "Is the print real?" The print by itself is unreal for it would have no substance. It needs the newspaper as a background to put the print on. The same is true of consciousness in the world.

As you begin to understand this you begin to identify less and less to persons, places and things. And the deeper you go within as you identify with the substratum of all existence or consciousness you seem to become happier and happier. You become more peaceful.

There are many people who will say, "Advaita Vedanta is useless and fruitless. For it makes you want to leave everything and go to a monastery or go to a cave. And not be involved in this world at all because you begin to understand that the world is not real, it doesn't exist by itself."

This is true and also not true. There are certain beings, certain people when they attain illumination, awakening, it is true they want to be alone. They want to be by themselves. After all they have realized they are the Self of the universe. They have realized that they are Brahman. So there really is no aloneness for them. They have realized that they are the consciousness of the entire universe. And the whole universe is superimposed on them. So wherever they go, whatever they do they are infinite reality. Yet there are many others who continue with their work, with their families, with whatever they were doing before. The only difference is they have attained total bliss and total joy, they have attained illumination. And the world no longer frightens them, causes them any pain and they do not have experiences like most people do.

Yet it's very paradoxical for when you look at such people they appear to be people like yourself. This is a paradox. While they're in the body they eat, they sleep, they do all the things that you do. The one difference is that they realize that they are not the doer, they are totally happy, filled with bliss and peace and joy.

This answers the question that most people ask, "What good is attaining illumination? It appears that I'll lose everything that I have and want to run away some place and live by myself." Again this is true for some people and not true for others. But the thing that I want you to understand is that you become total joy. Why should you work toward awakening? For when you do you will no longer be the one you think you are. You will no longer be a man or a woman, a human being, a world or a God or anything. You will just no longer be.

Yet the paradox is when people look at you, you will appear to them as you were before. They will see nothing different. Yet to the one who has realized knows for sure, for certain, that he or she is not a body or a mind.
The questions asked, "How can you say there is no body when I can see, hear, touch, feel and smell this person?" The answer is who touches, who feels, who smells, who sees? The senses do not exist to an enlightened individual. The senses exists to the one who does the seeing. So from your viewpoint, from your perspective you are seeing a human being due to the fact that you think of yourself as a human being. Therefore you’re only going to see yourself. What you are you see in others.

This is the reason again I said in the beginning, "I love you unconditionally," because the surface of you does not phase me. But I see you as the Self. There is no difference between you and me. The only difference there appears to be for some reason is that I realize that I am not the print. I am the newspaper. The paper without the news. Whereas you think you are the news and the print. That is why you talk so much. You’re spreading news, for you think you are the news.

When one starts to go into the self deeper and deeper within and finally reaches an awakening, that one becomes the whole universe. This is what awakening is. Awakening is not selfish. There are some people who believe you awaken to a greater and bigger personality. Some people actually believe that you awaken to gigantic ego. Where you’re able to do all kinds of miracles and perform all kinds of feats. Again let me remind you that there has to be someone left to do those things. When you awaken, the personal self has been destroyed. There is noone to have siddhis, noone to perform miracles, noone to be clairvoyant, noone to tell fortunes. All that has been completely annihilated and only the substratum remains.

And again when you say, "Well this Jnani looks just like I do. He eats, he sleeps, does everything that I do. Why is he or she different?" It is like a dream. You are living in a dreamworld and the awakened one is not. Everything you say, everything you do, everything you see, everything you feel is from your point of view. You can only see truth to the level that you have risen yourself. What you are is what you see. As long as you’re still feeling conditions. Your feelings become hurt. You’re able to look at people and judge them. You feel the world pressing in on you. You see others as reality. You have not arrived yet, you’re not cooked. When you’re totally cooked everything becomes like a movie. You realize that your body that appears to be a body is also a part of the movie. But you are aware that you have no body. You never had a body. Even when you were not illumined you were not the body. Only you’re able to see that now. And you become all-pervading, omnipresent.

But for the average person as far as they are concerned if they ask you, "Why should I practice self-inquiry? Why should I practice Advaita Vedanta principles?" Simply answer and say, "Because you’ll become happier than you ever did in your life. You will become happy just the way you are. Without things or with things, without people or with people, without work or with work. It doesn't make any difference what stage the world is going through. Whether it's the dark ages or the golden age. You will always be the same,
even minded, in total peace, pure joy. This is the reason we try to become illumined. That is how you talk to people who ask you these questions.

The world in itself becomes nonsensical when you look at it from the eyes of a Jnani. How can we take the world to be real? First of all everything changes from day to day. All through the ages we have man’s inhumanity to man. We have cataclysms. All kinds of things take place on this earth. People die by the millions, people are born by the millions, people come and go. Animals come and go. Cities come and go. Countries come and go. How can you take this to be real? Most people do not even like to think about these things. It’s too mind boggling. Just to think that you were not the same person when you were born, you grow older and older then you seem to disappear. That alone should make you think and wonder if there is any reality to hold onto or if there is anything that does not change.

Unfortunately maya works in such a way that when we’re young we don’t seem to care about these things. When we’re teenagers all we want to do is have fun. This is the way of maya. To befuddle you. To keep you in darkness. To make you believe that the body and affairs are real.

There are very few young people who become involved in this kind of teaching. There are very few old people who become involved in this kind of teaching. (laughter) There are very few people who become involved in this teaching. Sometimes when life pushes you around and the rug is pulled from under you that is when the average person gets involved in a teaching like this. They say there must be something else. But blessed is the young person who gets involved in this kind of a teaching just because they realize that the world gets you nowhere. Think of the reason when you got involved with this teaching. What were you looking for?

It is most interesting when people get involved in a teaching like this in the beginning, they do so because they want to improve their affairs. They want to either get healthy, they’ve been sickly. They want to get rich. They want companionship. They want something. They want to improve their affairs. So they get involved in a teaching like this.

If they can take it for a while and go through the teaching the day will come when they’re no longer interested in attaining anything. Yet everything always works out for them in the right way. They no longer have an interest in improving their humanhood. They come to the conclusion that they have to transcend their humanhood to become free. Whereas if you’re involved in metaphysical movements you try to improve your humanhood. To what avail? It gets you nowhere.

The wise person begins to realize at an early age that there is nothing permanent in this world but change. Begins to search, goes through many paths. Usually begins with their own religion. Then they may get involved in yoga, spirituality. Then they become bhaktas. They surrender and surrender leads to Jnana. Leads to oneness.

You begin your Jnana training by trying to find the source of the I. Concentrating on the source of the I. Therefore you pick a place which is usually on the right side of the
chest. And this is where the source, or God, or realization lives. And you try to follow the I-thought. You see where it goes, what it does.

The best time to do this is in the morning, when you have your first thoughts. You try to catch the I-thought as you awaken. You do this by inquiring, "To whom does the I come?" Realizing all the time when the I-thought goes from the heart to the brain, the body belief becomes prevalent. When the body becomes prevalent in your mind then you begin to see other bodies and the universe becomes factual. Everything appears. All of this happens instantaneously. This is why it's sort of difficult to catch it. Yet if you persist you will be able to do it. As soon as you awaken before you're able to think. The I-thought has left the centre of the heart which is the source, has flown to the brain. You become cognizant of your body and then you become cognizant of other bodies and to the world and the universe. All this happens instantaneously.

That is why you have to inquire, "To whom does this come?" When you're saying that to yourself in the morning you're actually saying, "To whom does this universe appear? To whom does the body appear? To whom does this world appear? To whom do others appear?" Then you realize that, "I see this." It is the I that beholds the appearance. In other words, "I am not I. I-am. But I am not the personal I that appears, the who am I?" When you say the words, "Who am I?" A reversal begins. By reversal I mean the I, the personal I goes back from the brain into the Self. Into God on the right side of the chest. When that happens you are liberated. Therefore the whole practice is to catch the I-thought as it goes back into the chest, into the source, into the Self. Then only the Self will appear. Everything else will disappear. This is the work you do. This is the job you have.

Yet no matter how many times I say this to you most people will not do it. They either think they're too busy, they don't have the time or they believe they can't do this self-inquiry. Yet this is not true. It can really be done by anybody. If they will take the time and the effort to try it. Without giving up in a couple of days. I know many of you have tried for a day or two and have told me everything happens so fast. I get up and become aware of the world immediately. But I say to you again, if you persevere the day is going to come when you awaken, it has to!

This is really the fastest and easiest way to awaken.

I will explain it again, it's easy. Begin to practice tomorrow morning when you get out of bed. When you go to sleep tonight tell yourself, when you get up in the morning you will immediately think of the source, the Self. Which abides on the right side of the chest. If you tell yourself before you go to sleep you will awaken with the thoughts that follow. As soon as you open your eyes before you become conscious of yourself, inquire, "Who am I?" When you inquire, "Who am I?" you're really asking what is the source of the I. And keep still. As soon as something comes into your mind, the body, ask, inquire, "To whom does this come?" In other words you are inquiring or asking, "Where did my body come from? I wasn't aware of my body when I was sleeping. But now I am aware of this body. Where did it come from?"
That is what I mean when you inquire, "To whom does this come? Where did my body come from?" You try to become still as long as possible. Then of course it comes to you, "Why this comes to me. I feel the body." Remember what this means also when you make that statement. You are in reality saying, "That the I-thought feels this body-phenomena. The I-thought feels it not me but the I." The real you does not feel this, the I feels this. Therefore you inquire again, "To whom does this come? To whom does the I come?" Again you realize, "It comes to me I feel this." Then you can say, "Then who am I?" In other words you are asking yourself, "Who is this I-thought. What is the source of the I-thought?" And keep still.

If you can go this far in the morning when you get up you've come a long way. If you're able to do this alone you have come a long way. The secret is to persevere. Do not do it one day or two days or a week or a month. Who knows how long it will take? But do not think of this. Do not wonder when it's going to happen, when you're going to awaken. Just do it. Make it part of your daily routine.

It's just like when you were a little kid you had to learn the multiplication table. And then when you woke up in the morning you recited the multiplication table. Until you had it down pat. This is the same thing. Keep inquiring. And the day will come when you become liberated. For liberation is your very nature. You are that and all is well.
Transcript 143

JNANA-MARGA, BHAKTI-MARGA
AND KARMA-MARGA

5th April, 1992

Robert: ...shanti, shanti, peace. Greetings and salutations. It is wonderful to be with you again. This beautiful Sunday afternoon. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place. My heart is filled with joy when I look at you. For you are all really evolving to a higher state of consciousness. You're all doing very well. You're filled with happiness and peace.

I love you all with all my heart. Because of this, because of the exuberance and the warmth that you show forth we're going to have another day of satsang. We're going to add an extra day. Which will be on Saturday. From 1 to 4 in the valley.

Remember the Indian family that came here one Sunday? We're going to be at their house from 1 to 4. It will give you an extra day to come if you desire. It will be relatively different than this to an extent. But I will not make speeches and I will not talk too much. It will be like Ramana Ashram, where you come in, sit down, leave whenever you like, ask questions. And we sit in the silence together. We will have chanting. Ed will give you further information when we have announcements.

What do I teach? What am I sharing with you?

Many centuries ago, thousands of years ago some Sages got together and through their own revelations divided the universe in four sections. Like a piece of cheese. Each section received a name. Each section was a different age in time and space. According to that tradition we are now in the Kaliyuga stage. We are in the darkness coming into the light. The Kaliyuga started approximately thirty-five hundred years ago. And this stage lasts approximately to two hundred and fifty-thousand years.

So what do we care about this? (students laugh)

SK: We’ve got thirteen thousand to go. (laughter)

Robert: The point I'm trying to make is that the Sages understood that at this age the way to realization, the way to unfoldment, the way to liberation, the easiest way is through namah japa, the chanting of God's name. This they say was the thing to do in this age. This is the meditation to do in this age. Namah japa, chanting of God's name. As an example, “Sri Ram, Jai Ram, Jai Jai Ram.” This is what human beings were supposed to do in this age to awaken.

As the years went by people such as Buddha, Shankara, Jesus, some others, people that we know about like Sri Ramana Maharshi, Nisargadatta Maharaj and others includ-
ing myself came to conclusion that what is needed in this age is a combination of teachings.

Jnana Marga, the path of wisdom is the highest stage of all yogas. That combined with bhakti Marga, the path of devotion and karma Marga, the path of service. These are the stages, these are the principles that we have to learn and understand. Therefore what I do is teach those three methods together, combined.

When you teach Jnana Marga by itself as many so-called beings, gurus are doing today it becomes a bunch of rhetoric. It builds up the ego, it doesn’t destroy it. Jnana Marga by itself becomes cold and calculating. People start to feel as if they are superior to others. It is called also the talking school. Where people talk to each other debate issues about Jnana Marga. Get involved in heated discussions, debates, arguments and you get absolutely nowhere.

If you teach and you learn bhakti Marga, the path of devotion by itself you can become a fool. Where you become devoted to all the statues and all the trees and become devoted to all the gurus and you have just blind devotion, without knowledge. So that is not sufficient.

When you practice karma bhakta, the path of service to humanity. You become the servant of other bodies. The servant of the people. Yet you become confused because you don’t really know who to help. You really don't know to whom to give service to. There are so many poor people, homeless people, deprived people, whom shall you serve? And again you become confused. But when you combine all of them together, Jnana Marga, bhakti Marga and karma Marga you have a beautiful teaching.

For as you are beginning to unfold as you begin to go forward on the path. You are of service to humanity. You become a devotee of the Self and you realize “I am that I am.” In other words you understand the highest Jnana teachings. That your true nature is absolute reality. You are pure effortless awareness. But at the same time you realize that you do not understand it thoroughly yet perhaps you have not come to the conclusion that you are enlightened. So you practice the rest. Karma yoga, bhakti yoga. You become a beautiful person. You become a genuine person. No phony airs about you. No showing off in any way. You develop humility and humbleness.

You understand what Jesus said when he meant...what he meant when he said, “The first shall be last and the last shall be first.” If you believe you know anything then you fall into the ditch. When you develop humility and you don’t know anything you practice divine ignorance, then you stand up tall and you’re known by beings as being a pure being.

Look at your own life and see what's happened to you all these years. The many teachings you've gone through. The friends you’ve had and left. The places you’ve been to. And now you’re all here. What are you doing here? Where are you going? What is the truth about you? These questions have no answer.
You get to the point where you stop asking yourself questions. Where you simply watch yourself, you observe yourself. You look at the way your mind thinks. You watch your bodily functions. And you do absolutely nothing. When I say you do absolutely nothing I mean you, yourself as a person have nothing to do. Yet something takes over within you, a power, a presence. The power that knows the way. The power that makes the sunshine. Everything responds to the sun. Everything grows expands, is born, dies, is born again into a different atmosphere. You observe all of these things. You do not react to them. You realize death, birth, sickness are all the same, there is no difference. There is no differentiation. Everything is the same.

To whom is it different? It is only different when you begin to think about it. But as you hold your mind in check and do not let your mind go further than your nose. Nothing ever happens to you again. By nothing ever happens to you again I mean, no matter what transpires you leave it alone. It has no power over you. It cannot hurt you. For you no longer think about it. Only what you think about can hurt you. Only what you are aware of has power over you. If you stay within the Self and are aware of the Self all of the time how can anything in this world frighten you? Or hurt you or do anything to you? This world can only hurt those people, those beings who think about things.

This is a very important point to understand.

As long as you think about things. Things change. Things are never the same. You will always be hurt. You have to be hurt because you are invoking the laws of duality which are ever present. But as you check your mind and stop it from going forward. As you become introverted and the mind keeps going back, back, back. The true happiness, the true love, the true peace shows itself in your life.

I can never reiterate enough that the things of this world will continue to go on as they do but they will not affect you, they will not bother you, they will not annoy you, they will not frighten you. Again it is only when the mind goes out. When the mind leaves the body when it expands that the whole universe is created with all its manifestations of good and bad. When you begin to realize you are not the mind that goes out and does all these things. The mind will begin to recede, will turn backwards into the heart. You are in control. You're in charge. You are the one that has everything to do with this. No one else.

You must practice self-inquiry.

When I tell you many times to awake. To wake up. To become totally free. This is difficult for most beings in the Kaliyuga stage. There are people who have done this but they are very few. Self-inquiry is usually the best method in this age for awakening. For it transcends the ego and sets you free.

Many of us will become self-realized before we leave the body. And there will be no coming back and no going out again. Remember the way to this self-realization, to this awakening is only by quietening the mind. And all the methods we discuss and use is to quiet the mind.
There are many of you who practice various forms of yoga. Hatha yoga, pranayamas, kundalini yoga. All these things are good to an extent they make you peaceful. They make your body healthy but they do not bring you to self-realization. The only thing that will bring you to self-realization is when you empty the mind. And you can see this now. When the mind is filled with practices, with meditations, it's just another form of thought. It's a higher form of thought. That is all it is. There has to be somebody to be doing these things. That somebody is the ego. It is the ego that tells how good you are in meditation. How you can make your mind one-pointed. But you fail to realize that the proper way is to get rid of the ego that does this. If the ego is totally transmuted and transcended there will be nobody left to practice any form of meditation or yoga or anything else. Think how easy this is, it's not hard.

You do not have to go through any rituals. You simply have to make the mind quiescent. Quiet the mind totally and completely. This should be your goal. You should remember this always. By saying, "All I have to do to awaken is to quiet my mind. That's it!" There is nothing else you have to do. But the way to quiet the mind seems to be a problem for some of us.

If we would just watch the mind as soon as we get out of bed in the morning and see which direction our mind is going and then drop it! Let go of it. Do not follow it along with the thoughts. Do not get involved in all the thoughts. Simply watching the mind will cause it to slow down. When you become aware that you are not the mind and the mind is functioning by itself the mind will begin to slow down. But when you identify with the mind. When you identify with all the things the mind is thinking about, you know what happens you become fearful, frustrated, sad, upset or you become happy about some event that is going to take place today or tomorrow. All this keeps you back from realization.

Therefore the best practice for this would be self-inquiry. Again you simply ask yourself, "To whom do these thoughts come? Who is thinking this way? Who is feeling these thoughts? I am. Who am I? What is the source of the personal I that feels everything everyday?" And keep still. Feel how wonderful you are and how good you feel when your mind is quiet. When the thoughts are very slow in coming to you. Or they stop coming at all. Feel how good you feel. When there is no one left to think, you are free. As long as the thinker is there, telling you this and telling you that. Showing you this and showing you that. You are bound to the earth. To maya. But as you refuse to listen to your mind you evolve, you expand.

This doesn't mean that your work will not get done. Your work will always get done without you thinking of it. Since you are not your work, you are not the mind, you are not the world, you will be completely out of the picture. Yet you will also be doing this at the same time.

Again this is very paradoxical. It appears that there are two of you. It's an appearance. There is only one but it appears as if there are two. There's the one which does not
identify with the world or the universe or people places and things. And there is the one who does and continues with the momentum of the body moving along. Yet these are only one. There is only one. No one is really doing anything. Yet everything gets done.

It’s like in the growth of a tree. The tree doesn’t take thought about what it’s doing. It has no idea what is going on. Yet the branches come out. The leaves come out. The fruit comes out. And the tree is growing, expanding. Yet it has no idea what is going on.

In the same way you will do the work that you came to this planet to do. You will continue with your affairs and doing everything you do but then you are not doing it. There is no one doing anything. I realize it’s difficult to comprehend this. That you’re doing and then again you’re not doing. Yet this is exactly what is happening. You do not have to think about this. You just have to be. Be yourself. Love everyone, love everything yet leave everything alone.

Let us practice this now. Close your eyes and watch the mind thinking. Observe the mind. The mind is clear and quiet. Look at that. Watch it. As soon as the mind starts to think about anything makes no difference what it is, inquire within yourself, "To whom does this come? To whom do these thoughts come? They come to me. I think them." I is the root cause of all the thinking of all the thoughts. Now you begin to examine this I-thought. You examine it thoroughly.

"Where does this I-thought come from?" You ask. "What is the source of the I? I am." Yet the I is telling me something else. The I is telling me that I am this and I am that, but I just am. If I-am then where does this elusive I come from that tells me something else? That tries to tell me that there are problems, there is horrendous conditions going on in this world. There is a world. There is a body. There is a mind. It is always the I that does this. It is the I-thought that tells me these things. What is the source of this I-thought? Where did it come from? Who gave it birth? And you keep still.

Sort of imagine the I-thought returning to the chest, the heart. The I-thought which is also the mind returns to the Self. There are no longer any thoughts. The thoughts have all returned with the I to the Self. Now you are pure consciousness. Absolute reality.

As thoughts come to you and they try to deny this by bringing up various subjects, again inquire, "To whom do these thoughts come? Where did they come from? Who gave them birth? I did. So the I is the cause of these thoughts, these feelings, these fears. What is the source of this I? That brings to me all of these thoughts and feelings and emotions?"
Robert: Good evening. It is wonderful to be with you once again. I love you all with all my heart, unconditionally, unequivocally. All is well.

Most of you have come here to listen to words. You want to hear me say something profound, something different, something unusual. How many years have you been listening to words? Since you were born. And all the words have done for you is today you believe what is real is false and what is false is real.

As an example, you believe the world to be real. You believe your body, your mind to be real. You believe that everything your senses show you and tell you is real. That's a lie. And you believe ultimate reality, perfection, infinite love, absolute awareness doesn't exist or if it exists you don't know anything about it.

The truth is it's just in reverse. What you cannot comprehend. What you cannot see, touch, feel, smell, taste is the reality. And what you've been worshipping all these years, a home, a couch, a chair, a car, money, the body, is false. It's false because you have to leave it in the end. That which is not true all of the time cannot be real. And everything in this universe changes to something else. No thing lasts forever. Therefore no thing is real. This is the reason we have this world in the precarious condition it's in today. For people have been believing in things that change, things that come to an end and you're always disappointed. The life that appears to you today can only lead to disappointment due to the fact it has to change.

Yet there is something that is unchangeable, unmutable. Something you can rely upon. Something that will always take care of you and save you and watch over you. And that something is your Self. You are the one. Your Self is not your body or your mind or your thoughts or your opinions. Your Self is absolute reality. Your Self is existence, knowledge, bliss. You are that Self.

People still want to know what happens to people who are realized, when they awaken to this truth. What good is this teaching if it does not bring you peace, happiness, love, freedom. Many of you have never known real happiness, real peace. You believe that things of this world bring you happiness. And you are conditioned to believe certain things here make you happy, certain things in this world make you sad. You've been brainwashed, hypnotized.

Yet how many people want to know the truth? How many people really want freedom and liberation? For no purpose whatsoever just to be free and liberated. It is true
when you are liberated the world no longer has a hold on you. The universe, the world, people, places and things can no longer frighten you. You become radiantly happy just by being. In order for you to be happy today you think you need certain things in your life. You think if you win the lotto you'll be happy. If you have a new house you'll be happy. If you have a new husband or a new wife you'll be happy. You have an endless list of the things that it takes to make you happy. Yet you find through experience that when you achieve these things the happiness is only short lived and then you have to search again, it never ends. Yet I say to you your real nature is pure happiness, peace. All you have to do is discover it within yourself. For you are that. You have always been that.

There is absolutely nothing wrong in this world whatsoever. It is you who see the error. For instance you believe that if somebody dies that is bad. Why is that bad? Due to the fact that you don't understand what death is. Death is like sleep. When you lie down and go to sleep, you awaken. Yet when you slept you lost consciousness you're not aware of this world any longer and when you awaken you say, "I slept soundly. I feel good. I feel wonderful." Where were you when you slept? What happened to you? Death is similar. You simply go to sleep to this world and you wake up feeling refreshed and happy. Everything else is the same way.

The unknown is the reality. The known comes to an end and brings misery. We therefore have to seek the unknown. And again the place to seek is within yourself. All of the answers are within you. Everything that you've ever been looking for is within you. We have to change our minds and begin to go inward instead of outward.

We have learnt as we grew older, in school, in the streets that we have to be extroverted to get along with people. Take a look at the world and look at what these extroverted people are doing. The extroverted people are all of your politicians, all of the leaders of this world. These are the people that make the rules and regulations. And they are extroverted.

But the truth is that you have to become introverted. In other words you have to go within yourself. And find this truth we're talking about. This reality, this peace, this love, this joy that never changes. You have to look for it yourself. Search for it until you find it. It is within you. You are that!

You don't have to travel anywhere or read any books or run to different classes. You merely have to take the time to be by yourself and turn within. By turning within I mean you have to quiet the mind. You must use any method you can to quiet the mind. It is the mind that has all of these beliefs.

For instance when we talk about a certain subject such as healing, health. We have been brought up to believe we are a body. And a body can catch a cold become sick, develop cancer, die. All of these false opinions have been accepted by us subconsciously. Then collectively these things happen to us and this enforces our belief. Yet the ultimate truth about healing is that nobody ever became sick. Therefore there is noone to heal. This is the ultimate truth. There is no health and there is no sickness.
Yet most of us do not understand this ultimate truth except intellectually so we take a step down. When we discuss healing and health. When you look at your body without consciousness it is simply a heap of flesh with bone and fluids. This is all your body is. A heap of flesh with bones and fluids. Now the flesh in itself cannot get sick. If you were just a piece of flesh and you are. You believe you are a body with bones and fluids. The flesh cannot catch a cold, cannot develop cancer, cannot have any disease. For there is no consciousness. There is just flesh.

It is the same when you’re sleeping. When you’re in deep sleep you are not aware if you have cancer or AIDS or anything else. You are free of these things. When you are asleep. In the same way if you are just a heap of flesh and you are, without any consciousness it is virtually impossible for you to get any kind of disease.

But then consciousness comes into the picture. Can you say, "That consciousness bring the disease?" On the contrary. Consciousness is all-pervading, it is the substratum of all existence. If consciousness knew anything about disease the whole universe would be immediately destroyed. Yet when consciousness animates your body, you become like a puppet. You’re able to move, run, dance, sing, speak for you have been animated by consciousness. Prior to this you were a heap of flesh. Now consciousness is animating you and you’re able to walk, talk, speak, hear. Everything comes to pass.

But the flesh has not done this. Consciousness has done this. Just like the print on the paper that I talked about last week. The paper is consciousness and the print is your body. If the paper were not available there would be nowhere to put the print. So if consciousness were not there, there would be no body whatsoever. Consciousness is absolute reality, pure awareness. Can you therefore say that consciousness has brought disease to the body? Of course not. Therefore it appears to be a mystery.

If the bodily flesh by itself cannot become sick and consciousness is free of disease where does the disease come from? Well there appears to be a knot between the consciousness and the flesh. A knot that separates the consciousness from the flesh. This knot is called imagination. It is the imagination that brings the sickness, the fears, the frustrations and everything else to the flesh. The imagination.

In our case the imagination has brainwashed us since we were children. Perhaps from past lives also to believe in sickness, in lack and limitation and all of these negatives that appear to be real. Consciousness exists. It appears to be dormant for the imagination has taken over. And makes the flesh believe that it has cancer or anything else, cold, disease.

It is like the snake in the rope. Imagine you live in Texas, in the desert and you are aware of all the rattle snakes. You go to your house during twilight time. You’re going to take a bath. There is a coiled rope lying on the floor that you have forgotten that you put there yourself. In the twilight hours you can’t see clearly and the rope looks like a rattle snake. So immediately you stop short and the imagination begins to work. You start to perspire and fear. The heart starts palpitating. You start shaking. Your imagination has
done this to you. It has caused your body to react a certain way and symptoms appear, palpitations, shaking, fear. Then you grab an axe and hit the rope. Then you discover it's a rope, it's not a rattlesnake at all. And you start laughing. The fear disappears, the palpitations stop, the sweating stops. But look what happened to you from this false assumption.

Also the water in the mirage is another example. You've been in the desert a long time you're very very thirsty, you want a drink of water. You've got to be real thirsty for your imagination to take over. All of a sudden you see an oasis a couple of yards away. Beautiful flowing water. Shade trees. You crawl over. There is nothing there but sand. It's a mirage.

Do you see what I'm getting at? The knot between consciousness and your body is the imagination. It is the imagination that causes you to believe and think something is wrong, disease is real and the imagination causes your belief to become real for you.

A simple example is a belief that you're going to catch a cold because you're walking in the rain. In truth and reality the rain cannot give you a cold. It cannot do anything for you. Except make you wet. Yet you believe the rain can do this to give you a cold and sure enough you catch a cold. And all of your life you believe these things. You pass this information onto your children. Do not walk in the rain you'll catch a cold. And they pass it to their children so forth and so on.

Think of all the things you believe right now that are false. Think of all the beliefs that have been imposed upon you. Just about 99 percent of everything you believe is a lie. That is a heavy one but it's true. 99 percent of all the things you believe is a lie. This is why in the higher teachings we are told to stop the mind from thinking. For all of these beliefs are in the mind like dormant seeds waiting to sprout. By dormant seeds I mean, everything is quiet, everything is still until something happens, until there is a storm and you get wet. You believe you're going to catch a cold. Those are the dormant seeds I'm talking about. Your belief system becomes activated and you catch a cold.

But you have invented the cold. You have invented the disease. I know some of you think that is a strange thing for me to say. Aids is so rampant, cancer is so rampant, heart conditions is so rampant and I'm saying that you are causing these things? Collectively we all believe the same things, so it seems. So collectively we cause the conditions to become worse by accepting them as real.

Metaphysical movements, occult movements try to teach you to renounce these things and use affirmations and so forth in their place. But this is all kindergarten. The only way to get rid of the false assumptions, the samskaras, the mental impressions that have been with you for centuries, life after life is by destroying the mind, totally and completely. And the way to destroy the mind is through inquiring, "Who has a mind to begin with? Who has a mind, to begin with?"

The truth about you is you are mindless. Your mind idea is just a belief. It is only a belief that you have a mind that causes you problems, that causes you to become sick, this is a belief. And this is a belief that has to be transcended and transmuted. You are not the
mind. You are not the body. You are not the samskaras. You are absolute reality, pure awareness. This is your true nature.

Therefore the fastest way in this age to transcend the mind is through atma-vichara or self-inquiry. You have to work within yourself. You have to observe these beliefs of humanity. And as you feel them yourself inquire, "To whom do they come? Who has these beliefs? Who feels this?" You will say, "I feel this. I feel sickness. I believe this is like this, this is like that. All the things you've been talking about I believe." There is the answer.

The I that you're speaking of is not you. The I is the first person. The first thought that ever comes into your mind, is I. For don't you say to yourself, "I feel this. I have a cold. I feel sick. I have AIDS. I have cancer." This is a clue for you. Think of what you're saying, you're saying, "I have these things." Not I-am the real you, but I. The I we're talking about is a thought. The I-thought is connected to all the things of this world. And when you get rid of the I-thought everything else will go with it.

This is why this is called the direct method and the fastest method to become free and liberated. For you're not trying to remove thoughts. You're not trying to heal yourself. You're not trying to see the truth. You're working on eliminating the I that has caused you all these troubles, all these problems. You step back and examine the I. You begin to realize all of your life, you say to yourself, "I am this and I am that. I have pain. I hate this. I love this. I feel terrible. I feel good." It is always the I-I-I-I-I. It is this I that has to go.

The I is the mind, same thing. The I has to be totally eliminated and the only way to do this is to follow it to its source by inquiring, "Who am I?" Which means, "What is the source of the I?" The source of the I is absolute reality, sat-chit-ananda, ultimate oneness, nirvana. Yet you do not experience these high states therefore as far as your concerned they do not exist. But your I does exist. Your I has always existed so it appears, since you were born.

At least you realize that your job in this life is to follow the I and destroy it. Again it is only destroyed when you follow it to the source. When you follow it to the source, your personality disappears which is your personal I. You become all-pervading, omnipresent, joy, happiness and bliss. This is the most important work that you have.

Most of you believe that your work is important. The things that you do everyday is important. They have some relevancy of course. But you're going to die one of these days. When you're in your death bed will you be concerned about your work? Will you be concerned about your family or the world or politics or anything else? When you're on your death bed you will be full of fear. Because you're going to leave this world and everything in it. And you're going into an unknown quantity an unknown place that you never heard of before. You have no idea where you're going it is something unknown. Therefore at that time you will give up all of your politics, you will give up all of your wants, your needs.
Why wait until then? Why not give it up now? For if you give it up now you will enter reality where there is no birth and no death, no good and no bad, no duality whatsoever, no universe, no world, no others, no body, no mind. You have become what we call God. Which is the absolute reality.

Therefore if you are wise. You will begin immediately to work on yourself. This doesn’t mean you have to give up anything, except mentally. You will begin diligently to work on yourself every moment of the day. When you feel hurt, you feel sick, you feel disgusted, you feel depressed. You feel the world closing in on you. You inquire within yourself, "Who feels this? To whom does it come? I do. What is the source of the I?" Become quiet and still and everything will take care of itself.
Robert: ...(Students: Good afternoon Robert.) It is good being with you again. I welcome you with all my heart. I love every one of you just the way you are.

There is only one way in which to transcend your problems and to find unalloyed happiness and peace. Who can tell me what that is?

SM: Stop thinking? (SF: Destroy the mind?)
R: Destroy the mind, to stop thinking. (SB: Drop it!)
R: Drop it. That's all good but what do you have to become?
SM: Nothing? (SH: What you already are?) SB: No-thing?
R: Henry's on the right track.
SB: Consciousness? (SM: We're already consciousness?) Pure consciousness?

R: You have to return to what you are before you were born. What were you before you were born? Nothing. No-thing. If you can return to that while embodied that is called self-realization. If you don't have to wait to die or to drop your body but you can actually return to that while you are in a so-called body then you will be in a completely different dimension so-to-speak.

You will see man's inhumanity to man, wars yet for you there will be peace. You will see wholeness. Where there is a diseased body you will see complete health, total harmony. Where there appears to be lack or limitation you will see riches beyond your wildest dreams. For you have gone beyond the so-called relative world into the source of your existence. Yet you don't really have to do anything or go anywhere you're already there. Just the way you are right now. It is your thinking that makes you think otherwise. It is your brainwashing that you've had since you were a little kid that makes you think something is wrong someplace, something isn't right or that you have to do something to become self-realized. It means you have to let go of attachment to person, place or thing, mentally.

When you try to be a so-called do-gooder what you're really saying is there is something wrong aren't you? Otherwise why would try to do good? If you try to heal someone you must believe the person is sick or you wouldn't try to heal them. When you try to help the homeless or do altruistic things in your life you are making believe in the play of maya, that there is suffering and poverty and things in this world that exist and you are trying to stop this. Can't you see what I'm trying to say? The world has been like this since it came into being as a dream. Which it really never did. But in this maya in this...
dream there are people who do good and people who do bad. It is all part of the duality concept. There are people who maim, kill, rob and there are people who give, love and help. They are both impostors.

Yet I'm not saying to ignore the situation. When you ignore the situation you are also making a mistake because you believe in the situation. If you believe in the situation you cannot ignore it. Don't you see? As long as you believe that something is wrong you've got to make it good. In other words when you see a person starving on the street who asks you for a piece of bread, you must give him the bread because you see him starving in the street. There will come a time when you will not see the person starving in the street and just by you being near this person this person will appease his hunger. Without any material bread.

Everything in this world is maya, it's a trick, to keep you hopping, to keep you going along, to keep you doing something. Remember the opposite of bad is good. The opposite of wrong is right. You do not want to change opposites. We want to transcend opposites, where there is nothing. Where nothing exists. Where nothing exists there is total freedom. I'm not speaking of total freedom for you alone when I say this. The total freedom I'm speaking of is all-pervading. If you become total freedom the total freedom that you become is omnipresence. Therefore wherever you look there is total freedom.

I'm not referring to a selfish personal life. Where a person wants to overcome their difficulties and overcome their problems and yet the rest of the world still has them. When you really transcend the world you have transcended it for everyone. Everyone in the world. Every sentient and insentient thing.

Tom what are you doing over that side? I'm over here. Transportation. (laughter)

The world as it appears is neither good nor bad, right or wrong. Try to understand that when you get involved as a do-gooder it appears as if you are helping, but has poverty ceased? Will it ever cease to be? Has man's inhumanity to man ceased or will it ever cease? Are all the dastardly conditions in the world stopping at all or do they appear to be getting worse? What has happened to all the do-gooders that have worked for freedom and peace and happiness and joy in this world? They pass away and noone ever hears from them again. And the world goes on with its foolishness with its nonsense.

This is a hard thing to say to the average person on the street. For they can never comprehend this. Most of you here know what I'm talking about.

The world is maya, an illusion. When you get caught up in the illusion you play your part. And you get so involved in your part you believe this is what you're doing. That you're being of service, you're being of help. And all your friends encourage you. They tell you how kind you are, the good that you're doing to this world. There will always be people like that. Of course you can say that if everybody stopped doing good the world would go to hell. The world is already in hell. You don't have to go anywhere.

The game is, we each have a part of this maya, of this hell, this illusion. And we think we're doing good. We think the things we do are wonderful. We help humanity. We
enjoy our lives so-to-speak. We do happy things. Do try to understand this is all part of duality. All part of the game. Karmically you come into this world as either a good guy or a bad guy. You have no choice. This is all duality. So you’ve got to play a role, as you work in the illusion, and you come back again and again and again always playing a different part, so it appears. One time you come back as a good guy the next time you come back as a bad guy. Like cowboys and Indians. One time you’re the Indian and the next time you’re the cowboy. It never ends. There is no end to it.

I’ve spoken to many people who have worked for peace in this world. Who have worked with the homeless, who want to feed the poor all over the world. This is very commendable, this is very good. But they all tell me the same thing they become disillusioned. For when you feed a hundred two hundred appear at your door again. When you feed two hundred, four hundred appear at your door. It never ends.

Of course you’re saying, "Well at least I fed the hundred that came to me. I took care of those who came to me." This is true also, for as long as you are in that position, where again you believe there are homeless people suffering and there is injustice and cruelty in this world then you have to do your part to help overcome it. But as you work on yourself and you overcome the maya, the illusion you do not become a person that does nothing. For you’re not a person any longer. The personality has been transcended, transmuted. You have become the nothingness in which the world is a superimposition. You have become the screen instead of the players on the screen. As the screen there is absolutely nothing for you to do but observe and watch the players in action.

Yet when I say there is absolutely nothing to do it’s paradoxical because you still will do something. Realizing that you are not the doer. When I say, "As you realize you are not the doer," you will not think of it in that way. When you are not the doer there will be noone to think I am not the doer. There will not be an entity who is not the doer. For if you say to yourself that you are not the doer then you are the doer trying to say, "I’m not the doer." When you are not the doer there is nobody left. So you can’t say that, you can’t voice that. When you are absolute freedom you are like a leaf on a tree. A leaf on a tree rocks with nature, braves out the storms, sometimes it dies but the essence of the leaf never dies. The essence is the same essence of you, pure beingness. You are pure beingness. Try to understand this it will save your life.

As long as you feel you have to do something in this world then by all means do something. As long as you feel that you have to do nothing in this world by all means do nothing. Yet the something and the nothing are two sides of the same coin. For there is somebody who has to do something and there is somebody who has to do nothing. You cannot say, "I am nothing." For again if you say, "I am nothing," it means that you are something. This is why silence is reality. Can you see this now.

This is the reason silence is enlightenment. As soon as you open your mouth you spoil it. As soon as you think about anything you spoil it. For everything you say is duality. You cannot say one word that has absolutely nothing to do with reality and not duality.
There is not one word, one utterance you can make, that has absolutely nothing to do with duality. Can you think of a word that has nothing to do with duality?

You can say the word, "God." The reason you're saying the word God, is because you believe there was no God there. So you're calling upon God. If God was always there why do you have to say God at all? So to whom are you calling upon? All concepts have to be transcended. Everything you believe, everything you've been taught, everything that makes any sense has to go down the drain. You must become senseless. Not say it or speak of it but become it without words. This is the only way to be free. Even when I speak of freedom it's the same thing. The reason we speak of freedom is because we think we're bound. Therefore we speak of freedom. What can you speak about? Nothing.

This is why when most of you see me in my personal life as it appears to you, I hardly ever talk. For what can I say? It's not that I don't want to talk there is nothing to say! It's all nonsense.

I'll ask a person, "How do you feel?" They say, "I feel terrible I got a pain in my head." So I say, "Take an aspirin," and you'll say, "I did it doesn't help." I'll say, "Squeeze your head with both hands," so you squeeze your head with both hands. This may make it better this may make it worse, what difference does it make? You're looking for answers. You're looking for perfection, for something to be, to become. And there is absolutely nothing to be or become.

Who do you think you are? You tell me I'm a man, I'm a woman. That is your gender. That is not who you are. You've been told you are that when you were born. You're neither a man or a woman. But what were you before you were born? You were the reality. Again it's words, for if you were the reality then there has to be an unreality, then it couldn't be a reality. True? Think about this. If you say, "I'm reality," that's only a comparison. There has to be an unreality somewhere for you to be a reality.

Yet most of us always want to be something. We're not satisfied just being we want to be something. And of course what we want to be is better than we are. We don't like what we are. If we're fat we want to be thin. If we're thin we want to be fat. If we're tall we want to be short if we're short we want to be tall. If we think we're dumb we want to be smart if we're smart we think we're too smart. It never ends it goes on. Goes on forever. So how do you get out of all of this? First you've got to be tired of the whole game. You got to be sick and tired of the whole game. You got to be tired of the whole game of good and bad, up and down, happy and sad, rich or poor, sick or healthy. You've got to be tired of everything. The whole game. The whole universe. The whole world. Then when you're tired of it, really tired of it, you keep still.

You stop talking so much, trying to prove points, trying to win debates, trying to explain to somebody what truth is, or what it isn't. You learn to keep still. But you do not become a cold fish. You have manners, you're loving, you're kind not because you want to be this is your nature. When you feel your real Self you do not feel that you're better than
other people or that you are good and somebody else is bad or that you know something somebody else doesn’t. This is the worst form of egotism.

The more realized you become the more you think you know nothing. There is nothing for you to know anymore. But when you realize the world is false and the world is only an idea in consciousness what can you possibly do in this world, what can you see in this world. What can you possibly do to help anyone? Yet by just being people appear to be helped when they are around you. Things change.

Yet most of you in this room today are still trying to change bad for good. You want to improve your condition, you want to have all kinds of fun and all kinds of joy in the world. And you go after it and you have it and it appears that you have it, again this is a trick of maya. To fool you, to delude you this way. To show you’re having fun, you’re enjoying life. But remember the pendulum has to swing the other direction. And pretty soon you’re miserable, crying. You feel isolated, unwanted, unloved. So you go looking for love in all the wrong places. (laughter) And you find it. (laughter) And you play the game again. You’ve never been so happy in your life. The pendulum has to swing again back to the other side after so much time. You become upset, morbid, disgusted and your life goes on like this. It is then that most people start searching for answers.

This is why it is not really a blessing to have good karma, so-to-speak. For when you have good karma you don’t care about spiritual life. You believe, I’ve got good karma why do I need spiritual life that is for people who are suffering. Many people believe this you know. They tell me, “I’m living good. I’ve got plenty of money in the bank. I’ve got a home. I’ve got a car. I’ve got a wife. I’ve got children. I’ve got everything I want in life. Why do I need spiritual life that’s for people who are suffering?” How deluded can you get? For this will all pass. Even if it goes on throughout the life. Remember change in the relativity...in the universe of relativity change takes all forms, and they goes through time periods. What I mean by this is your life right now is but a split second in eternity. That’s all your life is.

It appears to you as you live four score and ten, or whatever score you want me to put. And you had a good life for all the four score and ten. You have not searched for spiritual life. You are in the dream you have not come out of it. You’re deeply involved in the dream. You’re deeply involved in maya. And if you know nothing about spiritual life and if you’re only aware of your goodness, your material goodness that is upon you and that’s all you know you have to experience the opposite. Therefore you may come back in another life and you come back the way you left off, rich, in a good family. And then it will die down. It will begin to subside. Little by little you’ll begin to experience the other side of it, you’ve got to. So what may happen is you maybe born in a time where there is a recession, inflation, you lose all of your money. Your husband or your wife commits suicide. You have to go on welfare. This happens little by little in slow motion. So you cannot see it. For you’re looking at lifetimes. That you’re here today and gone tomorrow. And you
believe if I’ve got good things in my life now. If I feel healthy and strong that is all I want, that will make me happy.

This is why you are told in the higher spiritual teachings, to forget all this. Do not think about being healthy, happy and wise, as they told you when you were a kid. Look at the world in which we live especially the capitalistic societies. The whole idea of living in a capitalistic society is to become rich. That does not mean any other society is any better. It’s better than living in a communistic society, because in a communistic society you cannot own anything. They’re both maya. They’re both a joke. The point that you have to realize again that as long as you believe in a world, as long as you believe in a universe as a fact, as an entity you’re going to have to come back again and again and experience everything over and over again.

I was listening to an old Alan Watts tape made in 1954. And Alan Watts is saying on the tape, "I’m sitting in Henry’s house and the birds are screeching I can hardly hear my self talk on the tape." (laughter) The same birds that are singing now. The same thing is happening now that happened before. Alan Watts was here in 1954 and I’m here now. (laughter) What has changed? And when we’re all gone it will continue. Big deal. (students laugh) In the year 2110 there will be people who have a meeting like this talking about the same things, same nonsense.
Robert: Good evening, (Good evening Robert.) It is a pleasure to be with you once again. It is a privilege to be with you. To see your nice shining faces. Everyone staring at me. (laughter) Having all these thoughts in your head. Thinking about all kinds of morbid things.

SH: Oh go on. (laughs)

R: Go on. All is well. (pause) In this age there are many Jnanis, Sages, spiritual teachers being churned out. They’re all over the place. The 1990s is the year of the Jnanis. (students laugh) Someone is always telling me of a new Jnani in town. This is all good there is nothing wrong with this. There is nothing wrong with anything. Everyone has their place. Everyone is doing what they're supposed to be doing. As the observer you should not react to anything you should just watch, observe, look intelligently at the world, at the universe, see what's happening and be happy.

In any event there are many schools of Advaita Vedanta that teach that the universe is maya and illusion. Yet when asked where did this maya come from? Why is there maya? Why is there illusion? And many teachers say that this is a great mystery. It's a great mystery they’re told. For they’re told, students are told that this will confuse you and confound you. So it’s better not to think about it. Yet you have to know what’s going on.

A Jnani is a being that has become all of these things, maya, creation, everything. Therefore an answer is forthcoming. Confusion, to be confounded is a good thing. I love to confound you and confuse you. It is like a Zen koan. When you come up with the answer of a zen koan satori or nirvana ensues. It is the same thing with answers like this that confound you and confuse you in Advaita Vedanta. For what happens is the brain sort of explodes. The mind diminishes. You begin to feel and see things you never felt and saw before. Every question has an answer. There is no such thing as saying it’s a mystery or it will confuse you or confound you.

We have discussed these things before. Creation is maya, illusion. Yet who caused the illusion. Where did this maya come from? Who can tell me?

SF: Inside the individual? (R: Inside of the individual. How did it get there?) It didn’t really start?

SH: It came from nowhere. It’s just appearing, it doesn’t really exist. (R: Exactly.)

SV: But actually the illusion is that there seems to be an illusion.
R: The illusion is an illusion. Maya never existed. It does not exist. This sounds strange to many of us but it’s the truth. (SG: You call that an answer?) (students laugh) That’s the answer you’re going to get whether you like it or not. (laughter)

There is no maya. There is no illusion. It is like you are dreaming and you wake up. What happened to the dream it never existed, it appeared to have existed. But there was no place, no room, no space where it existed. It is like the water in a mirage. It appears real but it doesn’t exist. Again you question, "Well why does it appear to exist?" It doesn’t. It never did. No thing exists.

Yet we appear to be mortal. We appear to be alive. We appear to be looking at a world. Or beauty out there. Flowers the sky, trees yet in reality, it’s not there. You’re not there. No thing is there. As long as you identify with the body you can never really know this. For the body-mind phenomena keeps you guessing, evaluating, trying to solve problems. There is no problem to solve. Because there never was anything wrong or right.

Can’t you see when you are a student of Advaita Vedanta when you’re really sincere about this. You are wasting your time to try to solve problems. I don’t care what the problem may be. It is a mistake to try to solve these problems. For when you say you are trying to solve a problem you believe the problem is true, it’s real, it exists. Which means it can only turn into another problem. There is no end to it. It never finishes.

This is why I say to Drop it! Do not carry it around. Do not think about it. Do not consider it. Do not give it any power. You are the one who gives it the power. For you consider it, you ponder it, you evaluate it, you try to change it, to remove it.

As an example, say your feelings have been hurt. Who’s feelings, what feelings. You have no feelings. To have feelings you have to be a human being. Are you a human being? (laughter) What are you? (laughter) You’re a nothing. An absolute nothing. Yet nothing also doesn’t exist. But the question will arise, "Where did nothing come from?" (laughter) Nothing didn’t come from any place because it never existed.

Yet when you use words you have to say you’re nothing. When you think about this you become radiantly happy. You become happy because there are no thoughts. There are no solutions, there are no answers. There is nothing you have to become or do. You just have to stop thinking. Stop trying to solve problems. Stop trying to soothe your hurt feelings, drop it! Leave it alone. Do not look for answers. It is the only way to be happy. As soon as you start talking or thinking happiness eludes you. True happiness is no thing.

What is happiness made out of? Most of you believe it is something that turns you on. Makes you happy. But this is not really happiness. This is only part of the illusion that you believe in. That you believe will make you radiantly happy. And after a time it will change and you’ll become miserable. For no thing in this world or in this universe can bring you perfect happiness.

You have to become totally empty. The question always arises, "Where did the emptiness come from?" As long as I think about being empty, again I’m deluded. If you can think about it it’s not the truth. If you can discuss it, it’s not the truth. If you think
you've got a point or an answer it's not the truth. There are no answers because there are no questions.

People search all over the world. For their happiness. For the right teacher. For peace of mind. Yet there is no such thing. There is no peace of mind. There is no happiness. For there is nowhere from which they came. There would have to be a source of happiness or a source of peace. There'd have to be a source of wisdom. Yet if there is a source for these things, from where did the source come from? How did the source come into existence? Can't you see now that whatever you think about is wrong? Whatever you see whatever you say is wrong.

You may not agree with me. Good. But what do you agree with? As long as you've got your own story you're wrong. As long as you've got your own beliefs, your own system, you're wrong. Yet where did the wrong come from? To be wrong you need a source from where the wrong comes from. Therefore no one is wrong. No one is right. No one is. No one. Silence.

Many of us are making tremendous progress in this group and I'm really proud of you. You are beginning to understand there is absolutely nothing to say. There is nothing to correct. There is no one to love or to hate. There is absolutely nothing. All is well.

When I say, "All is well," do not try to qualify that statement. If you were only able to accept "All is well," for what it's worth, nothing, you would instantly be awakened. But whenever I make the statement to you and I say, "All is well," immediately your mind starts thinking about this, doesn't it? You're saying, "If you only knew my problems? If Robert only knew what is going on in my life. I can't find a job. My house burned down. This happened, that happened. I've got cancer of the eyeballs." So what! Now I don't mean any disrespect when I say, "So what," if you're suffering. But the truth is, so what! (laughter) So what really means it's not this and it's not that. It's not right, it's not wrong. It's not good, it's not bad. Do not look at yourself as a body. Do not look at others as bodies. Do not look at the universe as an entity. Just learn to be spontaneous. Watch, observe, look and do nothing. We have to get to that point.

Think of how many times your feelings were hurt today. Think how many times you felt sorry for yourself. Think how many times you believed something is wrong somewhere. You watched the news on TV. If you watch the news on TV you're crazy. (laughter) You're out of your mind. (laughter) There is total chaos and confusion going on. Every Time I turn the TV on I just have to laugh. Everybody is taking everything so seriously. They're running around killing one another. Fighting for the president of the United States. All of these things have been going on and they've been going on since the beginning of time. Nothing has changed. And people never learn.

I suppose if we live long enough like five, six thousand years these things would not bother us any longer because we've seen them before. We've seen them over and over and over again if you were five thousand years old. You would have seen wars, man's
inhumanity to man, destruction, chaos, cataclysms again and again and again and again and it wouldn't phase you.

But because you were born in this century and you're only seeing a small part of your life you take these things as serious, you take these things being real and true and you react to them. Reacting to them means that you believe in them that they are real and true for you. Therefore you've got to change something or fix something or resolve something or get even with someone, why? What difference does it make? Awaken to reality. Leave everyone alone especially your own body. Leave it alone. Do what you have to do and leave it alone. There is no confusion. There is nothing. And again nothing means nothing. You are para-nothing, beyond nothing.

What is disturbing you? Many of you would like to change their lives for you still believe that if things were different you'd be much happier. If you had your way you'd be so much more peaceful, so much happier. This will never happen. You cannot change what you are inside by changing conditions. Everything is right just the way it is. Leave everything alone. Accept life. By becoming radiantly peaceful and happy just the way you are, right now. In spite of so-called conditioning.

Some of you believe you are lonely. Some of you believe you are poverty stricken. Some of you believe that you are in ill-health. Some of you believe that you are very healthy. Some of you believe that you are very secure, you have plenty of funds. They're all impostors. It's all a game that you are playing with yourself. It never came from anywhere. It doesn't exist. But yet you identify with your body to such an extent that everything looks real. You therefore believe that if you had this instead of that you'd be very happy. But that is not the case. The people who have what you want are also worrying and fretting and have their own so-called problems in their life. You can only become happy and peaceful when you have no desires. Accept everything the way it is. Just the way it is. The good and the bad so-called, the right and the wrong just accept everything. Do not evaluate it. Do not judge it. Do not try to change it. Just be.

You're going to have to wake up one day. Why not do it right now? The only reason you believe it's hard is because you're not living spontaneously. You're living in time and space. When you live spontaneously there is no room for anything else. Therefore all of your yesterdays are gone, your tomorrows do not exist. There is no room in spontaneity to worry or to fret or to think, if you're truly living spontaneously. It means you're living in every second. When you live in every second where is the time to think. Where is the time to judge. Where is the time to get angry. Trying to convert somebody or convince somebody of anything. There is no place and there's no time to do all that. But when you live in time then all the thoughts come to you about yesterday, worries come to you about tomorrow and you have to make decisions. And you have likes and dislikes. All these things take place in time and space.

Again when you live spontaneously time and space do not exist for you. For you are living fully every second. Every second you exist. You do not exist as anything special.
You do not exist as a man or a woman. You simply exist. And in that spontaneity you are the universe. But as soon as you break away from it you become an individual once more. You become a body and a mind and you see others as bodies and minds. But when you’re living in that spontaneity there is no space there is no room for anything. You have become absolute freedom. That freedom is not for yourself. For if you know freedom then it’s not freedom. There is no one left to know anything when you’re living spontaneous. The knower has been transcended.

What more is there to say. Anything else that I say will become redundant.


Transcript 147

MAKE THE MIND REST IN THE HEART

19th April, 1992

Robert: Good afternoon. (Good afternoon Robert.)

SG: Robert there is a white Plymouth duster out there with not the engine but something kind of motor running I don’t know if it’s alright or not? Anyone have a white Plymouth duster by Henry’s entrance?

SD: Ah I do but it just runs for a while and has a fan which blows the engine.

(Robert continues) It’s good to see you again. To be with you. How bad do you really want to awaken and become free?

I tell you that as long as you celebrate holidays, as long as you get involved in maya in any way or form this is what keeps you back. As long as you are superstitious, as long as you believe something can hurt you, there is a power outside of yourself, that there is something wrong in this world or there is something right in this world and you get totally involved in it, this is what holds you back.

Now there is nothing wrong with celebrations. I’m all for them. But do not take them seriously. Do not get so involved that you believe the superstitions of the celebration. That you get so involved that you have to do certain things or you will be punished by some God up in the sky. You’ve got to become loose and free of all these superstitions of person, place and thing and be your Self. We all want to become free, liberated so-to-speak.

Free from what? We think we’re attached to something. We believe something has a hold on us. We have fears. We have wants and desires, needs. These are the things that hold you back.

Think about your own life. What is it that is holding you back personally from liberation? Of course you’re already liberated you know that. But if you knew that you wouldn’t be here. You believe that you’re still human going through experiences, having friends and enemies, having good things and bad things in your life.

In other words you believe in powers outside of yourself. You still believe that the world can do something to you if you’re not careful. To hurt you. You still believe that there is a disease out there that you can catch. You still believe that there is a person with more power than you who can do something to you. This is all false and foolish. You are the only power. There is no power apart from you. It is your mind that plays these tricks on you. It is your mind that makes you believe that this is like this and that is like that. And you have to fix things and rectify things and straighten things out.
What is this mind? Where did it come from? Who gave it birth? To whom does it belong?

We all should know by now that the mind is just a bundle of thoughts. That is all the mind is. A bundle of thoughts. It is not a separate entity. The mind is maya, the world, the universe and your perceptions of it. It’s what causes things to happen to you in your life, good or bad. But when you start to see and feel that mind does not exist then how can you be hurt. How can things bother you or annoy you? For it is only the mind that becomes annoyed. It doesn't really become annoyed. It has these perceptions from karma. If you didn’t know about something it could never hurt you. The samskaras that are with you, these attitudes, you have known sometime before or you wouldn't be able to feel them or have them. You have to let go. You have to let go of everything.

Remember that this doesn’t mean that you will do absolutely nothing. The paradox is: you will be doing something but you will be doing nothing. There is noone who does a thing. Yet you appear to be doing things but nobody is home.

As you begin to empty yourself of all thoughts, emotions, preconceived ideas by observing them, looking them straight in the face seeing their non-validity involved, the mind begins to weaken. The mind begins to lose its so-called power and pretty soon there is no mind to deal with at all. When there is no mind at that time you are free. So it is only the mind that holds you back. Your belief system. This is what you have to work with everyday. You have to first realize that it's your belief system, your mind that causes the conflicts, the problems, the beliefs. Then you begin to look at your mind for what it really is. Examine it thoroughly. Realizing it's a non-entity. It was never born, it never came from any place, never existed.

If your mind never existed then who are you? If there is no mind there is no body. If there is no body there are no others. If there are no others, there is no world, there is no universe. There is only that which always was. That which always was is nothing. No thing. No thing that this world consists of. All things are an emanation of the mind. Everything. Therefore if the mind goes there is noone to think. There is noone to feel the pressure of this world or this universe as being real. This is the reason in all the high teachings of this world we are told to eliminate the mind. Think of all the thoughts that came to you just today since you woke up, got out of bed. The different thoughts, feelings, emotions, that came to you and you accepted these things. You felt these things as if they were real.

Many of you here are doing very well, annihilating the mind, seeing the only reality the Self, as no thing. Yet some of you are still caught up in this world of maya, of illusion, and it hurts. When you dream. You may dream you got killed or wounded or put in prison for the rest of your life. It hurts. Yet when you awaken these things never existed.

This life is like that. You appear to be going through experiences. Good experiences, bad experiences, all kind of experiences, yet you take it seriously. Forgetting it’s just a dream. As you take it seriously it expands in your life. And your whole life evolves around the thing that you fear, the thing that you love. The things that appear real in this
world. Then when the changes come you become upset. For you want to hold on to the
good things of this world. And get rid of the bad things. Yet what you really want to do is
awaken completely. Forgetting about good things and bad things. You cannot afford to
hold on to anything. If you want to be free.

You must ask yourself this question, "Do I really want to be free? If I do why am I
doing these other things? Why do I believe in this and believe in that? Why is this so im-
portant to me? Why is that so important to me?" Remember mentally as long as something
is important to you it becomes part of your experience and pulls you further into maya,
due to illusion. Only you can make yourself free. Simply by letting go. Letting go of every-
thing mentally. Remember I'm not saying you have to leave your family or leave your job
or leave your house or leave anything. I am saying that you mentally have to become dis-
attached to these things.

You may ask, "How can I love my family if I become dis-attached?" What becomes
dis-attached is your ego, the mind. When the ego and mind become weaker, love becomes
stronger. Therefore you can love your enemies. Love everything in this world, in this uni-
verse and yet not be attached to anything. This love comes by itself. You do not have to
develop it. It only comes when you let go of the other. As you let go of everything else.
Things like love, bliss, joy, peace come by themselves. You have to become totally honest
with yourself.

You cannot have a secret life and on top of this want freedom and liberation. There
are no secrets in the Self. It's an open book. As long as you're leading two lives then this
teaching becomes entertainment for you. You come here when there is nothing to do, when
you're not doing anything important.

As an example: Most people here today — not everyone but most people — do not
have a family life. You're either single or you do not live with family. So you come here
because you have nothing to do on the holiday. But if you met someone, let's say you fall
in love with or your family invited you to dinner from far away some place — your par-
ents, your children — would you really be here today? This is something to think about. If
things were going your way, so-to-speak, the way you want them to be, would you be here
today? There are very few people who can say yes to this. This is what I'm referring to
when I say, "Most of us have a secret life," or we have two lives.

One life says, "I want to become enlightened. I want to become free. I want to
become evolved. I want to be self realized." But the other life does everything that is
against the principle of self-realization. You become totally involved in maya and you
think you're having fun. When the so-called fun wears down, wears out you have to have
more fun and you're always looking to have fun. And whatever else you may do when
you're by yourself. Be honest with yourself. See what you're really all about.

Let me make this perfectly clear. There is absolutely nothing wrong with enjoying
yourself. Experiencing the good things of this world so-to-speak. There is nothing wrong
with this at all.
The problem arises when you believe these things are real. When you take these things seriously. And you believe this is what brings me happiness. To go to dinner. To go to a movie. To go to a play. To go to an opera. To have friends over for dinner. There is absolutely nothing wrong with this until you believe it brings you happiness. As you know by now the truth is that nothing in this world can bring you happiness. Happiness is within your Self. You are happiness.

What you’re really doing is allowing the mind to rest in the heart. When the mind is satisfied that you have something that you love in your life, the mind rests in the heart. When the mind rests in the heart, happiness ensues all by itself. For happiness is the very nature of yourself. Whenever the mind goes out searching for something to make them happy, make you happy then you are not happy until you accomplish whatever you want to do. Once you’re accomplishing it, once it’s done the mind rests in the heart and you have happiness.

All the time you believe that it is the thing outside of you that brings you the happiness. It’s the object that has brought you great happiness. The object has absolutely nothing to do with it. It is when you are satisfied that the mind rests in the heart and you become happy. So we learn to make the mind rest in the heart all of the time and we will always be happy. We can be happy under all circumstances. It makes no difference if we’re in prison or if we’re in a concentration camp. If we’re in hell. As long as you do not allow the mind to come out of your heart you have to be happy.

It is like the person who sits in the hot sun and burns then goes under a shade tree and feels comfortable. As soon as the person is comfortable he goes back into the sun again and again the sun burns him. So he runs back under the shade tree. Only a fool would keep running back into the sun then go back under the shade tree. But that is exactly what we do. We go out searching for things to make us happy. And then when the things wear off we become miserable. Whereas we can sit by ourselves and have tremendous peace and happiness. We can go to a movie, we can go anywhere we want and the happiness never changes. The happiness is your Self. You are that.

You have to always be aware of this. You have to realize that I don't have to run here or run there or go here or go there. If I'm going here or going there it's because I want to but it has absolutely nothing to do with my happiness. It will not make me a better person if I go anywhere or do anything else. All the knowledge that you need is within yourself. All the peace that you need is within yourself. All the joy that you need is within yourself. All the love that you need is within yourself. And since your Self is all-pervading, omnipresence, therefore anywhere you look, anywhere you go you are in yourself. There is only one Self.

When you know that Self others become that Self, the world becomes the Self, the tree becomes the Self, the sky becomes the Self, the planets becomes the Self, the whole universe is the Self. Therefore wherever you go whatever you do you are seeing the Self. And the Self is always love and compassion and peace and bliss. That is why nothing can
make you unhappy. For you're not seeing something apart from you. You're seeing yourself.

As you know when you see something apart from you, you have all kinds of problems that go with it. You have to fix it, you have to change it, you have to love it, you have to hate it, you have to do all kinds of things with it. Whereas if you are your Self you do absolutely nothing. You just remain your Self. And you appear to be going here and going there and doing this and doing that but you are always the Self. You are always that.

(short silence)
Feel the power within you. (short silence) Feel the love within you. (short silence)
Feel the peace within you. (short silence) Feel the freedom within you. (short silence)
Can’t you see by now that you are that? (short silence)
You have no needs or desires or wants. (short silence) Everything is fulfilled.

(short silence)
Can’t you see by now that you are not the body? That you are a spirit, omnipresent, omnipotent, omniscient. You are not limited to a body that seems to get old, get sick, that dies. That is not you. Only what has been born dies. Do you really think you were born? You have lived forever and you will continue to live forever.

The body-mind is a superimposition on the Self. You have identified with the body-mind and that is the only problem you’ve got. So you now have to identify with the Self. To the extent that you identify with the Self, to that extent does your body and mind become weaker so-to-speak, until they disappear altogether. And you are the Self. Perfect.

The whole universe, everything is a superimposition on the Self. They appear to be real but nothing is real. Stop identifying with the body. You identify with the body when you feel hurt, when you feel good. When you feel this is happening and that is happening to you, you are identifying with the body.

You can tell when this happens. When you just feel good all of the time. For no reason at all. Then you know you’re making progress. When you start feeling happiness, joy for no reason whatsoever. You’re no longer looking at your affairs or your life in the past or the future of your life. You are spontaneously looking at the Self. Just the way it appears. And that is unalloyed happiness. Un-perturbable peace. Just the way you are. Right now. Right this second. You are that.

As soon as you start thinking you spoil it. In this split second you are pure and bright and shiny. In this split second you are all-pervading, omniscient, omnipotent. Pure awareness is your real nature this second, this moment. Feel it. There is nothing that can disturb you any longer. You have overcome the world and you are free.
Robert: It is wonderful to be with you once again. On this humid hot night in Henry's house.

I received a call from a lady this morning who inquired, "Robert what is the significance of the Phalanx symbol of Shiva? Why do thousands of Hindu's worship this phalanx symbol? After all isn't the symbol a penis?" So I sort of laughed and I said, "May I answer this question at the class?" And she said, "Yes." So I will answer this question with a story.

Thousands of years ago in the dense forests of India there lived a group of sadhu's or should I say pseudo-sadhus. They were really hypocrites. They would imagine they were going into samadhi, to see who could stay longer in samadhi. They would debate scripture for hours and argue over it and have fights over it. They would imagine they had kriyas and shake all over and dance all over. They were putting on all these acts.

The sadhus were all married to beautiful women. The women were all virgins. For they wouldn't touch them they think it was un-pure. So the women remained virgins. They were very passionate women and they wanted to have love. But the sadhus wanted to show how pure they were.

Now Shiva heard of this. And he said, "I must punish these people." He therefore took the form of a young boy with a beautiful body and handsome features and he appeared naked in the sadhus camp. When all of the wives saw this good looking guy, naked, they became real passionate. They wanted him. And so he made love to all of these wives at one time. Which is a hard thing to do. (laughter)

SV: Shiva?

R: But Shiva can do anything. (laughter)

The sadhus heard about this and they became angry. They didn't know this was Shiva. And they said to each other we must get revenge. And he took out a book of curses. They found a real good curse and they put the curse on Shiva. Shiva was just about to make love again to all the wives when his penis dropped off. A heck of a position to be in. At the same time the sun stopped shining and the moon stopped shining. Everything was pitch-black.

The sadhus then understood that this young man was Shiva. And they said we must ask forgiveness. He came to teach us a lesson and we did this to him. We must beg his forgiveness or we may never see daylight again. They started to search for Shiva everywhere but they couldn't find him. All they found was the penis. They therefore picked it
up put it on a pedestal and started to worship it. Shiva saw all this and felt sorry for them and made the sun come back again and the moon to shine once more. And unto this day millions of Hindus worship the phalanx symbol of Shiva.

What is the moral of this story? When some of you guys are making love to someone else’s wife, watch out! (students laugh) You never know what is going to happen. (laughter) You can give it any moral you want. What does this story have to do with Advaita Vedanta? Together, absolutely nothing! (students laugh) So here we are.

The truth is of course, that there are no sadhus. There is no Shiva. There is no penis. There is no universe. There is no ignorance. There is no enlightenment. There is no thing that exists. Absolutely nothing exists. And the nothing doesn’t even exist. There is nothing more to say. Everything is zero.

Yet, it appears to us that everything does exist. Look how involved we become in the world. Just look at your life this very day and see the things you are involved in. The thoughts that came to you. The actions you took. As long as you believe the world is real you must suffer accordingly. As long as you feel the body is real then the world is real to you. And we talk about karma and reincarnation and all these other things we talk about. They do not mean a thing. They have no significance whatsoever.

We’re talking about the ineffable. Something beyond words and thoughts. Something beyond, something beyond. Yet it’s so beautiful that there is nothing to say. There is something there when you go beyond consciousness, beyond beingness, beyond pure awareness but yet it’s not something at all. For when you think of something you’re thinking of a thing. A thing that you can think about. Something that you can feel perhaps. Something that you can identify with. It is beyond all that. There can be absolutely nothing that can be said about it. You can’t even experience it. For to experience it there must not be a you. The you has to be transcended, transmuted. Therefore you can never experience this ineffable. And when the you is gone and no longer is there, there is no longer an experience. For again there has to be a you to experience something. When the you is gone who is to experience anything? The experiencer has been totally transcended and the experience has been totally transcended. You are that!

This is why the sayings like; "Tat-Tvam-Asi, Thou Art That, sat-chit-ananda,” are words that have no definition, no explanation. When we say, "You Are That!” Do not try to evaluate ”That.” For if you begin to evaluate it you’re using your mind of course and you’ll come up with all sorts of answers. You will say, "Well that is pure awareness. That is nirvana." But that is not what it is at all. It has no name. It has no shape. It has no dimension. It is nothing that the human mind can ever comprehend. It is beyond the human mind. It is beyond nirvana. It is beyond pure awareness. It is not a thing. It is not a thought. It is not a feeling. It is not an emotion. It is simply That.

When we talk about Advaita Vedanta we talk about the five elements, the three gunas, the food body. All this talk is nonsense. It is exactly what it is, spiritual talk. Spiritual talk gets you nowhere. Spiritual talk is for novices. People who are still debating try-
ing to win points. Trying to come up with answers. Asking all sorts of questions. Debating spiritual points. All this is nonsense. So the wise person keeps silent.

In the silence there will come a time when you become "That." We're not talking about absolute reality. Those are just words. Pure awareness, more words. We’re talking about "That." That may happen during the story I told you about Shiva, the phalanx symbol. There really is a reason for telling you this story. It is one of the awakening stories. If you think about this story you can awaken through it.

This is why I tell you once in a while that everything we do here is for awakening. Do not take the words literally. Try to read between the lines. Everything is for awakening. But yet if you come in here all filled up with so-called knowledge, ideas, concepts from all of your spiritual training you're never going to get it. The way to come in here is with an open heart. Where there is no question whether you know something or you don't know something. They're both impostors and keep you tied into maya. If you think you know something you're tied into maya and if you think you're empty and you don't know something you're still tied into maya. We want to get beyond this. Even when you say to yourself, "I want to experience nothing," that too is maya.

People continue to ask me, "Robert why don't you give interviews? Why don't you advertise? Why don't you let people know you're here? You can have hundreds of people coming." Well, as I explain to some of you, ninety-nine percent of all of the people in Los Angeles have been on spiritual paths and are all burnt out. When they go to a meeting they come to the meetings with sarcasm. With "Let's see what this guy knows," attitude. "Let's see how much knowledge he has." And they ask the same questions over and over again that countless hundreds have asked before. So we're not looking for numbers. We're not looking for anything.

As I told you on Sunday most of you are making excellent progress. I talk to you on the phone I see you at lunch you're doing very well. To continue we have to shut up. We have to learn to control the emotions. We have to look at this world without reacting. We have to let go of all desires. By desires I mean we have to let go of the idea that we want to better our life, improve our lot. All of these ideas and thoughts keep you back. Do not wonder if you're making progress. Do not analyze yourself. If you're coming to see me I will take care of all of that for you. There is absolutely nothing you have to do.

It is humility, compassion, love, peace that you begin to develop. As many of you have told me, "I'm feeling more peace and love than I've ever felt in my life," this is not an accident, you deserve it! Some of you have let go of all of your fears that you've carried for years. Some of you have gotten rid of the chip on your shoulder that you've carried for years believing everybody is out to get you. You're beginning to understand that there is no you to get. In other words you're no longer hurt-able. Some of you feel nothing at all is happening to you. You're the same way you always were. Not to worry. As long as you come to satsang you will be taken care of. All is well.
The universe is not what you think it is. No thing is what you think it is. You are not what you think you are. Do not concern yourself about your life. Do not concern yourself about your body, about your affairs. You can only live like this when you live spontaneously. When you live in the very second of existence. In this very second there is only 'That'. Which always was and will always be.

You have to catch yourself in that split second. That split second of eternity. You are that eternity. Do not bother to look for eternity. Do not even look for that split second. Just be it. For when you look for it you’re using your mind and your mind is a product of time and space. Therefore if you try to find that split second with your mind you’ll never find it. When you just are in that very beingness you are in that split second of eternity.

It’s really so simple I tell you this all the time, just be! Do not be this or that. Just be! Just say to yourself, "I-am." When you say to yourself, "I-am," you’re just being. You feel just wonderful when you just are as some of you are feeling right now.

It’s wonderful to drop everything. To let go of everything. And begin to understand there is nothing to fear and there is nothing to fight. That feeling comes to you without the words. You just become that. If you have to say it, "There is nothing to fear, there is nothing to fight," then you are lying to yourself because you feel fear and you feel there is something to fight. You cannot voice these things. You cannot voice these things I’m telling you. For remember to voice it there has to be someone left to voice it. There has to be an experiencer and an experience. When the experience and the experiencer are gone then you are at home in the ineffable.

Some of you still believe that realization is when you resolve your problems. You believe that when you become liberated then things will be the way that you want them to be. I tell you this is a bunch of hogwash. (What’s hogwash?) (laughter)

SV: Wash the hog?

Robert: Well, it’s hogwash.

When you experience the Self there are no longer any problems to remove, to resolve. When you become 'That,' 'That' no longer feels that there ever was a problem or mistake or a negative condition or a positive condition. Don’t you see, "That" knows nothing about these things.

Say you’re dying of cancer. And you tell everybody, "I’m going to Robert’s class because when I realize my Self I won’t have cancer any longer." You do not understand the teaching. When you awaken there is no such thing as cancer. There is no such thing as health. For there is no such thing as a body that has these things. These things will never be in your mind again for you will not have a mind to think them with.

Therefore again let me remind you this teaching is not to change negative conditions into positive conditions. We’re not here to improve our lives we’re here to get rid of our lives in their entirety. Only if you believe you are a body will you want to improve your life and become healthy, wealthy and wise. When you understand what I’m talking
about you will realize that there is no one left to be healthy, wealthy and wise. Of course others may look at you, they will simply see themselves.

That is why I say again when there are too many people who come here to this class, I get telephone calls from people, newcomers all the time, ask me the same question, "Robert do you go to the bathroom? (laughter) Do you eat? Do you sleep like us? Do you do this, do you do that? How come you can't do magic? Walk through the walls? Become invisible?" This is important to these people. They believe this is what it's all about. Can you imagine what would happen if I sat here and materialized some gold coins? What do you think would happen?

SC: Put you on offer. (laughter)

SH: The American Sai Baba. (laughter)

(Robert continues) Can't imagine what would happen. For people give credence to occult, to siddhas. This is important to them. They still believe that when you become enlightened that you develop magical powers. You can read thoughts. Remember again only when there is an ego and a mind do these things take place. When there is no ego, there is no mind, there is nowhere for these things to take place. When there is just the infinite there is nowhere else for anything to happen. The infinite, 'That' is self-contained reality. And there is no place for anything to go on.

Yet again becoming 'That' puts you in a category that is completely and totally indescribable. There is nothing I can say about it. There is nothing I can do to make you see what I see, to experience. Be yourself. Do not try to prove anything. Do not try to find anything.

I know that Fred can say, "In the Bible it says seek and ye shall find." But to whom was this written for. It wasn't written for people who wanted to be enlightened or people who wanted to resolve their life and become totally transcended. It was written for the masses. Sure if you seek you will find. But if you go into the higher truths nothing was ever hidden. So there is absolutely nothing to find. And there is no seeker. Can't you see now when you have these quotations and these sayings and all these questions, there has to be a seeker? There has to be something to find? Something to discover? Something to become? When you realize that there is nothing to discover, there is nothing to become, there is nothing to find what else is there to do?
Robert: Good Afternoon. It is good being with you once again on this beautiful Sunday afternoon. Everyone is sweating profusely. Chanters you are not. Why should we want to chant?

Jnana without bhakta is dry knowledge. You have to have Jnana with bhakta. You have to feel passion. You have to feel love. You have to feel loving kindness. This comes with bhakta. Unless you become a bhakta, you cannot be a Jnani. They both go together hand in hand. It's like a man and a woman. You can't have one without the other.

There are many people who profess to be Jnanis. They are very dry intellectuals. Very cold people. When you chant to the Goddess or the God, and you feel the chant in your heart, you will feel this way towards your fellow man. The same love you give to God you give to your fellow man. How can you love others if you do not love yourself? You love yourself by letting your heart open up and feel the passion, the joy, the harmony which is your divine real nature.

Become involved in the chanting. Feel it. Be it. And you will be amazed at the change that comes over you.

I take a walk every morning and meet many interesting people. There is a little old lady I meet once in awhile and we talk.

She asked me this morning, "Robert, do you believe in God?"

Now, the answer I am going to share with you is true about each one of us here and everyone else on this earth. I answered by saying, "Before I answer please let me know what do you mean by you and what do you mean by God?"

She said, "Well, the personal you." I remarked, and this is important for us to understand, "As long as there is a personality, we have to believe in something. We believe we are an atheist, we believe in God, we believe in politics, we believe in this, we believe in that. Where there is a personality, there is a believer. Then God is apart from us.

Some of us would even say, "I believe in God within myself." This is sort of wrong thinking. If it weren’t for what we call God, absolute reality, pure awareness, there couldn’t be a you. There would be no personality unless there was a God, or absolute reality, satchit-ananda or whatever you want to call it.

It is like a print on the paper. The print is you, the personality, and the paper is God. If you didn’t have the paper, you couldn’t have the print. Like the screen and the image. The screen is what we call God. The image is you, the personality. Therefore, when
the you is transcended, the you is really the I thought. When the personal I, or the personal you, is completely and totally transcended, where is there anyone who has a belief system left? For whom was the belief?

You see what I am saying? There is no-one left over to believe anything. There is no personality left. Therefore, how can you believe something? To believe, there has to be a believer and an object to believe. When you’ve transcended the personality, when there is no I thought, when there is no you, you become all-pervading. You become the total reality, omnipresent. Consequently, where is there room for God? There is no room for God when you are all-pervading. You are omnipresent. You are the absolute reality, the pure awareness.

Only again when you are a personality, when you are a body, can you say, I believe in God, I believe in this, I believe in that, I don’t believe in this, I don’t believe in that. You have that option as long as there is a personality.

When there is no personality, when there is no I thought, when there is no body, there is only space. Space is the absolute awareness. This is your true nature. This is what you really are.

There is the story of the holy man who died and went to heaven. As he was going towards the gates of heaven, they wouldn’t let him in. He called, "It is me, your humble servant, the one who has praised your name for centuries. I have come."

St. Peter said, "I'm sorry, you can't come in." The holy man sat down and started to gaze in silence to ponder this. "Why won’t St. Peter let me in? I’ve been good. I’ve practiced the scriptures." He pondered this for six months. Finally, he said to himself, "I've got the answer." He knocked on the door, and St. Peter came to the gate. He said, "Let me in. I'm your humble servant. The one who has chanted your name for centuries, who has bowed to you, who has prayed to you."

St. Peter said, "I'm sorry. There is no room for you here." Again, he closed the door. This time the holy man became completely upset. He didn’t know what the problem was. He had been a good person, a holy person. Why won’t that guy let me in. He said to himself, "I'm going to sit here forever, if I have to, until I come up with the right answer."

Finally, after a year of sitting in front of the gate, the answer came. He got up and knocked on the door of heaven. God came to the door and said, "Who is this?" The holy man said, "It is thou." God opened the gate and said, "Come in, my son. There never was enough room in here for both me and you."

This is true with us. As long as we think we are individuals, as long as we think we are personalities, we will go through life with problems, having good times and bad times, up times and down times. We will go through all kinds of experiences. When the time comes when you realize there is no difference between you and the ultimate reality, then you’ll be totally free. You will appear as a body, but you will no longer be a body. You will be sat-chit-ananda. You will be absolute reality. You will be the ultimate oneness. The Truth.
When you look at yourself and you see yourself, do not think of you as a mere human being. Do not think of yourself as a person. Do not think of yourself as someone who needs help, someone who is alone in this world. That's not really you. You are the one that has always existed, the one that will always exist. That one that never had a problem. That one that is healthy and happy and peaceful. There are no others.

Do not judge yourself. Do not look at yourself and say, "I have sinned, I have made mistakes." Do not worry about the future and think karma is going to catch up with me. I have to reap the laws of karma that I have sown. It is true that as long as you feel yourself to be human, as long as you believe in karma, past, future and causation, you will go through karma. You will appear to go through all the things in space and time that seem to punish you and reward you.

Gradually you will give up the belief in karma. You will begin to see there is no yesterday, there is no tomorrow, there is only the eternal now, and you are that. You are the one that has always existed and that one will always be. You are not your karma. Karma only exists when you believe it exists. For whom is karma? For the body, not for you. Karma is for the individual. For the one who thinks he is a body and a mind. For that one, there is karma.

As you grow spiritually, as you practice devotion, as you practice Jnana, you begin to feel different. You begin to feel oneness with the whole universe. The universe becomes your friend. The mineral kingdom. The vegetable kingdom. The animal kingdom. The human kingdom. You are no longer able to see problems or troubles. You have transcended this. You have risen to that place where there is only God, what we call God, which is yourself. I shouldn't say yourself. The self. The Self makes it impersonal.

The Self is the trees, the sky, the birds, everything. Everything is the Self. Nothing is excluded. This is why you should practice ahimsa, non-violence to any living thing. After all, whatever you hurt, whom are you hurting but yourself? Whatever you do to someone else, you are doing to yourself.

As long as you believe you are personal, the self has to come back to you and return to you what you gave out. It is like a boomerang. You throw a boomerang and it comes back to you. When you throw out words and deeds and actions, they return to you. As long as you believe you are an entity, as long as you believe you are a body, as long as you believe you are an I thought, everything must return to you.

But, you may say, When I become a Jnani, I can do anything I like? I can hurt people, and steal, and rob and rape, and, I will have no karma?" Well, when you become a Jnani come see me, and see if you want to do those things. You'll never even have an idea of a thing like this. Things like this won't even enter your consciousness. There'll be no place for it to stay. There will be no doer to want to do anything. You will be totally free. You are already totally free, but you think you are not. You are attached to person, place and thing. You respond to the world. You react to conditions, to situations. Is there any wonder that you suffer?
Always remember, your body came to this plane to do certain work. It has absolutely nothing to do with you. You are totally free. You are the embodiment of love. You have absolutely nothing to do with your body. I know it sounds strange.

You’re asking, "Are there two of us? Is there the body and myself?" No. There is only one. The one is neither yourself nor your body. There is never anybody else but the one. When the body does the work, it’s for others. It’s for the world which you know you are not. The body becomes like the water in the mirage. It appears to be there, but when you try to grab it, it’s not there. It doesn’t exist. Like the sky. Like the blue in the sky. You wake up. You see a sky and you want to grab it. It doesn’t exist. So it is with us.

We are like the print on the paper. The print appears on the paper but you need the paper to have the print. You can’t have print without the paper.

You have to begin to identify with the real Self. You have to begin to let go of all the false beliefs, conceptions, dogmas, and be yourself. Be the Self you’ve always been. Be the Buddha. Be Krishna. You have that quality deep within you. Wake up. Do not let calamity rule you any longer. Know your Self. Do not use the mind to react to conditions. Learn to be the observer.

Don’t think you must run away from conditionings, or you must run away from your job, or you must leave your family or you must do anything like this. Never concern yourself with the body. Mentally learn to let go, to think less. Cut down on your thinking and your thoughts.

Some of you still believe that if you do not think about something, it will never happen. This is not true. As a matter of fact, it is the reverse. If you do not think, then the true nature of yourself will be revealed, and the true nature of the universe will be revealed.

They are the same. Pure awareness. Absolute reality. But you must let go mentally and not be attached to things. Do not concern yourself with other people, with politics, with the world conditioning. This earth is going through a process, and it will go through whatever it has to go through. The earth is billions of years old. There have been many civilizations on this earth. Civilizations have come, civilizations have gone. We are just another civilization, and yet we think we are in control.

When your ego believes you’re in control of things, and you are in charge of your life, and you are in charge of your environment, then an earthquake comes along and lets you know differently. Doesn’t it? When you feel an earthquake, don’t you feel small and you have no power? You feel very limited. This goes to show you who do you think you are? You are nobody. In one instant you could be wiped out. Therefore, why not turn within and leave the world alone? I know there are many redeemer of the world. Many fanatics and many good people want to bring peace to this world. I tell you this is impossible. The world is as it is. It is maya, a dream, only. It is duality. There are good times, there are bad times. This is the nature of this world. See if I’m telling the truth.
For thousands of years people have been working to bring peace to this earth. They have worked very diligently. People like Gandhi, Martin Luther King. There have been thousands in previous ages. Now, look at the world. Is it any better? Do we have love and peace in this world? Have all those do-gooders given us a semblance of peace? Things have become relatively worse.

I kid you not about the truth of this. If this is God’s world, leave the world to God. Your job is to realize the truth. As you realize the truth about yourself, you become the self of all. You become the self of the universe. You become the self of all the countries, all the worlds, all the planets. Then you will see that beyond this world, beyond the maya, beyond the illusion, that all is well. The world doesn’t need your help.

I know it sounds good and wonderful to try to bring peace to this world. It’s a good thing and there will always be people who will do these things. They mean well. But I say to you that in the higher teachings, to the extent you know yourself, to that extent you can bring peace into this world. You cannot bring peace into this world if you do not know yourself. For if you have not achieved a semblance of harmony, of goodness, joy and peace within you, what are you giving the world? Your hate, your vindictiveness?

All you can give the world is the self which you think you are. Begin with you. Begin to see yourself not as a human being but as the universe. You are all the others. There are no others separate from you. Wake up. Be free. Do not allow your mind to control you. Your mind is not your Master. Inquire within, "To whom does the mind come?" Inquire within yourself, "Who has to bring peace to this world? Who has to change things?"

As you inquire within yourself, you will begin to feel and see that it is your ego that wants to change things. It is the personal I. The personal I wants to do all these things in this world. It wants to become successful. It wants to become famous. It wants to be the savior of mankind. It is the personal I that wants to be all these things.

Great Sages have discovered that if you remove this personal I there will be no one who will want to do anything. There will be total happiness, total love and total peace. Only remove the personal I. The way to remove the personal I is to inquire, "For whom does it come? What is its source?"

Do not try to remove the thoughts, for the thoughts will never cease. You’ll have good thoughts and bad thoughts for as long as you live. Realize the I is the culprit. The I has the thoughts. I thinks. I feels. I talks. I acts. Without the I you wouldn’t have the ambitions or the type of thinking you’ve got. Follow the I thought to the source, and that is how you will find peace. That’s how you will find love. That’s how you will find joy. It’s up to you.
Robert: Hello! (Hello Robert.) Greetings! (Greetings!) And salutations. (Salutations.) It's good to see you.

SH: Ditto! (R: I love you.) We love you too Robert. We're going to be with you all the way along. (laughter)

Robert continues: Most of us are aware intellectually perhaps that we are not the body, the mind nor the doer. We are aware intellectually that we are absolute reality, the Self! Expressing as pure awareness. Yet as we unfold on this path we come across many words that have special meaning to us. Some of these words are negatives that have to be transcended.

As we meditate. As we go deep within trying to understand the Self and awaken the word fear comes along. Some of us become very fearful. For we are letting go of everything. The world used to be a crutch for us to lean on. People, places and things were very important to us at one time. Now we're beginning to see and realize we can only depend on the Self. Our inner reality. This brings up fear also. For in the relative world goodness, happiness, fear, sadness are two sides of the same coin.

If you look at your life you will see that fear is really the motivating factor in everything you've done and do, subconsciously or consciously. For instance when people get married, why do they get married? Perhaps it's fear of being alone. Or fear if you've made a good catch you want to hold onto that person before somebody else gets them. So you get married. Fear of growing old by yourself.

Take your jobs for instance. You have a certain profession and you do certain work. If you look deep inside you'll see it's fear that motivates you. Fear of losing the job, not having any money. Perhaps you're becoming a homeless person. It is always fear in the relative world that motivates you to do anything. Even the happiest person on earth has fears. They may be subjective. The fear of losing that happiness. That something may happen to take away that goodness that you're going through.

You've all heard the expression, "It's too good to be true," most human beings live this kind of a life. Everything is beautiful in their lives. They have everything they need and want and more. Yet there is an underlying fear that this is too good to be true. Something bad has to happen. Can you think of something personally that does not have a motivating factor of fear behind it. Even though you're not aware of it at the time. You may not be aware of it at the time because you're going through a certain condition of
your life that's happiness and joy and peace, but you do have that fear in the background. You can't get rid of it. It's part of the relative world.

This is a world of duality. We all live in this world of duality. For every fear there is a joy. For every bad there is a good. For every up there is a down. This is the world in which we live. We live in a world of fear. We live in a world of joy. We live in world of goodness. We live in a world of badness. It's all the same thing. This is the reason why I tell you so often do not think you want to get rid of the fears and the bad things of your life only. You also want to get rid of the good things of your life. The happy things of your life. This may sound strange for some of you. But it's the truth. Why? Because again they are two sides of the same coin.

No matter who you are if you're going to experience supreme goodness, happiness and joy in the relative sense you have to experience sadness, hate and something that upsets you. The pendulum has to go both directions. This is why I laugh when people come to me and say, "Robert, I don't need a spiritual teaching I'm happy already. I've got all kinds of happiness in my life." For how long? Try to understand that you cannot have total happiness only in this relative universe in which we live it's impossible. Nobody does. You can't!

Now perhaps you can understand a little bit why a Sage, a saint also seems to have trouble sometimes. Illness, something going on in their lives. Because their body appears to be going through the same thing that everybody else goes through. But notice I say the word "appears." To the Sage this is not going on. The relatives have been totally transcended. There is only bliss, sat-chit-ananda. There is only absolute reality, pure awareness to the Sage. But the body of the Sage appears to some people to be going through other things. Having other experiences.

This appears to be a paradox and a mystery. But it's very clear. When I explain to you that in the relative world you have to go through duality. Everybody goes through duality no matter who you are. Only by transcending the relative world totally and completely through the process of awakening do you become absolutely free of these things. You become absolutely free of goodness and absolutely free of badness. It's an entirely new ball game.

This is why some of us become argumentative so often, we debate these things and talk about these things and get nowhere. We say, "I see what you're going through. I see what's going on. You can't fool me any more. This is like this and this is like that." Always remember — this is like this and this is like that — in your eyes, in your mind, in your life that is how you see things.

When you understand what I'm saying intellectually you will begin to leave people alone and shut up. You will not have anything to say because you will begin to see it's fruitless to debate. It's fruitless to argue. It's fruitless to come to any conclusions about anybody or anything. For everything is unfolding as it should. Everything is in it's right
place no matter how it looks. As we unfold on this path our job is to watch, to look, to see, never to react. Only to be the witness. Having no opinions for or against.

One word, "fear," that everyone seems to have no matter who you are unless you have transcended and awakened is fear of death.

Most of us perhaps are able to overcome certain fears but when it comes to leaving your body nearly everyone, no matter how enlightened you think you are, starts to worry about this. Even though you say you're not. It is interesting to note from my experiences with people. The younger people between their twenties and thirties claim not to be afraid of death. When you're healthy, totally. When you’re able to run around the world and do what you want you never think of death. You never think of dying. You don't want to talk about these things. You say, "When I get older I'll be ready to discuss it." Yet if you don't work it out now when you're ready to go you will have total fear in every iota of your being.

It is written in the great spiritual scriptures of the world that when you die, when you're dying, if you can think of God at that time you will go straight to God. Which means you will awaken totally. So people tell me, "Well if this is the case Robert, I'll just go out and have fun and get drunk and do anything I like and when I’m dying I'll think of God." Try it! (students laugh) You’ll never do it no matter what you say.

I've had experiences with dying people who used to be so happy and sure of themselves who used to laugh at death. But all of a sudden when the cancer or the AIDS or whatever became very bad there was total fear. Fear to let go. This is also true of pain. Many of us want to go painlessly but unfortunately not too many of us do. To whom does the pain come from...or come to I should say. If you work on yourself during your living years. During your healthy years you will be able to transcend pain like you transcend death. You will be able to step back and look at it, observe it.

But it will not disturb you or bother you. This is the reason why I say, "You have to be totally honest with yourself." There has to come a time in your life when you stop fooling yourself. You have to develop humility and loving kindness while you're working on this path to self-realization.

Go through your life and see what you’re doing with your days. See what you’re doing with your spiritual life. What are you really after? Unfortunately most people are in spiritual life to change bad for good. And no matter how many times I tell you this you still are trying to do this. You’re simply into spiritual life, you’re into meditation. You go through certain things in pranayama, breathing, yoga exercises, zen meditation. You do all of these things not really to awaken but to become a saint. To become better than most people. To overcome your problems. These are all the wrong reasons.

What is the reason why you should work on yourself? There is no reason. It's just something that you do. Something within yourself and this again is a great mystery will touch some people a certain way. Where they just feel that this world has absolutely nothing to offer them. No matter how wealthy they are. No matter how much fun they're hav-
ing. No matter what they're doing with their lives. Something touches them within and they begin to leave everybody alone. They become quiet.

I used to know a boisterous guy. Really boisterous. Had a chip on his shoulder. Always was ready for a fight. Nobody liked him everybody, shied away from him. He lived in an ashram, been going there for years. He always believed he knew more than somebody else. He would always debate with people, argue with people. Try to pin them down. Try to show them that they know more than he does and he would argue with them to show that he knows more than they do. And he went through this for about three or four years. Then something happened, nobody knows what. Overnight he changed totally and completely. Where there used to be a frown on his face or look at people in despise, he had a smile on his face. He no longer had anything to say to anyone. Except good morning, good night, hello, goodbye. He let go of everything. And he left the ashram. Nobody knows what happened to him.

You see when something like this happens to you it makes no difference where you are. Whether you’re in prison. Whether you’re in an ashram or a hospital. Whether you’re homeless. Whether you’re a multimillionaire. Whether you’re sick or whether you’re well. Realization plays no favorites.

Do not think because you say you’re good and you meditate everyday at certain amount of time, that you expect to be liberated. Liberation can come to the worst murderer. Who knows nothing about meditation or spiritual life.

This is the reason I tell you all of the time, "Do not try to judge these things. Do not try to figure these things out. Do not try to come to any conclusions about who deserves this and who does not," you don’t know. Rather work on yourself. When you become the ineffable Self, pure awareness you will become the Self of all. The all-pervading Self, omnipresent. All of the trees, the flowers, the sky, the plants, the universe will be inside of you. You have become the creator of everything.

Therefore you have reverence for all of life. Everything becomes very important to you. By important I mean you have reverence, love, compassion, loving kindness. Not because you want to be that way, you can’t help it. You’re not trying to be a good person. The term good is not in your mind any longer. You don’t know what good is. You don’t know what bad is. For remember if you understood what good is, you have to understand what bad is. Because it’s part of the duality. So when you get to the stage of the Self there is no one left to experience good or bad, right or wrong, sickness or health, up or down and whatever.

It is said that if you emulate a spiritual Master you will become a spiritual Master yourself. This doesn’t mean that you go around making out that you’re enlightened. But when you’re by yourself without telling everyone or anyone you act as if you’re enlightened. Without telling a soul. By acting as if you’re enlightened means you show everyone loving kindness, compassion. You have humility. You’re always joyous and happy. You only have kind words for everyone. Yet you do not feign these things. You do not want
people to see that you’ve changed or you’re different or you’re kind. You’re doing this to
yourself. You’re acting like a spiritual Master. The act will become the thing.

As you keep convincing your subconscious, that you are the Self, you are Brahma,
you are nothing, you are the I. As you keep convincing yourself of this you will be-
come this. When is the best time to do this? After you practice self-inquiry. When you’ve
practiced self-inquiry for a while and you’ve gotten down to the stage where you’re say-
ing, "Who am I?" and you’re experiencing a semblance of the silence. It is in the silence
when you voice to yourself, "I am Brahman, I am absolute reality, I-I." At that time you
will be able to do this. It will come by itself.

But for the person who is still experiencing this world as a reality and who has not
practiced self-inquiry or any kind of spiritual discipline, when you voice this, it will build
up your ego instead. Your ego will be built up. When you say, "I am Brahman. I am pure
awareness. I am sat-chit-ananda." It will be your ego that you will be inflating. This is why
I never emphasize to you to practice these affirmations. For again you are inflating your
ego.

It is only when you’re in deep humility, humbleness, that you can voice, "I am
Brahman." For is not Brahman the servant of all? Is not the Buddha the friend of everyone?
Is not the Christ the forgiver of sins? Is not Moses the I-am-that-I-am? What is one quality
that all these Sages have had?

Total humility. Total humility, not pride, not an inflated ego. But total humility.
Most of them looked like fools, in the eyes of intelligent people. Most of them are consid-
ered dumb, ignorant as far as the world is concerned. For they never gave the right an-
swers. They never wanted to debate truth with anyone. They hardly ever had anything to
say. Yet these are the people we all remember.

Another thing that is funny to me is we like to make God in our image. So if we
have a chip on our shoulder, we’re egotistical, arrogant, we imagine that Christ was that
way. We imagine that Buddha was that way. We imagine that Ramana Maharshi was that
way. We imagine that Rama Krishna was that way and so forth and so on. If we could only
remember these things. It is we who give reality to the world. We see the whole world in
our image. When you look at the world you’re only seeing yourself. If you’re arrogant you
will see arrogance wherever you look. If you’re suspicious you will see suspicion wherever
you look. Wherever you are that is what you’re going to see.

Therefore begin today to let go. To let go of all the stuff, the fears. Especially the
fears. Remember it’s the fears that hold you back. Inquire deeply, "To whom does the fear
come? Who feels this fear? I do. Well where did this I come from? Who am I? What is the
source of the I?" Always remember that the I you’re talking about is the ego. The I-thought.
The ego I. It is not the same I that you voice when you’re in deep meditation in the silence.
And you say, "I am Brahman." That I-am is God. Effortless pure awareness. But as you’re
practicing self-inquiry the I is the ego. And as you keep practicing, "I-I, I-I," it turns into

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the real I. The reality is the I. The God I. Try to understand these things. Think of these things.

Many of you go home and you begin to think of the world. We fear the riots downtown, the rebellion. We never seem to understand that these things have been happening since time immemorial. There has always been man's inhumanity to man. There have always been riots, confusion, chaos. But my question to you is, "What does this have to do with you?" You profess to be a spiritual person. A spiritual person understands where the world is coming from. They neither hate it nor love it. They just watch and observe and look. They cannot have feelings for being good or bad because their feelings are steeped in Godliness. Their feelings are always on the reality. The feelings do not go out and say, "This is terrible. This is wonderful. This is bad. This is good. This is how it should be. This is how it shouldn't be." These things are the images on the screen. Begin to see it this way.

Your body and your mind and the things going on in the world are the images on the screen that are changeable, never being the same. This is the way of the world. We build things, structures, edifices, monasteries, big buildings, big cities and then they're all destroyed in due time. And we build them again and they're all destroyed again. It's all a cosmic joke but you're taking it seriously. As long as you're taking it seriously you become part of it. You experience it you go through it. This is why it is written, "Whom shall you follow this day, God or mammon?" Fred likes that. Whom shall you follow? The world and it's peculiarities this is mammon or the Self, the absolute reality. The choice is yours. Do the right thing.
Robert: Good evening. I welcome you with all my heart. It is good to be with you again this Thursday after the riots, and the plundering, and the pilferage, and all the other good things taking place in LA.

Many of you simply come here to hear me talk. You wait until I talk and say something, for you still believe there is something that can be said with words, that if you catch the right word, something will happen to you. You will become enlightened. This is not necessarily so. Eloquence is in the silence. It is in the silence that things happen to you, wonderful things, beautiful things.

Has anyone ever been realized while they were talking or while listening to a speech? Most of you here understand that it is the space between the words, the space between the words, that are important.

It is the same like the space between, "Who am I?" When you inquire, "Who am I?" you have become silent and keep still, before you repeat, "Who am I?" again. That space is consciousness. When you are silent, you are abiding in the self. The only reason you do not become the Self, or feel you are the Self, is due to the fact that your mind is moving. Thoughts are moving in your mind. As you learn to become still, the mind becomes still and consciousness presents itself, for consciousness is already here, and you are That. It is not really in the words, for the words are the same as the body, the same as the world, the same as the universe. Words are maya. It is only in silence that truth is revealed to you.

The perennial question arises again and again. Can a person become realized without a teacher? Or must one have a teacher or a guru to become realized? This question is asked of me at least twice a week by some people. Does one really need a teacher or can one become self-realized by themselves? The answer is, "Yes and no."

Of course you must remember that you are always self-realized already. Your nature is pure awareness, absolute reality. If you start from that point of view, it will be easier for you. Never begin with the fact that you are a human being, having experiences, trying to become self-realized, but rather feel in your heart that you're already self-realized trying to awaken to that fact.

Everyone who has ever awakened, who has ever experienced moksha, liberation, has had a guru at one time or another. When Ramana Maharshi was asked this question, "You became self-realized by yourself?" he immediately answered, "I did the work in a previous life. I must have had a teacher in a previous existence."
This is only natural. Can you become a lawyer by yourself? You can, but you'll be a bum lawyer. Can you become a doctor by yourself? Can you become a nurse, or anything, by yourself? You have to go to school, you have to study, you have to have a teacher.

When you really want self-realization, you develop a great humility. The humility will lead you towards the right teacher. Yet if you're arrogant, obnoxious and you want to be realized, you will be led to a teacher that is arrogant and obnoxious also. (laughter) Like begets like.

This is why I always say to you, you are in your right place, going through those experiences that are necessary for you at the moment. There are no mistakes. Learn to love the place you're in, no matter how it looks, regardless of what you seem to be going through, regardless of the experiences in your life. Be grateful for them. Be thankful for you and the experiences you're going through. Never feel sorry for yourself. Never believe you're not worthy or that you're a sinner, because you made mistakes in the past. The truth is there is no past. There never was a past. As you begin to realize this, you will see you never were a sinner. You never made a mistake, for the past doesn't exist.

You can only go a certain way by yourself. You can only reach a certain level by yourself. After this you need a teacher, a teacher who's been there, who's gone through all these experiences before, and who can easily lead you across the river of samsara to illumination.

Most of us also do not understand the relationship to your guru or to your teacher. Some of you are seekers, who run to one guru after the other, see many teachers, can never have a guru-disciple relationship, for you go through many teachers.

I'm not trying to say this so you should stay with me. As most of you know I don't care where you go or what you do. It's up to you. But for your own sake, for your own evolvement, if you find the right teacher, you should hold on to that teacher. Take care of that teacher, love that teacher. That's all you have to do.

Every being who has awakened to the Self has had that experience. For the teacher is not who you think he is. The teacher is none other than your Self. There's only one Self, one reality, and the teacher is an extension of your Self. You have been drawn to this teacher because of your years of practice, because you deserve it.

Many times I contradict myself when I tell you there's no reason why some people are enlightened. They may be rotten, and they're doing all kinds of vile things in this world, and they become enlightened. Yet these people have gone through what they're supposed to go through, these people are doing what they're supposed to be doing, and these people are all where they're supposed to be. This is why I tell you again, "There are no mistakes. Do not be judgmental. Do not try to understand this. It is beyond words and thoughts. You are not who you think you are, and the teacher you are attracted to is not who you think he or she is."
This is why again you have to develop a great humility. Without humility you will become proud, egotistical, and you will make plenty of mistakes. The greatest Jnani is the servant of all. Not the Master of all, but the servant of all. The greatest Jnani is a friend of everybody. The greatest Jnani is a natural person, no pretense, not trying to impress anyone, looking for nothing. Students are drawn to this Jnani like bees to the honey.

But a Jnani is not necessarily a yogi, and does not have eloquent speeches. There are certain yogis who draw thousands of people to them. A true Jnani does not look for people or crowds, but rather shuns these things and tries to run away from these things and has few devotees.

With this in mind ask yourself, "What am I really looking for?" And you will say, "I'm looking for moksha, liberation." Then ask yourself, "What am I doing to attain this?" Take a look at your life. Satsang is one of the most important things that you can ever do to awaken. Yet most Americans come to a satsang maybe four times, five times, and do not enlighten. They go looking for another teacher.

The truth is you must have patience, lots and lots of patience, and not run all over the world looking for teachers. But find the right teacher that you identify with spiritually. You will know when you find the teacher, the intuitive part of you will let you know, and be with that teacher all you can. This comes first in your life.

I'm always amused by all the holidays that come along. We have Christmas, Thanksgiving, Easter, Mother's day, Father's day, Fourth of July, and people call me and apologize and say, "Robert, I can't come to satsang because I've got to be with my mother." "I've got to be with my family." "I'm going out to the park with my family for a picnic." "I'm going here." "I'm going there." This is all very well and good. But where will you go when you drop dead? Will you have a family then? You'll be all by yourself, and you'll have to go through certain experiences before you come back again into another body.

What I'm trying to say is your family is important, there is no question about this. But you have to adjust things in the right way, where you can come to satsang, where you can be with the teacher, where you can sit in the silence, where you can develop humility and peace, and then you will awaken.

This is why I always say to look at your life. Look at yourself, truthfully. How often do you think of God? How often do you think of spiritual things during the day? Do you always catch yourself, when some experiences come into your life, and realize that these are only images on the screen, or do you become involved in the images, and you have hurt feelings and anger, all kinds of emotional things going on in your head? Or do you immediately catch yourself and smile and say these are just images, what have I got to do with images? I am pure consciousness, pure sat-chit-ananda, nirvana. What have I got to do with situations and conditions?

A good time to test yourself was during the riots, during the looting that was going on. What did you feel? What went on inside of you? If you understood that this is a world of maya, and in maya all these things are necessary. Remember maya does not go
smoothly all the time. Maya means duality, as if two powers are at work, good and evil, and you have to experience both. So when a city in a country is very prosperous, everybody is working, and has jobs, making good money, everyone is happy, something has to happen to change that. This is the way maya works.

This is why I laugh at people who are trying to change bad for good. Trying to live what they call a good human life. There is no good human life. There's only a spiritual life. When you're living in a spiritual life, good and bad are both impostors. They can no longer fool you. You have overcome and you rest in Brahman, as Brahman.

The universe is a cosmic joke. It will show you all kinds of things, make all kinds of things happen in your life. Yet you must hold on fast. And you must also let go fast. Always remember who you are. Forget about the name that was given to you at birth. You are not that. Forget about your environment. You are not that. Forget about the experiences in your life. You are not that. You have to stay centered in the here and now. You have to live spontaneously, in the present. The future will take care of itself. The past is already dead. And here you are.
Robert: It is good to be with you again on this lovely Sunday. All is well.

Think about that statement, all is well. No thing is the way that you think it is. There is no thing in this universe that is what you believe it is. Everything is something else. Nothing is ever the same, or appears to be the same. The only thing that appears to be the same and doesn't change, are your thoughts.

Most of us have a mind set, and it is very difficult for us to change this. This is the only thing that keeps us from seeing reality. As long as your mind is set, it is in accordance with the universe and the world, and you see things as they appear to be, but not as they are. You look out the window, you see a beautiful tree, a beautiful sky, woods, a lake. That sounds great. Look in the other direction, you see rioting, man's inhumanity to man, destruction, earthquakes. How do you reconcile this?

Look at your own personal life. You have good times and bad times, and it's from this you know what you want to experience. You want to experience the good times, not the bad times. Yet what you fail to understand is where there are bad times there are good times, and where there are good times there are bad times. You cannot have one. You can never have one.

A good illustration of this is the story of the two frogs. Once there were two frogs. They inadvertently jumped into a vat of milk. There was a fat frog and a skinny frog. And they couldn't get out. They were swimming around, the sides were slippery, and the fat frog said to the skinny frog, "Brother frog, there's no use in paddling any longer. We're going to drown, so I might as well give up." The skinny frog said, "Hold on brother. Keep paddling. Somebody will get us out." They paddled for hours. Again the fat frog said, "Brother frog, I'm becoming very tired now. I'm going to just let go and drown. There's no way that anybody can ever get us out of here. It's Sunday, nobody's working. We're doomed. There's no possible way we can ever get out of here." And the skinny frog said, "Keep trying. Keep paddling. Something will happen. Keep paddling." Another couple of hours passed, and the fat frog said, "I can't go on any longer. There's no sense in doing it because we're going to drown anyway. What's the use?" And he let go. He gave up. He drowned in the milk. But the skinny frog kept on paddling. Ten minutes later he felt something solid beneath his feet. He had churned the milk into butter and he hopped out of the vat.
So it is with us. We go through so many experiences in life. We think there’s no way out. We believe we’re human and we’re caught in maya. We’ve got to go through certain experiences, and suffer, and be happy, and do all kinds of things. But when I share the truth with you, that there is no maya, there’s no universe, nothing is the way it appears, it is only your mind that creates these conditions, and your mind doesn’t exist, you don’t believe me!

You want me to talk about karma and reincarnation. You want to get into all kinds of facets of the universe. You want to hear eloquent lectures about how we’re gonna be saved. Yet there’s no one to save, for no one ever existed. Yet you do feel human, don’t you? You do go through experiences, don’t you? If you would only learn to sit still, to be quiet, to stop reacting to the universe, to the world, to the situations, to life.

We give everything a name, that’s the problem. We say this is cancer, this is poverty, this is an earthquake, this is a million dollars, this is a new home, this is a new car, this is a war, this is a dog, this is a cat. We have names for everything. What if we forgot about those names, and we stopped seeing things as something? What if we just observed things, watched things without giving them a name, without coming to a conclusion? What do you think would happen? You would transcend everything.

Whatever you’re no longer attached to, gives way. Whatever you’re no longer holding on to, no longer holds on to you. And as you let go of your opinions toward person, place and things, you find that you’re growing, you’re evolving. You’re beginning to become something that is ineffable, something that cannot be explained, something that’s so wonderful, you never dreamed that something like this existed. Yet it does.

Why do you appear to have a body, if you don’t have one? Why do you appear to be playing these games, if they’re not real? The answer is you’re not playing any games. There is nobody doing anything. This is something difficult for most people to comprehend. Nothing at all is happening? But I move, I swim, I play golf, I go to work, I watch television, I’m doing all these things. These things appear to be happening.

You have to remember the question, “To whom is it happening? Who is experiencing this?” And of course we remember it’s the ego that’s experiencing this. But then you remember again you have no ego. There is no ego. An ego never existed. If it did, where did it come from? Who is its creator? Whatever you believe in, there has to be a creator to have created this. If you believe you’re human, something created you. You say your parents created you, you go back in time, who created them, and who created them. You go back to the very beginning. Everything you believe in, there has to be a cause.

Yet when I tell you there is no cause, therefore there cannot be an effect, you think I’m crazy, and I am. Who wants to be sane? To be sane means you conform to society, and to anything happening in the world. You think alike.

I can assure you, nothing exists. And I can assure you when you think about nothing, the nothing you’re thinking about does also not exist. Once you think about nothing, you spoil it, because it becomes something.
Always remember, the idea is to stop thinking completely. Not to function mentally at all. Yet some of you still believe if you stop functioning mentally, you will become a vegetable, you wouldn’t be able to function. This is not true. What you were will not function, but what you become will function very well. You will always appear to function, yet there is no functioner. You are not what you seem to be.

No matter how many times I tell you this, you’re still thinking, thinking, judging, judging, coming to conclusions, trying to work out your life. You have to let go, totally, absolutely, completely. You have to let go so completely, that you will feel no body, no mind, no pain, nothing. That is the only time you will make progress. Do not think about this. The thoughts cannot help you. There are no thoughts that can help you realize the self. It is only a total completely letting go, giving up.

What do you give up? You give up the ego, the mind, your opinions about things. That’s all you give up.

But yet a tree seems to appear, and turn into a beautiful tree as it grows. So will you appear, yet you will know you’re not the appearance. You will know that you are totally free and you are omnipresence, all-pervading. The whole universe is taking place inside of yourself. And if you are no self, there’s no universe. You are beyond the no self, where there is a no-no-self. You’re beyond the no-no-self, where there are no words to describe it. Yet it’s so beautiful, so blissful, so joyous, that if you have had a taste of it, you’d never return. You’d never want to go back to humanhood.

This is why there have been many who have been touched slightly by this realization. They have been touched by truth, and they can remember there’s something there, even though they’re back to their human self, so it appears. They never forget that touch. And these people are the one’s who strive forward, to go all the way into realization.

What does it mean to go all the way? It means to look at your life as a picture show. All the experiences are images on the screen. It means not to regulate your life at all, in any way, but to observe it and watch it. To look at it intelligently. To see the emotions that come into your mind. To observe the fears, the arrogance, and not to do anything about them. But to look at them, look through them and become free of them. Only by looking through them can you become free of them.

Think of an emotion that you have that bothers you. Perhaps you have a bad temper, a fearful disposition, whatever. First you have to see it. Then you dive deep, deep within it, and it will totally and completely disappear. It will never bother you again. When you try to change things, they all appear to be fine for a while, then you will find yourself in the same position you were before. Different people, different places.

You don’t want to change anything. You want to be still and look. As you become still and look, what you’re looking at will look back at you. As you look at the world without interpretation, as you look at the world without attachment, what the world is will be revealed to you. The world will be revealed to you as no thing, as an image on the screen.
of consciousness. You will become radiantly happy for no reason whatsoever. You will find the peace that you never dreamed existed.

You have to want this. You have to love this. You have to want this more than anything else in this world. When I say want it more than anything else in this world, I don't mean in a "I don't have it sense and I want it." I mean to feel, and believe, and know, that you are that. And you want that to be uncovered for you, by going deeper all the time, by letting go of all the things that seem to be happening in life, continuing to dive deeply within the self. You dive deeply within the Self to the extent that you give up the stuff that you've been carrying around for years.

There is no one who cannot awaken. Since your real Self is already awake, there is nothing that can keep you back but yourself. By the self I mean your mind, your thoughts. Your thoughts are the only thing that keeps you back. You have to look at these thoughts and not allow them to do anything to you. Do not allow them to frighten you. You have to remember to practice self-inquiry. To inquire, "To whom do these thoughts come?" To always think in your mind, there are no thoughts. All these thoughts are a mirage.

Remember, you use your mind to destroy your mind. You introvert the mind upon itself. When the mind is introverted upon itself, it disappears, for it never existed. But when the mind is extroverted, then you are alive and well in the world, going through all types of experiences. In school they taught you to be extroverted, to have an outgoing personality. What has it done for you? It made us all into a bunch of idiots. Look at the world in which we are living. See what's going on. Look at our figureheads, government officials, state officials. These are all extroverted people.

We have been told that to be introverted is to be a loner, and you never get anywhere. Where do you want to get? If these people only realized that the world in which they are playing is all karmic. In other words, everybody is in their right place, where they are supposed to be. There are no mistakes. So these people do not believe they're not a body and the world does not exist, but they believe there are bodies, and there is a world and a universe. They should accept the fact that karma is the ruler of the universe, and everything that appears to be is karmic in effect. This is why I always say there are no mistakes. For you are where you are supposed to be in accordance with the laws of karma. But do not keep thinking about getting rid of karma, for you will have a battle on your hands. You have to grow out of this and see that karma never existed and does not really exist. So just wake up. Awaken.

Yet if you want to play with karma, you'll have many lifetimes, many experiences. It will never stop. It will go on and on indefinitely. Start to realize karma never existed. There are no previous lives, and you do not exist now. Do not try to analyze this or figure it out in any way. Just keep it inside of you. Wake up in the morning and say to yourself, "I do not exist now, I have never existed previously, and I will never exist in the future." When your mind is calm in the morning hours when you awaken, you say something like this, you will get a beautiful warm good feeling. You will feel wonderful, for it relieves
you of the responsibility of taking care of yourself to an extent. Yet you will still take care of yourself, but it'll be completely different. You will brush your teeth, you will take a shower, you will go to work, you will eat breakfast. Yet when you feel that you do not exist, you are totally free from the reactions to the things that are going on. There is no one to react any longer. Therefore, everything that appears to be done by you, will be done in a wonderful way, all the time knowing that you are not the doer.

I know this teaching sounds absurd to most people. Yet this is the teaching that has been propagated by Roshis, Sages, since the beginning of time. This is it. This is your opportunity to awaken. Why not use it? Do not let another moment go by where you're sitting there and believing and thinking something is wrong somewhere. Everything that is happening in this world today, has happened before. Different times, different people, different place. All of these things have happened before previously. They’ve always happened in this world. This is the nature of this world.

There are so many people who want a beautiful world in which to live, where there's everlasting peace and tranquility, where there's joy and abundance. Yet these things are temporary. This is not the way of this world. It's interesting, when you stop thinking of joy, when you stop thinking of sadness, when you stop thinking of good things and bad things, again, something wonderful happens to you, for you are no longer attached to anything. Yet in this non-attachment, you feel love and kindness, beauty and joy, in a totally different way.

Why not awaken now? Will you do this for me? Wake up! Do me a favor. Stop playing these games.

Most of you know when you walk out of this door today, you will forget many of the things I'm talking about, and revert right back to your stuff, where you begin to think about eating dinner, going to a movie, thinking about work, and you become involved in the material world once more. You have to begin to catch yourself. Say when as you walk out of this door, and you’re thinking of a bill that you’ve got to pay, or you’re thinking of a sickness you’ve got, or somebody in your family has, or you’re thinking about a promotion you’re going to get tomorrow at work. Catch yourself! Catch yourself! Stop yourself! Immediately say to yourself, "To whom do these thoughts come? Who's thinking these thoughts? Where do they come from? I am thinking these thoughts. Who is the I? Who gave birth to the I who is thinking these thoughts?" And you'll feel and say, "The I does not exist. It never existed." You will feel beautiful. You must keep this procedure up. The mind must be transcended. All is well. All is exceedingly well.
You Are Compelled To Come Here

14th May, 1992

Robert: Tony’s writing something before I say anything. (laughter)

ST: Putting my name and the date. That’s the truth.

R: He anticipates the words before I speak.

Well hi there. (Hi ya. Hi there.) It’s good to be with you once more. Most of you believe you have a free choice. Whether or not to come here or not. But I tell you there is no free choice. You are compelled to come here. (students laugh)

SV: It’s true, it’s true.

R: This is where you’re supposed to be or you wouldn’t be here.

SH: I live here.

R: You think you live here. (students laugh) You really think you have a choice in the matter. It’s an ego blaster when I tell you that you have no choice and everything you do is preordained. Every movement you make. This really destroys the ego when you think of it. For there is no thing that you do in your life that is not preordained.

So for you to be here means there is something within you that has been working for centuries to put you where you’re supposed to be today. But again most of you come here with the impression that you want to be enlightened, you want to awaken. Yet you don’t want to give up the stuff that is keeping you from being awakened. So the whole thing is very paradoxical isn’t it?

On one hand you can’t help being here, on the other hand you’re here because you have a reason that is not even valid for you being here. You want to get rid of your problems or get rid of your illnesses or get rid of your poverty or get rid of your spouse or get rid of something or add something to your life. This again is the wrong reason for being here. There is no reason for being here. You’re just here. There is really no purpose to it. You think there is a purpose. But there is no purpose.

Remember your so-called physical life is similar to the life of the universe. The universe appears to be here. Yet in truth it has no purpose. It has no existence, it has no substance. The same with you. You think you’re here for a purpose yet you’re not here for any purpose at all. As a matter of fact you’re not even here. You appear to be here. Something appears to be here.

Yet there is only one. One ultimate reality. The one ultimate reality is the substratum of all your existence. What you’re doing is playing games on the ultimate reality. You appear to come out of the ultimate reality as a person. You appear to exist for so many
years and then you appear to disappear. All this is taking place on the ultimate reality. Yet the ultimate reality never changes it's always the same. The ultimate reality is all-pervading, omnipresence, you are That. You are the ultimate reality. So you are not the appearance that sits here. The appearance that talks. The appearance that goes through your life. That is not you at all.

Waking up or being realized is just knowing this truth. Knowing it 24 hours a day. I'm glad you agree with me. (students laugh) Whenever the lamp agrees with me it shuts on and off. (laughter)

The ultimate reality is none other than yourself. When you achieve this there is everlasting peace, tranquility. There is unalloyed happiness. There is complete bliss. There is total joy. Just the way you are and just the way things are.

Most people believe that when you awaken things will change in your life. The things do not change, you change. The things remain the same but now you see them differently. You see them as a false expression. They're neither good nor bad. But you are no longer that. You have become the ultimate reality. Therefore the world no longer presses in on you with it's bad things and good things and all kinds of things. You have risen above that.

It's just like a person being locked in a dungeon for forty years. And they take good care of their place in the dungeon. They sweep the floors, make the bed, know what time they're going to be brought food. And their life becomes the depth of the dungeon. One day they try the door, the door of the dungeon, the door has been open all the time and they're able out walk out, totally free. If they would've tried the door thirty years ago they would've been able to walk out also. But instead they accepted their fate as being locked in the dungeon.

And so it is with most of us. Our dungeon, our prison is our lifestyle. The certain life we're living that we refuse to give up. The belief system we've got that we've had for centuries, limited, shallow. This is our dungeon. This is our gaol. Yet we don't know this. We think we're living a normal life. Just like the person in the dungeon was attached to the things in the dungeon because they've been there for forty years. They really hate to leave, to go out in the fresh air. They become accustomed to where they are. So it is with us.

We're accustomed to the things we possess. We're accustomed to certain people we associate with. We're accustomed with the work we do and with the so-called fun and entertainment we have in our lives. Yet this is all limiting but we don't believe it's limiting. We therefore go through certain experiences, good and bad and we will not walk away from these things.

This is what I'm referring to when I say, "Many of you come here to awaken yet you've got all kinds of stuff going on inside of you." Habit patterns that you think are normal. You have to scrutinize yourself, really look at yourself what you really do daily. Watch the way you act daily or should I say watch the way you react and you will see
what I’m talking about. Watch how you react to person, place or thing. Observe yourself. Look deeply at yourself. See what you’re holding onto.

Again in order to be totally free you must let go of everything. I mean mentally of course. Remember when I tell you, ”You must let go of everything.” I’m not referring that you must walk away from your home and your family and your work and your environment or anything else like this. These things must be given up mentally. Mentally you must disassociate yourself. Yet your body will continue doing what it has to do.

But as you begin to disassociate yourself mentally the mind will become weaker and weaker. The mind will begin to dissolve, to become quiet and peaceful and will rest in the heart centre. When that happens to you the I will become evident to you. The real I. You will begin to feel the real I and you will know that you are not the body you are not the mind.

This is a very high place to go but it’s not the ultimate truth. The ultimate truth is when the I itself goes into the heart and you lose your individuality and you become all-pervading. Yet you appear to be a body walking around the earth doing things but you know deep down in your heart that there is nobody and there is no doer.

This all sounds very complicated to some of you but it’s not. Your real nature is ultimate bliss, absolute reality. This is what you are right now. Right this moment this second. Only when you begin to think do you feel the I-thought or the body thought. But if you repose in the I right now this second, this moment you are the ultimate reality.

This is why you should always take time to sit in the silence and observe your thoughts inquiring, ”To whom do they come?” Thoughts have absolutely nothing to do with the ultimate reality. Yet some of you think still believe and think that you will not be able to function without a mind, without thoughts, without thinking. This you must find out for yourself. You must discover this for yourself. That you do not really need a mind to think. And you will be able to function very well without a mind. Except there will no longer be a you.

True happiness only comes when the you has been transcended. Real happiness has absolutely nothing to do with physical happiness. Physical happiness is temporary. All physical happiness is temporary. No matter what happy situation you’re involved in it has to be temporary. For you’re aware that the whole world, the whole universe is temporary. That the only thing permanent in life is change. Your everyday experiences will show you that.

Therefore when you become too physically happy you do not want to go searching for truth. You’re not interested in finding the Self or reality. This is the reason sometimes certain people seem to be suffering. For in this way they come closer to reality. Whereas if they were not really suffering they’ll be out in the world doing all kinds of so-called happy things and this will be very temporary. But this is not always the case it depends on the individual.
The more you are attached to things the more you're going to have to suffer because you will have to give them up sooner or later. Perhaps not even in this life. Remember that your experience in this particular life is only a split second in all eternity. Therefore when a person goes through experiences and you say, "Well this person's been an evil person all their life and they're prosperous and they've got everything they want and they seem to be very happy." You are judging by appearances.

When you understand that this life that you have right now is but a split second in eternity you will realize that life is a continuum. And the pendulum has to swing back and forth. You will go so far in your happiness and then you'll go back the other way. The only way to get out of this trap is to awaken. This is the reason you want to awaken. Blessed is the person who has total happiness in this life and wants to awaken.

For most people if they had the things that they want and desire they would not go after the classes that teach you to awaken. Would not follow teachers that teach Advaita Vedanta. Very few are like that. This is why I share with you, "Do not allow this world to fool you." Maya is very precise. Maya will always fool you. Everything you see in this world is maya. The grand illusion.

The way to handle maya is never to react to conditions. This is how you overcome maya. This is how you become free. Maya will always present conditions to you, situations to you. Like Tom's car blowing up on the freeway. This is the way maya works. Tom really wanted to come to the meeting he had his heart set on it and the car blows up. It's a cosmic joke don't take it seriously. This is how maya works with you. It'll appear to give you everything you want then things begin to happen. If you did not react to maya to begin with you would not be hurt-able. And then maya will say, "He's found me out," and leave you alone. That's what awakening is. So we can say another sentence for awakening is, "When maya leaves you alone." When maya stops interfering in your life. When does this happen again? When you stop reacting to person, place or thing.

You have to do the work. And yet again there is no work for you to do. You simply have to keep quiet. When you keep quiet mentally you're not reacting. When the mind is making a lot of noise you are reacting. This is what reacting means. When the mind is very active. It makes no difference why the mind is very active. As long as the mind is very active you are completely enmeshed in maya. Totally enmeshed in maya. The more active the mind the more you are enmeshed in maya.

Remember again you are in the right place where you're supposed to be. Therefore do not say that you hate your job or you hate your environment or you wish this was like this or this was like that. Everything is just the way it's supposed to be. If you would only see this you would awaken.

Awaken means just what it implies; "Awakening from the dream." Just as when you are dreaming, no matter what is going on in your dream when you awaken you awaken from the whole dream not a part of it. Is a part of it still going on? The whole dream is gone, isn't it? Every detail is gone when you awaken from your dreams. Every-
thing that seems so real is totally gone. There is not even a little piece left. The whole dream is completely totally absolutely gone. Yet the dream seemed so real when you were dreaming.

And so it is with this state. In order for you to awaken this whole game of maya has to be gone, disappear. You cannot have maya and be awakened also. Everything has to go. Do not think about this. Just let it happen. If you think about it all kinds of thoughts will come and tell you all kinds of things. You will say to yourself, "Well will I be able to play tennis when I awaken? Will I be able to go to a movie?" Your in maya again. Whenever those thoughts come to you're enmeshed in maya. You're back into maya.

There has to be a clean total awakening. Where there are no thoughts, no actions and no doing. Again the paradox of this is, you will be doing and you will appear to be acting and things will get relatively better in your life. That's the paradox.

This is the reason I always tell you that he finite can never comprehend the infinite. For in your finite mind you are saying to yourself, "How can I be doing both? How can I not be attached to anything and yet at the same time be involved in things?" You can. You are. You will.

This is why it takes a simple mind to awaken. When your mind is too complicated, when you're filled with theoretical knowledge, abstract knowledge, psychological knowledge any kind of knowledge, this is what keeps you bound to maya. Yet you keep holding on to this knowledge because you feel that if you let go of it you'll be a fool or a vegetable. Nothing is further from this truth. The truth is that the more you give up the greater the happiness and peace that comes to you. For your very nature is happiness and peace.

Do not be concerned about what anyone else is doing. Leave everyone alone, leave people alone, leave things alone. Always realize you are in your right place. Do not strive to be in somebody else's place. You have nothing to fight, nothing to fear. Everything is on your side. There is no thing that wants to hurt you. Keep your life simple. Do not make this teaching complicated. Do not calculate the reason behind this teaching. Leave everything alone. Awaken and be free. All is well.

(short silence)

When we sit here is the silence the force is more import... more potent than when there are words spoken. There is more happening to you in the silence than when words are spoken. I must keep reminding you of this because most of you think when I stop talking that is the end. It's only the beginning. Before and after the words the silence becomes very potent. More than you can ever understand.

When your mind starts thinking, catch it! Don't let it think. When the thoughts stop coming hold onto the quietness, to the silence, to the I. When the thoughts keep coming inquire, "To whom do they come?"
The silence is the reality. Learn to love the silence. Treat the silence as a beautiful entity. As the divine mother, shakti. The silence is all-power. Never take the silence for granted.

(Short silence)

You should start feeling the silence as God. Feel good when you are in the silence. Up to you...up to now many of you have believed that the silence is nothing. It is a divine nothingness. Remember it's out of the silence that everything comes. When you return to the silence this is actually a self surrender. You are surrendering your ego, your lifestyle, your karma, everything is surrendered to the silence.

Remember never believe that the silence is a waste of time. Just as we realize now that space is really consciousness. There is no such thing as space. It appears to be space but it's really consciousness. The same way the silence is consciousness. It's a living entity. It's alive, it's reality. Therefore sit in the silence and rejoice.

The reason many of you feel the silence is nothing, doesn't amount to much, is because you allow your thoughts to come into your head and you start thinking about your life and your experiences and your health and your body and all kinds of things. When I'm talking you're sort of listening to me what I'm saying and you have no time to think for a while, as long as I'm talking. But when I stop talking you have to sit in the silence then your thoughts seem to attack you. That is why it's better to sit in silence than to hear me talk. Because at that time you can work with your thoughts. You can work with your mind. You can begin to observe the thoughts attacking you and realizing you are the Self, the silence, thoughts have no power. Enjoy the silence. Rejoice in the silence.

This is why in scripture it is written, "Be still and know that I am God." It doesn't say to listen to a talk and know that I am God. It doesn't say to listen to Robert's ramblings and know that I am God. Just be still and know that I am God. Couldn't be plainer than that. When you're making a lot of noise then you are aware that you are the ego. When you are in the silence you become aware of I-am.

(Short silence)

Funny how we have this backwards. We say, "I want to go and hear Robert's talk." We should say, "I want to go and hear Robert's silence. I want to watch Robert shut up." (Students laugh) We get everything mixed up.
Robert: (Students are getting ready to record the talk) Good afternoon. I'm being electrocuted just excuse me. (laughter)

SM: Okay start again.

SH: Mary? You want to kill our guru? Hey, hey. (laughs)

Robert continues: It's good to be with you again. All is well. No matter how things may appear, no matter what you perceive, the highest truth is your nature, your swarrupa, is boundless space. You are boundless space, the imperishable Self. This is you. The whole universe with all its manifestations is merely a superimposition on the Self. Just as the trees, the sky, the mountains, people, places and things, are all in this space. This space flows through everything, yet remains itself, pure, still, peaceful, perfect. In this space all kinds of things keep happening, cause and effect, karma, people are born, people die, billions of insects, animals, vegetation, everything is taking place in this space. Yet the space does not change. The space is limitless, unchanging, forever the same.

Yet the appearance is that things change. This is just an appearance. You are not the appearance. The space appears to go through your body, yet you are in the space. Because of the space you appear to exist the way you are. Do not identify with the body or the things of this world. Identify with the space, for what you identify with, you become sooner or later. You are like the infinite ocean, and the world is like the waves. The waves keep changing, changing, turmoil, yet the ocean is still and quiet. You are That.

There is no acceptance. You do not have to accept this. There is nothing you have to accept. You are boundless space, just the same. There is no rejection. There is absolutely nothing to reject. You are boundless space, just the same. There is no dissolution. No thing becomes dissolved, because no thing ever existed. You are boundless space.

You must begin to see this in everything you do. All of the fears that some of you go through, the anxieties, the confusion, are simply superimpositions in the space. These things are appearances. This is the reason they change and they're never the same. You may be angry one day and happy the next day. You may be one day, happy the next day, well one day, sick the other day. You may be born one day and die the next day. In any case, whatever appears seems to come to an end. Therefore why should you identify with something that ends and begins? It is fruitless. For instance some people are searching to become millionaires. They want all the money in the world, and they work their whole life to attain it. They must die sometime. They must leave everything behind, and appear to disappear. People are always trying to make their bodies healthy. No matter
how healthy your body is, it will someday be-come old, decrepit, and waste away. This is why the wise person does not look for these things of the world. They do not concern themselves too much with their body, or their affairs, or the world. For the wise person realizes we live in a world of change. Nothing is ever the same.

You are boundless space, free, blissful, at peace. You were never born, you will never die. You are boundless space. Just to think this way makes you feel good. As you begin to accept and realize that you are not the body, or the mind, or the thoughts, or the experiences, you become radiantly happy. Happiness and boundless space are the same. Just to be aware of these things, to repeat it to yourself, especially when you get up in the morning. I am boundless space. This boundless space is consciousness, absolute reality, nirvana, ultimate oneness. This is your real nature. This is who you are. Awaken.

Think of all the confusion you’ve been giving yourself, the harassments you’ve been going through, for you have accepted person, place, and thing as your reality, not realizing these are just a passing fancy, here today, gone tomorrow. Think for a moment of the things you’re attached to. You may be attached to a person, a sickness, a lack or limitation. You may be attached to abundance, by never letting it go. You may be attached to health, always believing you have to do this and that to stay healthy, when many of you realize, of course, everything is preordained. When you made your appearance on this earth, as a so called body, there was a certain amount of time allotted to you. And when that time comes you’re going to give up the body, so why worry about it? Why be concerned? There are people who eat only special foods, health foods, fanatics, yet these people do not live longer than others.

What you are is not determined by what you do, in reality. You may believe and think that you’re under the law of cause and effect. Yet in truth there is no cause for existence, so how can there be an effect? You do not exist. You’re a non-entity. Yet that’s a blow to your ego, isn’t it? "What do you mean I don’t exist? I’m important. I’m this and I’m that.” For how long? Three score and ten? Four score and twelve? Ten score and four? Whatever the score is doesn’t matter. You are boundless space. You are nothing that you appear to be. You are the fathomless ocean, forever flowing. The waves do not affect you. Nothing affects you, for there’s no you.

Can you just imagine what would happen if you felt these things every morning when you first got out of bed, when you first wake up, to realize this great truth, that you are boundless space, pure awareness? Yet when most of you get up, immediately you start to think about your affairs, and your body, and your food, and other people. Take time out. Feel within yourself that you are boundless space. Feel that your body is just a superimposition in this boundless space, and it’s like a dream, mirage, an illusion. You have never existed, and you will never exist.

I realize that to some of you this maya, this illusion, is very, very strong, and some of you are really involved in it totally, completely and absolutely. You’re always thinking about your body. You’re always thinking about your affairs. It is this that causes the prob-
lem, not the things in themselves. Things have no power. The power comes from you. You are the power. If you believe something is bad, can hurt you, it will probably, because you believe it does. When you get a little excited over something, the excitement causes more excitement and more problems. But when you realize you’re boundless space, pure awareness, where is there a problem? Can there be a problem in boundless space?

You can make fires, burn down cities, kill each other, and the space goes on. The space doesn’t care. The space is always there. Whatever you do with your life, you cannot destroy the space. If you know you are the space yourself, then what I said goes for you. Nothing can destroy you. No thing can hurt you. No body can do anything to your body, simply because you ain’t got a body.

Yet no matter how many times I say this, you still get involved in life, and life gets to you, shows you pictures, and you accept the pictures as reality. You become despondent, depressed, disillusioned. Over what? Over whom? Something that does not exist. Take stock of yourself. Stop feeling sorry for yourself. Do not believe you are in a situation that is impossible. Do not believe that you have something important that you own, and you will not give it up. Remember, in a flash everything can disappear. All your possessions, your body, everything will disappear when the time is right for it to go.

The wise person always works on themselves. The wise person looks after first things first. As you become aware that you are boundless space, the I-thought returns to the heart and becomes dissolved. When there is no longer an I-thought, there is no longer a body, or a mind, or things, for everything has been attached to the I-thought. How can there be an I-thought in boundless space?

Start becoming aware when you use the term I. Watch what you say when you say I. The I-thought does not belong to you. It is a mirage. It is a lie. There is only boundless space, absolute reality. Can you not feel now that you are the ocean of bliss? Can you not understand that you have absolutely nothing to do with anything? You are already free. You are bright and shining. You are the heart’s delight. Does it not feel wonderful? Can you see now it makes no difference what you’re going through, what’s going on in your life, good or bad, it doesn’t matter? You will no longer look at situations and react to them. You are boundless space, totally free, liberated.

Stop searching. The search is over. You are free. The bonds have been cut. There is no longer anything holding you back. Awaken. Awaken. You have experienced the mortal dream long enough. Awaken from this dream. You are not limited to your body. You are boundless space. You are all-pervading, omnipresent. You are all the bodies. You are the universe. You are the sub-stratum of the universe. The whole universe is playing its game within you. You are boundless space.
Robert: It's good to be with you again. It is wonderful to be with you again. I always enjoy coming here, for I feel there's only one, and we are all that one. There's only the one Brahman, the one Self, the one reality, and we are all that. Therefore I will make our confession. The I am confesses to you. Not my confession, or Henry's confession, or Dana's confession, or anybody's confession. Our confession. The confession is not coming from a person, it's coming from the one Self, it is the one Self.

Close your eyes. I am boundless space, infinite like the sky. I am. Not a person, place or thing, but I am. I am choice-less, effortless pure awareness. I am Parabrahman. I am sat-chit-ananda. I am ultimate oneness. I am absolute reality. I am nirvana. I am infinite like the sky. I am absolute consciousness. I am that I am. I am. I am. I am.

There are some of us who want to awaken with all their heart and with all their soul. Yet they always forget that they have to get rid of the stuff that's keeping them from awakening. The concepts, the preconceived ideas, the dogmas, the belief system that we've had for so many years, this has to be given up. We must develop loving kindness, compassion. If you are I am, then you must practice ahimsa, non-violence to any living thing, for if you admit and confess, I am absolute pure awareness, I am Parabrahman, this is all-pervading, this is omnipresence. Therefore the trees, the animals, the mountains, the universe, everything, is I am.

When I use the word I-am, do not believe or think it applies to the human body. There is no human body. The human body does not exist. I am consciousness exists, and that I am consciousness is everything. Everything is holy. Everything is sacred. Do not believe that some things are sacred and some things are not. Everything is sacred, even man's inhumanity to man, the dastardly situations that appear in the world. It is hard for the human mind to understand these things, but everything is very sacred, everything is God.

God is all there is, there's nothing else. So how can there be an evil situation somewhere and also be God. This is duality, and we know and understand that duality does not exist. There is only the one, and the one is everything that exists. You consequently have to start feeling this in your heart, that your heart center is omnipresence, all-pervading, it includes the whole universe.

There is nothing to be angry about, nothing to be upset about, nothing to be depressed about, for the whole universe is God and nothing else. You are not your body or your mind. We still make the mistake in believing that when you say, I am Brahman,
you're referring to your body. Your body can never be Brahman. The body is an illusion, a mirage. There is only Brahman, only God, nothing else.

We have to be in our own dharma. Dharma means the right path. You are in your dharma now, whatever it may be, for there are no mistakes. The dharma that appears that you're in, is the result of karma. This is why I always say you are in your right place, right now. This is your dharma. Do not fight it. Do not feel sorry for yourself. You have the freedom in this dharma to totally transcend and transmute everything and become free. Where there is no karma, there's no dharma, there's nothing. But while you are searching, you have to be thankful for the dharma that you're in. Do not feel something is wrong, or you're out of place, or you should be something else. I know people tell me many times, Robert, I feel so spiritual I really don't belong here on this earth. If you didn't belong here on this earth, what are you doing here? Why are you here? As long as you are here and you feel that you're here, then you belong where you belong. This is your dharma.

There is an interesting story that illustrates this. There was once a holy man sitting under a tree meditating. He had his hands open and a female mouse fell into his hands. A bird had apparently dropped the mouse. He felt sorry for the little mouse and because he was a great siddhi, a being of great powers from his years of meditation, he turned the mouse into a lovely young girl, and took the girl home to his house. His wife was enthralled with this. She was unable to have children, and she was so happy to have this little girl. They both loved her very much, and brought her up to be a fine young lady.

One day the wife said to the husband, "Husband it's time for our daughter to get married. Where can we find a suitable husband for her?" And the holy man said, I know, I'll ask the sun. So he went outside and he called the sun and he said, "Mr. Sun, our daughter is of the marrying age and we're looking for a suitable husband. Can you help us?" The sun said, "Certainly, I will marry her myself." How would you like to get married to the sun? The husband was thrilled and he said, Oh great joy has come over me that the sun would pick my daughter to be married to. And he ran in and he told his wife and he told his daughter. And the daughter said, "No Dad, I don't want to marry the sun. There's too much light, I'll be burned. Find me a different husband."

So the holy man went outside, he spoke to the sun again, he said, "Mr. Sun, our daughter does not wish to marry you because she will be burned with your light. Can you think of anyone else more powerful than you, that can marry her?" So the sun thought about it, and then he said, "Ask Mr. Cloud. The cloud will give you an answer. The cloud is mightier than I am because many times the clouds hide me, and I do not appear, and I can do nothing about it. So the cloud is mightier than I am. Ask the cloud." The holy man beseeched the cloud and said, "Mr. Cloud, I have a daughter that is of the marrying age and I'm looking for a suitable husband for her. Can you help out? Do you know of anyone who should marry her?" And Mr. cloud said, "I will. I'll marry your daughter." And again the holy man became overjoyed with this. Imagine a cloud marrying my daughter. This was a good thing. He ran in the house, told his wife and then told his daughter. The wife
and the husband were so happy, but the daughter said, "Chill out, Dad. I don’t want to marry that cloud. For when it rains, I’ll get soaked. Get me a better husband."

So again the holy man went out to the cloud and told him the story, what the daughter said. "Can you think of anyone else?" And the cloud said, "Well, how about Mr. Mountain? This is a great mountain here that is mightier than I am, because when I flow around the mountain, I can’t go through it. I have to flow around it. And there’s nothing I can do about it. So the mountain is very powerful." The holy man beseeched the mountain, "Mr. Mountain, can you think of someone that can marry my daughter?" And the mountain also said, "I will." So again the holy man was very happy about this. A mountain marrying his daughter, what could be better? He ran into the house, told the wife, she was overjoyed. And he told the daughter. Again she didn’t want to marry the mountain. She said, "Come on, Dad, I can’t marry this mountain. The mountain has cactus growing all over it. When we embrace, I’ll be pinched with cactus. Think of someone else."

So the holy man went back to the mountain and told him the story, and said, Can you think of anybody else for my daughter? The mountain said, "Well, the only one I can think of that is more powerful than me is this little mouse that lives in the bottom of me, because he bores holes and has a nest inside of me, and I can do nothing about it. And since he bores holes in me, he must be more powerful than I am. Ask the mouse."

So the holy man went to the mouse and said, Mr. Mouse, I have a daughter of the marrying age, I’m looking for a suitable husband, can you help me?" And the mouse said, "Yes, I will marry her myself." He was overjoyed. Imagine, a mouse marrying his daughter. He ran and told his wife, and they both went and told the daughter. The daughter thought about this and she said, "Yes, I will marry the mouse. The mouse is very cute. I will marry the mouse. But father can you do something for me? Can you please turn me into a little mouse also?

So the holy man turned her into a little mouse. And they both got married and they lived happily ever after, in the mountain. Now what is the moral of this story? I’ll give you three choices.

A: Everyone’s daughter should marry a mouse.

B: This was her dharma originally, for she was a mouse, and she had to live out her dharma and become free and liberated.

C: If you marry a mountain, a cloud and a mouse, you will have children that will become freaks and you’ll be able to put them in the circus and make $1,000,000.

So which one is the right answer?

B of course. This story tries to bring home the fact that your dharma is what you have to live out. If you try to change it, years will pass, and you will make all kinds of mistakes, and go through all kinds of problems. Whatever your dharma is, has been presented to you by karma. Therefore do not fight it. Bless it.

This is sort of difficult to understand sometimes, for you have the impression that if you live in a condition that is horrible, terrible, you have to stay there and not change
the condition. This is the ultimate truth. This is exactly what you must do. And you know why. For you have within you the conditionings that are at the level of your experience. This means if you change your environment, or if you change the condition, the samskaras and the conditioning that you have inside of you will just put you back in that kind of a position with different people, different environment, but you have not risen from that condition. Therefore you have to experience the same things over, and over, and over, and over again.

We find this happening in people who get divorced, get married, get divorced, and get married. They always think they’re going to get something better. But they always seem to have the same problem. Just new faces, new people, same problems. So if you have a horrible marriage, or if you’re not living with the person you love, do not try to change this, for you have not changed yourself. Merely know the truth. Work on yourself and never react to the condition. This is the freedom you’ve got from dharma and karma. When you begin to see the truth in yourself, but automatically, you will be picked up by the power which knows the way, and you’ll be placed in a position or in a place where you’re supposed to be at this time. This is why I tell you so often there are no mistakes. It appears sort of complicated to the finite mind, but you are in your right place, going through those experiences that are right for you at this time. Only if you are thankful and you bless the position you’re in, do you become a higher being, do you lift yourself up, and finally you find liberation. But it begins and ends with you.

Never pray to God for release of your problems. Never pray to God to change your life, and to give you something better. This is wrong prayer. If you have to pray to God, pray to God to give you the strength and the wisdom and the courage that you need to be able to handle the situation that you’re in. This is correct prayer.

Do not try to change anything. Be yourself. Work on yourself. Begin to see things in a new light. See your situation differently. There are no bad things, there are no good things, but thinking makes it so.

Stop thinking of the extremes, good and bad, right and wrong. Rather look at yourself in the moment. Stay centered. See yourself as a divine being, an infinite being, totally free and liberated. Do not feel sorry for yourself because you are in a position, in a situation, you don’t like. This just holds you there more.

And again, as we mentioned before, even if you run away from a situation, you will attract some of the circumstances elsewhere. Running away is never the answer. Changing yourself is the answer. Take a look at your own life and see if it is not true, what I’m saying. The changes you’ve gone through in your life. I know so many people who have left their homes and family and have gone to India to meditate, to find gurus, teachers. They have come back very depressed, even suicidal, for they’ve given up everything. Remember there’s nothing you have to give up. Only mentally do you give up attachment.

Always look at the world as a reflection of you. You are the world. The world can be nothing without your approval. It sounds strange, but true. You have to stop identify-
ing conditions apart from yourself. I know it seems hard to do. When you see the riots we've just had, the murders, the looting, it's really difficult to realize you are one with this. But think about this. Why should you only think that you are one with the good things? If you are one, you are one with everything. Never the good things that you enjoy, and you like, and you like to bring into your life.

You are all-pervading, omnipresent, and you are one with all there is. The correct way to observe this is to look at everything in this world intelligently, without any comments, without any reactions. Do not be for or against anything. Train yourself to observe, to watch, to look, without any reaction. You may start training yourself with the small things. Work on the small things first.

As an example, if you go outside and you see you have a ticket on your car for over-parking, catch yourself reacting to this, by not reacting at all. Simply see the situation, look at the situation. Have no comment, no reaction. Pay the ticket and forget it. Do not think this is good, this is bad, this is outrageous, this is wrong, I don't deserve it. If you didn't deserve it, it wouldn't happen. Say you stub your toe. Instead of cursing the chair, getting upset, feel the pain, observe it, watch it, and let it go. Everything that takes place in your life, this is the way you should react.

Someone cheats you, and you're thinking of taking them to court, to sue them. Think about this carefully. Is this what I really want to do? And then your ego will tell you, "Of course you do. You were cheated." Your business partner cheated you out of $50,000. So you want to take this person to court to sue them. Say you did go to court and you won the case. You think this is good. But something will happen to even it out again. You'll have to go to court again, and again, and again. Sometimes you will win, sometimes you will lose. There are people like that you know. I'm thinking of a particular woman right now who makes a habit of going to court at least once a month. She is always suing somebody for something. Sometimes she wins and sometimes she loses, and she's a nervous wreck. She's not a happy woman.

If you begin to understand that everything is in its right place, how can somebody do something to you. No one can hurt you. What is rightfully yours, no one can ever take away. So why worry? Why be upset? It makes life so much easier. You start to worry and you become upset because in your finite mind, in your ego mind, you're thinking, Well, I've been cheated out of $50,000. This is all the money I have. I'm going to go to the poorhouse. I'll become a homeless person, and your mind keeps playing tricks with you, telling you all the bad things that are going to happen to you. If you can only laugh at yourself, and stop thinking of those things, you will find that you have risen higher in consciousness, and you're in control of the situation, and all is well.

Never allow your mind to play tricks on you, to play games with you, and tell you about all the things that might happen, and then fear comes in and you start running around, crying, trying to correct things, trying to make things good, while you keep thinking about all the bad things that are going to happen to you.
These things we are talking about are very important, for it keeps you back from thinking of truth and reality, it keeps you back from moksha, from liberation, for you're spending all the time involved in the material world. I'm not saying to give up thinking about your business, or thinking about your family, or thinking about things in your life, but make them short and sweet. Think a couple of minutes about these things, and leave it alone, and go back to your spiritual Self, thinking about who am I? What is my real nature? Who was I before I was born? Where did I come from? We're talking about I, not you.

See I caught some of you didn't I, for when I was saying, "Where did I come from? Who am I?" you are going back to your humanhood, to your personal self. Learn whenever you say the word I, you're not thinking about your personal self. When you forget it, you are thinking about your personal self, but when you remember, I is God. I is pure awareness, absolute reality. Even when you forget this and you are involved in conversation, when you use the word I, you are thinking about your personal self.

Remember to catch yourself. Keep catching yourself all the time. This is how you grow. This is how you mature. Never allow a day to go by when you do not work on yourself in this manner. A situation is presented to you, good or bad, do not get excited. Observe the situation. Keep your cool. Realize the situation comes to me. I am experiencing this. The personal I is experiencing this predication, not me. The real I is not going through this, but the personal I is going through this. To the extent that you do not feel the condition or situation that you are in, to that extent is the personal I not working any longer, and the real I comes along. You begin to feel higher, spiritual, sacred. Comes by itself. All you’ve got to do is to let go of the personal I by not reacting to the condition, and automatically the real I comes along, for you are really the real I. This is your real nature. This is your swarrupa, God, Brahman, consciousness.

Can you imagine what would happen if you thought about this all day long, without forgetting. Why, you’d be enlightened in no time. Now perhaps you can see the reason, what is keeping you back. Yourself! You are keeping yourself back. Why? Because you are involved in the material world, in your mind. Remember I’m not saying you have to give up your job, or not do things in this world. You've got a body and the body is going to do things. But mentally, you have to not be attached to what you're doing. Your body will know what to do and will do everything that is necessary for it to do. Be your Self!

Again, what I am saying is this. Every position that you find yourself in, every situation that you find yourself in, with whomever you find yourself with, the positions that you have or don’t have, wherever you may be in this world, is your right place at this moment. Bless this. Love it.

I know it sounds hard when you think of a horrible condition, and you say, "I must love it." Let me explain again. The reason you love it is because God is all there is. Try to remember this. There is nothing but God. Therefore, if you hate something, you're
hating God, which is your self. It's all coming out of you. You are that. You must learn to trust and love your Self, your precious Self.

When you become despondent, depressed, hateful, feeling sorry for yourself, this is what blasphemy really means, for you’re feeling this way about your Self. Can’t you see? There’s only your self. If you think something is horrible, you’re speaking about your self. You look at a situation, you watch it, you observe it, you never react, you leave it alone. And then you’ll be given the power that you need, to handle it, to go through it, without thinking, without thoughts, without any commotion, without any noise. These are the things you must work on. Be that Self.

Never be frightened again by anything. If I can make this perfectly clear to you. Never allow anything in this world to ever frighten you. Allow things to unfold as they may. Remember you just watch and observe, hold on to the truth. Happiness will come of its own accord. When you hold on to the truth, when you do not react to life’s conditions, person, place or thing, when you leave things alone and you stop fighting life, you’re not giving up.

In the Western psychology, we’re told that you never give up. We are taught to keep on fighting. But I’m telling you there is nothing to fight, and the only thing you’re giving up is your ego. Western psychology has never gone beyond this. Therefore they do not know of life beyond this. Western psychology works in the presumption that you are a body and a mind, so naturally they tell you never give up, fight to the end. Stick up for your rights.

But in the highest teachings of the truth we learn that you have no rights. You’re giving up your body, your ego, your mind, and when this happens, you go beyond psychology. Something happens that psychiatry, psychology are not aware of whatsoever. And that is you rise to a higher dimension, where there is happiness, and peace, and compassion, and love, joy, that is naturally yours. You begin to feel these things instead of the things you felt before. Prior to this, when you were fighting life, when you were sticking up for your rights, when you were trying to get even, when you were working as an ego, you were never able to feel happiness or joy or peace. Only sometimes, when you won, when you got your point across, when you won an argument, when you won a fight, when you sued someone and won, you felt happy for a while, but it didn't last long, and you have to go through it again and again. But this is as far as the world goes. It doesn’t know anything else but this.

What I’m saying to you, let go of everything. Do not hold on. Stand naked before God, without any crutches, without anything to hold on to. When you can do this, from this moment on you will begin to rise. And you will become aware that you are not the body, or the mind, or the world, or the universe, but you are effortless choice-less pure awareness. You are boundless space, infinite like the sky. You have become everything, and everything has become you. Work on yourself.
Let's do this again and we will practice "Who am I." You will say, "Who am I?" to yourself when you inhale. Before you exhale you will say, "I am Brahman." And when you exhale you will say, "I am not the body." With your respiration you inhale and you say, "Who am I?" Before you exhale you say, "I am Brahman." As you exhale you say, "I am not the body." Close your eyes. Relax yourself. Focus your attention on your breath. Listen to your breath. Breath naturally like you always do. As you inhale you say to yourself, "Who am I?" Before you exhale say, "I am Brahman." Exhale and say, "I am not the body." Let's do this.
Robert: Good afternoon. Happy Memorial Day.

Memorial Day is not supposed to be happy, is it? I guess we worship dying people on Memorial Day. Why do we do this? Why do we worship the dead? After all who dies? No one ever dies. What appears to be death doesn't even exist. There's only life, everlasting life, one life, and you are that. We, as human beings, have morbid ideas, the funerals we have, the worship of the dead. I guess it gives us something to do.

If there's one thing you should always remember and never, never forget, it is that everlasting happiness and peace are your real nature. You are the embodiment of happiness and peace, and you compose the entire universe. There is nothing that takes place without your permission. The growth of a blade of grass, the formation of a cloud, all of these things happen with your permission. If you are in deep sleep none of these things are happening. Oh you may say they're still going on, but not to you. When you are in deep sleep it is as if you're dead. There's absolutely nothing going on. But when you wake up, you say, I slept. It is the I that slept, not the real you, the I, that appears to sleep.

Happiness and peace are you, without any attachments. Pure essence. This essence is everywhere present. It is all-pervading. It is pure awareness. It is in the trees, the flowers, the sky, and those things are within you. It is you who are all-pervading, everywhere present at the same time.

This appears sort of strange to some of you, because you have believed you are a human being all of these years. You believe you’re separate, apart from everything, and because you believe you are apart from everything, you react to outside experiences. If something is nice, you react happy. If something is not too nice, you react with fear, anger. Again, these things would not be there if it weren't for you. They all emanate out of your mind. It is your mind that creates everything in this universe. Not you, but your mind.

If you understood this, you would never have to go anywhere, or run anywhere, or do anything, for there would be pure happiness, by just sitting by yourself, still. There are many beings in this world who can do this. They realize that they are the all-pervading essence of life, the absolute reality, and they feel so happy, so peaceful, so loving, that there's absolutely nothing they have to do to achieve these traits.

Anything you have to do in this world to bring you happiness does not last, for the world is a world of constant change. When you look to the world for your happiness, for your peace, for your harmony, you're making a mistake. Look at this world. Is anything ever the same? Things appear, they stay for a while, and they go. Consequently, if
you identify with the things of this world, you'll be totally confused and confounded, for you'll understand why things are like this. You own something, you lose it, it burns, disappears out of your life. You live with a person, they change, they leave. This is the way of this world.

But the question is, "Who are you and where do you belong?" As you go within yourself, as you begin to find the truth within yourself, something begins to flash in your mind, in the beginning, that tells you you are not the body and you are not the mind that you think with. Something begins to take over, something wonderful, something beautiful. You begin to feel feelings you never felt before. You begin to see things as your Self. You're never angry at anything, because if you're angry at anything, you're angry at yourself. If you hate anything, you hate yourself. Therefore you stop hating, you stop being angry, you stop judging, you stop criticizing. You leave everything alone. You no longer differentiate. You no longer say, "This is good and this is bad." You leave it alone, period, without qualification. There's no longer anything that's bad, and there's no longer anything that's good. You see the world differently. It becomes a dream.

When you're dreaming, the dream appears very real to you. Where does the dream come from? It comes out of your mind. Yet while you're dreaming, you'll swear the dream is real, the dream world that you're in is valid, and no one can tell you otherwise. If you are in your dream, whatever you're dreaming about, and I come over and I say, "You're dreaming. This is all nonsense, it's all a dream," you'd laugh at me, you would look at me and say, "You're crazy. Look. Look at everything." You would even pinch me and say, "Can't you feel this? How can it be a dream?" But you don't realize it's a dream pinch. Everything is taking place in a dream, just like here.

Therefore, Sages have told us since the beginning of time, that this world is an illusion, this world is a dream, and the more you react to it, the further you get entangled in it. When you get entangled in it, you keep living for ever and ever in different bodies, different places, different things, and it never stops for you. You may believe you get old and die, then you take a rest and you reincarnate, then go through experiences again, and again, and again, until you start realizing that the whole thing is a dream, it is all a nonsense, I have absolutely nothing to do with this world, and you awaken to your true Self.

When you awaken to your true Self, this is the happiness and peace I was referring to. You will find such unalloyed happiness, and such ineffable peace. And there will be nobody to explain it, nobody within you or without you, for you will be it your Self.

Look at your life since you were born, the things you've gone through, the experiences you've had. You have goals. You want to reach certain goals in your life. Yet these goals won't bring you happiness nor peace. For a time they'll make you happier than you've been, because you've not experienced this before. So you feel good for a time. But then it changes, as all things must, and you become bewildered, disillusioned. Therefore the materialist never understands what life is all about, for they are steeped in the world of change.
To understand what the world is all about you have to understand what you are all about. What do you really know about yourself? You know that you exist, that’s for sure. No one can deny their own existence. Yet who is it that exists? Who are you? You say well I’m Jean, I’m Jane, I’m Mary, I’m Tony, and George. That’s not what you are. Those are the names that have been given to you at birth, and you’re not the same person you were when you were born. When you were born, you were a little boy or a little girl, a baby. Then you grew up into a teenager. Then you became mature. Like the world, you are always changing, changing, changing. You’re never the same. So who are you? You can’t be the person that you answer to your name when your name is called, for that person is always changing.

The person of wisdom, the thinking person, begins to ponder these truths. "If I am not my body, that changed from a baby, to a teenager, to a mature person, then who am I?" You begin to inquire within yourself. All of the answers are within you. You begin to ask yourself, "Who am I? Where did I come from?"

One day something interesting happens to you. You notice you’re asking the question, and every question has the I in it. You inquire, Who am I? Where did I come from?" You begin to see that I is separate from you. I is the personal self. Then you follow this I to the heart center, where it dissolves, and you become consciousness, your real Self.

Whenever you think of yourself from now on, try to realize that you are not the I, the personal self, the I that speaks and says, I am sick, I am healthy, I am poor, I am rich, I am depressed, I am happy. You’re always using the first pronoun I. I, I. Think about this I. It’s the beginning of all these problems, it’s responsible for everything that’s happened to you, good or bad. You want to get rid of it. And I, the ego, and the mind are the same thing. When the I disappears, the ego will disappear, and the mind will disappear, at the same time. What will be left? Pure awareness, absolute reality, nirvana, I am that I am. This is totally different than your physical life and your physical appearance.

You begin the practice by sitting quietly, and as thoughts come into your mind, you inquire, "To whom do these thoughts come? Who thinks these thoughts?" No matter what the thoughts are, either they are good thoughts or bad thoughts, you inquire, "To whom do they come?" within yourself, you inquire. And the answer comes, "Why, I think these thoughts. I am the one thinking these thoughts." Then you further inquire, "Then who am I? Who am I?" which means, "What is the source of the I? Where did this I come from?" You remain still. You never answer this question. As you remain still, thoughts will again come into your mind, for the mind is always thinking, thinking, thinking.

Try to remember also that there really is no mind. There is just the thought. We can say that the mind is really a conglomeration of thoughts about the past, worries about the future. This is all the mind is, thoughts. The thoughts are not your friend. The thoughts cause you to worry, to fear, to react. So you want to destroy these thoughts. The only way to destroy the thoughts is by obliterating the I, for it’s the I who thinks all these thoughts. And this is the way to do it, by inquiring continuously, "To whom do these thoughts...
come? They come to me. I feel them. I think them. Then who is the I? Who am I? Where is the source of the I?" As you continue to do this, the I will one day vanish completely, disappear, and you will be free.

This is the main purpose for human existence. Your existence as a human being, so-to-speak, is to discover your real nature. You are not in this world to do the things that most of you are doing. The world deludes you. It makes you believe all kinds of things. You appear to be here for one purpose only, and this is to discover your real nature, who you really are, to make you free and happy.

Yet we are brought up in a worldly society that cares very little about these things. If you look at the world, the precarious condition the world is in, it's always been a precarious condition, from the beginning of time. You'll stop and think, "Do I really want to be a part of this world?" The world is a cosmic joke. You get involved in all sorts of things in this world, and you suffer accordingly.

Find out this truth. Only you can uncover it for yourself. Begin to practice within yourself. Do not just go along with life the way it appears, for it will drag you all over the place. You'll go through all kinds of experiences, and you'll believe your job is to change bad things into good things. You have your ideas of what bad things are, and you want to change them into good things. This is all a joke. For bad things to change into good things, and good things to change into bad things, it's like a yo-yo. It goes up and down. There's no solidness. Nothing to hang onto in this world. You're like a leaf blowing in the wind. You think you're free, and your ego is big, and you feel that you can go into this world and do anything you like. But you're always disappointed.

The only real happiness is within yourself. The only real peace is within yourself. You have to find it. I can bring you to the vein of gold, but you have to dig for the gold yourself.

Now let us practice this self-inquiry together. As a group it becomes very easy for you. Just make yourself comfortable. Close your eyes, relax. As the thoughts come into your head, makes no difference what kind of thoughts they are. Ask yourself, "To whom do these thoughts come?" And then feel the answer, "Why these thoughts come to me. I'm thinking about these thoughts." Ask further, "Who am I? Who is this me? Who thinks these thoughts?" and keep still.

Thoughts come again to your mind. Whatever they are makes no difference. You repeat the same thing again. "To whom do these thoughts come? They come to me. I think them. Then who am I?" As you continue to do this the thoughts will come to you less and less and you will feel greater and greater happiness and harmony.

So practice this by yourself now.
Robert: Good afternoon this Thursday evening.

I was watching CNN news before I came. Ross Perot is running as a kind of independent president, made a statement that when he gets into the White House he will not have any homosexuals or adulterers on his team. So looks like he's going to be a lonely guy. He'll be all by himself. Just thought I'd pass this on to you.

People are always trying to change the world. They don't realize the world is what it is, and nature takes care of it. We live in a world of duality, maya. It will always be like this. Some people are dreaming about an Aquarian age. Some people are dreaming about the age of enlightenment, where everybody is at peace with one another. It will never happen. This is not the kind of world we live in. Perhaps there are planets where there is peace, but this is not one of them. Since the beginning of time, there has been man's inhumanity to man.

Our job is to find out who we are, to awaken and become free. That's what this is all about. Not to do things externally, but internally. Not to try to change people, places and things, but to go within the self, and realize that you are not the body. There never was a body. And if you're not the body, you're not the world. There is no world, as it appears. If you're not the world, you're not the universe. None of these things really exist in truth. They exist in maya. But maya does not exist itself. Therefore nothing exists, for there is no maya. There never was and there never will be.

But you're sitting here looking at yourself, and looking at others, and you're asking where did everybody come from? Where did I come from? Find out where I came from. That's a good question. Where did I come from? Find out. Check it out. When you find out where I came from, you'll find out where everything else came from. From nowhere. For I never existed, the personal I.

I have been with many of you for a few years now. I've had lunch with many of you. I've been on personal relationship with many of you. And now the honeymoon is over. What do I mean that the honeymoon is over? You all know what a honeymoon is, I'm sure. When you look in each other's eyes and you see God, love, joy. But then after you're married a while, things begin to change. You get used to the other person, and the love changes to something else. You sort of begin to tolerate one another. So it is with our relationship here. The first time you met me, many of you were in awe. You looked forward to seeing me for the first time. It was quite a thrill I suppose. I don't know why. I always told you I am nobody important. But then when we got used to each other over the years, you
see me two, three, four times a week, I become just another guy to you. This is the way you should see me anyway. I'm just another being.

I remember when I was in Ramana Ashram many years ago. I was always a loner. I never used to mix much with people. And I would watch, from the old hall, Ramana on the couch. I would be standing in a corner. Newcomers came in, they were all so full with awe, thrilled. They'd heard so much about Ramana. They would pay obeisance to him, prostrate themselves on the floor in front of him, cry. They would say something like, "You are my mother, Ramana, you are my father, you are my wife, you are my God. I will be with you forever. Six months later, a year later, I heard the same people talking to one another, gossiping, "I wonder if Ramana is really enlightened. He's just a funny old man." Somebody else would say, "If he were really enlightened, he wouldn't have rheumatism, cancer, and whatever else he had. And these people would leave, go somewhere else, looking for new gurus, new teachers. Sad.

I am speaking mostly to the seekers and to some disciples. The devotees couldn't care less about what the Sage says or does. They are just devoted to the Sage, without any motives, without any reason. And of course those are the people who awaken, in most instances.

When you find a Sage, and I'm not speaking of my own self aggrandizement, because I couldn't care less, as you know, where you go or what you do, but wherever you find the Sage, it is an honor for you to be there, for there is something within you that has led you to a Sage, and it is your business to serve the Sage in every way you can. This is a true Sage-disciple relationship. A devotee serves the Sage, for he realizes he's serving himself. There is only the Self, and what you do to the Sage, you're doing to yourself. How you treat the Sage, you're treating yourself. There is no one but the Self. You are that.

Do you feel yourself as one? Can you feel the power, the oneness, the love, the compassion, in the Sage? You're feeling it in yourself. There's no difference. You are the one. That one is pure awareness, absolute reality. When you realize that you are the one, you'll be able to see in the Sage your own reality.

And yet you have to be careful sometimes. There are so many teachers out there. As you know by now, you are always attracted to the teacher that you need at the time. If you are fraudulent, you'll be attracted to a fraudulent teacher. If you are full of mischief, you will be attracted to a teacher that is also full of mischief. You're always seeing yourself, and the Sage is simply a mirror for yourself. Yet there are certain qualities you should look for. I'm speaking of the highest form of sagehood. You have to check out the Sage before you become a disciple, devotee. There are certain qualities to look for.

The first quality is, a Sage owns nothing at all. A true Sage has no possessions whatsoever. A true Sage is taken care of by his devotees, doesn't own anything.

Another quality to look for is, the Sage does not care where he or she is. It's all the same. A true Sage does not have to travel everywhere, trying to pick up devotees, or disciples. Couldn't care less if anybody heard of him or her. Never looking for name or fame.
Not really interested in publishing books, putting out tapes, making him or herself well known all over the world, so people can come. A true Sage just doesn't care about these things, because there's no self left to care about these things. The ego has been totally transcended. There is no ego that needs to do anything. That is why people like Ramana Maharshi never left Tiruvannamalai, Arunachala. There's nowhere to go. It's all the same.

Another quality to look for is compassion. A true Sage has total compassion for everyone. Does not differentiate the ones that talk about him behind his back. And he has more compassion for them then for anybody else. It's like the story of Jesus with the lost sheep. He said the sheep herder will go after the sheep that has been lost, and seek the sheep, and love the sheep, and take care of that sheep. So it is with the Sage. Those that are unkind to the Sage, the Sage has greater compassion for those people.

You see, the whole thing is different than what you think it is. We're not here to become famous, people should know us all over the world. We're not here to compare ourselves with anyone else, or be anyone else. We're simply not here. When you believe you are here, then you have to do all sorts of things to exist. Not to make all kinds of waves, so people will know about you. You make videos, you make tapes, you write many books, they go all over the world. This has been going on since the beginning of time. What has it done for us, for humanity? Absolutely nothing.

The only thing that is true is that you exist, and it's your job to find out who exists? Who are you that exists? You're supposed to dive deep, deep within the self and awaken yourself to this truth, that you are not the body, you are not the mind, you are not the world, you are not God, you are nothing. You are no thing. And then you are free.

But when you get mixed up with the external world, you get externally involved in all kinds of things, in places, books, meetings, then there is total confusion. This is the reason I like to act stupid, so that so many people will not come here.

Remember, I never asked to do this. It just happened. Most of my life I ran away from these things. But here we are. Everything unfolds the way it's supposed to. Nature takes care of everything. We're here together, so accept it. There's nothing you can do. Everything appears to be preordained, and you are where you are supposed to be. Why are you here? Ask yourself. What is the reason you came here tonight? What are you looking for? What do you want? I really have nothing to give you. What are you looking for? If you come here with love in your heart, period, then you're here for the right reason.

The entire teaching, of course, is that you're not the personal I. The personal I doesn't even exist. Yet you feel that it exists because you feel the world, and you feel your body, and you feel others. You consequently have to do certain things to yourself so that the personal I will just transcend self, and disappear. You practice self inquiry. You practice observation, witnessing. You do all these things until the day comes when you do not have to do anything, and you awaken to freedom and happiness, which is your divine birth-right, which is your real nature.
It begins by loving yourself. When you love yourself, which you call the personal self, it expands and becomes the infinite, the I am. And that includes the whole universe. You have become the whole universe. You have become everyone and everything. Your essence is in every flower, in every bird, in every raindrop, in every worm. This essence is pure awareness. Feel this essence. This is your real nature, your true Self. You are boundless space. Feel your spaciousness. Now feel yourself as the observer of all these things, the witness, the witness to your spaciousness. In other words you are beyond boundless space and you are boundless space.

Paradoxically you are both at the same time, the one who observes boundless space, effortless choiceless pure awareness, and the one who is these things. When you are able to observe yourself as such, they call you names like Jnani, Sage. They call you other names also, but we won’t go into that. It’s beautiful, when you think about these things, when you start to feel a little bit anyway that you are not limited to the body. The body is like a prison that keeps you bound in one place.

This is the reason I never have to go anywhere. People send me tickets to come to Tahiti, to come to Hawaii, to go back to India, to do this and to do that. Why? It’s all the same. Everything is happening within me. Everything is taking place within me. I am choiceless pure awareness. Not Robert, but I am. I am is choiceless pure awareness. There is nowhere to go. There’s nothing to do. There is just beingness.

I’m speaking about all of you. This is the truth about you. By hearing this truth, you become this truth. You are not your karma. You are not your samskaras. You have never reincarnated. You have no body. You have no mind. Do not think about these things. If you think about these things, you spoil it, for you are beyond thoughts. You are the silence. Try to feel this. You are the infinite silence, where there are no words, no thoughts, no God, no universe, just perfect silence. There is nothing you have to do. There is nowhere you have to go. There is no one you have to see. You are the one.

As your thoughts stop, the so called body experience vanishes. There never was a body. There never was a birth or a death. Feel yourself birthless and deathless. You can feel this. When you begin to feel happy, when you have unalloyed happiness, total happiness and peace, you know you’re getting there. You know you have become something else, when happiness arises by itself, when there is nothing in this external world to make you happy any longer, and you have become total happiness. Then you have become.

Let go of everything else, right now. Let go of the fears, the frustrations, the searching, the dogmas, the preconceived ideas, the concepts, everything you came in here with. Drop it. Just drop it. Let go of everything, and feel your freedom.

There are no lectures, there’s no lecturer, there’s nobody listening, there’s nobody talking. Feels good, doesn’t it? You begin to spoil it as you allow thoughts to come into your mind, any thoughts. You cannot think yourself to self-realization. It’s a question of letting go, or to continue thinking about persons, places and things.
Sometimes it's a little fearful to let go completely, for you believe if you empty completely, you don't know what you will become, what will happen to you. Yet this is exactly what you have to do, to drop everything you have ever believed. The whole belief system, that brought you up in this world as a human being, has to be totally transmuted. Some of you are worrying about your families, your jobs. You're thinking if you become like this you'll not be interested in anything, and you'll wind up in a homeless section of the city.

All this is maya, illusory thoughts that come to you for no reason at all, and tell you nonsense. Your body will always function. The belief that you are a body will do what it has to do. You do not have to concern yourself about anything at all in this world, or in any other world. Empty yourself out totally, right now. Drop those fears, those frustrations. Feel everything dissolving.
Robert: Good afternoon. I welcome you with all my heart. I love every one of you, no matter what you’ve done in the past, no matter what you’re doing now. The love is unconditional. I can only love you, that’s all I can do, for I love my self, and my self is all-pervading. Therefore to the extent that I really love myself, to that extent I love you. So I can say with all my heart that I love you, and all is well, everything is unfolding as it should, there are no mistakes, everything is in its right place, and so it is.

I was walking in the park this morning, as I usually do with my dog, when I met a lady I’ve never spoken to before. We started to speak of spiritual things, and she asked me, "Robert, do you admit that God created the universe?" And I answered and I said, "Yes, I do admit that God created the universe, but I am that who created God." When she heard this, her mouth dropped. (laughter)

SH: I can imagine. (laughs)

R: She got up and left. (laughter)

SV: She was scared.

SH: She thought you were an ego-maniac. (laughter)

I was only voicing the truth. Did I tell her that Robert created God? Did I tell her that I, the ego, created God? I told her I am that, who created God. In other words, I am that, tat-tvam-asi, omnipresence, absolute reality, pure awareness. God comes out of that.

I know for most of you it’s very difficult to feel that God comes out of us, for we have been brought up in a western tradition where this is called blasphemy. We are to believe that there’s an anthropomorphic deity called God, sitting on a big white cloud somewhere up in heaven, throwing thunderbolts on people he doesn’t like, and blessing people that he does like. In other words, we have created God in our own image.

But what is God? God is a word that in the western condition, means the absolute reality, Brahma, Shiva, Vishnu, all of the gods, all of the wisdom of the earth, built into one lump word, and it’s called God. Yet most of us are so afraid to use that word, because we think the word is blasphemous when we use it, we’ll be punished. Who will punish us? God. Then you must believe God is a human being, since he or she has the power to punish, and the power to bless. There is no such God.

There is the Christ consciousness, if you want to believe in Christianity. There’s the Buddha nature, if you’re interested in Buddhism. There’s the Tao, there’s Allah, and all the numerous names for God. Yet in Advaita Vedanta we learn, if we have not had the experience ourselves, that God is a creation of the mind. It is we who create this God. But not we
as Steve, or Dana, or Robert, or Henry. That’s a human name. Those are human concepts. It is the Self, that imperishable Self, which is all-pervading, omnipresence, that creates God.

If you only knew what was inside of you, what you really were, you would laugh hysterically. You would be full of bliss, full of joy, full of happiness, full of harmony. There is that within you which is unspeakable, which cannot be explained. It’s such beauty, such joy. When you know who you are, and you call upon that, you’ll have ever-lasting happiness. This is the reason I always say to you at the end of the lesson, "Worship your self, bow to your self, pray to your self." After all, to whom shall you pray? To the sky? To the moon? To the stars? Yet they also come out of you. You are the one.

You have to turn within yourself. And I know how many times I say this to you, some of you still go home, and you worry, and you pray to God for help, for assistance. You pray to some anthropomorphic type deity up in the sky, to have mercy on your soul, and so forth. This is okay if you’re in kindergarten. But once you get past kindergarten you have to somehow understand who you really are. You are not a body as you appear. This is not you. The appearance is a lie. It’s a false appearance. It is maya, the grand illusion. Yet we appear to live in maya. So why not use the best of maya to make yourself happy? Call upon the power within you, the light within you, to relieve you of your distress, to relieve you of your unhappiness, and all the things that seem to trouble you, and annoy you, and bother you. Call upon the God of your own being.

Better still, do not call upon God at all, but rather sit in the truth, sit in the silence, in your own swarrupa, your own reality, your own nature. Sit in that silence, where you are the one, and there are no others. One day you’ll have to do this, so why not do it now? Why keep on playing these games you’re playing with yourself, hide and seek, believing God came out, and created you, and I have to see God again. You don’t want to play hide and seek any longer. You want to realize that God never went anywhere. God never created anything. God is none other than your self, the absolute reality. You are that, beauty, everlasting joy, happiness, peace, bliss. This is your nature. This is the only existence. There is nothing else.

If you understood what I’m talking about, would you have any fear of anything? Would there be anything in this world, or any place else, that could frighten you, or do anything to you, or hurt you in any way? What would you fear? You are the one. There is no thing that can come from outside of you, to hurt you, unless you allow it. You allow it by believing you are a human being, with thoughts, and fears, and frustrations, a human being that was born, goes through experiences, and then seems to die.

When you stop to think about these things, it doesn't make any sense. You’re born. No one knows why. You seem to have experiences, and when you get it all together, it’s time to leave. Where do you go? What happens to you? You go nowhere. There's nowhere to go, for you have never come from anywhere. You remain as you are, pure and still. This is wonderful news, yet you have to experience this for yourself.
How do you experience this by yourself? By letting go of the other. By dropping the frustrations, the self pity, the belief that somebody is trying to do something to you, so you have to protect yourself, you have to set up guards, so no one can hurt you. Who wants to hurt you? Who can possibly do anything to you. If you do accept the fact that everything is unfolding as it should, and everything is in its right place, how can you be hurt? What power is there to come and hurt you? Where would it come from?

Can't you see, if the truth is omnipresent, if the reality is all-pervading, is there any space for anything else? The all-pervading goodness takes up all space and all form, so there is nowhere where the other can come from. There is only the one, and you are that. Why don't you believe me? It's the truth.

You spoil it when you begin to think, of course, when you allow the mind, which doesn't exist, to think. How can you allow a mind, that doesn't exist, to think? Don't you see you're making a fool of yourself? You're listening to all these thoughts that come into the mind. This is wrong. This is right. This is good. This is bad. This I hate. This I love. I want things to be like this. Now I want things to be like that, and if not, I'm going to cry. I'm going to get very upset. Whom have you been fooling all these years, by doing this? Only yourself, your little self. You've been playing the game of hide and seek by believing you are a little self, a personal self, that has to work out their life.

You cannot understand yet that when you let go completely, another power comes along. This power is called the self, and it takes the place of your mind, so that you seem to function correctly. And you find yourself in your right place. You find right actions coursing through your veins. You find you're doing those things you're supposed to be doing, and all is well. You have to stop thinking and stop believing in a power apart from you.

As long as you believe this will happen, you're creating this power, for a while. There's really no power to create. But for you, you appear to be creating a power called the devil. Then you have to kill the devil, by perhaps 10,000 prostrations, saying Hail Mary 25,000 times, and the other methods that these religions devise to keep you humble. Wake up. Become free. There is no one for you to attach yourself to. There's no one for you to worship. There's no one for you to be afraid of outside of yourself, for you have created all these things yourself, out of your mind.

This is why I emphasize so often, stop thinking, for it is the thoughts that are creative, and create your world for you. Everything you see, all of existence, only is here because you're here, because you exist. Where do these things go when you are in deep sleep? They disappear. They no longer exist. But as soon as you wake up, your world becomes real to you, your world, the way you see it, the way you think of it.

When I am with you many times, when I go to lunch with you, or see you otherwise, I always like to hear you talk, for it tells me what you see, what you're coming from. I see how serious you are about this, and how serious you are about that, and what's bug-
ging you, what's hurting you, what you feel frustrated about. And I cannot tell you, forget this. Laugh.

Be happy. Do not think about these things. This is all foolishness, for if I tell some of you this, you'll be sort of insulted. You will feel funny and you'll think I don't care about you. You'll feel I don't care about your problems. But I'm trying to tell you, you do not have any problems. There are no problems. Read my lips. (laughter) No problems.

But you may say, "Well this is happening in my life, and I'm going through this and I'm going through that." That's not a problem. That's your belief system. You have been brought up to believe certain things are terrible and certain things are wonderful. Consequently you're living in this kind of a world, duality, good and bad, right and wrong, up and down, backwards and forwards. You therefore feel all these things.

Why not let go? Do it. Do not think anymore of these things. Simply stop thinking, by catching yourself every time you think, catching yourself and becoming aware of the thinker. That stops your thoughts.

For instance, there's a thought in your mind regarding sickness, death, lack, limitation. Before the thought becomes stronger, remember to catch yourself, and just look at the thought. That's how you catch yourself, by observing the observer of the thought. This all happens by itself. As you catch yourself more and more, you begin to realize that you are the observer, watching yourself observe the thought, and you begin to laugh.

Life will bother you and annoy you as long as you believe you are a body, a mind, then you'll have to go through all kinds of experiences. This is the reason I tell you so often, become yourself. Understand who you are. Understand that it is the personal I that has been giving you all this trouble.

By changing conditions, they will surely turn into new conditions. If you have a problem, you do not solve the problem by solving the problem. You solve the problem by getting to the source of the problem, for if you only work on the effect of the problem, a new effect will come along. When you work on that effect, a new effect will come along. It will never end. But go to the source, and the source is I, the personal I. Kill the I. Annihilate the I. When the I is destroyed you will be free.

A fast way of destroying the I, is by just staring at it, looking at it, watching it, observing it. When you observe the I, it goes away. Nothing likes to be stared down. True? If you go to your friend, and all of a sudden you start staring at your friend, your friend will go away from you. He'll think you're a nut. He'll be right. But your friend will leave. This is true of the personal I. When the personal I attacks you, by frightening you, by making you believe something is real, stare it down, by just looking at it, watching it, observing it, and I can promise you it will go away. It will not hang around. You do not even have to go through self-inquiry, for some of you think it's a lengthy process. Therefore stare the I down.
Of course you can only realize this, and do this, when you understand who you are, that you’ve got the power to do this. There is only one power, and you’ve got it. Omnipotence is the only power. You are the power.

So from now on, you’re not going to allow yourself to be betrayed by your mind again. You will not allow the mind to tell you anything to make you unhappy, or to make you believe something is wrong someplace. You will understand that there is nothing wrong anyplace. Things are just different. But everything happens for the ultimate good.

Begin to love your Self. I know that’s really hard for some of you to do. To really love your Self, to love the Self which is really you. Try standing in front of the mirror and making love to yourself. Some of you will not be able to do this. I’ll bet there are people here who look in the mirror and they don’t even want to look at themselves. They can’t look at themselves for a whole minute in the mirror. Try it and you’ll see what I mean. For when you look in the mirror, see God, not the physical appearance. See light shining from you, see bliss, see pure awareness, see total emptiness, see your Self.

Begin to practice this exercise. Looking in the mirror, begin for maybe a minute, then you go on to two minutes, three minutes, four minutes, five minutes. Look at yourself. Admit the truth to yourself. “I am Brahman. I am the ultimate reality. I am boundless space. I am the atman, the perfect intelligence, the one without the other, all-pervading, perfect self.”

What if you told yourself this everyday? What do you think would happen? If you looked in the mirror and did this every day, you would turn into the God that you are. And you will find peace, total peace, total love.

Begin today, knowing this truth about yourself. Hold on deeply to this truth, that you are the power, that God is an invention of your mind. There is no external God outside of yourself. You are the one. Know this, be this, and become forever free.
Robert: Hi Gang. It's good to see you again, as always. I love each one of you just the way you are. Forget about your past. It is only real if you think about it. You are complete freedom, total bliss. Many of you believe you are bound, bound to past experiences, bound to your karma, bound to wealth or poverty, bound to health or sickness, bound to misery or happiness. These external things are all bondage. But the truth is that you are knowingly steeped in consciousness, which is the truth you’ve been seeking.

When you go through many experiences, you start to seek the teacher or guru who can free you, who can give you liberation, who can do something for you. It may appear to take many incarnations to come to that place, where you begin to seek a teacher of some kind, who can make you totally free of this world, and this universe. But again the ultimate truth is you’re already free. You are that consciousness which is the reality; the reality you’ve been searching for, the reality that you think evades you. You are that right now.

When I say you are pure consciousness, what do I mean? Consciousness is a power that is conscious of itself. Consciousness is conscious of itself as absolute reality, as effortless pure awareness. It is all-pervading, takes up all of space, and that's what you are. You are steeped in it. You are nothing else but that. Everything else is an illusion, everything. Everything you’ve been searching for, everything you’re looking for, all of your hurts, all of your fears, all the things that make you sad, do not exist. Yet somehow they appear to exist because you feel these things.

Yet going through these experiences myself, when I was a little kid, and transcending them, I can assure you they do not exist. The world does not exist, as it appears. The universe does not exist as it appears. God does not exist as you think he does, or she does or it does. Your body does not exist as you think it is, as it appears. Your thoughts and your mind do not exist. You are absolute reality, total freedom, bliss. There is nothing to search for any longer. You have come into your own. You are totally free right now. Doesn’t it feel good? Doesn’t it feel good? (laughter)

SH: It sure does. (R: Some of you look at me sort of funny.) (laughter) Do you need confirmation? (laughs) (R: Sure. I don’t know. You have to tell me.) It’s okay. (laughs)

(Robert continues) There is only the one. There are not two, or three, or four or five. There is one. You are that one. You have always been that one. No matter what you do, you will still be that one.
You always have to think. Why do you have to think? You think you have to think, yet there is no thinker. You think you have to know, yet there is no knower. You think you have to be. There is no being. There just is, and you are that is-ness.

When you admit that you are that power, nothing can hurt you any longer. When you accept that you are the one, no harm can ever come to you. When you admit you are that pure consciousness, that is like having an entire army on your side, an army of angels, so-to-speak, protecting you, guiding you, directing you, leading you towards the goal, whatever that may be, if there is any such thing. (laughter)

We all want goals. How can there be a goal if you're already that? But yet you want to say to yourself, "Day by day, in every way, I'm getting better and better." (students laugh) The day never comes because you are putting it off into the future. The fellow who did this, made up that statement I think, was Emile Coue. I remember that from years back. He never told you how many people were cured or healed because of saying this.

SH: My mother used to do it for hours on end. She used to repeat that, repeat it, repeat it.
R: Did anything ever happen?
SG: She had Henry. (laughter)
SH: Not a damn thing. (laughter)
R: She got worse when you came along?
SH: Well perhaps I had my days. (laughs)

(Edward continues) But there is no power that is going to make you better, or give you more happiness, or bring you joy in abundance and love. Where would this come from? There would have to be some type of entity there, making it happen.

Oh it helps, of course, if you want to blame God, or give God credit. It makes you feel less guilty. But when you begin to understand there is no God to turn to, it becomes a little scary to some of you, doesn’t it? For all these years you’ve been turning to some kind of God, and it did bring you more peace. Actually what really happens is you brought the peace to yourself. Peace is your very nature. You are peaceful. So because your belief system believes in a God someplace, naturally you’re going to feel much better when you pray to this God, because you empty yourself out of all this stuff that’s been inside of you. You pray it all out. So this is good for many people. There’s nothing wrong with this.

But as we mature, as we grow up spiritually, we begin to know that there is only that which always was. There is only that, which is. There is only that, period, nothing else. What is That? There is no explanation.

Again, the finite can never understand the infinite. It is virtually impossible for the finite to understand the infinite. What then can be said? Should I go on preaching for two or three hours, and tell you all kind of nice things, to make you feel good? Then when you walk out this door all the misery returns to you, all the stuff you’ve been thinking and feeling, the fears, frustrations. You have to sort of grow up, and admit to yourself, I am that.
When you realize that you are That, without trying to explain to yourself what That is, you become a powerhouse, for all the energy in the universe functions through you, as you. You become the essence of all things. The whole universe hastens to you, for you are that.

It is sometimes sort of difficult to understand how can you be the essence of everything and yet feel that you are an individual. And some of you really feel your individuality. You really feel it deep inside. You feel deep frustrations, or deep fears, or some kind of bodily signs that make you feel miserable. These things cannot exist when you understand the truth we’re talking about. The substratum of your existence is consciousness, and consciousness is like a chalkboard. All the trees, the mountains, the beauty, the ugliness, everything is an image on the chalkboard. The images just keep changing, just as when you erase the images on the chalkboard, and put new images on the chalkboard. Yet the chalkboard always stays the same. The chalkboard never changes.

This is why I can truthfully tell you that you are the universe. For the whole universe, including your body, that’s the hard part, sometimes you may admit that the whole universe is within you, but you still think you’re a body, but I’m saying to you the whole universe, including your body, is simply a superimposition on the chalkboard, or on the Self. Imagine that. Everything that exists, that appears to exist, is an image on the Self, and you are the Self.

The way people come into this teaching, into this consciousness, the way people awaken to this truth, is by not trying to analyze it. You can ponder this. This is true. You can ponder the fact that you are like a chalkboard, and your body and all the images of this universe are superimposed on the chalkboard, on consciousness. But do not try to figure it out. Do not try to analyze it. Why? You are using your finite mind. Remember you cannot use your finite mind to try to understand the infinite?

So many times the great minds come along, the pundits who try to analyze it, and break it down, and prove it, and come to conclusions, never get anywhere. This is why it is written in most scriptures of the world, you have to become like a new born babe to know the truth. Why? Because a new born babe does not think. There are no thoughts to stupefy it, make it impure.

Most of you are afraid to stop thinking. You believe some evil spirits will come in and get you. You believe that you will become like a log, just become dumb, vegetate. This is far from the truth. There have been so few people who have awakened, who have become pure, who have become self-realized, and these people keep to themselves in most instances. You never hear of many of them. There’s no one to confirm this for you, just crazy old me, telling you these things. So you’re afraid to let go, for you do not know what will happen if you let go.

I heard people tell me this. "Yes, Robert, I am afraid to let go because when I let go I might lose interest in my job, I might lose interest in my family, I might lose interest in the things I like or the things I love to do, I might become a vegetable." Nothing can be
further from the truth. When you let go completely, when you surrender totally to your self, and you stop trying to analyze things, and figure things out for yourself, you stop trying to use your brain, your mind, to come to any conclusions, what we call the self takes its place, for there’s only the Self and the images. There’s nothing else. There’s nothing in between. There is no purgatory. There’s no space in between the self and you, what appears to be you. There is only the Self, or consciousness.

But what you’re doing is you’re thinking that consciousness, or your self, is your body. Just the mistake you’re making. When you let go of the body idea, the self shines in all its splendor and glory, all by itself. There are no stages you go through. There are no stages [as] you go from one to the other. You are either one or the other, and the so called stages that you think you go through, are simply part of the other.

This is what it means, again, in the scriptures, "Whom shall I follow this day, God or mammon?" Mammon is the relative world, including your body. God is consciousness, the Self. Yet you have to make up your mind whom to follow. You have that freedom. You have that freedom to accept the truth for yourself, to accept your reality. But if you go around worrying, and hurrying, and fearing, and fretting, and complaining, and thinking something is holding you back, analyzing your dreams, practicing all kinds of occult things, you are creating further illusions for yourself. You are doing this all to yourself.

Try to remember what I’m saying to you. There is only one or the other. There are not three planes of existence, or four planes of existence, or things you have to overcome, or things you have to transcend or transmute. All this is nonsense. There is only God or mammon, the Self or the world. Take your choice. You are free to take your choice.

Again let me assure you that there is absolutely nothing to worry about. You will never become a vegetable. You will never have the urge to go to a cave, and give up your family and your job, or anything else, unless this is what you were meant to do in the beginning. If you were meant to do this in the beginning, you would have already done it.

In other words, what I’m trying to say, when you come into your Self, the real Self, there is no real vast change in your life. This is important to understand. Most people believe when they turn into the Self, they become liberated, then they become a saint of some sort, and they’re walking on cloud nine, they can walk through fire, they will not drown in the ocean, they can jump off bridges and fly. This happens when you take LSD, (laughter) not when you become self-realized.

When you awaken, you appear the same as you are right now, only you’re totally free. That’s all. You’re completely, totally free. Your people will still see you the same way you are now. They will not see any difference. If they stay with you twenty-four hours a day, they will notice you do not react to things any longer. They will notice you’ve become an embodiment of peace, that you’re always happy, nothing disturbs you. But you will still have the same body, so-to-speak, until it’s time to drop it. There’s absolutely nothing to be afraid of. It’s a wonderful experience. Why not do it? I’ve taken away all of the fears from
you, all the frustrations, and you know nothing strange is going to happen. So drop it right now. Become free, liberated. Let go.

Are you letting go? (laughter) By the expression of some of you, you're holding on for dear life. (laughter) What are you holding on to? I suppose it's a little difficult to let go completely, if you ever want to. Remember it's taken you so many incarnations to be what you are now. To have the kind of body that you're wearing right now, did not come easily. It didn't happen. You have to have sort of worked for it. It is a body that you have earned, so-to-speak, if that's what you want to believe, and it's taken you many incarnations to get this body. Therefore you are afraid to give it up. That's why you are afraid to give it up.

It's like owning a blouse or a shirt for thirty, forty, fifty years. You've gotten so used to it. Even though it seems to be wearing out, fading away, you still have the desire to hold on to it. Then someone has to grab it away from you, and throw it in the garbage.

SH: That's your job. (laughter)

R: That's what I'm doing.

And then you may cry a little bit, "My favorite shirt, my favorite blouse, is gone," but you got over it. Soon there are new shirts, new blouses, and the old is disregarded and finished. So it is with the body, with the thoughts, with the mind, with your experiences, with all the stuff that you're made out of. You're afraid to let go of all this stuff, for you have carried it around for a long time. And I come along and say, "Drop it." In one way you say, "I want to drop it," and in another way you're afraid to drop it, for as I said before, your mind keeps telling you, "Don't drop it. This will happen. That will happen. You'll become a vegetable. You won't have any interest in work. You'll want to give up all of your pleasures."

Your mind plays these games with you. Your mind tells you all these things.

So this is where sadhana comes in. Now you know the reason we do sadhana. Sadhana simply makes you strong, mentally, physically, to be able to let go. That's all sadhana does. Sadhana never enlightens you. It makes you one-pointed, in your quest for realization. It makes you compassionate. It develops humility, power. It transcends all fear. And when you finally get to that point, the inner guru grabs a hold of your mind, yanks it into the heart, and you become liberated.

But until you become strong enough for this to happen, you will remain as you are. That's why this is like, there are Sunday drivers, there are certain people who come here, just like Sunday drivers. They listen to what I say. Sounds good, good talk. They go home and share the talk, but they keep on living the same old way. They do not drop anything. They just keep adding on. Just like having an overflowing garbage pail. They keep putting more garbage in, more garbage in. It can't hold any more. They keep pressing it down, putting more garbage in. (laughter)

This is what some of us do. We add on to what we already learned, more sadhana, more teachings. We run to teachers all over the world, looking to add on to ourselves, more, and more, and more, when I keep telling you, you don't want to add on, you want
to empty. Therefore why do you need more books? Why do you need more teachers? You want to empty what you’ve learned, become totally empty, free. Then something will happen.

This is the reason I tell you once in a while, you have to be completely and totally honest with yourself. Do not fool yourself. Look at yourself and see the way you are. See what you do all day long, the way you react to things. Do not ignore these things. Do not imagine they do not exist. If you have a bad temper, if you become angry a lot, if you’re always trying to change things so they’ll go your way, those are the very things that are holding you back. Those are the very things you have to get rid of. You have to get to the place where you have no opinions for or against.

Again, that’s a sort of heavy one too, for you’re saying to yourself, "How can I go through life if I have no opinion for or against?" And I try to explain to you all the time, there is something within you, that will take over, and lead you toward right action. You will do the right thing. When your mind stops functioning and becomes passive, what we call the consciousness, or the Self, takes over immediately, and all will go well with you. But if you begin to analyze this, saying, "All going well with me means I'll have this, and I'll have that, and I'll be this way, and I'll be that way," that's where you spoil it. Remember the finite can never comprehend the infinite, so if you start outlining in yourself how things will be when things get better for you, you’re making a grave mistake. Leave it alone.

Again, this is what it means in the scriptures when it says, "Let go, and let God," as it were. Get yourself out of the way. Allow those divine circuits to start working for you. You are your worst enemy, simply because you’re holding on to all kinds of thoughts, and preconceived ideas, and concepts, and all kinds of stuff that has hurt you in the past.

Let go. Give up. Stop feeling sorry for yourself.
Robert: Good afternoon. It is good being with you once again. I welcome you with all my heart. All is well. Everything is unfolding as it should. There are no mistakes, and you’re in good hands.

Many people ask me, "Robert, what is really the fastest way to quiet the mind?" for many of you realize now that when the mind is quiet, liberation comes by itself. There is really nothing else you have to do to become liberated. When the thoughts stop, everything takes care of itself. Then you are in your natural state.

Therefore what should you do to quiet the mind? Should you practice self-inquiry? Should you become the witness, the observer? Should you do pranayama, breathing exercises? Should you practice the I-am meditation? All of these things are good, but yet ours is the easy path, the direct path.

Here’s the easiest way to do this. If you would realize in your heart, that everything is nothing, your mind would become still. You would become perfectly still. Ponder what I just said. If you would only realize in your heart that everything is nothing, there would be no thoughts. This is very profound. This is really all you have to do. Realize in your heart, not in your mind, but in your heart, that everything you behold, everything you see, is actually nothing. You will become free.

Let me explain. When you see a tree, what is the source of the tree? The seed. What is the source of the seed? What came first, the tree or the seed? Where did the first seed come from? Where did the first tree come from? When you look at a mountain, what is the source of the mountain? When you look at the world, what is the source of the world, the universe, the planets? You may say, "Well, God is the source." What is the source of God? Is God something? You have to ask yourself, you have to inquire within yourself, "What is the source of all these things?" And you will realize nothing is the source of everything. Everything comes out of nothing.

A little story I tell many times will illustrate this. There was once a class with a teacher teaching the students, that everything comes from nothing. But one student couldn’t grasp this and kept asking, "Teacher, how can everything come from nothing? That’s impossible, nothing produces nothing. Yet you say everything comes from nothing. Please explain this." No matter how the teacher tried to explain, the student couldn’t grasp it. The teacher finally said to the student, "You see the fig tree outside of the window? Go out and bring me a fig." The student obeyed. "Now open the fig and tell me what you see." The student opened the fig and saw these tiny little seeds. "I see tiny seeds, Master." "Bring
me a seed." The student obeyed and brought a seed. "Now here's a razor blade. Cut open the seed." This was sort of difficult, yet the student tried his best, and finally he cut open the seed. In the fig tree seed there was a hollow, so the Master asked, "What do you see?" And the student said, "Nothing, Master." "Well the same nothing that you see there produced the seed and produced the fig tree. The same way the world was produced, the universe was produced, and all the things you see on this earth were produced, out of absolute zero, nothing."

When you come to this conclusion in your heart, something happens. Immediately all of your karma, all of your samskaras, all of your delusions are totally eradicated and you become free. See how easy it is? All these years you've been looking for methods, teachers, things to hold onto, things to rely on, where in truth, all you have to do is to realize, in your heart, that all existence comes out of nothing. If you take a flower and begin to dissolve the flower, you will get molecules, you will get atoms, you will get energy, and then you will get nothing. Whatever you dissolve to the nth degree, everything, turns into no thing, into nothing. Therefore God is nothing. You are nothing. There is only nothing. Why won't you accept this, and become free?

*SH:* Isn't nothing just another concept?

*R:* Nothing is certainly another concept. (*SH:* Just the opposite of everything.) Of course. (*SH:* So where do you get by saying everything is nothing?) When you begin to accept that everything is nothing, everything inside begins to dissolve. All of the things you've been holding on to for all of these years, all of the teachings, all of the dogmas, the concepts, they begin to dissolve, dissolve, dissolve into nothing. This is why I say, do not think about this in your mind. For the mind will fool you and it will be another concept, as you so rightly said. But if you think about this in your heart, and of course in your heart you do not think, you just have a realization of this truth in your heart, that everything is nothing, all of a sudden something will happen. The heart will open up. The heart is the I-am, the absolute reality, the pure awareness, and you will find that you have become nothing. By becoming nothing, you've become everything. You're essence is in everything, when you are nothing. You will laugh. You will be happy. Nothing will disturb you. You will have infinite peace. It's so simple, so simple.

Yet many of you want to analyze this. You want to think too much about it. You want to try to understand it. This is what keeps you back from experiencing liberation. When you try to understand what I say, you are simply using your concepts, your dogmas, your training over these years, and from previous years, and from previous incarnations. All this stuff is inside of you. And you try to use this intelligence, so called, to try to understand nothing, and you cannot do this. It will never happen. You, the finite, have no faculty to understand nothing. So can't you understand now how foolish this is, to try to use your human intelligence, your human understanding, to understand nothing? This is what holds you back from realization, this very thing itself. Ponder this.
Your human intelligence has to be gotten out of the way. Your human concepts have to be dissolved. Everything you feel, believe and experience, up to this point, has to be totally transcended. Nothing will never appear to you until you have become nobody. When you are nobody, you’ll be nothing. But you want to be somebody. Somebody can never be nothing. You have to be nobody to be a nothing. (laughter) Nothing is hard to come by. (more laughter) Look at some of you, you think you’re somebody. You have the pride inside of you that makes you think you’re somebody.

Remember the joke I once told you about this. It was the high Jewish holy days and the Rabbi was preparing for Yom Kippur. He was looking at the Torah, the sacred Torah in the synagogue. He became totally inspired. He started to beat his chest saying, "I am nothing, oh I am nothing, I am nothing."

The Cantor was there also, he is the one who reads the scrolls in the synagogue, and he saw the Rabbi doing this. So he walked over to the scrolls, and he also started to beat his chest. "I am nothing, I am nothing, oh I am nothing."

Then there was the janitor sweeping the floor. He looked at these two people doing this. He walked over also to the scrolls and he started beating his chest saying, "I am nothing, I am nothing." The Rabbi looked at him, and he looked at the Cantor, and he said, "Look who thinks he's nothing." (laughter) This is like us.

SH: Exclusively nothing.

R: (laughs) We believe we’re something. Even when we say we’re nothing, we think we’re something. Understand yourself. See where you’re really coming from. Think of all the books you have to read, the teachers you have to visit, the talking you have to do to explain things. I’ll remind you again, and again, and again. As long as you are involved in intelligence, and things that come out of human intelligence, you can never be nothing. And if you can never be nothing, you can never be self-realized. Even though self-realization is your nature, and you are already that, the clouds of ignorance have covered you up, making you believe you're something.

The years spent in studying scriptures, memorizing passages, where has it gotten you? It’s only more stuff that you’ve got to get rid of. I tell you again and again, this teaching is an emptying process, not an adding on process. Do not think you have to know something profound to become liberated. It’s actually what you do not know, that makes you liberated. The knowing keeps you human. Knowingness makes you a talking encyclopedia. It’s only when you begin to empty yourself, that you find yourself, and you’re welcome to use the simple method we’re sharing. Just realize right now that everything is nothing. In your heart realize this. Can’t you see what’s happening? It’s so simple. As you realize everything is nothing, there is nothing to think about.

SV: But then there’s neither everything nor nothing.

R: Sure, but forget about that. Just follow what I’m saying. Everything is nothing. There’s nothing to think about. There’s nothing to say. If everything is really nothing in your heart, can you say something? (SV: No.) Of course not. What can you possibly say?
There are no answers to this. There are no questions. There are no remarks you can make, if you're doing this correctly.

If you’re doing it in your mind, the mind will come up with all kinds of questions, and all kinds of remarks, all kinds of teachings. The mind is filled with teaching, filled with remarks, filled with questions. But if you become simple, like a small child, and just ponder. Everything is nothing. Everything I behold, all the thoughts I believe, the feelings I've had, everything I see, everything I touch, everything I taste, everything I smell, everything I hear, is nothing. All of a sudden, your mind will become still. I know it's happening to some of you right now. There is nothing to think about any longer. There is no one to know whether you’re doing it right or wrong, because everything is nothing. There’s no past, there’s no future. There’s no good, there’s no bad. Everything is absolutely nothing.

Again, do not try to think in your intelligent mind what nothing is, because this spoils it. We are so used to using our mind, that everything you hear is analyzed, judged, and then your mind tells you an answer, what you’re supposed to do, what you’re not supposed to do. This is why the important point is, when you realize this in your heart, your heart is absolute reality, your heart is nirvana, consciousness, sat-chit-ananda. This is your heart! That’s where you have to realize this. You will become quiescent, total quietness, total peace. You’ll experience a peace which passes all understanding.

Feel it now. Ponder everything with nothing in your heart. It’s impossible to have any thoughts when you’re doing this correctly. And where there are no thoughts, there’s reality. You have one or the other. You’re either thinking constantly all day long, about this, about that, about people, about places, about things, your mind keeps babbling all day long, or you do not think at all. And of course if you do not think at all, you are liberated.

Say to yourself, "I realize that everything, everything, excluding nothing, is nothing. I realize this in my heart."

(silence)

Now perhaps can some of you see why I do not give workshops or seminars? What is there to say? Everything is nothing, that's it! What could I possibly do in a three or four day seminar? There’s so much that you have in your head, from all the seminars you’ve attended, all the books you’ve read, all the classes you’ve gone to, that it's difficult for you to know that everything is nothing in your heart. You hear these things from many teachers, I suppose. But they keep teaching, and teaching, and teaching, and teaching, and teaching, all kinds of good knowledge, spiritual words, yet they clog up your brain. Simple. Always remember this, everything is absolutely nothing, and you are free.
Robert: Good evening. It is good to be with you again.

If you came here to hear a lecture, you came for the wrong reason. I do not lecture. If you came here to hear a sermon, the church is down the hill. I do not sermonize. If you came here to hear a philosophical discourse, again you’re here for the wrong reason. I do not philosophize. If you came here to hear nothing, you’re here for the right reason, for there is only one nothing, and you are that. The most wonderful speeches are given in silence. Silence is eloquence. Words are just words. They fly away, they mean absolutely nothing sometimes. As we sit in the silence, that’s where the entire teaching is. Be still and know that I am God.

There was once a lady who died and wanted to get into heaven, and God wouldn’t let her in. So she nagged, and she cajoled, and she whined, and she screamed, "Let me in. I’ve been a good person." And God said, "No, you can’t come in." And she kept on nagging and whining, day after day, screaming at God to let her in. And God said, "No, you can’t come in." She continued whining, telling God, "You’re just like my first husband. He threw me out in the street also and wouldn’t let me in. What did I ever do to you? Let me in." And God wouldn’t let her in. She continued nagging, and whining, and screaming, and hollering, until God opened the gate and said, "For God’s sake, come on in. You’re driving me crazy." And she was admitted to heaven.

Now what is the purpose of this story? It has no purpose whatsoever. Yet I was just thinking. Some of you ask me for lunch, and then when I say I don’t have any time, you give up. If you really want me to go to lunch with you, you’ve got to whine and cry, and when I can’t take it anymore I’ll go to lunch with you.

When you are aware that you are consciousness, then you are everywhere, and you’re everything. When you realize you’re everything, you become Master of all. When you become Master of all, you can do anything you like. Now what I just said does not give you license to go do anything you like, and make a fool out of yourself or hurt other people. Remember how this goes. When you awaken to the fact that you are absolute reality, that you are pure awareness, that you are consciousness, then you become everything. When you are aware that you are everything, you become Master of all. Then when you are Master of all, you may do anything you please.

First you have to awaken to yourself. You have to understand your true nature, your swarrupa. You have to realize who you are. When you understand that you are consciousness, then you understand that you are everything, for consciousness is not limited
to yourself, to your personal self. Consciousness is all-pervading, omnipresence. Therefore you know you're every thing. You are the planets. You are the trees, the leaves, the bed-bugs, the cockroaches. You're everything. The whole universe is you. When the whole universe is you, of course you are Master of all. And then you can do anything you like.

But the paradox is, when you become that state, there's nothing you need to do. There's absolutely nothing you want to do, for you are all things. When you realize you're all things, what is there to do? It is only when you are limited to your body, or when you believe you are the body itself, then you want to do things, you want to achieve things, become things. When you realize you're consciousness, all-pervading, you're already those things. You're everything in the universe. You are the universe. The whole universe emanates out of your Self. You then become God, and all the gods and goddesses will come to you with folded hands, for you have become that.

So remember I'm not giving you a license to do things as a human being. As a human being you have to behave yourself, be compassionate, loving, kind, helpful to others. But as consciousness you have become others. You have become the epitome of compassion, of loving kindness, of bliss. Consequently there's nothing to do. Do you follow that train of thought? If you're everything, what is there to do? Everything is already being done and has been done. So you keep still.

Now what is consciousness? We can say that consciousness is a power that knows itself. It is self-contained absolute reality. In other words, there is nothing but consciousness. There is not consciousness and you, or consciousness and the world. There is only consciousness. Consciousness, you may say, is the screen of reality, and all of the images, or the whole universe, are superimpositions on the screen of reality.

When you go to a movie, and you begin to watch the picture show, the screen is covered by images. You forget all about the screen. You do not think of the screen any longer. You're looking at the images. You identify with the images. You're enjoying the movie. The screen is far away from you. Yet if you try to grab the images, what do you grab? You grab the screen, not the images. The images never existed. You will grab the screen.

And so it is with us. We forget that we are superimpositions on the screen of life and we are really the screen, which is consciousness. We believe, through many incarnations that we are the image, we are a person, and there are others, and there are external things to contend with in this world.

But I say to you these things are false. The images are like water in the mirage, like the snake in the rope, like the sky is blue, yet there's no sky, and there's no blue. And when you find out that the snake was really a rope, it will never frighten you again. When you try to chase the water in the mirage, you become disappointed, you grab sand. In other words, they're optical illusions.

This universe, my friends, is an optical illusion. It is a dream, just as when you're dreaming. No one can ever tell you the dream is a dream, as long as you're dreaming.
You'll always stick up for your rights and say, "This is not a dream. Look, there are riots going on in Los Angeles. Fires are burning. People are being killed. How can you tell me this is a dream?" Yet you awaken from your dream, and the dream never existed. It came out of you, and it returned to you.

Ponder this. The dream emanated from you. It externalized itself from you. The dream was not limited at all, was it? You didn't dream that you were just in one space? You dreamt about the whole universe, all kinds of things taking place. You took airplane rides to Africa, you went to the Belgian Congo. You were a little boy and you grew up, or a little girl and grew up. All this is in your dream. And again you will fight for your dream. You will stick up for your rights in the dream. You will even kill in the dream. Yet when you awaken, the dream is gone. The dream never existed.

I can assure you my friends that there will be a day in your life, when you awaken to the truth, when you awaken from this dream. I know some of you believe this is not a dream, this is real. And no matter what I say to you, you will believe this is real, because you keep reacting to life and its vicissitudes. You become happy, you become sad, you become indifferent, depending on what's going on in your external world. And when you have serious problems, I try to speak to you and explain to you this is a dream, do not react to it, you become angry with me. You tell me, "I'm going through this problem Robert, you're not. I'm feeling this." So I have a great compassion for you, great love, and I abide with you until you sort of get over it. Yet it's just like a dream.

Imagine the same thing happening in a dream. A loved one is dying, you're dreaming about this, and I come over to you and I say, "This is not true. This is an appearance. Do not judge by the appearance." But you cry and you say, "This is my grandfather. I love him very much, and now he's dying." And I try to explain to you that everybody is born to die. Sooner or later we must all sort of die, so-to-speak. Yet no matter what I say does not change your feelings. And then again, you awaken. You awaken from the dream and you look. It's all gone. It never really existed.

This world in which we live is the same thing. There's absolutely no difference. You are living the mortal dream. Consequently great Sages have told us we have to identify with consciousness, with the absolute reality, not with what's going on. The only freedom we've got is not to react to anything, but to turn within and know the truth.

Again what is consciousness? Consciousness, we can say, is the substratum of all existence. On the scale of evolution, you take an object, and you dissolve it into the most minutest particles. You will get molecules. This is true of any object on this earth, whether it's a human being, a chair, a tree, a cat, everything will return to molecules. You dissolve the molecules and you'll get atoms. When I speak of atoms you can't imagine how small they are. Seven million atoms can fit on one pinhead. It's incredible when you think of atoms. We know they exist because we can look at them through an electronic microscope. Now you dissolve the atoms. You get sub-atomic particles, which are even smaller than atoms. And we cannot even discuss these things, or talk about these things, because
they’re just amazing. The whole universe is made up of these things. You go further, you
dissolve the sub-atomic particles, and you get energy waves. Scientists tell us the whole
universe is composed merely of energy waves. We can’t see them, yet great Sages in medita-
tion have gone to that stage.

Now here is the important part. You dissolve the energy waves and you get noth-
ing, the void that Buddhism talks about. No-mind, nirvikalpa samadhi, it’s the same as the
void. We go beyond the void, and we have consciousness.

So you see where consciousness is on the scale of evolution? Consciousness is the
substratum of everything, of all existence. And your true nature is consciousness. This is
what you really are. But you see what you have to do to get there? You have to go beyond
these levels. You have to become a molecule, an atom, a sub-atom, an energy wave, and
then you return to your real Self, absolute reality, pure consciousness, the screen of life.

Now why would you want to do this? Why would you not say, "Leave me alone.
Let me have a drink. Who wants to go back to atoms, and sub-atoms and become con-
sciousness?" Well this is why the highest spiritual teaching is not for everyone. Most peo-
ple are satisfied with life the way it is. But they’re going to die. They’re going to go
through experiences. As long as you live in this world, or any other world, you go through
the laws of cause and effect, which is like a pendulum. It swings to one side, which means
things are looking up for you, you’re doing well, everything is great, in the physical world.

Then the pendulum swings the other way and things begin to reverse themselves,
your world starts falling apart, you may get sick, develop cancer, AIDS, you may lose
everything on the stock market, your family can be wiped out in an accident, you can
become crippled, and if you have nothing to hold onto, what do you do? You curse life.
You become suicidal. Then the pendulum swings to the right again, and things get better
and better. You become like a yo-yo. You go up and down, up and down, up and down.
This is the way of the world. This is the way of the universe.

We live in a world of duality. Therefore this is the reason to become free. For if you
go through life the way you are now, and you have not worked on yourself in order to
transcend good and bad, up and down, right and wrong, forward and backward, you
keep appearing again, and again, and again on these various planets throughout the uni-
verse, taking on various bodies, and going through various experiences. It never ends. You
may leave your body tomorrow and come back when the planet is again in the dark ages,
and they’re having another Spanish Inquisition. And you become a prisoner and you’re
tortured. Your fingers are cut off one by one. You are reduced to nothing. Then you come
back again in another life, you become the Vice-president of the United States. You become
Dan Quayle. This is the way of the world. This is life. It will never change.

Many people have good intentions. They want to make this a better world in
which to live. By a better world they mean they want to make the world go their way,
what they think is better, what they think is right. All of these things show you that you
are identified with images. Think of the energy you put into this world, your projects that
The only way you can become totally free is when you surrender yourself totally, when you give yourself up completely, when you begin to leave the world alone totally and completely, when you stop reacting to person, place, or thing, and you start working on yourself. You begin to do some sort of sadhana, spiritual practice. You become very interested in spirituality. You’re not doing it for any reason. You’re doing it because you feel that you want to do it.

You may begin by practicing Hatha Yoga, learning all sorts of postures, asanas. Then perhaps after a few years you become tired of bending yourself into a pretzel, and you begin the practice of Raja Yoga, mind control, Ashtanga yoga, the eightfold path, pranayama, breathing exercises. Makes no difference what religion you are, you start to search for the mysticism in your religion. If you’re a Jew you start to read the Kabbalah. If you’re a Christian you start to read Christian mysticism. If you’re Islamic you start to read the Sufi material. It all leads to the same goal.

If you’re intense, sincere, you will reach a point, no matter what religion you’re in, where you ask yourself, "Who is the one who’s been going through all this?" You finally get to the place where you can practice self-inquiry. "Who is the one who has been doing all these things?" You start to introspect yourself. You start to think, "All of these years I have been practicing all these different methods. But who’s been practicing? Who’s been doing all this?" And one day, something tells you, "I have, I have been practicing. I have been doing all these things." Something tells you to go searching for this I. What is this elusive I, that has been practicing all these things, all these years, trying to perfect my body, myself, my personal self? And you start to be quiet.

You begin to enjoy the silence. You begin to sit for long periods in the quietness, and you search for the I, by inquiring "To whom does this I come? Where did this I come from? Who am I? What is the truth about myself?" You begin to realize, as long as you’re involved in doing things, then you are the doer. But if the I is removed, everything will be done by itself. You begin to understand this, and you follow the I to its source, which is the spiritual heart, which is consciousness.

Now do you see what I mean when I’ve told you all these times, you follow the I to the heart? As you follow the I to the heart, you’re going through the molecules, and the atoms, and the sub-atomic particles, going deeper, and deeper, going back, back to your source, back, back to the source, to the energy waves, to the void, and finally your entire body is totally dissolved and consciousness stands alone.

When I say consciousness stands alone, I do not mean that consciousness is something else from yourself. You have not died. You are just the way you were always. You’re the same person, except something wonderful has happened to you. You realize with all your heart, with all your soul, with all your being, that you never were the body or the
mind. You were never an ego. You have always been consciousness. You are filled with bliss. You now understand what the word sat-chit-ananda means, I am that I am, ultimate oneness, absolute reality, nirvana, they're all synonymous with consciousness. You have overcome.

You are free. Nothing in this world will ever disturb you again. You laugh at death, for you realize that you were never born, you have never prevailed as a body, and you will not disintegrate, or die. You're always the same, pure consciousness. It makes no difference whether you possess a body or you have no body. It's all the same to you. Others may look at you and they see your old self. Your family, your friends, see you, as they did before, but you are not what you were before. You are total happiness. You are the universe. You understand that all of this is the Self, and I am that.

Let us now practice self inquiry. For when we are in a group like this there is much power here, shakti. You may close your eyes to remove obstructions. You may begin by observing your breath, your respiration. As you observe your respiration you become calmer, relaxed and peaceful. Nothing is bothering you or disturbing you. As the thoughts come into your mind you inquire to yourself, "To whom do these thoughts come? The thoughts come to me. I think of these thoughts. What is the source of the I?" or "Who am I?" or "What am I?" And you keep still, you never answer.

As you keep still thoughts come to you again. It makes no difference what kind of thoughts they are. Whether happy thoughts, powerful thoughts, sad thoughts, negative thoughts, thoughts are thoughts they're all the same.

Again you inquire, "To whom do these thoughts come? They come to me. I think these thoughts. I-I-I. What is the source of this I? I'm beginning to realize and understand that all my thoughts, all my feelings, all my emotions, are because I believe that I'm a personal I. They're all attached to this I. Therefore if the I disappears and returns to the heart centre, to consciousness there will be no I-thought, there will be only consciousness. So I must go backwards, backwards, backwards by following the I and the thoughts." And the way you do this is by inquiring, "To whom does the I come? What is its source?" And keep still. Remain in the silence.

Thoughts may come to you again. Thoughts such as I'm missing my favorite TV program, I'm hungry I want to eat dinner, I've got to get dressed for work, all kinds of thoughts may come to you. You repeat the same procedure. "To whom do these thoughts come? Where do these thoughts come from? I am not asking to think of these thoughts. There is nothing in me that wants to think of these thoughts yet they keep coming where do they come from? They come from the I-thought. The personal I. Then who am I? Who is this I?" Feel it returning. Feel it going back, back, back toward the molecular stage, back toward the atomic stage, back toward the sub-atomic stage, back toward the energy wave stage, back into the void, into nothingness. I am, pure awareness, absolute reality, nirvana, sat-chit-ananda.
Robert: Good afternoon. It is good to be with you again. I welcome you with all my heart.

What is your purpose for coming here this afternoon? Ponder this. You could have gone to a good movie, and your purpose would be to enjoy the movie. You could have gone to Las Vegas. The purpose would be to gamble and win a lot of money. You could have gone to play bingo. Again you would want win money.

We always believe, as human beings, there has to be a purpose to what we do. Yet life has no purpose whatsoever. Life, as it appears, is purposeless. Is there such a word as purposeless? There is now. We come to groups like this, we have some vague idea in our mind we should become liberated, we wish to become totally free, have bliss.

This is very foolish. Bliss, liberation, is already your very nature. You are that. That's what you are. There is absolutely nothing you have to do attain realization, nothing. You do not have to practice any sadhana. You do not have to meditate. You do not have to go to meetings. There is absolutely nothing you have to do. God's grace brings liberation to you at the right time.

You can be the greatest sinner, yet you can be liberated. Another person can be a great sadhana doer, meditating for thirty, forty, fifty years, and nothing ever happens. When you realize these things, you come here without any purpose, without any motivation whatsoever.

We always feel we have to add something to our knowledge. It is our so called material knowledge that keeps us back from liberation. We have to empty ourselves out totally and completely. And then we will be in our true state. There is really nothing else you have to learn. There is really nothing else you have to do. When you do practice sadhana, meditation, it is only to take you out of this world for a while, so you can be at peace, feel a bliss within yourself for a while, feel something that you do not have now. Yet this does not bring you all the way, does not bring you to total liberation. Only being, not being this or being that, just being, will finally liberate you.

You probably heard the story about the lion cub who became lost in the jungle, and was adopted by a herd of sheep. The lion cub grew and became mature, and thought he was a sheep. And he used to say baa, and travel with the other sheep. When some hyenas would come chasing them, he would run with the sheep.

Then one day some other lions saw him and said, "What is this?" They took him to a pond and told him to look into the pond and see who he is. As soon as he saw himself...
his entire stature changed. Something happened at that time, when he lost the idea he was a sheep, and he came to himself again as a great lion of the jungle.

Most of us believe we are sheep. We believe we are human and go through experiences of lack, limitation, illness, man's inhumanity to man, or we think we are wealthy, and healthy, and strong. We are none of these things at all. If you are only aware of who you were, who you are. You are not the person in between who you were and who you are. You've always been that which always has existed. You have always been Brahman, absolute reality, pure awareness. This is your nature. This is your true Self. You do not have to pray to attain this. You simply have to awaken, awaken from the mortal dream.

Does the rose have to declare its fragrance? By its very nature you know it's a rose. We do not have to go around shouting, "I am divine, I am Brahman, I am absolute reality." We simply have to let go. Stop fighting life. Stop trying to make things happen.

Your body knows what to do, yet you are not your body. It appears you are a body. It appears you have a mind. Yet none of this is true. Who are you? If you have to say, "I am absolute reality," then you are not that at all. For when I ask the question, "Who are you?" there should be total silence in your mind. You are that silence, the silence beyond words, beyond thoughts, beyond being, beyond desire, that perfect silence, the stillness, beyond the void, beyond no mind. You are that. You have always been that.

There is nothing to say. There are no eloquent lectures you have to listen to. There are no profound teachings you have to accept. You have to become like a little child, and just be. There is nothing holding you back. There is no force trying to stop you, or do anything to you. You are like boundless space. Boundless space permeates everything and yet stays itself, never changes. You are consciousness, like boundless space. You are everywhere present. If you knew you were everywhere present, there would be absolutely nothing for you to do. There would be no purpose. What purpose would you have if you were everything right now? What could you possibly want? What could possibly desire?

Think of yourself as all-pervading, all-pervading boundless space, pure consciousness.

Can you feel it?

Let go of this world, right now. This world, this universe, is nothing but a superimposition on the screen of life. Do not identify with the world. Identify with the screen of life. Things come and things go. This has nothing to do with you. Leave the world alone. Do not attempt to change things. There's a mysterious power that takes care of everything. You will always be taken care of. You do not have to worry about your life.

It seems strange that the more you let go, the greater the peace and happiness that comes to you. The more you try to achieve anything like peace and happiness, your problems, your chaos, your confusion, it comes with the so called happiness you try to achieve.

In other words, do not seek happiness. Do not seek anything. Remember that if you realize that you're omnipresent, you are everything. Always remember this.
nothing that is lacking from you. It is your mind that causes the problems by telling you you’re lacking, something is wrong, you have to correct this and fix that.

Inquire, "To whom does this mind come? To whom does the body come? To whom do the thoughts come? Where did I come from? Who am I?" This is what you should be doing most of the day.

Many of you still believe and think that your work is so important, your home life is so important, that you have no time to do these things. It makes no difference what you’re doing, where you are. Always stop, catch yourself, and inquire, "To whom do these thoughts come? To whom do these feelings come? To whom do these ideas come?" You will find, as you practice this, the thoughts become weaker and weaker, until they totally disappear.

You are never alone. The absolute reality is always with you. Pure awareness is always with you. Everything is okay. There is nothing wrong anywhere. All is well. You are free. Feel your freedom. You are free from the confusions of your mind, free from karma, free from samskaras, free from reincarnation, free from God, free from bondage.

Feel that. What can hurt you now? What can possibly come to you to hurt you, to cause you pain and suffering? If you’re really feeling your freedom, there is nothing else.

The freedom is I am. The freedom is pure awareness. This is you.

Do you feel the bliss? Do you feel the joy, the happiness? This is not a lecture you’re listening to. This is the one voice of freedom, the one consciousness, the one reality.

It is you!
Robert: Many of you are becoming restless when you sit in the silence. Many of you have come to hear a lecture, a talk. You're making a grave mistake. You've been listening to words all of your life, and look at you now. Have you become self-realized? Have you awakened to the truth of your being? There are many words in this world that seem so eloquent, so profound. Yet these words are dry, philosophical. It is in the silence where the power lies. The highest teaching in the world is silence. There is nothing higher than this.

Many people wonder, when I begin to talk, many times I leave a big gap between sentences. Some people may think I am looking for words, thinking what I'm going to say next. I do this purposely. For it is in the silence between the words, the gap, that the true message is. The real words, the real power is in the gap between sentences. Ponder this. This is very important. Why go on, and on and on with various stories, teachings? You forget about what I said in the beginning, and go on to other things. The words keep going, going, going, and of course when you leave here, you've forgotten everything that's been said.

Again, the highest teaching in the world is silence. A devotee who sits with a Sage purifies his mind just by being here, or being with the Sage. The mind automatically becomes purified. No words exchanged, no words said. Silence is the ultimate reality. Think how everything exists in this world, through silence.

As an example, you grow from a baby to a mature person. There's no fuss with it, there's no talking about it. It just happens. It happens by itself. You have absolutely nothing to do with it. All the talking in the world, will not keep you a teenager. You may recite mantras and do incantations to stay a teenager and not grow old. Of course you get all kinds of facelifts, body-lifts. You go searching for the fountain of youth. Yet in that very silence you keep growing, maturing, getting older and older, so it appears.

The world in which we live, this earth, is revolving around the Sun, and the entire solar system is being hurled through space, in silence. We have no idea what's going on. We cannot feel the earth being hurled through space, yet that's exactly what's happening right now. Yet everything is so quiet, so peaceful.

Where there is noise, there's death. Where there is silence, there's life. True silence doesn't mean just to keep quiet. True silence really means when you go deep, deep within yourself to that place where nothing is happening, where you transcend time and space.
and you go into a brand new dimension of nothingness. That's where all the power is. That's your real home. That's where you really belong, in deep silence, where there's no good and bad, no right and wrong, nobody trying to become enlightened or self-realized, no one trying to achieve anything. Just being. Pure being. Not being this, or that, or something else, just being. Not even being your self, for there is really no self to become. I won't even say that you are the self already, because in reality there is no self at all. Those are more words to try to explain what God is, what pure awareness is, what absolute reality is. We call this the self. But what are these words to you? What do they mean to you? They're even in your way. You have to get to the point where you stop using so many words.

It is true that as long as you use your mind, you can accomplish many things. If you use your mind, you can do many wonderful things in this world, and many horrible things in this world. But is this what you really want to do? The mind is part of the world. The mind is maya, illusion. The mind connects you to the world of maya. Therefore as you use your mind to accomplish great things, you're getting further and further entangled with maya, with illusion. I can appreciate that many of you want to accomplish great things. But again go back in history, look at this world. There have been virtually thousands of people who have tried to accomplish great things. Where are they now? Where are their accomplishments? Down the drain. You may say, "Look at all the scientific accomplishments that have been made. We have automobiles. We have electric can openers. We have elevators. We have fine clothes. What has all this done for us?"

Most animals are better off than we are, because they're free. We're bound to our possessions. We're bound to our employment. We're bound to our relatives. We're bound to our beliefs. If you are truthful with yourself, you will see that you are in total bondage. You're not free at all. You talk about freedom. Freedom means when your mind has stopped thinking. When there are no thoughts, then you are in freedom. As long as there are thoughts you can never be free.

Of course to the average person it appears wonderful to have a sharp mind, a sharp intellect, to create great things in this world, to be a good architect, create beautiful thousand story homes, beautiful buildings. When you first look at this picture it sounds good, sounds great. But let two, three hundred years pass, what have you got? Rubble, a new civilization is upon this earth. All the things you have worked for to achieve, to accomplish, have been wiped out totally and completely, absolutely. In other words you've wasted your time.

I've told you this story before about the anthropologists, that were digging for the remains of a city in Egypt about fifty years ago. There was a great city that was alive, a great city with wonderful buildings and structures and architecture. But after working on the find, the dig as they say, for many months, many years, they came upon the sign. One sign was left and the sign said, This is my beautiful city, named so and so, which will live for ever. And the only thing left was rubble and sand.
No thing lives for ever. Change is the only thing that exists in this world that lives for ever, change. Everything changes. Yet you are here. You didn't ask to come here to this earth. You didn't ask to be male or female. You did not ask to go through the experience that you're going through, good or bad, but yet you’re going through certain experiences. Yet you're egotistical enough to believe that you have the power to change these experiences.

You will not admit, or want to believe, that everything is preordained. Everything has been laid out for you before you came into this earth, in a body. Your whole sojourn on this earth was planned before you came here, the day you’ll be born in a body, the experiences you’ll go through, and the day you’ll leave your body. This appears strange to most people because they’ve never investigated. They’ve never turned within themselves, where the truth lies, to discover for themselves what they really are, what life is all about.

Most people are born, they’re brought up a certain way, a certain religion, certain work, certain jobs, live in certain cities, and they go through life trying to attain a lot of money, trying to become the healthiest person on earth, trying to look as beautiful as they can, and yet life passes them by, they get old and they die.

What does all of this have to do with the silence? Everything. It is when you begin to understand that words and deeds are useless, good deeds, bad deeds. The only freedom you’ll ever have is when you go deep into the silence, and you transcend, transmute, the universe, your body and your affairs. Ponder this.

Remember I’m not giving you a talk or a sermon. I’m not philosophizing. I’m not trying to make you understand how eloquent I am. I’m not here to do anything. I’m just here, God only knows why, and you’re here also. What does this mean? Absolutely nothing, doesn’t mean a thing. If you’re looking for the meaning of life you’ll always be disappointed, for life has no meaning whatsoever.

I know some of you become insulted when I say this. Your ego tells you, "I’ve come to this earth to accomplish great works. I’ve come to this earth to help the poor, to do great deeds." People have been doing these things for time immemorial. Look at the way the world is today. Where is the peace? Where are the great accomplishments? Why do we still have man's inhumanity to man? Why are all these dastardly things still going on in this world, when throughout the history of the world, there have been great souls, great beings, who have tried to make this world a better place in which to live, and it appears to becoming relatively worse? What’s the answer? There is no answer.

See, you’re always looking for something. You want an answer. You want to know what to do. You want a solution. You want to get involved with a movement. You want to stick up for your rights. All of these things are keeping you back from your realization of the truth. There's absolutely nothing. All your needs, all your wants, all your desires are keeping you back from being nothing. It is only when you become nothing, that you're something. But it isn't easy to become nothing. It means you have to drop everything you
stand for, everything. It means you have to let go of all your beliefs, all of your preconceived ideas, all of your concepts, all of your me’s, all of your I’s. They all have to go.

And do not look for answers. That’s the worst thing you can do. There are no answers. Do not think if you get into a teaching like this, your life will improve, you’ll become Superman, maybe Batman, whatever you like better, you’ll become a super being of some kind, you’ll be able to do great things in the world, accomplish miracles. What has happened to all of these people who believed this? They’re gone. No matter what you believe, you’re not going to be here this long. Your time is ticking away.

It is when you begin to feel in your heart, that you are boundless space, that something begins to happen. As you feel yourself as boundless space, all of your stuff begins to drop away. Yet you do not affirm to yourself that you are boundless space. You merely observe, you watch, you become the witness. You look out at the world and you see the trees, the mountains, the planets, are all hanging in space. All the things that you observe are superimposed in space. And you begin to consider your body. What appears to be your body is like the trees, or the moon, or the sun. It seems to be a thing of itself. And it is also hanging in boundless space.

Because you are able to observe this, and see this, and feel this, the realization will come to you that you must be this boundless space, for your body, and your mind, and the rest of the things of this world, to be attached to. And as you begin to consider this, the mind becomes quieter, and quieter, and quieter, until the day comes when it falls away completely. Then you become boundless space and yet you appear to be a body also.

This is a paradox. This is why it’s better to sit in the silence and not talk at all, for when we get to things like this, it becomes totally paradoxical and ridiculous. You are not a body. You are not a mind. You are this pure awareness. But do not accept the words I say. Do not look at these words as a hook, that grabs hold of you. Let go of these words as fast as I speak them. When I tell you, you are boundless space, you’re pure awareness, do not hold on to what I tell you. Let go of it immediately, for when you hold on to it, it becomes a thing, some thing, and you add it on to the rest of the things that you believe. Yet when you see it, and you let go of it, you become it, just like that.

There is nothing to think about. Stop thinking. When you think, you spoil it. When you try to be it, you spoil it. The Sun doesn't try to be the Sun. By its very warmth and light you call it the Sun. Do not try to be anything. This is why the silence is where it’s at. This is the reason I put gaps between the sentences, so you can rest in silence before more words come to confuse you. There is something about the silence that causes the body-mind to disappear. Even though it’s ??? it still appears to be so. You still appear to have a body and mind, but in reality you know, yourself, that you are not a body or a mind, that you are all-pervading bliss, that you are Parabrahman, beyond Brahman. Do not hold onto these words. Drop them as soon as I say them. Become empty. Absolute reality is your real nature, not in words. What is absolute reality then? It is the boundless space, the pure awareness, the sat-chit-ananda, the I am.
You begin to practice this by not getting involved with people who talk too much. I guess it means you have to get rid of your whole family, all of your friends, relatives. If you associate with people who talk too much, it causes an imbalance in your mind, when it becomes really impossible for you to do anything to be rid of the self, the personal self, the I. For when you have conversations with people, you are always talking about me, and mine and I. This is why I'm one of the most boring people around. I hardly ever have anything to say. Yet you come here to listen to me. Why do you do this?

Learn to be silent. You know you can talk and still be silent. When you are aware of your true identity, when you talk you're like an actor, an actress, playing a part. Become aware of this. The actor on the stage plays his or her part very well, but there is something deep inside that makes them understand they are not really that person. They're not the part they're playing. They may play the part of a murderer, or lover, an old person, a young person. They may play various parts on the stage, in the movies, yet the actor is aware, "I am not this person." They do not have to voice it, or talk about it, or say it, do they? They do not have to come running over to you and say, "I'm not the person you saw in the movie. That wasn't really me. Please, it's not me. I'm not really a murderer." Everybody knows they're acting. And you yourself know you're playing the part, that you're an actor.

So it is with this life. You have taken your role too seriously. You have taken your role as a male or a female too seriously. You have taken your role as a wife or a husband too seriously. You have taken your role as an employee or an employer too seriously. In other words you believe in your self, with a small s, and this is what keeps you bound. You want to change all this. I know you want total freedom, total joy, total bliss, total happiness, without any fluctuations. Wouldn't it be wonderful if you could be totally happy all the time, not just when you're getting something good in your life. Not only when you get what you want. Everybody can be happy then, that's nothing. If you won $50,000,000 you're going to be happy, right? If you buy a new car, you'll be happy. If you buy a new house you'll be happy. If you find the man of your dreams or the girl of your dreams, you'll be happy. That's what you think. How long does it last? Mind you, there's nothing wrong with these things if you see them in the right light.

Remember, I never advocated that you shouldn't own anything, or that you should not love anybody, or that you should not be gainfully employed. The teaching is, possess all you want, but never be possessed by your possessions.

Stick with the truth. By all means always take time to sit in the silence. When you're sitting in the silence, I'm not speaking of meditation. I'm speaking of sitting in the pure silence. And you do this by watching yourself, observing yourself, inquiring, "Who am I? Where did I come from?"

When I make a statement like this, many of you are still feeling, "Where did I come from?" means, "Where did my body come from?" I'm saying where did I come from? Where did I come from? You separate your body from the I. You inquire within, asking
yourself these questions, "What is this body? What is the mind? What is the truth about myself? Who was I before I was born? Who will I be after I leave the body?"

   (Silence)

Remember the mind becomes purified all by itself. It didn't need any help from you.
Robert: Good afternoon. I welcome you with all my heart. It is good to be with you again on this lovely Sunday afternoon in Henry’s house. You had nothing better to do, so you came here. You could have gone to see a good movie. You could have gone to play golf, but you came here. Why? What do you really want? What are you looking for? What’s going on within you?

You have to be true to yourself. You have to be real with yourself. You have to try to understand where you’re coming from, what you really wish to achieve. Remember, if you’re looking to increase your material gain, you’re here for the wrong reason. That may happen anyway, but you’re still here for the wrong reason. If you’re looking to improve your health, you’re here for the wrong reason. That may happen anyway, that’s a matter of circumstance. But this is not the reason we come here.

There is no reason to come here. No reason whatsoever. It’s just a happening. It’s a karmic spiritual happening. Something has brought you here because there has been something within you for many, many years wanting to unfold, wanting to become free, wanting to become liberated. Yet it has absolutely nothing to do with you. It’s that mysterious power that grows apricots on the apricot tree, and grass in the meadow, grows mangoes in the mango trees, makes the sky appear to be blue, makes the sun shine just right on this earth, in order to sustain, maintain life. The power that takes care of all these things is moving you in the right direction, for you have been prepared to be moving in this direction for many, many centuries. It is no accident that you find yourself in a class like this.

The mind is a very powerful instrument. Imagine that I should say that, for in reality, there’s no mind at all. The mind does not really exist. There is no mind. Who’s mind? What mind? Yet many of you are motivated by your mind. When you have feelings, good or bad, this is the mind that feels, not you. We use the mind to achieve things in this life. The mind tells you, you want to be realized. The mind tells you you’re not realized. The mind tells you something is wrong, something is right. All these things come from the mind. All of your actions and reactions are all mental.

Yet you still believe that if you stopped using your mind, you would be nothing. You want to be nothing. This is your real purpose in life, to be nothing, absolutely nothing. To be no thing. When your mind tells you you’re something, you have to watch yourself. You have to observe your mind and see what direction it’s going, and come to the conclusion that you have no mind. There’s absolutely no mind. You have been hypnotized, you
You do not want to think that in a few short years you’ll be gone. What you call you will disappear completely and totally. This body will exist no more and all your work, all your struggles, all your accomplishments were in vain. I know someone is saying, "But at least I did something to try to make this world a better world in which to live." Is this a better world in which we are living? Has anyone done anything to make this world a better world that’s happened? The world seems to be becoming progressively worse. Man’s inhumanity to man has not stopped. So what are all these do-gooders accomplishing?

Yet in another sense, they have to do good, because this is their karma. We’re not against anyone or anything. Nothing is right and nothing is wrong. No one is good and no one is bad. There is just that mysterious power working within, motivating you, leading you, directing you. But where are you going? There’s no place to go, so there is absolutely nothing to do, there’s no place to go. This does not mean that you will sit around doing nothing, accomplishing nothing. You will always do something, yet you are not the doer.

This teaching is ridiculous, isn’t it? You’re something, you’re nothing. You’re doing, you’re not doing. You’re accomplishing, there’s nothing to accomplish. This is what the world does for you. It makes you crazy, like me.

We come back again and again to this earth, until something starts to tell us, "There’s no where to go, there’s nothing to do, yet I am that." I am that, and yet there’s nothing. I am that has no literal meaning. There’s no explanation for it. Yet you are that. You are that which has always been, which will always be. And that cannot be explained.

Yet, as you evolve, something happens. The mind becomes less and less powerful. You’re no longer taking orders from your mind that has brought fear to you, and disbelief, and disenchantment. This mind appears to be going away, appears to be dissolving. It never was here to begin with, so there is really nothing to dissolve. Yet something is happening to you. Do not try to analyze this. Do not try to find out what is happening to you. Do not think whether you’re making spiritual achievement or not. The one who makes the greatest spiritual achievement, does absolutely nothing. Yet they appear to be doing something. They practice sadhana perhaps, they may pray, they may meditate, yet they’re not doing a thing, for they have discovered that they are not the doer. There is no one to do anything.

In other words, you are already God. You are already God. What you think of God as being, all-pervading, omnipresent, omniscient, omnipotent, there’s nothing for God to do. There’s nothing for God to want. There’s nothing for God to be. There is nothing for God to react to.

Therefore you can tell where you are by the way you respond to these things. If your feelings become ruffled and hurt, you’re still feeling yourself to be a human being.
This doesn’t mean you are cold and calculating. It means you have a warm heart, filled with love and compassion, filled with loving kindness. This happens by itself.

Some people still believe you’re supposed to get rid of all those feelings and feel absolutely nothing. This is true and this is not true. You get rid of all your feelings. But the feelings that have been with you since you were born, feelings from samskaras, the feeling of samsara, the feeling of yoga, karma, conceptual ideas, right and wrong, all these feelings have to go. The real you is beyond all these feelings.

Yet you may say, "Robert, isn't compassion, love, a feeling?” I'm not speaking of human compassion and human love. I’m speaking of the compassion and love that cannot be explained. It's ineffable. It's beyond the senses. Only the senses explain. Only the senses have questions and answers. But if something is beyond the senses, there is no explanation. There is just being. Not becoming but being.

Yet being is also limited, to an extent. You go beyond being to that place where there are no words, that place where there is no question, there's no answer. That place where you are that. It's so beautiful, so grand. If only I can take you there. Yet you are there. But you refuse to acknowledge it. You wish to be involved in worldly games. You wish to be involved in gossip, anger, greed, bewilderment and occult practices. These are the things that hold you back. You have to develop a sense of trust and faith. Trust and faith in what? In the power that knows the way. The power that knows the way. It's within you. It will guide you, it will lead you, it will take care of you. There's nothing to worry about, nothing to concern yourself about. You have with you a joy, a compassion, a love, a peace, if you only knew existed, you would go mad, it’s so grand and beautiful. You are that. You are that.

Yesterday I was speaking of the three wisdom's, and I apparently hit a nerve with some people, because I received six phone calls about this. So for the people who weren't here yesterday, I'll go over them again. It’s simply the admonishment of the Buddha, in different words.

The first wisdom is to take refuge in the Self. The second wisdom is to take refuge in the teaching. The third wisdom is to take refuge in the satsang. If only you can learn to do this, you will be halfway finished with your problems, with your spiritual quest. Taking refuge in the Self. You should do this all day long. When something goes wrong with your life, you shouldn't think of material ways to handle it. You should be trained enough to take refuge in the Self, first. Then the Self will move you to do the right things, so that you can go forward.

Say for instance, you cut your leg, like Henry did, and have a bruise. Before you get excited and wild, and start thinking you have to go to the hospital to emergency, think about taking refuge in the Self. The Self knows the way. It knows what you should do. It will not let you sit there and bleed. It will make you think of the right thing, so that you can get rid of the problem. The Self is absolute reality, effortless pure awareness. You can-
not do any better than by taking refuge in the Self. It's the best thing you can do. You simply turn within.

And if you want to, you can speak to yourself. You can say something like this. You can say, "Self, here I am again in trouble. I have no idea what to do next, but you are really me, even though you're all-pervading, you're expressing as myself. You know what to do. I therefore surrender completely to you. I surrender my body, I surrender my affairs, I surrender the world. I have no need to worry or fret. You will take care of everything." And you let go. If you can only learn to do this first, before you take any other action, you'll be pleasantly surprised what happens. Take refuge in the Self, not in the world, not in other people, but in the Self.

Then take refuge in the teaching. Think about the teaching. What does the teaching tell you? There is but one life. That life is God, the Self, reality, and that life is my life now. You begin to feel that you are not the doer. You begin to see yourself as a dream, your personal self, and your problems. You keep thinking of the teachings. You think of the dream you had last night, when you were being tortured, your eyeballs gauged out, your toes cut off. And you woke up, and you're still here. Therefore what can possibly happen to you? If you were still here after you woke up from the dream, you will still be here after you wake up from this dream. And you'll be fine and well. Very well indeed.

When you begin to think this way, wonderful things happen to you. When I say wonderful things, I do not necessarily mean things that you want to happen yourself. You should have no concepts of wonderful things. For you're saying, "Well, wonderful things will happen. I'll be a multimillionaire. I'll have the happiest and healthiest body on earth. I'll have a lot of girl friends or boy friends. I'll be able to do anything I want in this world." Those are your concepts. Those are your beliefs. I'm saying to you that the Self will take care of you in its own inimitable way. It has absolutely nothing to do with you. But you'll be happy.

So do not outline how this is supposed to happen, simply think of the teaching. The illusory world in which we live, everything must change. Nothing ever remains the same in this world, everything eventually changes. You ponder this. You think of this. You look at the examples I always give you. The snake in the rope, in the twilight, it looks like there's a snake in your house. But upon investigation you find out it is only a rope. And so all the fear leaves you and you become free of this fear. So it is with this world. The world seems to show you all kinds of strange things, that's the snake. But upon investigation you will realize there's no snake at all. There's a rope. So you will see there's no world at all. There is the Self, absolute reality.

You think about the water in the mirage, where you believe there is water in the sand, and you grab the mirage, which is the sand. There's no water. There never was any water. You think about these things. This is how you relieve yourself of your suffering, of your problems, of your nonsense, by thinking of these things.
Now we go into taking refuge in satsang. You think of all the satsangees, all of us here together, knowing the truth, as one power, one reality, one Self, one nirvana, one void, one God. As you think of all of us together like this, a tremendous power emanates from you. You become free.

Those are the tools you can use. So I don't want some of you calling me telling me, "Robert, what am I going to do? I've got this problem." You have no problem. You have solutions. You know what to do. It's within you. It's without you. It's everywhere. You are the truth, the life, and the way. You are totally free now.
Robert: Greetings and Salutations. It's good to be with you again, this beautiful sunny day. Mary's my sun screen. She keeps the sun out of my eyes.

What would you do if you woke up in the morning and found that you have no body? There is no body there. You've looked under the covers. You're looking for it but you can't find it. And you also realize the thoughts that are thinking these things, are not you? You are somewhere as the witness to the thought that you are no body, and there's nobody there. Yet, you feel your essence in everything, in the furniture, in the bed, in the windows, the whole universe. And when your wife or husband comes in, or children, they see you as a body. Yet you know 100% that you're not a body. You never were a body. There is no body. This is an awakening.

The paradox is that you are sure there is no body, yet the body appears. And when you become adjusted to yourself, you see a body which is supposed to be you, but yet it's not there. You know there is no body, and there are no thoughts. Yet something is thinking, and something appears to be a body. This is a great paradox, what we call maya, the grand illusion.

Right now you believe that you are a body. You are certain of this. But I can tell you truly you're not. You never were, and you will never be. Yet you identify with what you call a body. You go through experiences in life. You're happy, you're sad, you cry, you laugh, you're sick, you're healthy, you're poor, you're rich, and you go through all these vicissitude's of life, making a career out of yourself, putting yourself in various positions, sticking up for your rights, fighting for your survival, and going through all these things that do not exist.

This is the way you are now. This is the truth about you right now. You do not exist. Yet you appear to exist. You appear to have two arms, and two legs, and you move around, you do things, you feel things, you go through things. But do you? I can tell you for sure you don't. You never have and you never will.

When you realize this about yourself, you stop being hurt-able. No thing can ever hurt you again. Your feelings can never be hurt, because you have no feelings. You just exist as pure consciousness, pure awareness. Try to follow me on this. This is your true nature right now, pure awareness. Right now. There never was a body you had to deal with. Yet the impression is so strong with many of you, that not for a moment does the thought leave you, that you're not a body. The thought is always with you that I am the body, I am the mind, I am the experiencer.
All spiritual teachings end with this understanding. Even the priests, and the rabbis and the ministers, and the yogis, and the rest of these people, what they're trying to teach and what they're trying to tell you, is this ultimate truth, that you are not a body, but they don't realize this themselves yet. But all spiritual teaching is for that purpose.

Just as if you're going to become a doctor, and you go to school for the purpose of becoming a doctor. You go through the second grade, the third grade, the fourth grade, junior high school, high school, college. You're doing all of these things to become a doctor. You may not even know that you want to be a doctor yet, but you're taking the prescribed courses, biology, everything that you need to take, and finally it strikes you that you want to be a doctor, and you become a doctor. So it is with all the religions and all of our spiritual practices. We say we want to become this, we want to become that. We want peace of mind. We want riches. We want all of these things. But what we really want is absolute freedom. The ultimate reality is pure awareness, absolute reality.

This is a goal that is someplace within us, and we don't know it. We're carrying it around. The ultimate reality is part of us already. But yet we go through all kind of practices, meditations, sadhanas, trying to awaken the kundalini, doing all kinds of Tantric exercises, learning the Kabbalah, practicing Taoism, doing all these things that are completely unnecessary and ridiculous. They're all a waste of time, but then again they're not a waste of time. They're not a waste of time because if you didn't do them, you wouldn't be here, you wouldn't be in a class that teaches Advaita Vedanta. You wouldn't be seeking complete freedom. Everything you've done has led you to this.

Yet, it is all a bunch of nonsense. How can they both be correct? How can it be necessary and also be a bunch of nonsense? As long as you refuse to awaken, and you refuse to see yourself as no body, you're going to go through all these rituals and all these experiences, and practice all these teachings, and memorize the bible, and the sutras, and everything else. You're going to go through all kinds of teachings again, and again, and again, and again, perhaps for many, many lives, until you awaken to the fact that it is not the teaching that's going to awaken me really. It is no person, place or thing that can ever awaken me, and free me from bondage to myself, from bondage to maya, to the universe, to the world. And this is the beginning of wisdom, when you realize this.

Again, when you realize that all the teachings in the world, all the spiritual practices in the world, all the yoga practices, all the disciplines that you've been doing, is not going to awaken you one iota. You've been wasting your time. There is nothing that can awaken you. You're waiting for me to tell you what will awaken you. There is no thing that can ever awaken you. If a thing awakened you, it would not be awakening. If you relied on something to wake you up, it would not be a real awakening. What happens is you simply begin to see. You become pure being. But nothing made it happen. Do not think that all the hard work you've been doing will make you awaken faster.

I'm telling you these great truths tonight for your own benefit, because most of you have been here for a long time. All of the things in this world will not awaken you.
There is nothing that can awaken you, for you rely on something, and all the things simply pull you deeper and deeper into maya.

You and I know many people who have been practicing spiritual disciplines for many years. They can recite the bible backwards and forwards. They memorize beautiful stanzas and spiritual books. They're good debaters on points of Advaita Vedanta, or other teachings. They've been around the world to many teachers, to many places. They're still the same as they always were. All they've done is add on to their ignorance. They keep adding, and adding, and adding all of the different teachings. They're filling themselves up with teachings. This will never awaken you.

It's when you dispose of the teachings, when you get rid of the teachings, when you empty yourself out totally and completely, when there's nobody left to learn anything, that's when you simply see yourself as no body. You look at yourself and you realize what you are. But no thing can make this happen to you.


When you can get to this place, you are already awakened, for there was never anyone who had to be awakened, there was never anyone who had to practice spiritual teachings, there was never anyone who had a body, there was never anyone who existed. I know to some of you this sounds very strange, yet it is the truth. It is the whole truth and nothing but the truth. The only way you’re ever going to learn this, is by not learning anything, by keeping silent.

Look how your mind is thinking right now. Some of you are saying to yourself, ‘That guy is crazy,’ and you’re right. Some of you are already thinking about lunch tomorrow, clothes you’re going to wear, going to work. Your mind immediately starts to think. The lesson you have to learn is how to stop thinking. And no one can teach you this, really, because there are no teachings that can adequately stop you from thinking. You have to want it yourself.

In other words, instead of looking to me, or any other teacher, and a person who is going to give you a sacred mantra, or a person is going to tell you a certain secret so you can awaken, forget this. Look at me as a mirror for you, that’s all. See me as a mirror for yourself. When you look at me you see silence, if you’re looking in the mirror correctly. There’s no mind, there’s no movement, there’s no body, there’s no one home. Then you see yourself, and you’re just that.

Remember, you haven’t awakened to it, for there’s no one to awaken. Always remember this. Many books, many teachings tell you, you have to awaken. Who has to awaken? There was never anyone asleep. There has to be somebody asleep who is awakening.

Yet, where you’re coming from, you believe you are asleep. You believe you need a teaching. You believe someone has to touch you, or give you a mantra, or do something to
you. You always want something. You always think you have to get something from the outside. The outside is a total illusion, just as you are. Therefore the only thing you can get from the outside is total nonsense, foolishness, maya. That's all anybody's going to give you. You have to listen to these words and act accordingly. Just be. Do not be this or that. Do not think of just being. Just be.

Forget about your dreams, your goals, your ambitions, your future, your past. These are all illusions. If you want to look to your future, or to your goals, then the ultimate goal you're striving for is death, for that's where everybody appears to end. This is where your goals get you. This is where your future is, in the grave. This is where everybody appears to wind up.

Therefore the wise person begins to know themselves as absolute reality before another day passes. They no longer keep thinking, "What am I going to do when I leave this meeting? I'm going to go and see a movie, I'm going to go out to dinner, I'm going to go home and watch a TV program, I'm going to go home and listen to records." Instead the wise person thinks, "I have nowhere to go, and I have nothing to do." Yet, you will do some things that you have to do. You will still go to a movie. You will still watch TV, perhaps, if you want to. You will eat dinner. But you will realize you're doing nothing.

Again this is a great paradox. How can you do something, yet at the same time be doing nothing? But this is exactly what's happening. Your body will appear to go through the motions and do all sorts of things, but you are doing nothing.

When we speak of things like this, the finite mind cannot comprehend this. The finite mind wants to fight, argue, stick up for its rights. And many people forget about this kind of a teaching, and go about their business, and they say, "Well, let whatever happens, happen." It is only a very few people that can grasp what I'm talking about.

Everybody is ultimately going to come this way. Everybody is going to awaken one day. And yet as long as you're engrossed in the body, the way you are, and in the world of persons, places, and things, you will appear to come back, life, after life after life, after life, until you come to the conclusion I've come to.

We're all hell bound for heaven, so-to-speak. Everyone's going to get to this place, whether we like it or not. You may ask, "If this is our true nature, nothing, no one, how did I get here in the first place?" and this is a good question. Who asked that question? I did. So I'll answer it. Nothing is happening. You never got here. There is no here to get.

It's like hypnosis. Many of you have seen people hypnotized. And in the hypnosis they seem to be seeing certain things the hypnotist tells them, yet these things do not exist. So it is with this world and your appearance in it. You appear to be here because you're hypnotized. You have certain thoughts, certain feelings, certain emotions, because you're hypnotized. You feel you want to become self-realized, liberated, because you're hypnotized. Everything you feel, do or act, is hypnosis. You are not the one that's acting, or doing, or being. You are beyond all this.
You are boundless space, nirvana, sat-chit-ananda. You are not what you think you are. You are eternal happiness, unalloyed peace, joy. This is your real nature. You are the substratum of all existence, the underlying current, out of which all things come. Yet you are not those things that appear to be coming from you.

You can tell if you’re getting closer to this by the peace that overwhelms you, the happiness that takes you over. It is not a happiness because there’s a thing happening in your life that you favor. It is not a happiness of something you own that you didn’t own before. It is not a peace because you’re in the right environment and you feel peaceful. It is a peace and happiness that is always with you. You are that peace. You are that happiness. It is always there. It never leaves you. As long as you believe you’re a body, it is virtually impossible to have this peace and have this happiness. You cannot, for a body is part of the world conditioning.

Therefore you have to search for peace. You have to search for happiness. You believe that if you do this, you’ll be happy. If you do this you will become peaceful. And then when you do this and you do that, the happiness and peace, how long will it last? For a short while. Things change. Environments change. Conditions change. Your family changes. Everything changes. Therefore again, it is virtually impossible to have real peace, and real happiness, as long as you believe you are a body.

Consequently, we do not go searching for peace or happiness. This is a mistake. What we do is we become our real Self, by not trying to become our real Self. All this begins by quieting the mind, by not allowing the mind to react to conditions and situations. I’m not only speaking of negative conditions and situations. I’m speaking of everything that arises in the mind. When you wake up in the morning and you see the beautiful trees, the sun up, the mountains, the flowers, birds, this also is a false image. It is not the truth about you. You’re not trying to exchange bad for good. For the singing bird that you listen to, will only last a fortnight. How long is a fortnight?

SH: Two weeks.

R: Two weeks. That’s enough. All the trees you see will die in the winter time, or change in the winter time. Everything you see changes. The beautiful flowers you pick for your morning breakfast table die within twenty-four hours, or less. They’re no longer beautiful flowers.

What I’m trying to show you, you cannot depend on anything in this world for your happiness or your peace. It’s a false premise. Things in this world only make you happy temporarily. When you come to the realization that you’re not the body, and sometime you will come to the realization that there is no world, there is no universe, there is no God, there is only that, which is indescribable.

You have to be very honest with yourself. Do I really want to become free? Am I really looking to awaken, be liberated? What am I doing about it? Be honest with yourself. Listen to those kids having a birthday party, whatever they’re doing. They’re so happy. Yet at the end of the party, they have to go home. And they have to go to school tomorrow, or
they have chores to do, and then they have to do things they don't like. Soon their mind starts thinking about partying again. They make more parties and they keep this up until they grow up. It never stops. Party after party after party. They become party animals, searching for happiness, searching for peace, searching for everlasting joy, yet, they do not understand that nothing outside can give you this. Nothing.

You have to jump within yourself. You have to learn to sit in the silence, to quiet the mind and it will come by itself. You do not have to pray for it, or practice sadhanas, as I said before, do certain rituals, or read certain books. You simply have to sit, quiet the mind, by observing it, inquire, "To whom do the thoughts come?" be still, and know that I am God.
Robert: Good afternoon. Happy earthquake day. I am glad you can join us today on this auspicious occasion. [There were two earthquakes that day.] It shows you how fragile human beings are. You can be here today and gone tomorrow. From Arnold Schwarzenegger to Woody Allen, when the earthquake comes, whoever you are, it doesn’t matter, whatever you’ve built, doesn’t matter, whatever you’ve saved, does not matter. It makes you humble, doesn’t it? It makes you realize you can be here now and gone in a couple of seconds. Something to think about.

Of course if you realize the truth about yourself, that you were never born, you never die, you are consciousness, you are pure awareness, then you don’t even think about these things. You just watch, observe, and enjoy.

There was once a great king who heard of a Sage who was traveling through the kingdom, a famous Sage. This Sage was known for his great compassion, his great love, and his great humility. He didn’t speak much. The king called his wise man to him and said, "Quick, go and find the Sage and bring him here, so that he can give us a talk on spirituality." The wise man obeyed.

He inquired as to the whereabouts of the Sage and finally located him. He related to the Sage what the king had said. The Sage said, "I’m not interested." He beseeched the Sage again and again to come to the kingdom. The king would give him bags of gold, fine meals, beautiful women. The Sage said, "Sorry, not interested." Finally the wise man left the Sage and returned to the king and reported the story, what happened. The king became furious. He said, "I want you to go back and use whatever means you can to bring the Sage here. Otherwise I’ll cut off your head and use it as a hockey puck." The wise man said, "Yes, OK," and again left.

He searched for the Sage. He found him, fell at his feet admonished, "Master, please come and give a talk on spirituality for the king, or he will cut off my head and use it as a hockey puck." The Sage, having a great compassion, a great love, a great humility, said, "OK, I will come. Make all the arrangements. I will give a discourse on silence."

The wise man was so happy, he returned to the king and told what had happened. The king became ecstatic, joyful. He ran to the royal ballroom, had his servants put out 300 chairs in preparation for the Sage, invited the entire council, all of the ministers, their families. Hundreds of people attended.

The Sage appeared at the promised time. He sat down on a chair, turned his head slowly to the right, slowly to the left, looked at everyone, got up, and he left, and left the
palace and the kingdom. The king became furious. “This is an insult,” he shouted. The wise man came over, and he said, "How can he do this to me? He has insulted me in front of all of my friends. Why was he so disrespectful?" The wise man said, "Sire, don't you get the point? He said he was going to come and give us a discourse on silence. What better way to give a discourse on silence than to be silent?"

This story is the truth about us also. It shows us that in silence there is power, in silence there is the highest truth, in silence there is pure awareness. When we talk too much, when we get involved in too much discourse with people, when we talk too much about philosophical teachings, spirituality, it loses the essence of the teaching. When you hear about your self, you hear me telling you, you are pure awareness, boundless space, sat-chit-ananda, you are the Self, when you've practiced observation, observing, being the witness, when you've practiced vichara, self-inquiry, and you've done this for many years, it is then time to be silent. It is then time to keep quiet, not to allow your thoughts to go any further.

When I say to keep silence, I do not mean just keeping quiet, when your mind keeps thinking, thinking, thinking, I am referring to quieting the mind. When there is no longer any noise in your mind, when the mind becomes quiescent, the reality appears by itself.

Why do you want to experience the reality? Because you have read in books, teachers have told you, the reality is infinite peace and wisdom, the reality is pure knowledge, the reality is immortality, and everyone wants this. So we practice all forms of sadhana, we go and see various teachers, we read many books. Now what all these things should lead to is the silence. After a few years it should not lead to further books, it should not lead to further running around the world, looking for Masters who can give you the secret potion, so that you can become self-realized. It means to be quiet, to cause the mind to become totally still, not to get involved in talking, talking, talking, about nonsense, to talk very little.

Notice as you keep still this way, how thoughts enter your mind, how they begin to tell you things about yourself, about the speaker, about the room. The thoughts tell you everything that keeps you back from achieving your realization. Thoughts can do you no good, no matter what kind of thoughts they are. They can only take you so far, confuse you.

You have to see this about yourself. You have to be totally honest with yourself, see where you are coming from, examine your feelings, your emotions.

Again, what is going through your mind. Most people cannot sit in the silence even for a second. The mind waves begin to move.

As long as your mind keeps feeding you information, you can never really awaken, for what you call the mind is merely a bundle of thoughts about the past, and about the future and about the present. That's all the mind is. The mind keeps you earth-
bound. That is its job, to make you part of this earth, to attach you to person, place and thing.

Therefore the wise person, from the very beginning, begins to do things to keep the mind still, to quiet the mind. What is the highest thing you can possibly do to quiet the mind? And the answer is nothing. As long as you’re doing something you’re using the mind. Therefore the highest teaching is, do nothing. When you learn to do nothing, the mind will stop thinking all by itself, but when you do something, the mind will accumulate more knowledge, of things that you are doing, and become ever stronger, and stronger and stronger.

Remember you are not trying to acquire more knowledge, and add on to the knowledge you already have. You want to empty yourself totally, absolutely and completely, of all so called knowledge. You’re afraid to do this, for you think you will become a vegetable. It’s hard to imagine a person with no mind. But, when you begin to realize your mind is only an accumulation of thoughts, thoughts from past lives, thoughts from this life, only thoughts, then you begin to see that the mind has to be totally transcended and transmuted. And those of you who have been practicing sadhana for many years, have come to the point where now you can do nothing. You no longer have to meditate. You no longer have to practice atma-vichara. You no longer have to practice being the witness, vipassana meditation. Those things are no longer necessary. They have taken you to a certain point, and here you are. You now have absolutely nothing to do. You are free.

If you think about this aright, you will see that your body, what you call your body, will still function very well without your thoughts. This is sort of a hard one to grasp, for you have been taught you have to use your mind to function. You’ve been taught that your mind uses the body to function on this earth plane. That’s how it appears. But in truth there never was a body, there never was a mind and there was never anyone to function.

When this is understood properly, you become the epitome of compassion, of loving kindness, of peace, of humility, simply by understanding what I just said. You do not have to earn these virtues. Some of these virtues are actually yours already, they’ve always been yours, compassion, loving kindness, peace, happiness. Since they are already yours and you have them already, you simply have to sit still, quiet the mind, and they’ll come up to express themselves.

It’s similar to the sun covered by clouds. When the sun is covered by clouds, you think there is no sun, the sun has disappeared. Yet once the clouds dissipate, the sun shines once more with all its glory and splendor. And so it is with the mind. You have believed that the mind causes you to function, to shine, and this is not necessarily true. The mind is here to keep you earthbound. When you stop thinking, the mind becomes the infinite, becomes God, becomes boundless space, nirvana, pure awareness. It doesn’t really become that. You’ve always been that. The mind merely disappears, as a mind, and your true nature is expressed.
Many people try to develop virtues before they try to remove the mind. This is impossible to do. If you have anger, fear, and many of these negative conditions, it is very difficult to make them disappear. It is very difficult to get rid of them, to transcend them. No matter what you do to try to transcend them, to try to give them up, they just become stronger. It is only when you work on the removal of the mind, by quieting the mind, then all of these things we discussed, the fears, the frustrations, the anger, disappears of its own volition.

It's so easy and yet so hard. The reason it appears hard is because you have become attached to your way of thinking, you have been attached to person, place and thing for so many years. You’re attached to your memories, to your body. This is the reason it appears difficult. But when you begin to understand and realize there is no body, there is no attachment, there is only total freedom, the mind becomes totally annihilated.

This is something you have to work with yourself. This is something you have to talk to yourself about, something you have to see for yourself. Seeing is being. As you begin to see the great truth, that you are the imperishable Self, the mind will automatically run away and become dissolved.

Why wait any longer? Why not simply awaken now? Why continue to play all these religious games, going through eons of so called incarnations, trying to become free and liberated? Why not smile at yourself and say, "I am that, I have always been that. All is well. There are no mistakes. I am in my right place." Why not accept this?

Do not try to change the world or change other people. Do not even try to change yourself, for it is most difficult to do. All you have to do is to realize you are not the mind.

You’re becoming a little more peaceful now. All the thoughts are leaving you. You are no longer bound by your mind. You have become absolute freedom. Your mind and your body are melting away. The true Self alone remains. You’re experiencing this, emptiness, no mind. There is nothing that can disturb you any longer. You are free from all outside influences.
Robert: Good evening. I welcome you with all my heart. It’s good to be with you once again. I love every one of you. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place.

There are certain principles we should always remember, if we wish to be happy all the time. The first one is, the highest teaching in the world is silence, to be still. There is no higher teaching than this. Silence is Brahman. Silence is grace. Silence is absolute reality. I’m speaking of real silence, not just keeping quiet for a while. Real silence is when you go deep within and you become totally oblivious to your surroundings.

There is no disturbance, even though things may still be going on all around you. The telephone may ring, people may knock on your door, the dog may bark, yet if you go deep within, you’ll be silent.

True silence has absolutely nothing to do with the world. True silence is omnipresence, is all-pervading. Your real nature is silence. Always remember, it is different than just keeping still. Anyone can keep still for a while, maybe a couple of seconds, before the mind starts attacking you. But true silence is when you go deeper, where you forget about your body, you forget about your affairs, your mind, your world, and you enter that atmosphere where there is bliss-consciousness.

True silence is the nature of creation. The planets turn on their axis, the galaxies spin through space, they hurl through space, galaxies, billions of galaxies. Everything is in a state of flux. Everything moves. Yet, it’s all very silent. You do not hear a thing. If you get up at four o’clock in the morning and go outside and look, what do you hear? You hear silence, deep silence, total silence, beautiful silence.

It is not hard to get into that type of silence. You simply begin to sit still and become oblivious to everything. It will happen by itself. You will go deeper, and deeper, and deeper, and deeper, until you’re no longer aware of your body or your surroundings. The true silence can be kept up at all times. You do not have to sit to go into the silence any more. In the beginning stages you do, for you’re learning how to keep silent. But as time goes by, you can be shopping in the market place, you can be working in the factory, you can be washing dishes, you can be doing all kinds of things, and you will be in the silence.

The silence is another way of saying to keep your mind stayed on God all the time. God is the silence and you are that. Feel the silence right now. You can feel it. It’s a thing of beauty. You know when you’re getting into the true silence, you begin to become happier, and happier and happier for no reason. It makes no difference what’s going on in
the world. The world is in one place and you're in another place. In the deep silence you are identifying with the substratum of creation. Always remember to go into the silence. A Sage is always in the silence. A Sage may be talking, listening, partaking of activities, but to the Sage there's only silence.

The second principle you should always be thinking about is when you feel feelings such as, "I wonder if I should leave my family and go to India to search for a guru. I wonder if I should give up my job and go to a monastery. I wonder if I should become a Buddhist monk or a nun, and give up the world." When you think about your anger, your frustrations, pain, lack, limitations, sickness, when these things seem to be falling down on you, grabbing hold of you, this is what you should realize. If these things were external to you, then you'd have a hard job getting rid of them. You'd have to get an Uzi submachine gun, a tank, all kinds of weapons, to get rid of these things that are external to you, to go to a monastery, become a nun, feelings of impoverishment, feelings of lack, limitation. If these things were external to you, you'd have a hard job getting rid of them. Then you'd have a battle on your hands. But these things are you. You are giving birth to these things. These things are your thoughts. They're not external to you. Just like a dream. A dream may appear to be external to you, but upon awakening it all took place within your mind, no matter what you dreamt.

What I'm trying to say, is, there is nothing in this universe that is external to you. You are the universe, and everything in it. For instance, if you try to move to a cave where you think you'll find more peace, you have to take yourself with you, and if you are not at peace before, nothing will change, new conditions, same feelings, same thoughts. You are the universe. You are everything. Think of this. There's no world apart from you. There's no condition apart from you. Why worry? Why be fearful? Why believe something is wrong somewhere? You are giving birth to all these thoughts. You yourself are doing this. You have to think of these things.

Consider the dream world again. When thoughts of depression or insecurity strike you, or you want to move away from LA because of earthquakes, the earthquake is within you. Depression, the anxieties are within you. There's no cause for these things. There's nothing in this world that can cause you any problem. It is your acceptance of these things. It is your belief that something outside of you is hurting you.

Therefore you must turn within, and you inquire, "Who am I? Who am I? To whom do these things come? Who's experiencing this pain and suffering, the fears?" And you say, "I am. Who am I? Where did this I come from? Who gave birth to it? What's the source?"

As you inquire this way, the I will finally dissolve and disappear, and the reality of your being will come forth. The truth about you will be revealed. But if you accept these conditions, the wanting to go on a vacation, to a monastery, the wanting to leave Los Angeles because of earthquakes, the desires, the passions, the lust, all these things are part of you. They're part of the ego, the mind.
You begin to see yourself as omnipresence. Everything is taking place within you. I keep reiterating, because I want to make sure that you get this. There is nothing outside of this universe or this world that is not you.

After all, what happens to the universe when you go to sleep? When you are in deep sleep there’s no universe, there’s no world, there’s no body, there’s no mind, there’s nothing. It is only when you awaken that the world begins for you. Therefore inquire who you are. “Am I this pain? Am I this desire? Am I the person who’s going through this experience? If I’m not, who is?” Always inquire within yourself. Inquire, inquire, inquire.

Something will happen. As you continue to inquire, something will give. You’ll become happier and happier. You will become your Self.

The third principle you should remember always, is everything is right, just the way it is. Everything is right, just the way it is. Now what do I mean by that?

This second in which you now live is right, just the way it is. There’s absolutely nothing wrong with this second. This second is perfection, pure awareness, ultimate reality. But we do not live in the second. We live in the past or in the future. This is why the problems arise. But in this very moment, this very second, all is well, extremely well. You may be going through the most dastardly experiences in life, yet your mind dwells on these things, they get worse. But if you draw in your mind to the moment, to the second, everything will stop, and you’ll be in perfect peace.

Learn to live in the now. There really is no past and there’s no future. There’s only this moment, and in this moment all is well. I know it appears sort of rough to some of you. You’re thinking of what you have to do next week. You have to pay your bills, you have to go to the doctor, you have to get married, you have to get divorced. Your needs, your wants, your passions, all these things go through your mind all the time. But if you would only learn to live in the now, in the moment, nothing is ever happening in the moment. The moment is eternal peace, eternal love, joy, happiness. Feel this. Feel the moment I’m referring to. How beautiful.

When your mind begins to wander, creation begins for you. You lose the moment, and the world begins for you. According to your karma, your consciousness, your samskaras, you start creating this world, as soon as you begin to think. Thoughts are not your friend. They do not really belong to you. Do you feel the perfect silence?

As you breathe and you inhale, feel as if you’re sucking in the whole world, the whole universe, and as you exhale, you’re letting it out again. This exercise makes you feel that the whole universe comes from you, goes out and comes back. Like when you’re sleeping. In deep sleep the universe is not here, the world is not here, your body is not here. As you awaken, everything is here. Do this with your breathing. You inhale, there’s absolutely nothing. The universe has gone back into yourself. You exhale, and the universe is out there again, external to you. There is only the one Self, and you are that. You have no body. You have no mind. You are like boundless space.
The old you is beginning to disappear. The old you is thousands of words, millions of thoughts, reacting to everything that comes along. This you no longer exists. You are fresh and new. There is no longer any karma that can hurt you or do anything to you, no longer any samskaras that you have to experience. You have already crossed the ocean of samsara, and you are already the Bodhisattva. There's nothing you have to earn. There's nothing you have to pray for. There's no one you have to see. There's absolutely nothing you have to do. You are already free.

You are beyond freedom, beyond liberation, beyond delusion, beyond ignorance. You are neither wisdom nor ignorance. There are no words for you whatsoever. There's no description of what you are. There's no one to say.

You are that pure awareness that has always been and will always be. There is absolutely nothing you have to do to earn it, for you are awake from the dream.

Feel this freedom you’ve never felt before. Feel the joy, the happiness, the love that you have become. Feel the reality.
Robert: It is good to be with you once again, on this wonderful July weekend. I’m so happy you can come.

If you only knew who you were, if you only realized who you really were, what you were, who you are right now, who you’ve always been, it would make all the fireworks seem like nothing. If you realized your real nature, all of the gods and goddesses would bow to you, would pay homage to you, would worship you, would come to your aid. Krishna, Vishnu, Shiva, Buddha, Jesus, Mohammed, all the Saints throughout the ages would come to you, would bow to you. When you understand that you are the Self, the imperishable Self, the absolute reality, then you realize that all of these things, the goddesses, the gods, comes from your mind.

You are the one. Everything, everyone, is a part of you. When you do not understand your divine nature, you think you are a frail human being, and you worship many gods and goddesses, you pay homage to Saints, Sages. But when you understand who you are, everything changes. You become all-pervasive, infinite like the sky. You are the universe. You are that which has always been.

Do not believe what the world tells you, what the newspapers tell you, what the TV tells you. Separate yourself from all these things. Become free from attachments. The world in itself is neither good nor bad. It is an appearance. You can play in the universe, you can suffer in the universe. It’s all how you see it. Do not react to it, whether you’re going through good times or bad times. They’re both impostors. Look to your Self. You are the one. Everything the senses behold is of the mind. And there is no mind. The mind never existed. Therefore who are you? There are no words to describe who you are, for if I use words to describe it, it would not be that. You are beyond words and thoughts, beyond gods and goddesses, beyond everything and anything that you can ever think about.

Love yourself. When you love yourself, you love the whole universe. Do not think about the world and all of its manifestations. Think of the Self, the one reality, the pure awareness, the sat-chit-ananda. You are that, free.

Forget about the past. It never existed. It cannot hurt you. Forget about karma, samskaras, samsara. Those things are all of the mind. And remember the mind doesn’t exist. You are ever so free, so bright and shining.

Yet, what do you think about yourself? What do you believe about yourself? Ponder this. Look at all the years that have gone by, when you’ve looked at yourself as a person, going through experiences. You’ve been taught in spiritual life that you have to suffer,
work out your karma, go through several experiences, several lives, hundreds of lives, thousands of lives. Yet, to whom does karma exist? To whom does suffering exist? To whom does the world exist? Only to no mind. For you can come to the conclusion yourself that there is no mind, there never was a mind, there never will be a mind, you will see who suffers? No one. All is well. There are no mistakes. You’re in your right place, right now.

When I say you are in your right place, do not think about where you appear to be, whether rich or poor, sick or healthy, sad or happy. This is not your right place. Your right place is devoid of all these things. Your right place is boundless space, choice-less awareness. You are the God that you’ve always been looking for. You and you alone are the Sage, and the saint, and the awakened being, that you’ve been striving to attain. You are that right now. This is your right place, and there is no other place.

Yet you say the world appears, conditions appear, situations appear, and I ask you again, "To whom do they appear?" To your so called ego, to your mind. But in truth you have no ego and you have no mind. Therefore nothing appears. It is said that Brahman appears as the world. God appears as the world. Yet why would Brahman, God, want to do this, to appear as the world? The truth is there is only Brahman, the absolute reality. There is no world.

Yet you say, "I experience the world every day. How can you tell me there is no world?" To understand this you have to go back to the dream experience. When you have a dream, good or bad, as far as you are concerned this is reality. The dream is your reality, no matter what it is. And no matter who in the dream tells you that this is not a real world, you will argue with them.

You will say, "Yes, this is real. I’m going through this experience here. I’m getting married. My whole family is here, hundreds of guests. There’s a big reception going on. How can you tell me this is a dream? I’ll even pinch you and show you this is not a dream." Yet, this is a dream pinch. The whole thing is a dream. And even though you do not believe it you awaken, and it’s gone.

The question is, where did it come from to begin with? Where did it go? Was it external from you? It was not external. If it was external you would have a battle on your hands, to overcome the dream world. But the dream came out of your mind. It is your creation, so it appears. But if it were a real creation, it would last. It wouldn’t vanish when you awaken.

Now take this world. Most of you here would argue with me and you’d tell me, "The world is real, because I see it, I feel it, I go through certain experiences." Yet you do the same thing in your dream. There’s no difference. You would argue with me here just like you would argue with me in the dream. You can walk over right now and pinch me, and I would feel it. But this is all part of the dream.

Therefore you have to inquire within yourself, "If the dream world is a dream, if the real world is a dream, so-to-speak, then who am I? Where did I come from? What am
I?" There is no answer to this question, for the answer is an experience. The answer is an awakening. The answer is liberation. The answer is realization. The finite mind cannot comprehend this, so all the words we use are fruitless. All of my talking is a waste of time. Everything I say is nonsense, for you are merely listening to words. What good do the words do you?

You will leave when I'm finished and go home, and continue your life as it has always been. And you'll either say, "That was a nice talk," or "I don't believe a word he said." But where will you be? In the same old place, in the same old maya. Playing your games. Going through your experiences that you always go through. Saying, "This is good and this is bad. This is right and this is wrong. This I like and this I hate. Of this I'm afraid, of this I'm not afraid." And all of your prejudices, all of your obnoxious living, all of the things of this world will be carried on your shoulders.

Some of you will believe you have to bring peace to this world, and you join peace organizations. This is commendable to an extent, but it's virtually impossible to bring peace to the world. You cannot. Has anyone ever brought peace to the world? The only way you can bring peace to this world is through awakening. As you awaken yourself, you will see you are the Self of the universe. The whole world is your projection. It is you who caused the homeless, and man's inhumanity to man, and the dastardly things that go on in this world. Where else do they come from if not out of you? Otherwise they would just appear. But remember nothing is external. Everything that happens is a part of you. You are the one.

Find your Self. Look to your Self. Dive deeper, deeper within yourself. Try to understand who you are by diving deep within yourself. Do not look to man. Do not look to the universe. Do not look to things. Look to your Self. Only you can know yourself. No one can really help you. In the last analysis you have to give up all reactions to this world. Whether you are enjoying yourself in this world, or you are having problems with the world, you have to look at it as a dream, as something that appears.

Surrender yourself totally. How do you surrender yourself? By letting go, letting go of all the concepts, letting go of all the ideas, letting go of all your prejudices, all of your emotions. Just drop it. If you can do this, all of your sadhana, all of your meditations, all of your prayers, are no longer necessary.

To whom are you praying? What is the meditation doing for you? If it makes the mind still and quiet, that's good. Yet if you simply awaken to your true nature, to your swarrupa, there's no need for meditation, there is no need for prayer, there's no need for anything, if you live in the moment, spontaneously, and hold on to the truth, the truth being I am Brahman, I am the absolute reality, I am nirvana, I am that.

Ponder these things. You have never been what you appear to be. The sky appears blue, but upon investigation you will find out that there's no sky and there's no blue. The rope appears as a snake. Upon investigation you will realize there's no snake. It is only a rope. The water appears in the mirage. Upon investigation you will find there's no water.
In the same way you appear as a body. You appear as a mortal. But upon investigation you will find that you are not a body, you are not mortal. You are beyond mortality. You are beyond anything that you can think about. You are beyond all concepts, all ideas.

Consequently the best course for you is silence. There's absolutely nothing to debate. There's really nothing to think about. There's nothing to argue about. In the silence everything will be revealed to you. All you really have to do is to keep still. I know that's hard for some of you, for you keep chatting away all your life. Yet if you would learn to keep still, you would make tremendous spiritual progress.

Feel the stillness within you.

(silence)

When your mind begins to think, stop it, catch it, put an end to it.

Many of you are still under the impression that you come to hear lectures, talks. Let me ask you, how many lectures, how many talks have you been to all of your life? And what has it done for you? It simply adds more confusion. Always remember what you are trying to do. You're not trying to add more knowledge to your ignorance. You're trying to empty yourself of all your knowledge, all of your ignorance, everything that you have accumulated. You want to become empty.

Yet most people seem to go to different teachers, read many books, and they add on. They keep adding, adding, adding, adding, adding. Yet the day must come in your life, when you stand naked before God, so-to-speak, when you have no crutches to hold onto. All the books are gone, there are no more teachers for you, there's no one to ask for help, there's no one to ask if you're on the right path. It is then that your sadhana actually begins.

Ponder this very well. Your sadhana, your spiritual practice does not begin when you've gone to many teachers, and you've read many books. It actually begins when you give up everything. That's when real sadhana begins, when you have surrendered everything, when you've emptied yourself of all knowledge, all desires for liberation. When you have become an empty shell, then your spiritual life begins. Until that time you're only playing games with yourself.

You and I know so many people who can recite scriptures backwards and frontwards, quotations from everybody on this earth. They're walking encyclopedias. But do they have moksha? Do they have liberation? How can you, when you're so full up with garbage?

When you have no one to turn to, nothing to read, you will turn within yourself, and you will begin to inquire within yourself, "Who needs to read all these books? Who needs to go to all these teachers? Who needs to ask other people for help? Who am I? What is the source of the I? What am I?" Remember you're asking yourself all of this. "Where did I come from? Where was I before I was born? Where do I go after so called death? What is the purpose of life?" All of these answers are within yourself.
Yet there are very few of us who are sincere enough to completely let go of everything. We're afraid to do this. We think if we let go, we will turn into a vegetable. We will lose our friends, our families. We will become worthless. Nothing can be further from the truth. Your real Self is no thing at all. The real you is nothing. I use the term nothing here to denote it is not something. It is no thing. You come from nothing and you're going back to nothing.

Absolute nothingness is your real nature. Rejoice.

Ponder these things.
There is really Nothing you can do

9th July, 1992

Robert: Good evening. It is good to be with you again. I hope you were meditating instead of thinking. Most people like to think. It is your thoughts that keep you back from reality. There's absolutely nothing to think about. All is well forever.

To attain self-realization, there is really nothing you have to do. It does not require puja, it does not require meditation, it does not require prayer, it does not require yoga. It does not require anything, for self-realization is your natural state to begin with. Therefore there is nothing you have to do to attain it. It's simple. Yet there are three things that you should remember. One is just to be here. Two is to listen to the words with discrimination and intelligence. Three is to listen to the silence between the words, which is the highest and best teaching.

When I say just be here, this is exactly what I mean. Just be here. You are already enlightened, you are already realized. There's nothing to think about, no one to see. Just be here. When you are here, the no thing of the Sage becomes the no thing of you. In other words all things dissolve. All things evaporate. By things I'm referring to thoughts, emotions, fears, doubts, superstitions. They all evaporate when you're here. There's really nothing you have to do.

When you hear me speak the words, try to discriminate correctly. Try to understand what the words really mean. If you are able to discern the words and discriminate correctly, you will be awakened, liberated. And of course, the silence between the words are the most important. For it is in the silence that reality exists. Reality is the silence. There's nothing else.

You believe you have to go through rituals and perform spiritual disciplines, practice yoga, meditate. For whom are these things? These things are not for you. They're for the ego, for the mind. Forget about all that. Simply do not think about the past or the future. Stay centered in the now and be yourself. There is nothing profound in the whole universe that you have to learn. There are no special classes, or special meaning to words, or sacred hymns, anything else you have to remember. All you have to do is be your Self. When you are yourself, fear and doubt leave you. When you are yourself, superstition melts away. When you are your Self you are extremely happy all the time. You have peace. You have joy, forever, unending.

This is what you are really looking for, isn't it? We're really searching for peace and joy and happiness, that does not come to an end. Yet when I tell you this is your real nature, this is what you really are, you do not quite understand this.
The substratum of all existence, the source of all creation, is consciousness. Consciousness is simply another word for eternal happiness, for eternal peace and joy. That is you. You are that. You never were anything else.

Yet, because you think, you continue to express certain emotions, you always want to take some kind of action and do things, this is what keeps you back. Desire for anything covers self-realization, hides liberation, like the clouds hide the sun. A mirror cannot see itself. It can only see its reflection. Therefore you cannot see yourself, but you see yourself in others. When you look at your world, you're seeing yourself. It is simply a reflection of you, nothing more and nothing less. Therefore, if you're feeling love, if you're seeing peace, if you're seeing and feeling harmony, you're seeing yourself. You can only see in the world what you are, nothing else.

So think for a moment. What kind of world do you see? What kind of world are you involved in? It is always you, for you are the only one that exists. No one exists but you. There is only one, and you are that.

Now you ask, "But what about everybody else? How can I be the only one when I see millions of people? I see all kinds of animals, everything. How can I be the only one?" Well, when you go back to the dream state, there's only one person dreaming, isn't there? And in the dream you see thousands of people. You're involved with millions of people perhaps. You are involved with places, persons and things, but you're having the dream, aren't you? When you wake up, they're gone and you are yourself.

Liberation is like that. Right now you believe there are many people, there are others, all kinds of things going on in this world, good and bad, right and wrong, happy and sad, rich or poor, healthy or sick, and what is happening is you become attached to these things. You're identifying with the wrong things. You are identifying with the external dream instead of identifying with the Self.

Identifying with the Self is like waking up from the dream. When you're having a dream, and people are getting killed in your dream, perhaps you're a soldier or a nurse, or doctor, or a maid, they have all kinds of experiences. But when you awaken it was all a dream.

Such is this kind of life that you're living now. You believe this is your life and you're living an external life. You're involved in all sorts of things. You react to these things, as if they were real. The greater you react to things, the greater you're pulled into maya and the illusion of this universe, and you get deeper involved, deeper involved, until the time comes when you become tired of this whole game. You start to search. You start to look. You search within yourself. You begin to inquire, "To whom does this illusion come?" You begin to inquire, "Who's having these experiences? Who's going through all these things?" And you inwardly realize you are, "I am." So you inquire further, "Well, who am I? Who am I? Am I these experiences I am having? Am I my work? Am I my body? Am I my mind? What am I? Where did I come from?" As you in-
quire deeper and deeper, you will one day feel something deep within you as an ineffable light, where the whole world will be gone, and you will be home free.

When I say you'll be home free, I mean you will appear to be the way you are now today, but your entire reasoning system has changed. You no longer feel yourself as being the person you were, even though people see you as the same person. You have become the mirror instead of the reflection. You are identified with the mirror or with the Self, knowing beyond the shadow of a doubt that everything in this world, everything in this universe, is a superimposition upon the Self.

It is like paper and the print on the paper. When you read a newspaper you look at the print. You do not think of the paper which the print is on. You were concentrating on the print only, the words. Yet without the paper, there would not be any print, don't you see? So it is with the Self, with reality. Reality is like the paper. The print is like the people, places and things on the paper. Only you are the paper and you identify with the paper, you know you’re the paper, and the print has nothing to do with you. It cannot influence you or do anything to you, for you know without you there’s no universe, there’s no ink, there’s no words, there’s no alphabet, no alphabetical letters. You have become free.

Now why do we want to become free? Again look at the experiences you've had in this world, good and bad, happy and sad. You're growing older all the time. There will come a time in your life when you give up the body, and you have no idea what's going on. But when you know who you are and you realize this truth, you will know, not believe, but you will know you were never born, you’ve never had any experiences, and you do not dissolve, when you die, so-to-speak.

You'll understand that you are pure awareness, effortless, choice-less, pure awareness. You are consciousness, the absolute reality, the Brahman, the ultimate reality, the I am that I am, bliss. You will feel an ineffable bliss that is beyond description, an unalloyed happiness that you can't even imagine exists. Yet all the words that I’m using will not really come into your mind, because you'll have no mind. You will just be these things that I am talking about, and you will be that forever.

When you drop your body, as far as you’re concerned, there never was a body to drop, a body never existed for you. But to others they’ll see a body dropping. Others will see all kinds of things, human things, physical things, mental things, but you have overcome. There's no longer anything that you have to experience. You are free, totally, absolutely free, free in beauty, free in love, free in joy, free in happiness, total freedom. Yet you will not use these words. I’m using the words because I have to explain to you what happens, but these words are inadequate. You are God, omnipresent, omniscient, omnipotent.

I'm not referring to the you that you feel you are right now, the human being. Never think of yourself as a human being, being God, for a human being can never be God, it's impossible. But the truth about this is you’re not human. You’re inhuman, and you take the mind off yourself, your body, and its manifestations, and you start to identify
with consciousness. And you do this by inquiring, "Who am I? What am I? Where did I come from?"

Yet as I started the meeting today, I said there's really nothing you have to do. There's really absolutely nothing you have to do. All this talking is to make you see that. It is only when you do not understand what I'm saying to you, "There's nothing you have to do," that you have to practice self-inquiry. You have to practice going within. But if you could only listen to my words when I say you're already free, there's absolutely nothing you have to do, it is effortless, choice-less.

Feel this right now. Feel the nothingness which you are. By nothingness I mean there's no thing going on within you. There's nothing happening. There is no you, there's no mind, there's no body, there's no thoughts, there's nobody wanting to become enlightened, there's nobody wanting anything. Feel this. As you let go, let go of all your thoughts, that have been hounding you for years, past experiences, karma, samskaras, doesn't exist any more for you. There is nothing. Feel that nothing.
Transcript 170

It's All A Cosmic Joke

12th July, 1992

Robert: Good afternoon. It is good to be with you once again, this lovely rainy afternoon. Isn't it wonderful to live in LA? Earthquakes, rain in July, where else can you get this? It's all free. I welcome you with all my heart.

There is no real purpose for you being alive. Ponder this. There's no special or real purpose for you being alive. What are you here for anyway? What has man actually done for this earth, or for the universe, or for anybody? Who do we think we are? We're nothing. We have no reason to exist. And, as a matter of fact, you do not exist. You have never really existed. But when you take a look at history you will see, what has mankind really achieved, with all its Saints and Sages and everybody else? Nothing has happened. Civilizations have come, civilizations have gone, and where are we now? No where.

We think we're so important. We're born, it seems, we go through experiences, we have a profession, make a lot of money perhaps, then we get old and we die. But go deeper than that. What is the real purpose? There is no purpose. It's all a cosmic joke.

There's no reason for you to be alive, to be here. This may sound strange, it may sound like an insult. It is, it is the truth and the truth hurts. Really, you think you're so important, that you've come to earth to do certain things. You ask somebody, "Why are you here?" and they say, "Well I've come here to accomplish great deeds. I've come here to get enlightened, to find myself." That's not true. The enlightenment is already here. It doesn't need you. You are not wanted by anything or by anybody. You're a complete failure. There's no valid reason for being.

If you think this through you'll see I'm right. In truth you do not really exist anyway. But the illusion of your existence makes you think that you're important, that you're somebody. This is why we talk about being nobody so much, for there is no body. Yet, no matter how I may state this, you appear to be real. You appear to have a body. You appear to go to work. You appear to get up in the morning, you appear to go to sleep, you appear to eat, and you're going through all these rituals and all this nonsense, and this is going to last, and continue. But as you know, soon you'll be six feet under, or you'll be burnt, or whatever you do with yourself.

So what good are you? What do you want? This is why it's important to wake up, because you are never asleep. So who wakes up? Therefore nothing is important, but you think it's important. As long as you think it's important, you give it power, and it increases the intensity of humanhood, making you feel more and more, so called, alive. Making believe that you are living in this world, accomplishing great deeds, doing things.
Therefore, the beginning of wisdom is the understanding that there's no wisdom. There's no body to have any wisdom. Can't you see, the more you try to analyze things, the more you use your brain to function on this plane of existence, the more you put into what we call maya, into nothing, into illusion, all of your dreams, all of your hopes, all of your ambitions, are down in the toilet? There's nothing left for you. There is nothing that you have to become or be. Think of all the people running around looking for liberation, looking for realization. Who wants to be liberated? The ego. There is no ego. There is no one to be liberated, but you continue doing it. You continue carrying on your deeds, you continue believing that you exist.

Remember, never put lion's milk in a clay pot.

So why are you here? You want a teaching. You want a lesson. You want a mantra. You're looking for a way out. All this keeps you back. Your searching, your seeking keeps you back. It doesn't make you fulfilled. It doesn't do anything for you. Awakening is a joke. Liberation is a joke. My sitting here talking to you is a joke, for you think you have to find something, you think you have to achieve something, you think you have to become something. This is what the scriptures mean by attachment. You're attached to your mind, and its false beliefs. The so-called mind tells you that something is this way and something is that way, this is good and this is bad, this is right and this is wrong, and you react to it, bringing more problems into your so called existence.

But, wouldn't it be beautiful if you could just awaken one morning and realize you don't exist, that you never existed, and no one exists, there's no existence whatsoever? Then where would you be? Who knows? But as long as you believe that you exist, you're going to stick up for your rights, you're going to fight for survival, you're going to seek wisdom. It is all very funny to me. Even when I tell you to wake up, there's really no one to wake up, for no one's ever gone to sleep. Who sleeps? You may say, "The body, the mind sleeps," but there is no body, there is no mind. There never was. All the teachings you've been through are a waste of time, the struggling, running all over the world looking for Masters and teachers, reading all these scriptures in detail, to what avail? Why do you think you need these things?

All you really have to do is understand what I am talking about. Ponder what I say. And then forget it. Do not hold on to thoughts, to words, to messages. The reason the bird sings beautifully, and exists so beautifully, is because it doesn't know it's a bird. It doesn't know it's anything. It has no idea what it is. We give it a name, bird. We could have given it the name cow. We call a bird a bird and we call a cow a cow. We give names to all these things, but these things just are. They aren't here, they aren't there. They aren't good, they aren't bad. They just are, and the same with you. You are not this and you are not that, you just are. There is nothing you have to do, absolutely nothing you have to do.

Think of all the years you've spent studying. Where's it all going to lead? What will become of it? You may have altruistic attitudes, believe that you're doing good for the world, for the future of this world, but this world has no future. It never did, it never will.
As I mentioned in the beginning, we have had millions of civilizations on this earth, they’ve come and they’ve gone. Civilizations that surpassed where we are now. It’s all gone.

What I’m trying to say is you can’t do any good for anybody. Everything is right just the way it is. Nothing in this world needs improvement. The improvement idea comes into your own mind. You believe you are a person, you believe you think, then the ideas come to you, what you can do to improve the world, and you try, and you try, and you try, to no avail. You must know yourself as no thing. Do not look at yourself as something.

Always bear in mind, there is absolutely nothing you have to do. This is how you become happy, peaceful, joyous, for when there is nothing in the mind, happiness itself becomes prevalent. Awaken from this mortal dream. When I say this ask yourself, "Who has to awaken? Who is there who has to awaken?" The way you make progress, if there’s any progress to be made, is by contradicting everything I say.

Again, when I say, "Wake up," ask yourself, "who is there to wake up?" When I say, "Drop everything," inquire, "who’s to drop everything?" In other words, what you’re doing is you’re saying there never was anybody or anything that has to wake up or to drop. Nothing like that exists. There’s no one who exists like that.

Can’t you see now why there is nothing to say, really? Can you see all the words are redundant, superfluous? We can play all sorts of games if we want to, do all sorts of mantras, tantric techniques. We can do all of these things, but for what, to what avail? You just have to know that you are nobody, there’s absolutely nothing to do, and no one exists. This relieves you of everything, doesn’t it? It relieves you of all responsibility to yourself and to the world.

Again, what I’m telling you will not turn you into a vegetable, where you just sit on a log and contemplate your navel. If you’re listening to me correctly, you will do whatever you’re doing now but you’ll be happier than you’ve ever been in your life, because you’ll realize that it doesn’t matter. You’ll know there’s nobody really doing anything. Yet you will be doing the work that you usually do, if you want to do that. You will appear to be living a human existence, but you will know there’s nobody left to do anything. The doer is gone. There’s no doer. The doer has been completely wiped out.

Some of you still believe that if you become this way you’ll become so sarcastic and belligerent, you will not care, you will not be loving and kind, but this is not true. On the contrary, as you drop everything, as you let go of all your preconceived ideas, your dogmas, as you forget all of your rituals and all the things you’ve been doing all your life, what we call love begins to function as you. What we call compassion begins to function as you. Loving kindness, peace, these attributes will automatically take over, for you have lost all fear. When you have lost all fear for existence, love automatically takes over. But as long as you fear existence and you think something’s wrong somewhere, then the mind blows up all kinds of pictures, and you have to go out and defend yourself and do things, for your own self-aggrandizement. (pause) Never put goat’s milk in a wooden pot.
Robert: Om shanti, shanti, shanti, om, peace. Good evening. It is a pleasure to be with you once again. All is well. Everything is unfolding as it should. There are no mistakes. Everyone is in their right place.

The question arises, who were you prior to consciousness? Who were you prior to relative consciousness?

If you search deeply within yourself you will see that you were pure awareness. Pure awareness without a body, without any form whatsoever. And yet like the screen and the images on the screen an image appears on pure awareness which is relative existence.

Where does the image come from? It comes from your karma, from your mind that doesn’t exist. Yet somehow you’ve been mesmerized into believing you’re an image rather than the screen or pure awareness. You therefore forget about the screen or pure awareness you appear to take on body after body after body after body. In this realm of relativity everything is preordained. Everything is predetermined.

You therefore appear on earth as a new born babe. You may last one day, a week, a month, a year, ten years, twenty years, fifty years, eighty years, ninety years. You don’t know. In other words you don’t know when it will be the last day on this earth plane. Therefore the question is, what are you doing with your life while you seem to be breathing? As long as you believe that you are human, that you are the body, the mind, you call this your life. What are you doing with it? What do you do with yourself everyday? If you understood that what you call the material life does not really exist. It’s phenomena, superimposition, on the Self, on pure awareness.

If you were able to comprehend this you would immediately drop the body as it appears and become your true Self which is consciousness pure awareness. Yet when I say, "Drop the body," you would drop it. But to others you would appear to others the same as you were before. By dropping the body, in this instance I mean you would realize and know beyond a shadow of a doubt that you never were a body to begin with. You are not the body nor the mind. Yet simultaneously you appear to be a body to others. They refer to a person like this as a Sage or a Jnani. One who has transcended the world, transcended the bodily form, yet still appears in a bodily form. But the average person does not know about these things. The average person only identifies with the bodily form and that is where the trouble begins.
For if you identify with a bodily form you have to go through the sufferings, the longings, the trials and tribulations of the world in which you think you live. Which is the earth plane as far as this is concerned. You have forgotten, you do not realize that what you call the earth plane is only an extension of yourself. If you did not exist as the body there would be no earth plane, no universe. There would be no God, no one longing for realization, no one illusioned, no ignorance, no enlightenment. You would be pure awareness, effortless, choice-less, pure awareness. This is what you really are.

You are not where you appear to be. You never were and you never will be. But I must tell you again that as long as you identify with the body and you identify with the body by reacting to things. You identify with the body when you feel fears. When you feel frustrated. When you feel disillusioned. When you feel there's anything wrong anywhere or anything right anywhere. Then what you feel you create. And they call this a creation of the mind.

You have created a mind for yourself that you believe is real. And this mind appears to be very very powerful. That is why things appear real to you. This is the reason why you feel things and you see things and you react to things. For the mind appears to be very powerful. But all you've got to do is to remember that the mind is creative but you are not the mind. Therefore nothing is creative and creation doesn't exist. If you begin to see this for yourself even just a little bit things begin to happen within yourself. Changes begin to take place. You notice the things that used to disturb you no longer have the power to do this. You begin to see that people, places and things that you reacted to have stopped you begin to slow down. You find that you're becoming happier within yourself for no reason whatsoever.

You find that you're at peace. At peace with the mineral kingdom. With the vegetable kingdom. With the animal kingdom. And with the higher kingdoms. You have no problems with anything. But everything still exists to you. Therefore you go deeper. You turn within. Dive deep within yourself. And the deeper you dive the greater the freedom that ensues. The point I'm trying to make is use your time allotted to you in this body wisely. Use the time that you have here very wisely. You should act like this is the last hour that you have on this earth. What would you do with your time if you knew you only an hour left on this earth?

All of you here have spiritual training of some kind. So you'd make peace with your maker. You would sit down in meditation and spend the last hour going within. Those of you who are in this room. We're not talking about the average person in the street who would buy one more lottery ticket. Because you never know in an hour they can win the lottery even though they are not going to be here anymore. Or one more bottle of beer. But I'm sure most of you, or all of you would sit in meditation for that hour, the last hour on this earth.

What I'm saying to you is this. You must begin to do these things anyway. As if it is the last hour for you on this earth. You must become intensely joyous, happy, passion-
ately god conscious, by turning within with passion, with love. For you realize if you do not have a semblance of God realization karmically you will be drawn again and again and again to bodies. Perhaps in different planets, different dimensions you will take on a body of some kind and you will go through experience after experience after experience.

You have to vehemently make up your mind to remove all the doubts and suspicions and aggravations and nonsensical thinking, trying to understand your divinity. Trying to realize the truth about yourself. Of who you really are, what you really are. In reality none of these things exist. In reality none of these things are really happening. In reality everything that I’ve been explaining to you doesn’t even exist. Yet it exists to you. You believe it strongly. Therefore you’ve got to do something about it. This is the most important thing you can do with your body on this earth. As long as you believe you are a body and you have a mind that thinks to go deeper, deeper within yourself. Where there is no mind. You can use any method that you like to do this.

You can use pranayama if you so desire. There are two types of pranayama. One is controlling the breath and the other is watching the breath. You can do this. You can practice witness consciousness, being the witness to all the happenings and not reacting to it. And if you’re so inclined you can practice self-inquiry. You can practice a mantra. You can practice japa, repeating God’s name over and over again. What I’m trying to say is it doesn’t really matter what you do. What matters is that you do something to get you out of this mess you’re in. Believing that you are human and that you have a body and a mind and that you exist. Of course my favorite method is self-inquiry. Self-inquiry goes right to the heart of the matter and frees you totally from the belief that you are a body. It is inquiring, "Who am I? How did I get this body? How did I get this mind? Where do my thoughts really come from? What is my real nature?" As you inquire this way you go deeper and deeper and deeper within yourself. What appears to be a material self begins to dissolve slowly but surely, until only consciousness is left, absolute reality.

As problems arise as questions arise as thoughts arise you simply inquire, "To whom do these come? Who is thinking these thoughts? To whom do they come? Who is going through this experience? Who feels frustrated, unhappy? Angry? To whom does this come?" And of course you say, "It comes to me. I feel this." Then you inquire, "Who am I? What is the source of this I? Where does this I come from? Who gave birth to this I?" What you are really trying to do is find the source of the I-thought. The I-thought is only a thought. As you follow the I-thought to the centre of the heart one day the I-thought will burn up completely in the centre of the heart and you will be totally free. But by all means you should practice some form of sadhana. Sadhana is like going to school. You have to start in kindergarten, go to the first grade, the fifth grade, junior high school, senior high school, college to university. This is true of sadhana. You practice one form of sadhana for years perhaps and then you may grow out of it to other forms, to higher forms. Until you come to the realization that there is no sadhana. All these years I’ve been spending stand-
ing on one foot with my arm in the air, chanting mantras, doing pranayamas has been unnecessary. Now you can only say this when you’ve arrived a certain place in life. The stronger you’re attached to this earth the more sadhanas you have to do. But as you begin to lose attachment to this earth your form of sadhana changes. Your spiritual practices change. They become less and less. Since you’re beginning to realize that you are the pure awareness. Does the pure awareness have to do sadhana? Or does God have to do spiritual practices?

You begin to feel your reality. The more you feel the reality of who you are the more the body keeps dropping away. Until again that day comes when you know beyond a shadow of a doubt that you have no body. Yet the body appears. This part becomes a paradox when you try to use words to explain it. You have no body and at the same time you have a body. You appear to be demonstrating a body. Others see you as a body but you realize that this is a cosmic joke. For there is no body, there is no world, there is no universe there is only consciousness, effortless, choice-less, pure awareness, boundless space.

Prior to total enlightenment you feel this about yourself. That you are consciousness that you are not the body, you’re absolute reality. As you go deeper into that you become like boundless space. You no longer are confined to a place. There is no longer confinement. Now the body appears like a jail for you. You appear confined to your body. It’s like you’re in prison. There is no freedom. As you come closer to enlightenment you begin to realize you are not the body but you still feel confined without a body. Then the final stage you become the Self of everything.

You realize that you are in the trees, the ocean, the planets, the stars you are everything. You have become all-pervading, omnipresence. Yet when people look at you, you seem to be a body. So you keep silent. You do not try to explain yourself or prove anything. There is no longer anything you have to do. You are completely out of it. Now why would you want to become like this? What is the purpose of being this way? If you’ve heard about bliss. The peace beyond understanding you have become that, total happiness. The substratum behind all existence is total joy, total happiness, total peace, bliss consciousness. This is your real nature this is what you are. Just by hearing these words something begins to stir within you to make you understand that you never were a body. Do not think about your body too much. It will take care of itself.

Remember as I mentioned in the beginning, when you came into this plane of existence everything was preordained, everything. Everything is predetermined. Therefore every move you make, everything you do is supposed to happen. If you will just realize this you will stop worrying. This is what I meant when I said in the beginning you are in your right place right now. Going through those experiences that are necessary for you. The worst thing you can do is to condemn yourself and your lot. This just pulls you deeper into maya. Be happy where you are. Never compare yourself with anyone. Be yourself just the way you are. Be thankful for what you are and where you are. It is only
by being thankful, by acceptance that you begin to let go of your humanity. Every time you resist you're accruing greater karma to you. Every time you try to stick up for your rights you are accruing greater karma to you. And you will always have rights to stick up for. Only the nature of them will change. But you will be sticking up for your rights all of your life. And then you will take up another body and continue doing the same thing it'll never end.

Finally, try to remember that the powers that be loves you just the way you are. It doesn't love you when you do certain things. It loves you just the way you are, unconditionally. And you are unfolding in your own inimitable way. There is absolutely nothing wrong with anything. Collectively the earth is going through its karma and is doing what it's supposed to do. Your job is to become realized and totally free. You do this by accepting yourself with the way you are, accepting everybody else. Accepting the world the way it is. Accepting conditions the way they are. Realizing that none of these things exist they're only temporary. And what is temporary cannot be reality. Understanding that the true reality is yourself. There is no true reality outside of yourself. There is nothing going on outside of yourself. You are the creator of the world and of the universe. And that all is well.
Robert: Good afternoon. Welcome. I welcome you with all my heart. It is good to be with you again. There are a few new people here. Let me remind you, I am not a preacher, I do not give lectures, I am not a philosopher, I'm a nobody, a nothing. Yet some people call me Robert, the ego killer. You've heard of Jack, the giant killer? I have come to kill your ego. What do you think of that? You never needed it anyway. It's nothing but a bunch of trouble.

All of these years you've been motivated by your ego. You've had all sorts of problems, confusions, living a haphazard life, for you have looked to your ego as God. You have allowed your ego to lead you astray, to make you believe that you came to this earth to become prosperous and rich and happy.

Who wants to be happy? What is happiness? Happiness is when you achieve something that you want. This makes you happy. Yet when it wears out, when it's taken away from you, when you get used to it, it makes you miserable. Therefore the same quality that made you happy made you miserable. And this is how you've gone on since the beginning of your existence, sometimes happy because you get what you want, sometimes miserable because the happiness never turns into what you desire, what you thought it would be. In other words, you're like a yo-yo. You go up and down looking for happiness, searching for happiness. You think you find it, then it betrays you, and you become miserable.

So the question is, is there a way to have real happiness that is unchanging? Is there a way to have unalloyed happiness, uninterrupted happiness, that has absolutely nothing to do with person, place or thing? The answer is yes. As a matter of fact, the happiness that I'm referring to is your real nature. This is what you really are, happiness, true happiness, that has absolutely nothing to do with the world, or your body, or other planets, or anything else. That happiness may be called bliss, total joy. All you have to do to achieve this happiness is to kill your ego. It sounds like a hard job, but it's not. You destroy your ego by beginning to live in the now. By letting go of the past, not concerning yourself with the future, and living in the eternal now.

Prove this to yourself. Look at the second you're living in. Is there anything happening in that second? Is there something annoying you, something bothering you? There is no time for this to happen, because you're living in the second. In the second in which you live right now, there is absolutely nothing happening to make you miserable, to make
you happy, according to human standards. You’re living in the immediate second. Now what if you were able to take that second and expand it, expand it, into eternity, into infinity. This would mean that you would be forever happy, forever at peace.

But most of you begin to think about the past. You begin to worry about the future. You think about your past experiences, you bring it into your present, and spoil that second.

Why do you do this? Because you’ve been brainwashed. You’ve been hypnotized. You’ve been led to believe that you are a body, living in a world, having to make things happen for survival, going through the life, working in a job, coming home, watching TV, can’t wait for the weekend to come so you can get drunk, or you can go see a movie. This is your life. This is the kind of life most of us live.

What if I told you there was another life? A life of such peace, a life of such bliss, that will always be yours. Yet what do you have to do to achieve this? Again, you have to kill the ego. You kill the ego by stopping the thoughts. You have to stop thinking, stop thinking forever. If you investigate yourself, you will see that your true Self does not have to think. Your real Self, which is consciousness, just is. It is not this or that. It is pure being. There’s no interpretation for this. It has nothing to do with you, and your affairs and your life. It is the substratum of all existence. It is the background of all of your ideas, your feelings, your emotions, your beliefs.

It is like a chalkboard. You draw pictures of images on the chalkboard, and you get involved in the images. The images always change. When you get tired of them you erase them from the chalkboard.

You draw new images. Yet the chalkboard never changes. The chalkboard remains the same. And so it is, there is something within you that never changes, that is always the same. This is your true nature, your swarrupa. It is called the ultimate reality. It is called pure awareness. It is called by many names. You may also call this God. This is the substratum of your existence. When you let go, when you begin to forget about your image as a human being, when you stop thinking about your affairs in the world, and its affairs, the true Self, which is the substratum I’m talking about, comes into existence, comes into play. It begins to make itself known, and you begin to disappear. What you believed was important, your meager existence, begins to take a backseat, and the true you, the true Self, prevails. This is what ensues when you begin to drop your thoughts, your belief system, your preconceived ideas, your concepts. All of these things must go if you want to be your Self, the happy Self, the uninterrupted, happy, blissful Self.

What are you willing to do about it? You cannot go on the way you’ve been going on if you wish to experience this beauty, this unparalleled joy. You cannot continue the life you’ve been living. There has to be a total and complete change. Everything that you have picked up since you were born has to become transcended and transmuted. You must begin to understand that it is your mind which has created the universe, the world and
your body. What you call your mind is only a conglomeration of thoughts, ideas, beliefs. This is what we call the mind. It is this mind that makes us forget our real nature. The mind and the ego are synonymous.

Yet you ask me can you exist without a mind? Can you function without a mind? Where were you before you were born? You had no mind then, and you functioned very well. Now you’ve picked up the body you have, and you have forgotten that you are not the mind, nor the body, and you live a bodily existence, wanting things, having unnatural desires, thinking you have to become a certain way, in order to be totally happy.

Really there’s nothing to do, nothing to become, in order for you to find total happiness. It’s not finding something new to add on to yourself. It’s letting go of everything you’ve been holding onto, becoming virtually empty, total emptiness, total emptiness, becoming a no one, a nobody, a nothing. Allowing all of your preconceived ideas, your conceptual thinking, to dissolve. Letting go of everything that you’ve been holding onto, your desires, your emotions. Becoming a simple person. Not worrying about the future. Being your Self, absolute reality, the Self which is God, allowing that to take place. Forgetting about time and space. Not trying to change the world or anyone else, not even trying to change yourself, but rather going deep within yourself, diving deep within yourself, deeper than you’ve ever gone before. The deeper you dive, the more the ego disappears.

Remember, the ego, the body, the mind are one. They never existed really. This is the amusing thing of this whole teaching, for when you get to that place, when you get to that space, where the mind seems to be destroyed, you start to laugh at yourself, realizing you never had a mind to begin with. There never was an ego or a mind, yet you’ve been spending hour after hour, day after day, week after week, trying to quiet the mind that doesn’t exist. Why do you do this? Who knows? Why do you do anything that you do?

It is your business to do the right things in order for you to become self-realized. You begin this when you get up in the morning, when you first get out of bed, you first open your eyes. You can ask yourself the question, "Who am I?" What you’re really saying is where did the I come from? Where did the I come from? When you’re referring to this I, you’re referring to the I that says, "I got out of bed, I slept well. Now I’m going to get dressed." That is the I I’m referring to.

Inquire within, "Where did this I come from? Who am I? Am I my body? If I were my body, really my body, it would never change. But yet when I was a little baby, I changed into a little person, then to a big person, here I am now, and I keep changing every day. Therefore how can I be real? For when I look up the word real in the dictionary, it means something that is unchanging, something that never changes, something that stays the same. So I cannot be my body. Am I the mind that thinks? Again I cannot be the mind that thinks. For the mind keeps changing itself every second, bringing me different thoughts, good thoughts, bad thoughts, fear thoughts, happy thoughts. Again this is not real. So I cannot be my mind. Am I part of this world? Well the world is the same way.
Keeps changing, changing, changing constantly, constantly changing, so I cannot be the world. Therefore who am I?"

Do not answer that question, just ask it. As you keep on asking this question, things take care of themselves. As you go through your day, remember to ask the question over and over again. Keep inquiring over and over again, "Who am I?" And when the answer comes to you, say, "No, not this. I am not this." All kinds of answers will come to you. Your mind will tell you, you are a man, you are a woman, you are a working person, you are retired, you are going to school. And always catch yourself and say, "No, I am not this, for it is not permanent. How can I be something which is not permanent?"

As you keep inquiring this way, something profound begins to happen to you. As you keep doing this day, after day, after day, you start to feel joy for no reason at all. You start to feel happiness for no reason whatsoever. You start to feel peace. Where there is conflict in the world, man's inhumanity to man, there may be conflict in your life, but you begin to feel peace, for the inquiry that you are doing is putting an end to the mind, to the ego, little by little, by little.

You have to keep this up. You have to keep doing this without ever stopping. As the thoughts come to you, as your mind is filled with thoughts, you ask yourself, "To whom do these thoughts come?" You inquire, "Who is thinking these thoughts? I am. Then who am I?" Do not try to analyze this, for you're using your mind to analyze it, and it is your mind we are trying to destroy. Therefore you cannot use your mind to become free. Otherwise it's like a thief becoming a policeman to catch the thief. He will never really catch the thief, because he is the thief himself. So even though he appears as the policeman, he will never catch the thief.

And so your mind, that has been giving you all these problems and making all this trouble for you throughout your existence, should not be used in order to destroy itself. For the mind does not wish to be destroyed. Therefore it will bring up everything to keep itself from being destroyed. It will tell you all sorts of things. Do not react to them. Do not be frightened of them. Merely observe them, smile, ask yourself the question, "To whom do these thoughts come? I am thinking these thoughts, they come to me. Then who am I? Where did the I come from, for the I is responsible for everything?"

This I is only a thought. This I is an idea. It really does not exist. If it really existed, it would not be able to be destroyed. But because it doesn't exist, by inquiring where it came from, it will go away, it will disappear, and only the Self will remain. Do not worry or be concerned how long this takes, whether it happens immediately or it takes time. Just do it. Remember it's taken you many years to be where you are now. Therefore do not question time. Live in the moment. Forget about everything else.

It's like the story I tell once in a while. There was a monk who was meditating beside the road, and he apparently had been there for many, many years, for his hair had grown out into the ground, birds had made nests in his hair. He was sitting there meditating. All of a sudden he felt the presence of a great Sage coming by. He knew immediately
this was a great Sage. He opened one eye, and looked, and he said to this Sage, "Holy Father, where are you going?" The Sage said, "I'm going to see God." The monk replied, "Holy Father, when you see God would you please ask him for me how much longer I have to sit here in meditation before I become absolutely free, before I become liberated?" The Sage said, "Yes my son, I will."

He walked down the road and there was another monk about a mile away, also sitting in meditation. He apparently had also been sitting year after year. His hair had grown into the street. He was in total silence. He felt the presence of the Sage also. He opened his eyes and he said, "Holy Father, where are you going?" The Sage said, "I'm going to see God." "Will you please intervene for me and ask God how much longer I have to sit like this before I become liberated?" The Sage replied, "Yes my son, I will."

Six months pass. The first monk was sitting in meditation as usual. He again felt the presence of the Sage. He opened his eyes and he smiled, and he said, "Have you seen God?" "Yes, my son." "Did you ask him for me how much longer I have to meditate this way before I become free and liberated?" "Yes, I did." The monk became excited. "What did he say? How long do I have to sit here?" The Sage pointed to a tree. He said, "You see the leaves on that tree. God told me that you have to reincarnate as many times as there are leaves on this tree, before you become totally liberated." The monk became upset. He became hysterical. He said, "What? I've been meditating like this all these years and now you tell me this? To heck with this. I'm going to town to get drunk." And he brushed himself off and left for town.

The Sage came to the second monk. Again the second monk felt his presence, opened his eyes and asked him, "Holy Sir, did you ask God how much longer I have to sit here?" The Sage told him the same thing. "Yes," he said, "Do you see these leaves on this tree. You have to reincarnate as many times as there are leaves on this tree. But this monk reacted quite differently. He started to dance and to sing. He said, "Thank you God. It's only one tree." And the Sage said to him, "My son, you are already free."

The meaning of this story is, do not look at time. Do not look at space. Do not look at other people. Do not wonder about how many times you will have to come back to this earth, whether you're going to be reborn as a frog, or a tree, or go to a different planet. Forget about all these things. Your job is to dive deeply into yourself, forget about the world. Why do you forget about the world in this teaching? For when you discover your Self, you'll see that you are the world. You are the world. You, your Self, are this world, this universe. The Self is all-pervading, omnipresence, and you are that.

Therefore when you become a peaceful person, a happy person, a real person, a true being, the Self, what will you see? You will see the Self. You will see a mirror. You will become a mirror, and the world is a reflection of you. Consequently wherever you look, you will see your Self. And what is your Self? The happy being I was referring to. The peaceful person I'm talking about. You are that. So wherever you look, you see your Self. And this makes this world a beautiful world in which to live. We are creating a world of
peace and harmony, such as your Self. This is why in Advaita Vedanta we do not look at the world, for we realize we are only seeing ourselves, where we are. If you see problems in this world, if you call this a mean world, something wrong with this world, you’re just seeing your image. This is you. So change yourself, not other people, not the world, but yourself. Do what is necessary to become totally free and liberated. For I fool you not when I say, "You are the absolute reality. You are sat-chit-ananda. You are ultimate oneness, nirvana. You are the Buddha. You are God. You are free. You are that."
Robert: Good afternoon. I welcome you with all my heart. It's good to be with you once again. Many of you are waiting for me to say something, to talk, to give a lecture, to give a speech. Always remember, the highest teaching in the world is silence. We learn to shut up, to keep still, to stop talking. Remember when you talk, you spoil the truth from your heart that wants to express itself. When you come just to hear me talk, the same thing happens to an extent. When you come to satsang, being in satsang is the thing. It has nothing to do with lectures, or speeches, or preaching, or anything else. These things are secondary. Just to be here, to keep still, to keep silent. This is where things happen.

There is no human being, so called, who has ever become liberated, so called, that has said a lot, that had a lot to say. It is when you forget yourself completely, when you let go of all of your preconceived ideas, your concepts, when you forget all about your past life, prior to coming here, then things begin to happen.

Remember, those of you who are struggling along, finding problems, this is because you do not become still enough. When you can become still enough, your problems will vanish, there will be no problem. There will be nobody to feel a problem. There will be nothing. There will be peace and happiness. When most of you speak, you speak about your problems. You speak about other people. You speak about places and things. You just talk, talk, and talk. Talking is the only problem you’ve got. Of course talking comes from the mind. It is the mind that does the talking. The words seem to come from your lips, and your lungs and your talking apparatus, but it is the mind that keeps the chattering up.

If you can only remember, that I am with you always. When I say I am with you always, I’m not referring to Robert. I’m referring to I am. I am is with you always. Loving you, protecting you, taking care of you, leading you. I am is consciousness. I am is absolute reality. I am is pure awareness. And that is always with you. How can it not be? For after all you only exist because I am exists. Or you may call I am God, if you desire. The only reason you seem to appear is because God appears, as eternity, as omnipresence, which is really yourself. You are that. There is no God or I am apart from you. You are a wonderful being, a pure being, a spiritual being, a God-like being. Yet, what do you think of yourself. You worry, you fear, you think you have problems. What kind of problems can God ever have? The appearance may be there, but to whom does the appearance come?

Many people do not understand this path, saying we have no compassion, no love, no understanding of what's really going on. It's just the opposite. What do you think is really going on? Would the senses tell you that there’s man’s inhumanity to man, an
AIDS epidemic, wars, earthquakes? Is this what you identify with? The only life you're ever going to have, is the life that you identify with. So we are told, since a period of time, by great spiritual Masters, to lift up your eyes to the mountain top, to see that which is real, to behold Brahman, to behold the reality, the truth, that which is. Yet most people on this earth refuse to do this. They identify with person, place and thing, and then wonder why they suffer. You have to learn to let go, to be still, to have faith, to trust.

Do not be concerned about this world. The power that grows the oranges on the orange tree, takes care of this world. The power that knows the way, knows how to maintain and sustain this world. And since you appear to be part of this world, your needs will always be met from within. This is the truth. You will be saying to yourself, "Well, there are many times when my needs have not been met from within. I have suffered. I have gone through that experience and that experience." Yet who is it that has gone through these experiences? Not you, you are the one, you are the life, the love, the joy, the bliss. You have never suffered. Yet you feel something has been suffering, and you call this me. Some of you may think back to the past, to times when you've suffered, you had hard times, when things appeared to be wrong. You have to separate the two. There is the one who suffers, which is an illusion, which doesn't exist, and there's the reality. The question is, whom will you follow this day? With what will you identify? The choice is yours. It's up to you. You have all the power you need. You have everything you need within you.

There is nothing in this outside world that can change things or help you. Never look to the external world for relief. You will find temporary relief in this world, but the problem will come back in another way.

Learn to turn within always. Whenever something happens in your life, do not keep looking at this situation, and telling everybody how bad things are, so they can feel sorry for you. Rather immediately turn within, and inquire, "To whom does this come? Who is going through this experience? Who's feeling this?" It is only the I-thought. The mind is really the I-thought. That's all the mind is. It's a thought, called I, the first pronoun. This I has to be investigated. This I has to be scrutinized. And you will begin to understand that only the I suffers, only the I appears to have problems, only the I goes through experiences. But you must ask yourself, "Is this I me? Am I this I?" Always ask yourself. In the last analysis you cannot find the answers in books or from other people. You are the answer. You are the answer. What is the question? There is no question. Subsequently there is no answer. When you're looking for an answer to the mysteries of life, there has to be a question. If there's no question, you do not need an answer. Therefore look at yourself and ask yourself, "Who asked the question?" Say to yourself, "There is something within me that knows everything." And that is all-pervading Brahman, pure awareness. There's no question. There is no answer. There is only that, and you are that.

It's so beautiful when you understand this. It's so grand, so peaceful, so joyous, to understand, I am God. Not the body is God. I am, is God. I am that, is God, is Brahman, is absolute reality. Why not just identify with this and forget the whole thing. Why go
through all these stages. You talk about stages, this stage, and that stage, and every stage. Why think about stages? Why think about grades, and keep identifying with the level of understanding that you’re at? Forget all these things. These are the things that keep you back. These are the things that keep you back. Thinking at this level or that level, comparing yourself to any human being, so-to-speak, comparing yourself to people, talking about what stage they’re at, whether they’re enlightened or whether they’re an idiot. What difference does this make to you? You will gravitate to where you are supposed to be.

As you stop reacting to person, place or thing, as you stop judging, as you stop bothering people, as you stop asking questions, everything will unfold at a fast rate of speed. You will find that you’re already free. So to be liberated you just have to know that you are already liberated. And you know that you are already liberated when you have an empty mind. When there are no thoughts going on in your mind. When there are no questions going on in your mind. When you’re not looking for answers. When you stop looking for anything. You no longer care about looking, searching, seeking. You become the epitome of compassion, of love. Everything happens by itself. This is one thing you should never forget. Everything happens by itself. You begin with the truth, that you are absolute Brahman, the only reality, nirvana. This is where you begin, by knowing the ultimate truth about yourself. And then everything will take care of itself.

But if you begin by trying to resolve your problems, by thinking, “If I win the lotto I will be able to sit in the silence, and nothing will bother me,” on the contrary, if you’re disturbed in your mind now, if you ever won the lottery, you wouldn’t be able to sit still for a moment. The mind would be going a thousand times a second. People always imagine that if they were somewhere else, or they had something else, things would be different. Things will never be different, because your mind is going on the same way it always is going on. Only the conditions change. But the conditions appear to be at the level where you are in your mind. So if you feel fear, if you had ten million dollars, you would be ten times more fearful, a thousand times more fearful, because you would be feeling the fear that somebody is trying to kill you to take your money.

Whatever you feel, as your humanhood increases, those feelings will be magnified a thousand degrees. So forget about all these things, and dive within yourself where the reality subsides. The reality subsides because you keep thinking, and thinking, and thinking about your body, person, place and thing. But if you dive deep inside, the reality will never subside. You will become that yourself. Stop searching. Stop looking. Try to understand to an extent, that you are the one. There is nowhere you have to go. There’s nothing you have to do. There’s nothing you have to change. There’s no one who has to come into your life, and no one to go out of your life. Everything is right just the way it is.

Why is everything right just the way it is? Due to the fact that you are all-pervasive. You are omnipresence, so how can anything be changed? Whom will change whom? What will change what? It’s like trying to change a dream. You cannot change a dream. Only when you find out you’re dreaming, will you awaken. It’s the same thing.
with your life now. When you finally understand that you are not the body, or the mind, or the phenomena of the world, you are not the doer, you will awaken.

Take a look at your life. Think of the worries, and fears, and things you go on with every day, some of you, how you’re trying to straighten things out, how you’re trying to make things right. There is no need for you to do this. Things are already right. Things are already straightened out. Things are just the way they are supposed to be. Your job is to completely surrender. Surrender everything. Surrendering is another way to quiet the mind. When you begin mentally to give things up, you’ll notice your mind becomes quieter and quieter. The mind stops fighting, stops arguing, stops needing and wanting.

Feel the presence. Feel the presence. Feel the presence.
Feel the bliss. Feel the bliss. Feel the bliss.
Feel the peace. Feel the peace. Feel the peace.
Feel the happiness. Feel the happiness. Feel the happiness.

With your respiration, inhale, slowly, say to yourself, "Who am I?" Before you exhale, say to yourself, "I am consciousness." Exhale with the feeling, "I am not the body." "Who am I?" Inhale. "I am consciousness." Exhale. "I am not the body." Begin to do this.
Robert: (tape starts abruptly) ...it's about time you sat in meditation for a while, without moving, without squirming, without thinking. It's wonderful isn't it, to be able to sit still and be with your Self.

Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It's good to be with you again. Always remember all is well. All is well. All is perfectly well. Never forget that. Do not think about it. Do not try to analyze it. Just accept it in your heart. All is well, period, end.

Most of us are here because we want to become self-realized. We want to experience moksha, liberation, awakening. There are three points that you should always remember. If you remember these three points you will be already awakened. You have to remember these three points in your heart. By assimilating these three points, by digesting them, by becoming a living embodiment of these three points you will become consciousness, pure awareness. What you already are.

The first point: Whatever appears to happen to your body or your mind. Whether you have cancer, AIDS, the D.T.'s, bubonic plague. Whether you're the strongest person on earth. Whether your mind feels depressed or disillusioned, or your mind feels happy or reassured. Whatever befalls your body or your mind remember this is not happening to you. You have absolutely nothing to do with that.

It makes no difference what is happening in your life. You can be materially, relatively the happiest person on earth or you could be miserable, sick. It has nothing to do with you. It has absolutely nothing at all to do with you. This is your body and your mind not you. You are Brahman. You are nirvana. You are the absolute reality. The goings on in your body and your mind has nothing to do with you. This is the first point.

The second point that you must always remember is that all of your karma’s, your samskara’s, your sins of omission and commission, the sinful acts that you’re responsible for, none of these things can touch you if you centre yourself in the here and now.

In other words the here and now is omnipresence. The here and now is all-pervading, omniscience. The here and now is consciousness. The here and now is boundless space, effortless choice-less pure awareness. When you hold onto the here and now, when you identify with the here and now the past is no longer valid. There is no past and there is no future in the here and now. There is I am. There is the ultimate reality, ultimate oneness and you are that.
When you are living in the here and now your karma's do not exist any longer. Samskaras stop dead in their tracks. Sins are abated. You are born again so-to-speak. You become a new man, a new woman. You are free.

**The third point** you must always remember is that you have absolutely nothing to give up. Nothing to surrender. Nothing to let go of. You are already liberated. How can you believe that you have to let go of something that never existed? You believe you have to let go of your attachments. How can the Self have attachments?

You think you have to surrender all of your fears, all of your depressions, all of the things that have been bothering you. Surrender to whom? Those things are not yours. They do not belong to you. You are pure reality. You are the imperishable Self. Never were you born, never did you prevail and never will you leave. You are the one. The all-pervading one.

Consequently you have nothing to give up. For you never had anything to begin with. It's really egotistical to believe that you've got something to give up. There is nothing you have to surrender. It is only the ego that believes that something has to be surrendered, something has to be given up. You have to let go of something. Who is the one that had something to begin with? There is none. There is only the one reality and you are that.

If only you can remember these three points by assimilating them, by digesting them, by becoming a living embodiment of them that is all you have to do. If you remember these three points you do not have to practice any sadhana. You do not have to do mantras or meditations of any kind for you will already be awakened.

Again it is the ego that has to meditate. It is the ego that has to do sadhana. Are you the ego? Who are you? What are you? Where did you come from? What are you doing here? Where are you going? The answers to all these questions is I am. I am. I am not this and I am not that. I am. I am that which has always been. I am that which will always be. I am that. I am.

Your swarrupa is absolute reality. You are not the person that you identify with. The person who goes to sleep and wakes up. Goes through experiences, worries, thinks, frets, sometimes happy, sometimes sad. That is not you. No longer think of yourself as that person.

When you get up in the morning take a deep breath and realize the truth about yourself. First thing upon awakening, you can say to yourself I am Brahman. I am the imperishable Self. Bullets cannot kill me. Fire cannot burn me. Water cannot drown me. I am that, and rejoice in your true Self. Feel the happiness in your heart, feel your reality in the stillness, in the quietness. Where there is no mind, no thoughts, no words. Who are you then? You just are.

There is no thing you can think of in this universe that can tell you what you are. It is beyond words and thoughts. You can never with your finite mind understand who you are. Do not try to do this. It works in reverse. It is actually when you stop thinking about
who you are or want to know who you are, and you stop analyzing and trying to figure it out that the truth about you is revealed. It is beyond all the thoughts and feelings you ever have. It has absolutely nothing to do with you as you are now. It is the substratum of all existence. You may call it God if you will.

Do not think of yourself as an anthropomorphic deity apart from God. Because God is you are. Therefore what God is you are. There is no separation. Awaken to this truth.

If I say anything else it will be redundant. There are so many words, so many stories, so many teachings. Yet if you only remember the three pointers that I shared with you that will suffice. Why talk any further than this. The more words you hear the more confused you become. Actually the first hour that you sat in the silence was the best time for you. There are certain words, very few words that you have to hear and then there is the silence that you should always be in.

It is interesting that the words that I speak to you are really the silence. Those are the words of the silence, truth, infinite truth, reality, consciousness, bliss, pure awareness, ultimate oneness. All this is the Self and you are that.
Robert: Good evening. It is a pleasure to be with you again. I welcome you with all my heart. I love you. All is well. Everything is unfolding as it should.

While I was sitting in the silence. I sort of reverted to the days when I was in Arunachala. I usually do not discuss this too much with other people but since it just came to me I will sort of briefly touch the subject.

I had been living in Ramana ashram for about a year and a half. This was the end of 1948. I stayed with Arthur Osborne, in his house. In those days when foreigners came they were put up with Arthur Osborne most of the time without him knowing.

And on one particular evening about 4 o clock Sri Ramana walked into the cottage and he brought me a mango. And he sat down on a stool in the corner of the room. I sat on the bed. We looked at each other and we smiled. He gave me one of his beautiful grins of his. And I knew that we should keep silent we should say anything because there is nothing to say. But all of a sudden he asked me a question. I asked him, "Ramana what is more important to be in the presence of a Sage or to practice atma-vichara by yourself, self-inquiry?" I had already known the answer but it seemed the right thing to do was to ask him the question.

And he knew that I knew the answer. He waited a few seconds and then he said, "The Sage is atma-vichara. The Sage is the Self, your Self." Therefore when one is in the presence of the Sage all of the sadhana is being done at an accelerating rate. Everything that has to be done is being done. When one is in the presence of a true Sage.

So again I asked him, "How come so many people have come to you and only certain people feel it. Some people feel nothing. Some people go away disappointed. And some people get all of their dreams fulfilled?" Again I knew the answer.

So he waited a minute or so and he said, "This depends on the maturity of the seeker. It depends on the sincerity of the seeker. As you can see many people come here to visit me. To make a judgement and then they go look for another teacher. They go somewhere else. They travel all through India. And then they go back to England or to Holland or to the United States and they tell their friends that they have seen 10 Sages. Yet nothing has happened to them. But if one is sincere and surrenders totally to the Sage then the Sage, the grace of the Sage will automatically is felt by this individual and this individual makes tremendous progress. But the person really has to be sincere." By sincere he said, "I mean he has to be a devotee. To forget about him or herself totally, completely and merge in the Sage."
I then asked him another question, "What is the easiest way and most effective way to do atma-vichara, self-inquiry?" Again he smiled and waited a few seconds and then he said, "To always be aware consciously in all situations of the I-am. No matter what you’re doing where you are be aware of the I-am in your heart. This is the most effective practice."

His head started shaking and I also asked about this. "Why do you have this weakness?" I found out later his head was shaking for the last forty years. He again explained to me that when he had his experience when he was sixteen years old it was like putting an elephant in a hut. What happens when you put an elephant in a hut? The hut shakes all over. It breaks to pieces. When he had his near death experience he told me his body shook to pieces as-it-were and left him weak. This is interesting to remember.

I asked him, "Why didn’t this happen to me at the time?" And he explained to me that I had an experience not of death but of life. Which is a little different. I asked him, "What determines these experiences?" He said, "Karma." I then left it alone. He walked with a cane, with a stick. This was 1949 he was very sick. That is how his body appeared. And his attendant came in took him to his toilet where he was supposed to go about 4 o clock and he left.

Now these things are very interesting so we’ll discuss them. When I say you have to be sincere to make spiritual progress I’m not speaking of sincerity as a longing or a wanting or a needing to become self-realized. In this case sincerity means total honesty, total humility, total love. This is what sincerity means in this case. When you have total honesty, total love you do not think of yourself any longer. You do not think about your problems or your humanhood or your self in anyway whatsoever. This doesn’t matter try to understand this.

It doesn't matter what situations you are going through in this life. Whether you're experiencing good or bad, riches or poverty, sickness or health these things are totally irrelevant. The idea is to take your mind off yourself, your little self, off the I-thought and merge you mind with the I-am consciousness. Forget about your pettiness. Forget about your personal life. In truth you have no personal life. You must always remember this. There is nothing personal about you.

You’re always so worried about your affairs as if something can hurt you in this world. This world is a world of god. It is a spiritual world. Everything in this world is Brahman. How can Brahman hurt you. How can god cause you misery or pain. These things are the false I. You have for some reason or another become hypnotized into believing you have pain, you have lack, you have imitation, there is something wrong with you. This is an optical illusion.

You do not really exist as a body at all. There is no body that you have to get rid of. Some of you are still meditating on the fact that yo have to get rid of your body somehow. Some of you even believe and think that you would like to so-called die to the body. So you can be free of it. This is a false premise. How can you be free of something that you
never had? The body is an appearance like the world. Who's appearance? Nobody's appearance. But for some reason you have become attached to the thing called the body and to this manifest world. This is the only reason you suffer. Because of your attachment to the body and to the world. If you were not attached to your body or to the world who would be left to suffer? It is the body that suffers. It is the body that goes through experiences. Not you.

If only you could understand what I'm saying. And go deep within yourself. Beyond the body. Beyond the experiencer. Beyond the witness. Beyond everything. If you can only feel this you would always be in bliss, always. You would always be totally, completely, absolutely happy. For no reason whatsoever.

Do not look to the world to solve your problems. Do not believe and think that if you change conditions that you would be better off. Some people believe that if they didn’t work they would be better off. They would be happy and peaceful, blissful. Some people believe that if they had a job that they liked they would be blissful and happy. Everybody believes something else. All of these beliefs are wrong. They’re wrong because you are looking to a condition to make you happy. You’re looking for an experience to give you peace. You’re doing this again because you believe you are a body.

There is no condition, there is no experience in this world that can bring you peace and happiness. For peace and happiness are your rightful nature. This is your natural state. It is only when you allow the mind to think that trouble begins.

So the first step in spiritual life is learning to control your mind.

You learn to control your mind by inquiring, "To whom does the mind come?" This makes you realize that the mind comes to your body. It’s part of your body process. But in truth you have no mind. You are mindless. When you are mindless you are Brahma. You are god. Where the mind is limited. You have to always go beyond the mind. You stop paying attention to the thoughts. Let the thoughts do what they will. Allow the thoughts to frighten you if they will. To tell you all kinds of stories. To tell you all kinds of things. Do not pay any attention. When you ignore your mind it will go away.

The second step in spiritual progress is to develop humility. And humility means you do not judge people. You do not feel slighted when someone talks about you or tells you something rude. You do not get angry or upset. You just remain yourself.

This sounds like a wimp. But a wimp is a person who believes in this world and sticks up for their rights. They’re always defending themselves. What kind of a being can go through all of that. Go beyond it and see the reality. A wimp cannot do that. A wimp is the same as a coward in this world. But a person who has developed a tremendous humility. Has total love forgiveness and compassion for everything and everybody. Therefore they do not have the slightest hint for retaliation or revenge or anger.

For part of the humility is realizing that there is only one self. You are the self of all, of every person, every animal, every vegetable, every mineral. You are that self, all-

Understand that when one door closes another door opens. The universe is on your side. Life is on your side. Nothing is against you. Always try to be cheerful. Do not tell people your troubles or your problems for they have got their own. Stop feeling sorry for yourself.

If you only became aware of the power within you. The universal essence. Then all the gods that you've been worshipping will come to your aid and worship you. They will all be within you. When all of these years you've been worshipping the Buddha or the Christ or Shiva or Krishna. All of these gods are really you. You are that. When you are happy sure of yourself then the gods become you totally and completely and you become a powerhouse of joy and love. You are already free. You are already liberated. There is nothing you need. There is no thing you have to become. Do not think about this. Just be it.

You think you may be in need of something but who is in need of something? The ego. It is the ego that has fears. That they ay lose something or something my be taken away from them. If you can only understand the deep power you have. It will always take care of you and watch you and look over you and protect you. You have to learn to feel this in your heart. This is what Ramana meant when he said, "Always be aware of the I-am." Under all conditions be aware of I-am. Not I am this or I am that, just I am. The first name of god.

When Moses was freeing the children of Israel from bondage in Egypt and god spoke to him and told him to go to Egypt and set his people free. Moses inquired, "Well who shall I say sent me?" And God said, "Say I am that I am." Meaning the power of god is Moses himself or anyone who utters this statement. This used to be a very sacred word, "I am." But in this age people use it very loosely. And they get so used to it that it has no meaning to them any longer. I am is almighty power. I am is god. I am is pure awareness, absolute reality. I-am is.

If you can only remember this and feel it in your heart. That is all you have to do. Feel the I-am in your heart and you will become totally free. Whatever you're doing during the day whether you're working or washing dishes or driving the car always say, "I am," to yourself. An realize what you're saying. WhEn you utter those syllables I-am the whole universe becomes you. You awaken to the reality of life. You true nature. The self.

Do not believe or think that you will lose interest in life or lose interest in your husband or your wife or your family. Ramana was a typical example of this. He would get up at 3 o clock in the morning and chop vegetables with the cook. Make breakfast for all the people in the ashram. He kept himself very active when he was able to. This shows you that you can be a Jnani and partake in the world also.

When you think of a holy person do not believe they have to live in a cave or in a jungle retreat. It so happens that Ramana went to Arunachala and stayed there all of his
life. But he could have gone to the market place and worked. He could have been an engi-
eer, a book keeper, a scientist, a garbage man. Realization does not make you into a bab-
bling idiot. It makes you into a quiet idiot. It keeps you from talking too much.

Your life is your responsibility. What are you going to do with the days you’ve got left on this earth. If you’re interested in all of these things of the world when you realize they’re subject to change continuously you’re foolish. All your so-called troubles. All of your affairs, the affairs of the world, everything going on in this world today are all subject to change, everything changes. Nothing is ever the same. Therefore you become disil-
clusioned. Totally disillusioned when you give yourself to this world.

Surrender to the self. Become totally free. Do not fear this world any longer. Do not become bamboozled by the things you watch on TV. When you hear about the wars all over, mans’ inhumanity to man. And watch the TV you see people getting killed all over this world. Realize what this is. Maya, a cosmic joke. Illusion, an appearance. Like the water in the mirage. The more you dive within yourself the more you will be able to see the truth about this world and you will laugh.

Therefore spend your time going into the I-am. Into the self. If you want to solve your problems do not think about your problems at all. Think of I-am. I-am is omniscience, all-pervading, omnipotence, omnipresent. I-am is god. Absolute reality peace. Therefore when you really put your faith in the I-am your whole world will change to perfection.

Now let’s practice the I-am meditation.

Make yourself comfortable. And really feel this. This is what you should be doing by yourself. Close you eyes to remove obstructions. Focus your attention on your breath. Observe your breath, your respiration. Do not emphasize your breath, breath normally. Observe the feelings of your body. All the feelings that you have in your body. Observe them watch them.

You are now the witness to your thoughts and your bodily feelings. Do not try to stop your thoughts or change your thoughts. Just watch your thoughts. Remember you are the witness. No matter what your thoughts tell you just watch them.

Now ask yourself, "What is the source of the witnessing? I am." With your respira-
tion dive deep within yourself as you say, "I-am," to yourself. As you inhale you say, "I," as you exhale you say, "am." With every breath of I-am feel your self diving deeper and deeper and deeper within the self. Within the heart.

With every breath. With every "I," with every "am." You are going deeper and deeper and deeper and deeper. Deeper than you’ve ever gone before. Trans-
scending your thoughts and your bodily functions. Your mind. Your samskaras. Your karma. It’s all being transcended. It’s all being transmuted. And it’s turning into noth-
ing-ness. You are becoming absolutely free. As you go deeper and deeper within the I-am. Do it!
Robert: I welcome you with all my heart. It’s good to be with you once again on this beautiful Sunday afternoon.

Many of us have the erroneous belief that if we get in a path sort of like this, Advaita Vedanta, we will become self-realized overnight. And as the days pass and as the weeks pass, the months pass we become sort of delusioned...disillusioned. We tend to give up thinking, "What's the use? I have to go through another million lives before I become self-realized." This is a wrong concept. Of course most of us understand that we are already liberated. We are already self-realized. And what we're trying to do is simply let go of all of the concepts, the preconceived ideas, the habit patterns, the karmas, the samskaras. We have to let go of these things and so-called self-realization will shine all by itself. In other words there is really nothing we have to do except to quiet the mind. Do not allow your mind to tell you anything good or bad. Yet as we're doing these things wonderful things do ensue on the path. We find that we become more peaceful. Fear leaves us. The world doesn't frighten us any longer. People have no hold on us. We obtain a certain amount of freedom even while we're practicing the non-duality and this is what you should see in yourself.

You should ask yourself, "Do the things that really used to bother me previously still bother me? Do I still get angry as I used to do? Do I lose my temper? Become obnoxious?" If you see that you're making improvement you're doing the right things.

Forget about self-realization. Forget about becoming free, liberated. This is a fairy tale. There never was anybody who had to become liberated.

When we speak of words like liberation, pure awareness, the self. This is really the natural state. This is your swaruppa, your reality. This is what you are and what you've always been and what you'll always be and noone can ever change this. It is the superimpositions the images of the world the universe and your body that you have to deal with. It is up to you to rid yourself of these attachments. To stop being hurtable. To stop crying in your beer or in your milk, whatever you drink. And stop feeling sorry for yourself.

Understand once and for all that you are in your right place, right now. Right this moment. You are where you belong right this second. You are where you're supposed to be and there is absolutely nothing wrong anywhere. This sounds strange to some of you for I know that you can give me an entire litany of problems. Things that disturb you, things that are wrong in your life. But are these things really wrong in your life? Or is it
you, your ego who thinks you should be living a certain way, with certain people in a
certain country, having certain possessions? It is always you.

It is true when we look at this world and we observe man's inhumanity to man we become sort of disappointed, discouraged. We say, "What is happening to this world? What can I do to change it?" The only thing that you can really do in this world is to under-stand the truth about yourself.

This again is why people think that this path, Jnana Marga is sort of selfish. I’ve heard people say, "Those people think only of themselves. They only care about their own self-realization they’re not interested in the world. What's going on with people.” Of course this is not true. For if you understand the self, the self is the self of all. The whole universe is the self. So certainly you don't want to see things in the universe that are das-tardly, horrible. Yet as long as you’re working from your ego, from your mind you will see such horrible things. But the secret is to realize who sees this. This is a great secret.

Who observes these things. Who sees these things that are so wrong and so das-tardly. It is the ego. The mind that has been trained and brainwashed since you were a little person from previous lives and you are a conglomeration of all your thoughts, beliefs, dogmas, samskaras. That is all you are and nothing else. The idea is to let go of all of these things. To become nonjudgemental. To develop loving kindness. To look at everyone as yourself. Always remember there is one self and you are that self. In other words there is not me and you or you and the world. Peace comes when you realize that you are everything. Everything is you.

When there is no longer any separation you will feel peaceful. You will feel at ease. But as long as you believe you are separate troubles ensue. For when you feel you’re sepa-rate you believe someone has power over you. Someone can hurt you or do something to you, someone can cheat you. Take away your possessions. Do something to you. But when you realize the truth about yourself. When you realize that whatever your are doing to someone else you’re doing to yourself how can you possibly hurt anyone. For you realize you are they. When you help the homeless you’re helping yourself. When you help anyone in strife, distress you’re helping yourself. Whatever you’re giving to anybody else you’re only giving to yourself. This is a hard lesson for most of us to learn because we feel sepa-rate.

When you see a homeless person on the street most of you think, "Poor guy I’m glad I’m not like that. I’m glad I have this nice car to drive and a home to live in and food to eat. I feel sorry for that person but I’m glad I’m not that person.” In truth is you are that person. That person is you all this is going on within you and your beliefs, your thoughts simply are about yourself. Everything that you think about others is about yourself. For there is only the one self and we are all that self. So the beginning of wisdom is when you stop seeing the world as separate from yourself. For you begin seeing yourself as all, as everything. Then you will inquire, "Then to whom do these things come?" In other words then who is seeing these things, who is feeling these things? And one day you will realize
it is the I. "I feel these things. I see these things. I feel hurt. I feel confused. I feel upset. But what is this I? And where did it come from?" You will begin to understand that by only getting rid of this I you will become free. It is the I that is giving you all of this trouble over these years. Not the condition that you behold. Not other people. Not other places and persons and things. It is the I that has caused you all of the problems in your life.

You say, "I see this. I do not like this. I hate this. But I like this." Notice it's always the I. It is always the I that is interfering with you. If there were no I would you be able to say these things. There would be none to say, "I like this or I hate this," would there? The only reason you are able to make these remarks is because you use the pronoun I but if the I disappeared from your life what would you say? IT would be ridiculous to say, "Hate this. Like this. No good. Good. Bad," for there would be no I.

Therefore it wouldn't make sense when you say things like this. This means you would automatically stop saying these things and you would automatically turn within. If the I disappeared you would turn within to the self. There would no I to interfere and then you would be in your right place. You're always in your right place but what I mean is you will be in a realization place, a liberation place, no place, emptiness, nirvana. Nirvana is God. effortless, choiceless, pure awareness is God.

Yet where is this God? What is this God? This God is the substratum of all existence and what we call God is the absolute reality which we call perfection. So how can there be sickness and strife and lack and limitation when the substratum of all existence is what we call God, the absolute reality? In truth those things do not exist. That's right I'm telling you that sickness, lack, limitation, man's inhumanity to man does not even exist. It is the I that believes it exists. Don't you see? It is the I that you have been believing in all of these years. That believes it sees as sick person or has a sick body or a body that is lacking something or a world that's in pain. It is the I that makes you feel this.

I cannot emphasize this often enough. If you had no I you would be free and happy all the time. After all what is happiness? Happiness is when you're free from pain, from distress, from disease, from lack, from limitation, from all these people that make you unhappy. But it only the I that identifies with these things. Try to get this picture. If there were no I there would be no identification with these things so it wouldn't happen to you.

When I say, "it wouldn't happen to you," I do not mean you would be free from all of these things. These things would appear to be happening to the world and to your body just like they are now. Do not think that when you become self-realized that you will see a different world. There is no different world. The world will be just like it is. Your body will be just like it is. But to you the liberated one will not see this or feel this or go through anything. This is something you have to think about. What I am saying, if you are liberated and you see a sick person dying who just got hit by a car, the sick person who is dying, you will see this but you will not see this. You will see it on one instance and you will
not see it on another instance. This is sort of difficult to comprehend. How can I see it and yet not see it.

We go back of the illustration of the chalkboard. The chalkboard is covered with all kinds of figures, images, people dying, people laughing, babies being born, traveling in airplanes all of these images are on the chalkboard. But the chalkboard is totally free and undisturbed. Nothing is happening to this chalkboard. Then you erase the figures and put new figures on the chalkboard yet nothing happening to the chalkboard. The images are merely superimpositions on the chalkboard.

And so it is with us. When we become liberated the game of life as it appears to you right now takes place on your consciousness. Yet you are pure consciousness itself. So you know the things are there but at the same time you do not know the things are there, confusing isn’t it? We can never understand the infinite with our finite mind for we’re programmed to see things a certain way, to believe things are a certain way. And we’re going out of our dimension when we try to think this way. But yet this kind of thinking will come to you by itself. Where you can observe a dying person and see only eternal life or you can look at yourself, you maybe dying from a disease but who is the you that is dying? Who is the person dying? That person has disappeared. That person has become the self. The imperishable self.

You will not have to think about this. You will not even think about dying or living or any of the things I’m talking about. I am using words right now to try to convey to you a message which is virtually impossible to comprehend, to convey. That you are eternal life. You were never born you can never die and you never prevail inbetween. There is no you as you appear. You do not exist. You never existed. You are a non-entity. A good for nothing.

Yet something in you is fighting this. There is something in you that is saying this is impossible. I feel hurt. I feel depressed. I feel this way and I feel that way. Sometimes I feel happy, sometimes I feel wonderful. Do you see what you’re doing right now you’re going back to the I aren’t you? Don’t you see the problem? Can’t you see what you’re doing? You’re going back to the I. After all that has been said and done you’re going back to the I. You’re saying, "I don’t feel the truth. I’m not feeling what Robert is saying because it sounds impossible." You didn’t say that I did. Not I Robert but I, I. Do you see? You are totally free. If you only got rid of the God damn I. The I has been giving you all these troubles you keep saying I, I, I. How long will you go on this way?

The time has to come in your life when you begin to understand that I has never existed and I will never exist. This is the reason we practice atma-vichara, self-inquiry. This is the only reason we practice this because the more you practice this the more you will not get caught up in the I. Now you know that the only thing you have to do is to remove the I from your life and you will be totally liberated.

Try tomorrow not saying “I” for the whole day. See if you can do this. Most of you will not be able to have a conversation. You will have absolutely nothing to say and that
will be wonderful. It would be the best thing you've ever done. To shut up. For you have been talking all of your life and where has it gotten you? Since you were born you've been talking, talking, talking, talking, talking, talking and where has it gotten you? This is why you hear about some Sages who are totally silent and never say a word. For the voice has been given to the I. It is the I who talks. It is the I who has a chip on it's shoulder and always has something to say. The voice box is connected to the I. But if you practice not saying I, removing the I you'll have very little to say and everything will take care of itself.

This is why self-inquiry works so wonderfully and why we should all practice it. The best time to practice it is when the I overwhelms you. When you start to say all kinds of things to yourself like, "I feel rotten today. I feel bad. I feel this. I feel that." Catch yourself and inquire, "Who am I?" That is what you must do. What you are really asking is, "Where does this I come from? Who am I? Who am I?" Never answer that question. For it'll be your ego answering. The ego, the I, the mind are synonymous. They're all the same. If there is no I there will be no mind, no ego. So the practice is to remove the I, to eliminate the I. At the same time we're killing the ego and the mind.

So every time the I shows it's head you inquire, "Who am I? Where did you come from I? What gave you birth? From where did you originate?" You have to talk to yourself this way but not loud. Somebody hears you, you'll be sent to the funny farm. Keep this to yourself. But do it! "Who am I?" The mind will start thinking again. Thoughts will come, "What am I doing this for? I must be crazy?" You're back to I again. If you can only catch yourself this will be a great start and it will take you further. Catch yourself when you say, "I." Keep catching yourself always. "Who am I? Who is this I?" That is all you have to do. Is search for the I, the source of the I. And you search for the source by inquiring, "Who am I?" That is how you search for the source of I. When the source reveals itself to you there will be total liberation. For the I will be gone. And so to be liberated you simply have to get rid of the I. But the good news about this thing is as you practice this it has positive results in your life, in your personal life. As I mentioned earlier you will find that you're becoming more peaceful. The things that used to disturb you will stop disturbing you. You will develop power within yourself. You will feel happy and good. This is a side effect of practicing self-inquiry.

The mind is so powerful in some of us it will make us practice for a half hour for ten minutes or for five minutes and it will stop and it will go back to being I again. You have to catch yourself continuously, continuously. Whenever you use that word I, remember to remember I doesn't exist. I is my only problem then, "Who am I? What is it's source?" As you practice this you will be amazed at what happens to you.

But this is your choice. This is your freedom. This is what you have to do for yourself. Most of you have been through the ropes. You've been through life's experiences and you're coming to the end. Why do you waste your time with the world? When I talk like this I am not referring to giving up this world physically what I mean is why do you react this way to this world? Why do you keep reacting with fear and animosity and the rest of
these things most of us go on with. Save yourself from coming back again and again in
different bodies. Save yourself totally, completely. Inquire, "Who am I? To whom do these
thoughts come? Who thinks? What is the source of my I?" If you do this I can assure you
you will become absolutely, totally free.

Let's do this together now. Close your eyes and observe your thoughts. Do not try
to change your thoughts, observe your thoughts. As thoughts come to you ask yourself,
"Who am I?" As you keep thinking about this and about that, something tells you, "I'm
hungry. I'm thirsty. I'm this. I'm that. I have to go to work tomorrow," ask yourself, "Who
am I?" And remember what you're saying, "What is the source of the I?"
The Only Spiritual Life You Need
Is Not To React!
9th August, 1992

Robert: Hello. (Students: Hello Robert.) Greetings. It is good to be with you once again. We have a few new people here, welcome.

Some of you have come here to hear me talk or to listen to a good sermon or to some philosophy. I do not do these things. I am not a preacher or a philosopher or a sermonizer or anything like that. I am merely here to tell you that you are insane... (students laugh) ...to believe in this world the way it appears. To believe that you are a body going through these experiences. I’m here to tell you that all of your beliefs are nonsense. Everything that you’ve believed since you were born that has been brainwashed into your head is all a bunch of nonsense. And unless you free yourself from this you’re going to go around and around and around never knowing what’s going to be next, like a leaf in the wind. Coming back life after life, fighting for survival. Not knowing what is going to happen tomorrow. Watching the news on television seeing all those dastardly things happening in this world, man’s inhumanity to man. Worrying, fretting going through the whole thing as most people do.

The good news though is that you do not have to do all this. The good news is that you do not have to suffer in any way, shape, manner. You can become free if you want to. You can awaken to your true Self which is perfect harmony, peace and joy if you want to. You can become perfectly happy without any change in the happiness. To have total unalloyed happiness forever if you want to but you have to pay the price. The price is giving up your ego, killing the mind. Getting rid of the dogmas and concepts, preconceived ideas that you’ve had for years and years.

How do you do this? By becoming calm, just by becoming calm. If you can truly become calm you will be able to overcome every handicap you’ve ever had. You will be able to find the peace which passeth all understanding. If you truly learn to be calm the whole world will be yours.

What do I mean by calm? I’m not referring to supplementing your feelings or your emotions. I’m not referring to holding it in, not liking something but you have to be happy about it and putting on an act of happiness or peace. I’m referring to becoming totally calm in your heart. Totally calm in your heart is when you feel that all is well, that there are no mistakes. To be perfectly calm is to feel something divine within yourself, a joy, a love. No thing can upset you any longer. Your whole body is perfectly calm, every cell, every tissue, every atom is at peace. This calmness you cannot even imagine. With many
people who say they’re calm until someone rubs them the wrong way. Then what happens to their calmness and their peace it’s gone. They become agitated, excited. Perfect calmness is when you do not change. No matter what you see, no matter what is going on around you, you stay relaxed peaceful. You may say this is impossible to do, on the contrary, it’s not! You can make yourself this way for this is your true state to begin with. Perfect calmness, perfect happiness, perfect peace.

There is an interesting story about Ramana Maharshi that illustrates this point.

When he was living in askandha ashram which is up on the hill in Arunachala. In those days there were many people or sadhus living in the other caves above him. Before he arrived at askandha ashram the so-called sadhus were visited by devotees, disciples, seekers. People would come to them give them food, give them money. But when Ramana Maharshi occupied the cave he was different. He didn’t care if anybody came to see him or to give him food or anything else. So with that attitude he attracted more people. People wanted to see this person who needs nothing, who wants nothing, who is still and calm all day long. Flocks of tourists came to see him.

Now the sadhus lived above him about fifty feet above him in the cave became jealous. They decided to kill him. So they rolled boulders down on him. And he would be sitting on a rock outside of the cave looking at the paper and a boulder would fall by the side of him. He never looked up. He never glanced he continued reading the paper. He didn't care. Another boulder came this side of him, same response. The boulders always missed him. This went on for about a week. At which time he got up and went upstairs to the other cave — upstairs as if it’s a two storey house...(students laugh) ...he climbed the hill and he looked at the sadhu right in the face who was throwing these boulders and he said, "What are you doing? Why are you doing this?" Just stared at him and left. Something happened to the sadhu by the look Ramana gave him. He changed his mind and never bothered...

(tape break)

...also there is another incident that Ramana told me personally. In 1948, I was at Arthur Osbornes home near Ramana ashram. And Ramana used to walk in there every once in a while. He came in one day, sat down and he started to talk about not reacting to things. He said, "The only spiritual life you need is not to react." And he smiled and he told me this interesting story, that happened to him again.

Back in the 1930s some pundits who lived in Madras decided that Ramana should not remain at Arunachala that he should come to Madras, where many people can see him and be with him. Twelve of them approached Ramana and said, "Ramana we would like you to come to Madras. We’re going to take you to Madras where you can be with more people. You are left in the jungle here where hardly anybody knows where you are. Most people do not know about you. We will take you to Madras in two days time." Ramana didn't say a word. In times like this he always kept silent, totally silent, he never answered. His devotees became very worried, very upset because they knew he would never
answer, he never does and yet they were going to come in two days and take him away. These were scholarly people. When they left they asked Ramana, "What have you done. By not answering you've agreed to go to Madras with these people?" He just smiled and said, "Don't worry." Two days passed the devotees were biting their fingernails they wanted to lock the doors of the ashram. Some of them wanted to take physical action against these people. For the people from Madras said a group of twenty of us will come in a bus to take him to Madras.

They were supposed to be there at 4 o'clock but they never showed up. Ramana called the cook and he said, "Prepare a meal for twenty people, they will come soon." And all the devotees said, "What are you talking about? Are you going with them? You can't leave us." They were crying and screaming and doing all kinds of things. Ramana said, "Do not worry, prepare food." And they did. At about 6 o'clock the group from Madras entered the hall. They were disheveled. Some of them were bleeding. They sat down in front of Ramana and just looked at him and didn't say a word and he didn't say a word.

What had happened when they were on the bus two miles from the ashram the bus turned over three times. Nobody was seriously hurt but they were in bad shape. They sat on the ashram floor looking at Ramana. After about an hour he said let's go to the kitchen and eat. He took them into the kitchen, they ate then they came back into the hall and sat down again. After two hours of sitting they got up and went home and nobody ever heard of them again.

Ramana ended the story by telling me that to be calm is the greatest asset in the world. It's the greatest siddhi, the greatest power you can have. If you can only learn to be calm you will solve every problem. This is something you must remember. When you are perfectly calm, time stops. There is no time, karma stops, samskaras stop. Everything becomes null and void. For when you are calm you are one with the entire energy of the universe and everything will go well with you. To be calm means you are in control. You're not worried about the situation, the outcome. What is going to happen tomorrow.

To be calm means everything is alright. There is nothing to worry about, nothing to fret over. This is also the meaning of the biblical saying, "Be still and know that I am God." To be calm is to be still.

If you have a problem right now, think about this problem for a moment. If there is anything wrong with your life, think about this for a moment. As you become calm, peaceful the problem will dissolve of its own nature. There cannot be a problem with a person who is calm. It makes no difference how strong your problem may be if you remain calm throughout it, you will come out smiling, laughing, at peace. To be perfectly calm is the same as self-inquiry. When you ask the question, "Who is upset? Who feels discouraged? Who feels disillusioned?" (Robert asks student) Did you raise your hand Bob? I thought you felt disillusioned. (Robert continues) When you inquire within, "Who feels this?" the feelings begin to disappear, just from the inquiry, which is really interest-
ing. This is why self-inquiry is the best psychotherapy around. Cheapest, because you can
do it yourself. Whatever happens in your life it makes no difference what it is, how serious
it may be, merely inquire, "To whom does this come? Who is going through this? Who is
feeling this?" It's the same as being calm. But once you inquire and ask this question some-
thing happens within yourself. There is a shuffling that goes on within yourself. The nerv-
ousness, the stress that has been annoying you most of this time starts to back off and you
feel good. So even though some of you are not using self-inquiry for liberation or realiza-
tion. You can use it in your everyday life to become calm, peaceful and happy. If you're
doing it for this reason you do not have to go any further.

In other words if you're doing it to solve problems, to get rid of depression, sad-
ness, unhappiness, all you have to do is ask, "To whom does this come? Who is feeling
this?" That's all! And become still. You'll notice you're feeling more peaceful, all of your
worries are melting, but of course if you wish to become liberated you go all the way with
it. You ask, "To whom does this come?" The answer comes, it's happening to me, "I feel this
sadness. I feel this stress. Then who am I? Who am I?" All of the time understanding and
realizing that this I we're talking about is not you. This I is the ego, the mind, it's not you.

The ego is a knot in your heart that separates the mind from the Self. When you
follow the I-thought back to its source the knot becomes untied. When the knot is untied
the ego and the mind rush into the heart. They both drown in the heart centre, which is the
Self and you become liberated. When you say, "Who am I?" you're really asking, "Where
does the I come from? (pause) Where does the I come from?" If you do this correctly you
will soon discover that there never was an I to begin with. That the I does not exist what-
soever, at all! And you will be free.

So take an honest look at yourself. Examine your thoughts. Realize that you’ve
been thinking like this for years and years and years. It is your thoughts that bring you
problems and troubles. You have believed all this time that thoughts are necessary, you
have to have thoughts or you couldn't exist, you couldn't function. On the contrary, when
your thoughts are transcended, transmuted the pure awareness takes over. The absolute
reality and you will function much better than you did when you think. (Baby makes a
noise.) As an example, that little baby does not have to think, it knows somebody takes
care of it. Somebody will always take care of it it's got nothing to think about. It has an
inner faith that is unconscious that it will always be taken care of.

An apple tree cannot think, yet beautiful apples grow. Imagine for a moment if
you will, an apple tree that can think and it's like us. It'll look around and it would say, "I
don't want to be near this tree it's a different color than I am I don't like it. I don't like these
flowers around me. I don't like the color of my apples. I don't like this and I don't like
that." It would become fussy and irritable. And the tree would die by those very thoughts.
But because the tree does not think the powers that be take care of it. And it grows into a
beautiful apple tree with luscious apples.

This is true of all of nature and babies.
It is only when we grow up and we become babbling idiots. And we start judging, choosing, coming to conclusions about good and bad, right or wrong, this or that. We start comparing and go through the whole nonsense. This is what keeps us back. This is what prevents us from waking up, our thoughts. If only we were like the tree, like a flower, it grows wherever you plant it, it doesn't say to you, "I'd rather be planted across the street. Somebody else's garden." It accepts whatever is done to it and grows into a beautiful flower.

Take a look at yourself, all of your prejudices, all of your dislikes, all of the things you believe are wrong with the world. Who are you to believe anything is wrong with this world? Did you create this world? You had absolutely nothing to do with it. You find yourself as a guest. We have to co-habit with the trees, with the flowers, with the animals, with the minerals, with the people. We're not here to change anything one iota. It is because of man changing things that he suffers. You have to learn to leave things alone, to leave ourselves alone. Do not be harsh with yourself. Start practicing this, being calm, peaceful, relaxed.

Close your eyes for a few moments feel the peace and calmness everywhere. Understand the whole universe is simply a reflection of you. Your eyes are closed there is no universe. You're making up your mind this instant that nothing in this world will ever disturb you again. You have overcome. You understand who you really are now. You are the imperishable Self, all-pervading joy and bliss. The past is dead the future is not here. In this moment all is well. In this moment you are peaceful. You are one with all there is. Whatever needs to be resolved is resolved.
Robert: All of your desires, all of your needs, all of your wants are already within you, waiting to be fulfilled and expressed. - Ponder this.

All of the Masters, the teachers, the Saints, the Sages that you have worshipped all of your life, whether it's Buddha, Christ, Muhammad, Moses, whomever, have always been within you, waiting to be expressed. - Ponder this.

The only problem you have, that does not allow these Sages, your desires, your wants to be expressed through you, is your noisy mind. - Ponder this.

Whatever you see in your life right now, good or bad, is a result of your thoughts and your belief. It has no other reality. It is not permanent. - Ponder this.

There is absolutely nothing in this universe that can hurt you, or cause you physical harm, or cause you pain, except when your mind is trained to believe these things. - Ponder this.

You have absolutely nothing to do with this world, this universe, or with others. Yet, at the same time, you are this universe, you are places and things and others. - Ponder this.

No one is responsible for where you are right now, whether you like your position or you do not. This is where you are karmically. This is where you're supposed to be, and all is well. - Ponder this.

You are not what you appear to be. The world is not what it appears to be. The universe is not what it appears to be. Your God is not what it appears to be. - Ponder this.

The substratum of all existence is absolute intelligence, choice-less pure awareness. Therefore how can there be evil, so called, on this earth? How can there be sickness, man's inhumanity to man, lack and limitation on this earth, if the substratum is pure consciousness? - Ponder this.

Everything that you behold with your senses is an optical illusion. - Ponder this.

There is only one intelligence, one consciousness, one awareness, one ultimate reality, one life, and you are that. - Ponder this.

To free yourself from this optical illusion, this maya, the mind has to be controlled, by finding its source. - Ponder this.

You find the source of the mind by following it to its original place of origin. From where did it arise? Who gave it birth? How did you come by a mind? By inquiring into the nature of the Self you attain unconditional freedom. - Ponder this.
When one intelligently investigates the source of I, one then ultimately becomes free from the bondage of I, and becomes all-pervading, omnipresent consciousness. - Ponder this.

Your past only exists because you think about it. Your fears, your frustrations, only exist because you think about them. Where would they come from if you didn’t think about them, if you didn’t bring them into play in the present? Where would they come from? How would they be there? You are the cause of all of your problems. - Ponder this.

The so-called good things of your life are equal to the bad things of your life. They are both karmic, and you have created these things at one time or another. You are now experiencing them. The only way to remove them from your life is through inquiry. "To whom do they come? What is their source?" - Ponder this.

Who is the one that is pondering all these things? That one must go! - Ponder this.

You have absolutely nothing to do with pondering anything, for the truth is already present, shining in all its glory and splendor, and you are that. - Ponder this.

There is really nothing you have to do to become self-realized, only to get yourself out of the way. - Ponder this.

Since there is no one to ponder, why are you pondering this? You are beyond pondering, beyond trying to change conditions, beyond trying to improve your humanhood, beyond trying to get along in this world. Since you are already the world, there is nothing else to do but to awaken to the truth. - Ponder this.

To be yourself means not to be the body, or the mind, or the conditions in your life. - Ponder this.

To be always happy, to be always contented, always at peace, and not to think at all, are the marks of a realized being. - Ponder this.

What you see in this world is only yourself. You can never see anything else. Wherever you look, you will see yourself. If you have troubles, you will see troubles everywhere. If you are at peace with yourself, you will see peace everywhere. You are the cause and creator of your particular world, and yet you have the power to change it, by turning within and not reacting to the things of this world whatsoever. - Ponder this.

You are born into a certain situation, with certain parents, a certain religion, a certain environment. This is all right, and this is all good, and this is how it should be. Use the opportunity to awaken. Instead of feeling sorry for yourself, and comparing yourself with others, use the opportunity to awaken, to become totally free, by negating all these things and understanding the truth about yourself. - Ponder this.

There are no situations or conditions that come into your life that you cannot handle. You have been given the power to handle everything that comes your way. The wise person does not feel sorry for themselves, but rather transcends and transmutes their environment, their conditions, by turning within, and realizing the truth, "I am Brahman. I am..."
absolutely pure awareness. I am consciousness. I am sat-chit-ananda. I am that” - Ponder this.

It is a rare privilege to be born as a human being, even though it is an illusory birth. But to be born as a human being is the only way you can find yourself. An animal, a tree, a mineral cannot do this. You have been given the rare opportunity of birth so that you may find self-realization, and unfold into your true nature. Do not use your time for anything else. This is the purpose of being in this birth, to become absolutely free and liberated. - Ponder this.

You do not know how much time you have left in this body. You may be called home tomorrow. You may leave your body tonight, this very hour. What have you been doing with your life? For it is this which determines where you go from here. This life is a continuum. It doesn’t end. It merely continues from where you left off. This is why people who commit suicide make a grave mistake, for they think they are going to become totally free and liberated. On the contrary, you will take a short rest, on one of the astral planes, and then you will continue where you left off. Your job is to find total realization, to become absolutely free, and not come around the circle again and again. Rebirth, problems, trying to get off the wheel, this is for children. Become free by inquiring, "Who is it that’s bound?” - Ponder this.

Do not believe that anything that has happened to you, to your body, to your affairs, has been erroneous. Everything that’s happened to you has been necessary. You are in your right place, going through the right conditions. You are with the right people. You are where you’re supposed to be. The wise person does not complain about their lot. They rise higher by self-inquiry, by explaining to themselves, inquiring within themselves, "How did I come here? What is my source? Who am I?” and becoming totally free and liberated. - Ponder this.

There never was a time when you were not, and there will never be a time when you disappear. There is no birth for you, there’s no prevailing of the body, there's no disappearance. There’s only eternal life. - Ponder this.

The mind cannot destroy the mind. Pondering cannot destroy the mind. Thinking cannot destroy the mind. The only way to destroy the mind is to inquire, "To whom is there a mind?" - Ponder this.

You are already free and liberated, and there’s really nothing you have to do. Just be yourself. - Ponder this.

To be yourself means that you’re nothing else. To be yourself means that you’re not the body, nor the mind, nor the world, nor its things. To be the Self means that you are the imperishable Self, which is all-pervading. Water cannot drown it, fire cannot burn it. You are that Self that has always existed. Some people call the Self “God,” some people call the Self "Brahman,” some people call the Self "choice-less, effortless, pure awareness." It makes no difference what you call the Self. Just to know you are that, will free you immediately. - Ponder that.
There is really no one who can do anything for you. I cannot really do anything for you, because I am really in yourself. There's no difference between myself and yourself. There's one Self. Therefore, when you look at me, you see your Self. What do you see? - Ponder this.

Ponder the one who has been pondering all this time.

Ask yourself, "Who am I? Why is it so hard to become the pure unblemished Self? For whom is it hard?" Ask yourself, "Why do I think I’m human, and have to go through experiences? Who is human? Who has to go through experiences?" Ask yourself. - Ponder this.
Transcript 179

IS THE WORLD REALLY AN ILLUSION?

16th August, 1992

Robert: Good afternoon. It is good being with you again. You’re very brave souls to come out in this heat. Many people can’t take it but you’re here, this means something. I don’t know what it means but it means something. It’s good to see you. We’ll discuss two topics today. One is...one is what let’s see. I’m trying to pick up what I should talk about. What you have to hear. So we’ll go back to the two topics. One is why do some people practice spiritual practices, sadhana for many many years and nothing happens. And some people do not practice perhaps, never practice become enlightened so-to-speak.

The second topic is: Is the world really an illusion? It’s so hard to comprehend the world as being an illusion. It seems ludicrous to say something like this, "The world is an illusion. That this world does not exist. Here it is facing us. So am I crazy?" Yes, we’ll see where we go.

The first topic: Why is it that so many people practice sadhana for many many years and nothing really outstanding happens to them? They may feel better about themselves to an extent. Things may improve in their humanhood to an extent but nothing drastic happens like waking up, becoming liberated. And yet all of you have read about people who have been illumined by doing absolutely nothing. They just awoke.

You have to remember that this life in which you are appearing right now is only a split second in eternity. You believe so much in your humanhood that you think you live a long time and you’re important and what you do matters. You don’t see that your life is but a split second in eternity.

It’s like this keyhole example that I always give you. You look through the keyhole and you see a certain situation happening and that is all you see. You therefore react to that situation which you see through the keyhole. But if you saw the whole picture if you were able to open the door you would see really what’s going on. That’s how it is with this body in this age. Your time allotted to you in this particular body is like looking through the keyhole. You’re only seeing partially what is going on. Therefore if you understand this and you know what I’m talking about why would you react?

You look through the keyhole and you see somebody stabbing somebody. And you get excited, "Look what’s going on. There is a murder going on." That’s all you see. Yet if you open the door widely you would see that in a previous life the person being stabbed, stabbed the person who is stabbing. What goes around comes around. And if you continue looking you would see that both people, the person being stabbed and the per-
son who is stabbing are laughing in the end, so-called. And nobody killed and nobody got killed. It just didn't happen.

Another good example of that is when you see a movie. The same thing happens. There is a beginning a middle and an end. But you see the whole movie, you see the beginning the middle and the end. Yet your life is like the middle of the movie. You don't know the beginning. The beginning is not when you are born. That is not the beginning. The end is not when you leave your body so-to-speak. Life is a continuum. There was never a beginning and there is no middle and there is no end.

Now remember something else as I share these things with you. I'm not speaking about anything I read in a book or what some wise teacher told me. I am speaking of my own experiences. It's not hard to sit with you and tell you something somebody else told me or something I read in a book. I wouldn't be worth anything. I would never be able to help you to unfold and become free. I'm just relating to you what somebody told me or something that I read. Always bare this in mind.

That when I had my illumination which was uncalled for when I was fourteen years old. I went through the whole experience of life in an instant, birth, growth, death, astral planes, causal planes, different planets. It all happened instantaneously to me it was very clear. And it left me in a state of consciousness where I can explain this to you. To share this with you and make you see that this is the truth. Even though perhaps you're not yet feeling anything like this. So to get back to the subject.

Everything that has happens to you in this life has been preordained. As long as you believe you are a body-mind and you do not awaken yet, everything is preordained, everything. Nothing happens by chance, nothing. The best thing to do if you are on the path is not to pay too much attention to these things. Because it will drive you crazy if you think about it too much. You'll be thinking, "How much time do I have left? Will I be awakened in this life? Is there any bad karma coming to me?" You'll be thinking, thinking, thinking all this all the time and you will not be able to function or focus.

This is why the Sage tells you, "Live in the moment. Do not think of the past. Do not worry about the future." If you look properly in the moment you will be taken care of correctly. For in the moment no thing is happening. In a split second nothing is happening. It is only when the mind starts thinking, starts moving. When the energy of the mind starts to move then the universe moves. Things happen when the mind moves. The mind is all karmic. And the mind does things that is supposed to happen to you because of prarabdhic karma... (tape break) ...you will be awakened in the right time. Do not worry about this. Do not concern yourself about this. I hear from so many people who have lived in India, ten years, twenty years and they’re sort of disillusioned because nothing is happening. They lived in the great ashrams where great Saints used to live. I hear from christians. I hear from muslims. They all tell me basically the same thing.

A girl called me yesterday she's been a sufi for fifteen years. She told me it was exciting when she first got into it and the teaching is wonderful. But she is becoming dis-
couraged, disillusioned for nothing is happening. When you talk like this it's a big ego trip. For it is your ego that says these things. It is the ego that tells you all of this. That tells you what state of consciousness you’re in. That tells you why it is taking so long. Let’s change teachers. Let’s go to India. Let’s go to Tahiti. Let’s go here, let’s go there, let’s read this book, let’s read that book. This all has to do with your ego. If you could only comprehend that everything is preordained you would not worry. There would be absolutely nothing for you to worry about. Nothing for you to fear. Nowhere for you to go. You just look at this world and not react. Then you will make progress.

As I was emphasizing in yesterdays class the idea is not to add new techniques to the old techniques. Never practice new yoga’s, new Zen movements, new sufi movements. Not to add anything on but to subtract. To remove the karmas, the world. Just like you peel an onion. To get to the juicy onion you have to get to layer after layer after layer. Not add layers after layer after layer. Yet no matter how many times I say this to people they're always reading a new book, find a new method they look for a new teacher, they're adding, adding, adding, adding, adding. This is a grave mistake. You want to remove those things that have been hanging on to you including the teachings. Including what you know about the teachings. Awakening does not come to a person that knows the most teachings. Many of us believe that the more I know about the teachings the sooner I will awaken. This is a fallacy. It has absolutely nothing to do with how many teachings you know. How you’ve mastered them. It has to do with how many teachings you let go of. You see it’s in reverse.

Many people talk to me to show me how intelligent they are, in yoga, in christianity, in all kinds of teachings. They recite the Kabbalah to me; they tell me all kinds of things. They know. I do not have the heart to tell them to let go of it because they have been studying these things for years and years and years. Yet the truth is you have to drop everything. Let go of everything even what I’m sharing with you. Do not hold onto it, empty your mind of it become free of it. There is something there that will take care of it when the time is ready for you. Everybody is completely and totally different.

Before you came into this body — if you were meant to be liberated in this life — the time has been planned for you. June the second 1994, 3 o’clock. It’s all been laid out, all been planned. There is absolutely nothing that you have to do. There’s really no action you have to take. The only thing you really have to do is be calm, peaceful, practice loving kindness, forget about the past — that’s an important one — never mind how old you are or how many years you’ve been practicing, how many teachers you’ve had, how many books you’ve read. Drop it! You have to act sort of as if you were just born every moment. Everything will unfold by itself. You have to get yourself totally out of the way. It is you who cause the problems in your life whether you know it or not. And some people are so stubborn, so stubborn and they’re holding on to stuff. Hurts from twenty years ago. Things people did to them. They went to prison for five years perhaps for something they didn’t do and have hate inside of them. We’re here on this earth to go through these expe-
riences so we can drop them and let them go and go forward. It's up to you to do this to
yourself. To let go of your entire past and stop thinking of the future. Again you may say,
"If I don't think of the future how can I plan? How can I make things happen?" It's already
been planned for you. The happenings have already been made for you.

Does a tree have to plan when it's going to grow apples? Does the grass have to
plan when it's going to grow? Does anything in nature plan anything? The food that we
eat has anybody planned this food for us? All this food has already been here on this earth
when we came to it. We have been totally provided for. Everything has been provided. But
you think you have been estranged from everything. So you have to fight for yourself. You
have to stick up for your rights. You have to do this and you have to do that. You step in
somebody's shoes, you hurt people because you think you have to survive. All of this
causes suffering. A true devotee forgets about all these things. Stays put in the now, in the
here and now, in the moment. Realizing all is well.

So look at your life what you're going through. Do not condemn yourself but real-
ize that you're responsible for everything that has happened to you. Who else can be re-
sponsible? And remember if you react to it you're just causing new problems for yourself
and keeping yourself earthbound again and again and again. And the appearance of that
you go through life after life after life playing games with yourself. You're doing
the whole thing. Therefore trust the power within you. Realize everything you need, your
wants are within you. The kingdom of heaven is within you.

That's the first part. As I mentioned there are two parts that we're going to discuss.

The second part: How can this world be an illusion? It seems so real. I'm affected
by it. It shows me all kinds of things. But notice what you're doing you're referring to
yourself continuously. It's always me it's always I. I'm affected by it, I go through all these
experiences, I see this world as it is. And this is a big ego trip again, because what you're
really saying is I know. And the world affects me and it must be real. Isn't that what you're
really saying? You are saying that you know. You are sure because I feel this way and I feel
that way. Who are you? Where do you come from who feels this way and that way? You
think you're so important. This is what is called ego of course.

And you tell me, "Robert I broke my arm last night don't tell me the world is an
illusion look I'm in a cast. Don't tell me that nonsense." Even science tells us today that the
world is an illusion, mighty science. Science agrees with this now. Why? Because every-
things subject to the law of change. If nothing is permanent how can you say the world is
real? Or this tree may live about three, four hundred years but it will go sooner or later.
Elvis Presley may be around for another two hundred years but he'll fade away sooner or
later and people will forget all about him. A mighty mountain even Arunachala will only
last so long and be gone and disappear.

Remember this earth has been around for billions and billions of years. We have
had many civilizations on this earth that have come and gone. Civilizations mightier than
ours, more advanced. And there have been high teachings, spiritual teachings, it's all gone.
Everything is gone. So here we are we appear as we appear and we start to act as if we know something. We sort of think that we are smart. "Whatever happens to me is an experience," we say, "therefore I know." In other words we are reacting to person, place and thing.

Again you look at the dream state. This gives you a clue. In the dream everything appears so real. If we were having a dream right now and we were having a class like this. I'm sitting here talking to you and you're telling me, "Robert you're crazy. The world is not an illusion. We're sitting here. I behold you, I behold the trees, I behold the mountains. I come over and pinch you and you say, "Ow!" I try to explain, "This is a dream pinch. It's a dream observation but you don't believe me." You say, "He's crazy." But the time comes when you wake up from the dream doesn't it? And then you laugh and you say, "What a dream I had?" The dream is gone and here you are in another dream, the waking dream so-to-speak. Yet you take everything seriously. You try to fix things. You're always seeing something wrong. You're always believing you have to correct something. You have to straighten somebody out. You have to make somebody know the truth and preach to them and tell them your truth. You debate, you argue hour after hour, week after week, month after month, year after year. And pretty soon your hair turns white and you become seventy, eighty years old you're still arguing, you're still contradicting, you're still fighting.

What has become of you? You have become totally disillusioned, disenchanted. And then the time comes for you to leave your body and you do it all over again. Same thing all over again, different places, different faces, different people maybe a different planet. So how can this world be real? Again, let's get back to science. Everything from science comes from the same source, everything. If I take your body, the chair, the microphone, the cup and I started to break it down I would get molecules, atoms, subatomic particles, pure energy, no human being can go further than that. But from the pure energy you get the void. The void you've heard about in Buddhism, in zen, this is not the end. From the void you get absolute reality and from absolute reality you get yourself, you. This is the way it works. I've been there I've seen it. The end result of everything is you. Nothing else exists.

I don't mean you as your body as you appear now with all your troubles and problems and frustrations. I mean the you, the I-am, the one. Now the I-am, the oneness, the pure awareness is so far out that I shouldn't even talk about it. It is something the finite mind can never comprehend. It is really not an experience, it is nothing. It is something beyond all comprehension. It is something we waste our time by talking about it but you can become it! That's the good news. When you become it, whatever it may be, there is a feeling that is ineffable. There is a knowledge. A knowledge that there is no birth, nothing was born. There is a knowledge that nothing prevails. By nothing prevails I mean we do not go through any experiences after we're born at all. And there is a knowledge that you never disappear. What can you be? Don't ask yourself this question you will never find out in your present state. This only becomes clear to you when you awaken.
But yet the contradiction, the paradox is do not think of awakening. For by thinking of awakening keeps you back. It keeps you back because you have a preconceived idea of what awakening is and you keep saying to ourselves, "Boy I want to be that. I want to be that. I can't wait to awaken I want to be that." I want to be what? There is nothing to be. When you awaken so-to-speak there is none to be anything. So can't you see by saying, "I want to be that, I want to awaken," you're pulling yourself backwards. You're going backwards. This is why I talk so much about having a peaceful mind. It all begins in your mind. When the mind becomes quiescent, quiet it can go deeper within itself. But when you are making a lot of noise debating, arguing, trying to put people down, trying to discover faults in people, doing all the things you do, you are just being pulled backwards.

So the world is an illusion to the one that is not the world. As long as you are the world and you feel things of this world you shouldn't walk around saying, "The world is an illusion," because that sounds ridiculous. You can't prove it. You shouldn't walk around telling people, "I am not the body or the mind." If somebody tells me that I say, "Show me." This is why the greatest saint keep still. The greatest Sage keeps quiet. People come to the Sage they argue about this they argue about that they complain about everybody. The Sage just keeps quiet. Where are you coming from right now? You have to be totally honest with yourself. What's going on inside of your head? It is you who has kept yourself back all of these years. By arguing, by fighting, by trying to prove points, by doing this and doing that. How should you live? In an atmosphere of loving kindness.

You should have loving kindness for every human being. Never mind who they are, what they've done. Your job is to have loving kindness for them. I'm not saying you have to live with them. Just have loving kindness. Your job is to make your mind peaceful. Do whatever it takes to make the mind quiet, peaceful, relaxed, harmonious. Your job is to do unto others as you have them do unto you. Look at everybody like yourself. Whenever you're going to take an action against anybody ask yourself before you do, "Would I do this to myself?" Because there is only one Self. Whatever I give to someone, whatever I take to someone, whatever I think of someone I'm only thinking about myself. I am the one. This is where you should start.

If you can practice self-inquiry by all means do that. If you cannot do whatever you have to do to become free and liberated, whatever that means, by not reacting. By leaving people alone. By not coming to any conclusion. It's up to you.
Robert: I welcome you with all my heart. If you came here to hear a profound lecture, by an eloquent speaker, you came to the wrong place. If you came here to hear a fool speak a bunch of nonsense, you came to the right place. For after all what can I say to you? What can I possibly tell you? You don't even exist! You're all an optical illusion. Nobody exists. So what should I say to people who do not exist? There's absolutely nothing to say. Yet most of you came here dressed in your finery, wanting to hear the speaker speak something intelligent for you, to speak something eloquent, but you're not going to hear that, so get used to it.

I'll tell you this much. We've all been totally brainwashed since birth. Everything we believe is false, everything. Everything we have faith in, everything we've been told in school, in churches, everywhere, it is all false. You are false. I am false. There is no reality. If there were a reality, you'd not be able to express it, for it would be beyond human conception. If there were a truth, we would not be able to understand it, for it would be beyond the finite mind. The finite mind cannot understand anything, cannot know anything. Yet there's no finite mind, so there's no one to know anything.

When you look at me, what do you see? You see whatever you've been programmed to see. You do not see reality. You see your programming. For instance, if you grew up a Christian, you may say, "Well, Robert is sort of Christ-like." If you were brought up an agnostic, you may say, "Well, I don't know what the heck Robert is at all." If you were brought up Jewish, you would say, "Robert is a great Rabbi." If you were brought up Buddhist, you would say, "Robert is a Bodhisattva." If you were brought up in a family of thieves, you would say, "Robert is a con man." You're seeing yourself. You're seeing your programming. You're seeing the way you've been made to think, all of these years since you were a little boy or a little girl. It's all false.

In reality Robert is neither this nor that, neither up nor down, neither backward nor forward, and you are the same way. In other words, we're all nothing. But what is this nothing? Is it really nothing? No thing? We see the whole world before us, and the whole world is subject to the law of change. Everything changes constantly, constantly. What is real can never be changed. Therefore what is real? Where is the reality? There is no reality. There's really nothing that changes. There is only that what is. What is, is something you can never understand. People call it by names like Brahman, absolute reality, consciousness, the Self, pure effortless, choice-less awareness. These are all names. Most of you have heard these names again, and again and again. You've read many books. You've
been to many teachers. You’ve seen many lectures. And yet, where are you now? Have you come any closer to self-realization? Is there really anybody who has to become self-realized? Is there such a thing as self-realization? You don’t really know. You’re only speaking from books you’ve read, from sermons you’ve listened to, from lectures you have heard, from tapes, teachers. You’ve heard certain words, certain phraseologies, certain so-called truths. Yet what good does it do you?

The only effort you’ll ever make is when you keep silent. When you are silent, everything is done through you. The tree outside is totally silent, yet it grows beautiful leaves all by itself. It doesn’t have to talk to grow leaves. It doesn’t have to become anything to grow leaves. It doesn’t have to do a thing. Yet we all believe we have to do certain things to become self-realized. We believe we have to practice certain sadhanas, spiritual practices. We have to meditate, year in, year out. We believe we have to get rid of some things and add some things to our selves. But the ultimate reality is, you have nothing to get rid of, for you have never become anything. It is all your hallucination. It is all an optical illusion.

How can you sit there and say you’re an optical illusion, when you can feel yourself, you can see, you can hear, you can smell, you can touch? Think about a time when you’re dreaming. In the dream you’re doing the same thing, aren’t you? You have certain experiences, you go through certain situations, you meet certain people, you travel to certain countries, yet you awaken in the morning, and all that’s disappeared. The entire dream world has gone. This is a dream world you’re in now. You are dreaming the mortal dream, that you are a man, you are a woman, you are a child, you have a job, you go through certain experiences, things happen to you in your life. Yet this is not true. This is a lie. In reality, you’ve never been born, you do not prevail, and you do not die. There’s no one who ever dies, for there’s no one who was ever born.

How can you see yourself this way? By remaining silent, by not reading so much, by not remembering anything. By not trying to be profound and thinking you have to remember this passage from this book, you have to remember what I said. You should never remember anything I say. You should not believe a word I say. Why should you? You should understand yourself, that you are the one. You are the only one. There are no others. There is only that which has always been, and that is you. When you realize you do not have to practice sadhana, or meditate, or go through spiritual practices with yoga, life becomes easy, wonderful. There’s no striving for anything. There’s no trying to become somebody or something. You are your Self. You have always been your Self, the Self which is bright and shining, the Self which is. You are that Self.

Can you feel this? Can you feel that you’re not your body, or your mind, or the world, or words, or books? Can you feel that you have no needs, no desires, no wants? Can you feel that you cannot be hurt, in any way whatsoever, that you are perfect and pure, just the way you are, there’s absolutely nothing you have to surrender, for you never had anything except the pure Self that you are? Can you feel your emotions, the anger, the
self-destructive emotions you’ve carried along for so many years, the animosities, the hatred? Can you realize this is not part of you that this never existed? Can you feel this, that right now you are pure intelligence, right this moment, right now? You are the ultimate, right now, just the way you are. When I say just the way you are, I am not referring to your body, the way you appear to be. Just the way you are is absolute Brahman. Just the way you are is the Self. Therefore when I speak words like this, with what do you identify? When I say you are perfect just the way you are, you think of your name, and your body, and your mind, and the person you appear to be.

That’s not who you are. That’s not just the way you are. Just the way you are is God, what we call God. When I tell you to stay just the way you are, I’m referring to your true Self, you real nature, your reality, swarupa. Stay just the way you are, never change. But when you start thinking, you spoil it. As soon as you start thinking about it, you spoil it. Yet you can stop the mind from thinking, if you want to. You may practice self-inquiry. You may ask yourself, "Who am I? Who am I who thinks? Who am I who appears to exist? Who am I who appears to have problems? Who sees the world as a threat?" And the answer is right in the question, for you are asking Who am I? This I is not you. This I you are inquiring about is not you at all. It is really your ego.

So when you practice self-inquiry, you begin to understand, basically, that you are not the I, the I that’s always in need, the I that feels frustrated, the I that believes something is wrong someplace. "Who am I?" means, "Where does this I come from? Where does this false I originate from? Who created it? Who gave it birth? Who am I?" When you ask the question, "Who am I?" you’re never referring to the higher consciousness, the absolute reality, to pure awareness. This is not I. The question is meant for your ego, to try to see, to understand, that the I-thought is the only enemy you’ve got. The I-thought has always been the culprit, that’s caused you eons of misery, karmic affliction, reincarnation, samskaras.

All of these things are attached to the I. Not to you, but to the I. Not to you, but the I. Can’t you begin to see now that you are totally free? It is the I that has the problems? By seeking the source of the I, all of your problems, all of the world, your body, everything will disappear. It will all dissolve into the source. What is the source? I’m not speaking about applesauce. The source is your Self. You are the source, and you are nirvana. The I has absolutely nothing to do with you.

Think about this. Those of you who wish to practice atma-vichara, start doing this in the morning when you first wake up. Inquire, "Who am I?" and keep still. Never answer that question. As thoughts come into your mind, you begin to think, inquire, "To whom do these thoughts come? To whom do these thoughts come? Who’s thinking these thoughts? To whom do they come? Why, they come to me of course. I think these thoughts. I, I, I. Who am I?" You continue the process. You remain still again. As more thoughts come into your mind, you inquire, "To whom do they come? They come to me. I think these thoughts. Well, who am I?" As you continue to practice this method, you will notice that
the space in between "Who am I?" becomes larger and larger, more extensive. There is a vast gap between "Who am I?" whenever you say it. That gap is your reality. The day will come when you say, "Who am I?" you will keep silence for hours. The mind will no longer move. The thoughts will no longer come. The feelings will become transcended, and you will be totally free and liberated. Yet, some of you do not have to do this at all. Some of you may just awaken, by being at satsang, by hearing me talk about nothing. It's up to you. That's right. It's up to you.

I realize some of you are saying, "Robert, if I could only awaken, I would do it. How could it be up to me? I want it. I want to become free and liberated." But do you? What's the most important thing in your life right now? And you'll see why you're not liberated. There's something you're attached to, that you'll not let go. This is what keeps you in bondage. The word liberation simply means to be non-attached to person, place or thing. When you're not attached to person, place or thing, nothing binds you, and you are totally free. Now I don't mean that you have to leave your family, you have to leave your job and go away on a mountaintop. I'm speaking of mentally. It all happens in your mind. And then, in the end, in the last analysis, the mind has to go also. And then you're free.

So those of you who are saying, "Why am I not free now? Why am I still bound?" I say to you, when did you become angry last? When did you become annoyed last? When did something irritate you last? When did you become upset last? When were you worried about your body, about your circumstances last? When did you concern yourself about the world last? These are the things that hold you in bondage. This is why we talk about bondage, for you are in bondage when you believe the world can do something to you, can turn you this way, and turn you off this way. When you take the world seriously, you are in bondage.

Yet, you're saying to me, "Robert, how can I not worry about this world? I cannot be inhuman. Look at the dastardly things going on in this world? Look at man's inhumanity to man, the wars we have going on." My answer to you is to whom does this come? If you want to change the world, you've got to become enlightened. You've got to awaken, for when you awaken, you will see the world in a new perspective. You will see the world as your Self. Now this becomes paradoxical. You will be able to look at this world, and you will see your Self, just as right this moment, you are seeing the world as yourself. If you're seeing hard times, if you're seeing trouble, affliction, this is because you're seeing yourself. You're seeing what you feel. But a realized person does not see this. A realized person observes this, but sees the reality, perfection.

Just as a screen is covered with images in the movie theatre, when you watch the movie, you identify totally and completely with the movie, with the images that are going on on the screen. You never think of the screen at all, do you? You think of the images. It has a beginning, a middle, and an end. When the picture is finished, it is the screen. The screen has always been there. The images have changed. In the same instance all of the conditions of life are superimposed on consciousness, which is your Self. In other words,
all of this is going on within you. All of the world's trials and tribulations are going on within yourself. You are the creator. It's all happening within you. You are the one who gives it power by sending it forth from yourself. Where else would it come from? Again we go back to the dream analysis. Who would ever believe that a dream comes out of yourself? A person who has never dreamt would laugh in your face, for he would say, "How can a different world, that appears to be like the same world, exist? How can I have other experiences besides the experiences I have now? How can the entire world become real to me?" But it does, as you know you've all dreamt. You do not pay any attention to this. When the dream is over you awaken, you forget about your dream.

The world is the same way. The world is a cosmic dream. It is up to you to awaken from this world dream. The idea is to keep the mind quiet and still, and not follow the I-thought out into this world, where it causes havoc and pain, but to keep the I-thought centered in your heart where it belongs, in your spiritual heart, where it can never come out again. There is an exercise we do to make this happen. It is called the I-am meditation, very powerful exercise. If you have to meditate, if you want to meditate this is the most powerful meditation there is. You will find many changes taking place in your life as you practice this meditation. So let's do it all together, shall we?

Make yourself comfortable. Close your eyes to remove obstructions and focus your attention on your breath. Listen to your breathing, to your respiration. Do not try to alter your breath, just listen to it. Observe it, watch it. If your mind wanders gently bring it back again to watching your breath. Feel the sensations in your body. You have become the witness to your respiration. You are witnessing yourself breathing. This alone makes you very quiet and still and peaceful.

Now ask yourself the question, "Who is the witness that is watching the breath? Who is this witness?" Say to yourself, "I am, I am." With your respiration as you inhale you say, "I," as you exhale say, "am." Inhale say, "I," exhale say, "am." As you are doing this realize that as you inhale, you're inhaling the entire universe. As you exhale the universe becomes alive again through you. You inhale the universe everything, all of life is sucked into your consciousness. You say, "am," you exhale he universe again. "I am."
Robert: Good evening. Welcome. It is wonderful to be with you again. I welcome you with all my heart.

Some of you do not like to sit in the silence. You want to hear me talk right away. But I say to you to sit in the silence is a thousand times more powerful than words. The silence at satsang is pregnant with love and grace. All you really have to do is to tune in like a radio. You tune in finally to the channel to the station you receive clear reception. So it is with satsang.

When we are quiet and the mind is still we're tuning into the grace and the love. And what happens? You feel a presence within you. You feel a power. You feel a joy well up within you, a happiness that you've never experienced before. Words are alright but there is nothing like the silence.

There are many of us who have been practicing Advaita Vedanta, non-duality for many years. And yet we seem to be caught between the devil and the deep blue sea. Devil and deep blue sea. I know there is a deep blue sea but is there a devil? Is there really a deep blue sea? What I mean by this is simply that...this.

We learn all the wise spiritual sayings. We learn in books, satsang I am effortless, choice-less, pure awareness, I am the ultimate reality, I am Brahma and then on the other hand we feel the opposite. We say to ourselves, "I feel lonely, I feel depressed, I feel there is something wrong someplace. I feel this, I feel that." So we're caught in the middle. What to do?

If we really tune into satsang and to our inner powers we will find something very interesting happening. There is one word common to both feelings, the high spiritual feelings in the relative world. And that word is I.

When we say, "I feel like Brahma," or "I feel like I am choice-less awareness," or "I am absolute reality," or "I am wonderful," we're making a mistake because we're saying, "I" and we're identifying with the human body. The human body can never be choice-less awareness. The I which is the human body as far as your concerned can never be absolute reality. So when you say I am Brahma or I am choice-less awareness nothing will ever happen because you're referring to yourself being that. It cannot be that way.

Again when you refer to being depressed you say, "I am depressed. I feel terrible. I feel this and I feel that." You're using the same I. To understand this is the beginning of
wisdom. You're using the same I for both sides of the same coin. Therefore you'll never get anywhere. So what to do?

You begin by realizing that the I is only a thought and it is the I that feels all of these things and not you. It is the I that expresses all of these things. It is the I that exclaims, "I feel sick. I feel sorry for myself. I feel like I'm God. I feel like I'm Brahman," and yet you don't feel anything really. Life goes on, nothing happens because you're using your I to identify everything. But when you come to the conclusion that I is experiencing all of this. Not you but I.

When you begin to realize that I thinks it's Brahman, I thinks it's absolute reality. I also thinks something is wrong with my life. I also believe I was born and I die. I've got problems. I believe that all is well. I believe everything is going to be beautiful in my life forever. We're always using the I. This is the important part.

We want to separate the I from reality.

And you do this by understanding that you are not I. You have absolutely nothing to do with I. You're not referring to I as God. You're referring to the way you use I in everyday life.

Again let me reiterate.

The reason some of us do not make much progress is because we use the I-am like an affirmation. You're saying, "I am choice-less awareness." When you say, "I," you're referring to the material self. To the body and the body is an illusion it can never be anything else but an illusion. Therefore when you say, "I-am Brahman. I-am choice-less awareness." Realize that I-am has the same meaning as Brahman or choice-less awareness. I-am is consciousness, it is God. When you say it this way you have an all new perspective on this thing. Don't you?

You're looking at I-am as reality not as your body or as your experiences. And if you can understand this and hold onto this when you say, "I am sick, I feel terrible." You will catch yourself because you will realize that I-am is God and I-am can never feel sick or terrible. I-am can never be anything else but itself, absolute reality, pure consciousness.

But first you have to see I as the I-thought, as the mind before you can do the other. You have to realize that everything is attached to the I-thought, all of your emotions, all of your feelings, your body, your mind, the world, the universe everything you believe is the I. If there were no I available there would be nobody to believe anything. You'd have hardly anything to say. And it is true it is only when you say, "I," that you can say everything else that comes after it. I am poor, I am healthy, I am sick, I am rich. Everything is attached to the first pronoun I.

All you have to do is catch yourself. Try to understand this completely then you'll become free. And you'll become totally free just by doing this alone. By realizing the I is a thought, the I-thought and is not you and by realizing the I-am is God itself. The I-am is total liberation, total consciousness. Think about this, it's very important. This alone will take care of everything for you. If you can only awaken to this fact. Whenever you say, "I,"
catch yourself. Do not go any further. Remember to remember to catch yourself. You may also inquire, "To whom does this I come? Who is thinking of this I?" By following through on these things you make tremendous progress.

If you only knew and if you only understood the tremendous power that is within you. You think you are a frail human being going through many experiences, going through karmic experiences yet if you were able to identify with the power within you, the fantastic power within you, you will become completely free.

What is this power within you?

It is the same power that maintains and sustains the whole universe. You have to admit something is taking care of this world. No matter how things look. There is a reason for everything. Something is taking care of this world. I call it the power that knows the way.

Yet you may say to me, "If something is taking care of this world how can we have these terrible cataclysms. Hurricanes in Miami, earthquakes in Los Angeles, catastrophes all over the world, man's inhumanity to man?" Yet if I told you, "All is well," you wouldn't believe me.

There is a reason for everything and it's all wonderful, wonderful, wonderful. As horrible as it seems, as horrible as it looks the earth is being purged. The power that knows the way knows what it's doing. I know this sounds kind of terrible but when there is an over population on this earth cataclysms will come, wars, to lower the population. Let us say that so many souls have been allocated to this planet. Let's say four billion souls. As the earth becomes over populated people have to be wiped out, removed. I tell you this sounds terrible when you hear it. But it's not. For in reality nobody ever dies. How could it be terrible? Nothing really happens to anyone. This is what I'm referring to when I tell you, "Everything is a cosmic joke."

When things seems so horrible when you look in the paper, watch the TV, see what's going on in this world. Yet I say to you in the highest teaching, "All is well. There are no mistakes."

When there is a certain amount of evil on the planet the planet becomes purged. When there is an over population on this planet there are earthquakes, hurricanes everything is happening the way it's supposed to.

Another way to awaken is to trust the power that knows the way. In other words you have to have faith in the goodness of life. You have to have faith in supremacy of goodness. When you have faith in supremacy of goodness you move upward. In other words what I'm saying, when you look at the dastardly things happening in this world and you can look through it and see glory and joy and happiness and peace then you've made tremendous progress.

This is why I can only speak of my own experiences and it's hard for people to understand this. When I give you the illustration of a mirror cannot see itself therefore when I look at the world I'm seeing myself.
Now since the Self is consciousness and pure awareness and absolute reality this is the only Self I can see. I cannot see any other Self. This is the reason why I can say these things and tell you that all is well and everything is unfolding as it should. This is the truth. This is what I see, honestly, truly. I see such joy, such love, such harmony, such peace and I see yourself as myself. In other words I do not see anything else that separates yourself from me. The love that I see is you. The absolute reality I see is yourself.

Now I'm a mirror and I cannot see myself so I see myself as the world. You are a mirror also and you cannot see yourself. But what do you see when you see the world. Your mirror is covered with dust. You see man's inhumanity to man. You see terrible cataclysms, wars and you become upset, you become worried, you become frustrated. Not realizing that when you become like this it clouds your mirror even more.

You see when you are living in the relative world and when you believe you are the body, the mind is a very powerful instrument. The mind appears to be a very powerful instrument. It becomes very creative to you. You can do very many wonderful things on this earth with your mind. They will not last but you can accomplish great things with your mind. So in the same instance when you feel terrible because of the things you see in this world all you are really doing is propagating the situation, the condition. What you're really saying is I want to see more of this. Why? Because your mind is creative. Your mind will create anything that you believe. Anything that you feel, anything that you see with feeling. The mind only knows to return to you in proportion what you feel, what you see and what you believe.

This is what happens to the average human being. That is why there is so much change in your life. Why nothing is really steady all the time because the mind so-called, works on your belief system and creates for you what you think is true. Therefore even though you are a human being you have to be very careful what you think, what you see, what you believe. For you will get whatever you see and believe.

Consequently when you feel hurt because of the world situation you are one of the millions of people who feel hurt and you're causing the situation to be completely worse. You're causing the situation to be totally worse than it's ever been before by thinking this way. First the mind has to think and then the mind becomes creative and makes things happen.

This is what I meant last week when I said, "Maya isn't that bad." For you can take the good things out of maya and use them while you're working on yourself. Of course you have to realize that you're playing around with illusions. None of it is real. It appears to be real. It appears to be happening for a while and like all things of this world it must change sooner or later.

So if you're wise you will not play around with the mind to create things for you. What you will do is try to annihilate the mind, to transcend the mind, to destroy the mind by becoming the witness behind the mind. By going further and further deep within yourself until you become Brahman, the absolute reality.
But again as long as you believe you are a human being you do have a mind so-it-appears to work with. So why not use your mind for the supremacy of good. Start to feel and believe that everything happens in this world for a reason. You can say to yourself, "I do not understand right now. I do not appear to understand it. I do not appear to understand what is going on. But yet I know there is a reason for everything and the reason can only be good because the substratum of all existence is God or reality. The cause beyond every phenomena is excellence, peace, wisdom." And start identifying with the peace and wisdom and excellence and the joy and the love.

I know it's hard to do when you go home and you watch TV and you see all the things happening in this world. You want to kill the bad guys and love the good guys. Yet you have to see within yourself that what we call God cannot make any mistakes. There are no mistakes. If you feel something is wrong with this world then you're believing that God makes mistakes and if God made mistakes there would never be the real harmony there is in this world. By real harmony I am referring to the way you do things.

When you plant a carrot seed it's going to turn into a carrot and not an apple or a pear. When you plant a cabbage seed you do not have to think about it you know that it has to become a cabbage and not a strawberry or a tangerine. Everything is in its right place. Everything is unfolding the way it's supposed to.

I admit it's hard to see this sometimes. But the beginning of wisdom again, is having faith in the supremacy of goodness. Even if you do not understand it. You cannot make any further progress unless you do this.

If you try to practice self-inquiry you will find as many of you tell me, "It's so hard because there are many things happening in this world." So many people are getting killed. So much man's inhumanity to man and you cannot hold onto "Who am I?" So go the other way. Begin to reason this out for yourself. Begin to see that there is a power within me that knows the way. I surrender to this power. I surrender my feelings, my thoughts, my emotions, my frustrations. I surrender everything to this power that knows the way.

In other words get yourself out of the way. To the extent you can get yourself out of the way to that extent will you start feeling something else. You will start to feel your divinity. It will just come by itself. You will feel that you were never born. That you've always existed. You can never die, nobody dies. You will feel that this world is an illusion. Yet it appears very real. You will begin to see within yourself all of creation and you will know that it is you who have created this situation that you see.

How have you created it?

We go back to the mirror illustration. Just as a mirror cannot see itself but sees itself as a reflection as the world. So you as a creation as the creator see yourself. This is why two different people can look at the world and see two different things.

As an example, two of us can look out the window over here and if I ask, "What do you see?" I get different answers. One will see the beautiful lake, the reservoir and one
will see the pollution in the lake. One will see the birds singing and chirping and singing
beautiful songs. Someone else will see the birds as a nuisance making too much noise and
so forth and so on.

What we see is ourselves! Nothing else. Try to remember this, you are seeing your
own reflection. That is all you can see you can't see anything else. Try to remember this
and you'll think twice before you make an opinion or judge anybody or anything. For
you're only judging yourself. The opinion you have about this world is about yourself.
What you believe about this universe you believe about yourself. You are the self! And the
whole universe is not away from yourself you are creating the whole universe everyday
by the way you look at things, by the way you see things. You are that! You are the self!
And the whole universe is your emanation. But! When you become the true Self, the abso-
lute Self, how can you see anything else but love, joy, peace, nirvana, bliss.

It's not that you will not see the world. You will see the world as a superimposed
image on yourself. It has no power, no reality, no substance, no value. You will be able to
see right through this to the Self. This becomes a little complicated to some of you I know.
This is why we use these illustrations again over and over.

When you look at the screen in the movie theatre. The screen has the opinion of
itself as the screen. It only knows of itself as a screen. That is all it knows, it's a screen. It
knows nothing else. Then they show the movie on the screen and the screen is colored by
various images. All kinds of things are happening on the screen. Yet the screen is still
aware of itself. Even while the images are being shown on the screen, the screen doesn't
know the images, it only knows itself. The images keep changing and changing and
changing, the screen only knows itself. Yet the images are appearing. And so it is with you.

When you get to the place when you become the Self, the whole world, people
places and things become a superimposition on yourself. And because you are the Self and
you are omnipresence, you are all-pervading there is really no room for anything else. If
you are all-pervading how can there be room for something else. There cannot be the im-
ages and you for you are all-pervading. Therefore you are the Self, omnipresent and noth-
ing else can exist even though the images appear to be there.

Now you exist as total bliss, total harmony and peace and love, this is your real
nature, this is you.

In conclusion, do not use your mind to improve your life or subconsciously to
make things happen because you're feeling deep inside certain things about this world
and your life. And it will happen by themselves you don't even have to think about it. If
you've been brainwashed if you've been thinking for many eons certain things about this
world you become subjective. Therefore you don't even have to think about it. Things will
happen in your life and ask, "Why do these things happen to me?" because your subjective
mind has created these things for yourself since you feel these things deep inside even
though you're not feeling them right now. They're subjective, they're deep inside of your-
self.
And even the good things in your life come from your subjective mind. All the wonderful relative things in your life all come from your subjective mind, where else would they come from? And since your subjective mind is not real, it is only a phenomena, it will all change continuously. It will keep on changing, changing, changing continuously.

This is why for one year you may have good things happening in your life. The next year you may have terrible things happening in your life. For you’re not in control. You are allowing the subjective mind to be in control of you and create its own destiny for you by the way you feel about things.

**Number one:** Realize that you are not that mind at all and you’re sick and tired of making things happen in your life. Playing the game of good and bad, off and on, up and down.

**Number two:** Realize your real nature is not your mind. You’re not really your mind at all. You are the I-am, Brahman, bliss, consciousness and you are all-pervading. Consequently nothing can ever touch you but love, pure love, absolute love, unqualifying love.

**Number three:** Understand that you have created this whole universe out of yourself like a moving picture and to free yourself from this you must not be attached to the images. In other words you must not have any feeling for the images. For if you have feelings for the images you get pulled into the game, into the cosmic joke. And you believe you are also an image and you have to go through different experiences.

**Number four:** Learn to trust the power which knows the way. Which will take care of everything for you.

**And Number Five:** Which is the most important one. Realize that everything that I’m telling you is a lie.

Nothing exists. You are beyond everything that you can imagine. You are beyond any words you can say or utter. You are beyond any thought that you can ever think exists. You are that and all is well.
Robert: It is good to be with you once again. Welcome. Happy Labor Day. Do we have any laborers here? One.

There’s a way to tell if you’re making progress on the spiritual path. One way is the importance that you give to holidays, Labor Day, Thanksgiving, Christmas. As these holidays become sort of irrelevant to you, for you’re feeling within yourself an intense happiness, an intense joy, that a holiday cannot give you. When you begin to feel this way, you know you’re making progress. But when you think the holiday itself has any power over you, especially Christmas. Many people become despondent, they commit suicide during Christmas, such a high suicide rate at Christmas. I suppose these people remember their childhood, when they used to receive a lot of toys, goodies. And now perhaps they have no one to spend Christmas with. They become totally depressed.

But those are the people of the world. I’m speaking to you fine folks. You are the power, not the holiday. A holiday should not have control over you. If it does, then you believe that the holiday is important, the relative world is important, the material world is important. And of course, as we learn, the responsibility of the world is yours. You’re responsible for the world, the universe. It all comes out of you. You are the creative principle as far as this world and universe is concerned. Therefore how can you give any credence to a holiday? Think about that. All of the power is within you. All the power that exists. You are that. The holiday in itself cannot do anything for you, unless you allow it to, unless you respond to it, react to it. So many people say, "I do not like holidays," but yet they get so involved in the holiday. They start preparing weeks ahead for Christmas, and do all sorts of things, which shows them, that you feel like you’re just an infantile person with no power. The power is in the holiday.

I don’t mean that you have to do absolutely nothing. You can enjoy yourself. You can exchange presents if you like. You can do all kinds of holiday things. But do not believe the holiday has the power. In other words, do not feel hurt if you do not get a present. Do not feel hurt if no one invites you for dinner. You are the power, not the holiday. So as you examine yourself and you see where you’re coming from, you can tell the progress you’re making on the spiritual path, by the way holidays affect you. And then we go further. How does the world affect you? What does the world show you? How do you react to this world, to person, place and thing? Ponder this. It’s important for your progress. If we’ve been working on ourselves diligently, practicing self-inquiry or practicing other forms of meditation, we will first become calm and peaceful, and then we will feel
the power within us. We will feel a total happiness and peace that we generate. The things of this world will not be able to harm us or hurt us.

No thing of this world will ever be able to hurt us again, whether the appearance is lack or limitations of some kind, poverty or sickness, whatever. Or even the so called happy things of this world, getting promoted on your job, receiving a raise in salary, getting married, getting divorced, having children, going through the various vicissitudes of life. These will just become instances to you. It's not good, it's not bad, it's not right, it's not wrong. It's just something you're watching, just like you're watching a movie.

And so it is you begin to watch life unfold before you. You realize inside of yourself, everything is subject to the law of change. Therefore everything in the world will keep changing, changing, changing, constantly, consistently, yet you'll not react to these things. You'll not react to anything. You will be at peace with yourself. Harmony will prevail. You will begin to see through situations to the source.

We follow the I-thought to the source. We trace the I-thought to the source. You've heard me say this many times, but I never really discuss the source with you too much. When I speak of the source, the source of energy within us, is our spiritual heart, not the physical heart, the spiritual heart. The spiritual heart is not a chakra. It has absolutely nothing to do with chakras. The spiritual heart is on the right side of your chest, two digits from the center. This is the source of universal power. We can compare it to the source of the universe. There is a central source that maintains and sustains the whole universe. I spoke of this previously. The central source makes our sun look like a particle of dust, comparatively speaking. The central sun is so tremendous, that you cannot even describe it. It's mind boggling. If it makes our sun look like a speck of dust, you can imagine how big this source must be.

Now not to go into many details, but just briefly to remind you of what's going on in this apparent universe, all of the galaxies, the entire cosmology, revolves around the central source, all of the solar systems. So when you take our solar system, our sun and all its planets revolve around the central source. It takes approximately 24,000 years for the earth to revolve around the source. 12,000 years are descending, and 12,000 years are ascending. In other words, the closer the earth, in the solar system, comes to the central source, the more enlightenment comes upon this earth. Man is at it's highest peak. It takes 12,000 years to get to this peak, and then the descension ensues. The earth starts moving away from the central source, and the earth declines again to the dark ages. It takes 12,000 years for this to happen. It's a 24,000 year cycle. We are now on the ascending scale. We're approximately 3,000 years into the ascending scale.

Now think of your heart center on the right side of your chest. This is also the central source for you. Remember your body is a microcosm of the macrocosm. You are equivalent to the entire universe.

You're a replica of the universe. The body is another universe. And as you voluntarily focus on the central source in your body, on the right side of your chest, enlighten-
ment ensues. Similar to the whole universe revolving around the central source, it's all cosmology, ascending toward the age of enlightenment. You as an individual ascend towards self-realization, as you focus on the central source which is on the right side of your chest. Now the idea is, for all of your beliefs, all of your thoughts, all of your ideas to go back into the central source in your heart. Everything should return to the heart center. You have to become clear, no thoughts, no ideas, no opinions, no beliefs, no karmic leftovers, no samskaras. All of these have to return to the central source.

How do you do this? For it takes centuries, eons upon eons, for the average person to get rid of all the stuff they’ve got, that they’ve accumulated upon thousands and thousands of incarnations. We begin to understand that the I-thought encompasses everything. All of your karma, all of your samskaras, all of your fears, all of the stuff you’ve been carrying around for years and centuries is attached to this I-thought. It's a thought, the ego. As you trace back the ego to the central source, the ego merges in the central source in the heart center, and you become self-realized, liberated. Now you realize what you have to do. This is what has to be done to become totally free.

So, since the beginning of time it has been most difficult for a person to do this by themselves. Therefore Sages have appeared on this earth plane, to give you the push you need to return to the central source. You can only go so far by yourself. You may practice meditation for centuries and not get any further than you are now. When you become sincere, and as you let go of everything and everybody, you will ultimately be attracted to a teacher, a Sage. Yet there are a few people who do not need a Sage. There are a few people who use the mountain as a teacher, the river, the trees, the sky. There are a few people who look at these things as a Sage and become self-realized. But this is far and in between. The average person needs a Sage.

Why do I use the term Sage? I'm not speaking of a preacher, or a minister, or a philosopher. Those are people who have head knowledge. Those are people who have studied text books, have received a Ph.D. in philosophy, have studied religions, and have been able to recite these things backwards and forwards, but have never had a spiritual experience. It is therefore written in the textbooks, that only a Sage who has had a spiritual experience himself, can lead you towards the goal, can bring you home all the way. It is up to you to do your part, by being true to yourself, being honest with yourself, looking at your life, and seeing the things that are holding you back, beginning to work on yourself diligently, removing these obstacles, so you may go forward. You begin to learn about atma-vichara, self-realization, self-inquiry. You begin to practice these things.

Now where do you go when you practice atma-vichara, self-inquiry? The goal is to bring the I back to this heart, for the I to go back into the heart, the spiritual center. That is the goal of self-realization. That is the goal of self-inquiry. As long as you believe you are the doer, what has appeared to happen is the I-thought, for some reason or other, has left your heart center, and has entered the brain, through the spine. Thus you become self-aware. You become aware of your real self, that your real self is the small self. You become
totally aware that you’re a person, and you’re living in a world, and you have to overcome problems, and do certain things for yourself to be happy. This is the I-thought at work. This is your mind at work. This is your ego at work.

So instead of trying to get rid of the ego, the mind and the I-thought, you begin to trace the I-thought back to the heart. You follow the I-thought back to the heart center, for remember, all of your problems, everything in this world, is attached to the I. Always remember this. Never forget this. All you have to do is to remove the I-thought from its existence. Remove your I, and you will be realized.

Think how many times you say I during the day. "I am this, and I am that, and I need this, and I need that. I am happy, I am lonely, I am poor, I am rich." You’re always referring to this I. If there were no I left, there would be nothing to say. If you cannot use I, you wouldn’t talk so much. Yet you’re always using I. So the secret is to trace the I-thought back to the source and be free. You do this by inquiring to yourself, "Who am I?" This is the way you trace the thought back. "Who am I?" What you are doing is you’re inquiring within yourself, "What is the source of this I?" Every time you inquire, the I begins to move back into the heart, more and more. Every time you make that statement to yourself, "Who am I?" the I begins to leave the brain and returns to the heart, slowly but surely.

Yet the I-thought does this automatically when you are in deep sleep. When you are in deep sleep you are self-realized, only you’re unconscious, so you don’t know it. The I has left the brain and has returned to the heart center. That’s why there are no thoughts. You are free at that time, when you’re in deep sleep.

The idea is to do this while you are in the waking state. The reason the I returns to the heart center when you are in deep sleep, is because there’s no thinking going on. No one is thinking about anything. When the thoughts are free and clear, they automatically return to the heart center. So, you have to understand this and try to make this happen in the waking state. You’re in the waking state right now, but your mind is filled with thoughts. Therefore the I-thought will not return to the center, for you’re thinking thoughts. This is why I emphasize so often to stop thinking. Stop the thoughts from coming. Do whatever you have to do to quiet the mind, to make the mind quiescent. Then the I will return to the heart center, and you’ll be totally free.

Now you have an idea what’s going on in the heart center. When you meditate and you’re not practicing self-inquiry, you can meditate on the heart center, you should meditate on the heart center. When you’re doing the I-am meditation, meditate on the heart center. Feel the I-am coming and going from the heart center. When you inhale and you say, I to yourself, feel it going into the heart center. When you say, “am,” feel it going out of the heart center. When you practice visualization, if you want to visualize Jesus, or Buddha, or Krishna, or somebody that you respect, see that person in your heart center. The heart center is very powerful, for it is absolute reality itself. It is the absolute choiceless pure awareness that we always talk about. This is where the heart center is.
Let everything return to the heart center. Don’t hold back. When you think about surrendering, you surrender to the heart center. Surrender everything. Let go of everything. Let it all fall back into the heart center. This will give you freedom. This will give you joy. This will give you unalloyed happiness. The day will come when you understand that you are not the body, you are not the doer, you are not the mind. You are consciousness, all-pervading, omniscient, omnipotent, and you will find total freedom.
Robert: Om shanti, shanti, shanti, om, peace. Good evening.

It is a pleasure to be with you once again, welcome. Peace be with you.

Most of us are aware intellectually that we are not the body or the mind. That the world as we see it and know it does not exist. Everything that we believed in to be solid and true are a lie. Yet we only understand this intellectually. This is why we do spiritual practices. For great Masters and great Sages have explained to us that to the extent you...(dogs start barking) ...to the extent you cause the mind to be quiet, the dogs to be quiet, everything to be quiet, to that extent do you start to realize something else. It happens by itself.

In other words if the mind slows down this illusory universe slows down also and you start to pick up a new vibration. You start to feel something else entirely, something different. Yet while you’re on this path something happens to you. You begin to feel different. If you’ve been practicing self-inquiry, if you’ve been practicing the other method to slow the mind down you will find certain attributes happening to you and this is when you know that you’re making progress. This is when you realize that you’re making progress.

The first understanding that you receive is that there is absolutely nothing to fear in this entire universe. You start to become fearless. I don't mean you become an idiot and you don’t care about anything and you make a fool out of yourself and you say I’m fearless. You stand in front of a bus or you run in front of a car. I’m not referring to being foolish. But the fact is you do become fearless. You’re beginning to realize that the whole universe emanates out of your mind. So there is absolutely nothing to fear because you are the one. You are the ultimate oneness, the creative energy. This is you.

Consequently there is absolutely nothing to fear. For what can hurt you? The universe becomes your friend not your enemy. Everything in this world becomes friendly towards you. You find that things begin to work themselves out. People no longer bother you, frighten you. You’re beginning to understand your real nature. You were never born you can never die. Something appears to happen to you where you just become fearless.

Everything unfolds the way it's supposed to unfold. There are no mistakes.

You feel someplace in your heart that nothing is trying to hurt you. Even when things do not appear to work out the way you want them to. You never become disappointed again. For you understand and feel that there is a power that knows the way, that...
takes care of you, watches over you, leads you on a straight and narrow path so you become fearless, not obnoxious or cynical. It's not, "I don't care" attitude. You have love, wisdom this is the reason you become fearless.

There is a story that illustrates this. There was once a student going to class and the teacher was explaining to him that he has nothing to fear. God will take care of him. The universe is his friend. And he became pretty ecstatic about this. When the class was over he was walking down the back road to go to his house. There was a narrow bridge in front of him and some man came running toward him from the opposite direction saying, "There is a herd of wild elephants coming your way! Get out of the way quick!" And he stood his ground and he said, "What are you telling me this for I have absolutely nothing to fear. Nothing can hurt me. Nothing can do anything to me." And he kept walking on the bridge fearless. Well, sure enough the herd of wild elephants came along and the first elephant picked him up and threw him over fifty yards away. He was bleeding, broken bones.

The Master heard about this one of the students came and told the Master, "Master your students is dying down the road. An elephant picked him up by his trunk and threw him against the tree." The Master ran over to the student who was lying there and he said, "What happened?" The student explained to him what happened and he said, "Master you promised us that God will take care of us. The universe will take care of us. What happened. Why did this happen to me?" And the Master said, "You foolish person, why didn't you listen to the person who was telling you to get out of the way? This was God also. Telling you to get out of the way. You should have listened." This is true with us.

When I say that you’re fearless do not believe that your ego is going to protect you from harm when you cause problems. Being fearless means that you listen to the trees. You listen to the sky. You listen to the birds. You listen to some people. Everything is God. Everything is the universe helping you. You have to use wisdom to be fearless. So remember the first attribute that happens to you on the spiritual path is fearlessness.

The next attribute that you feel when working on your sadhana, spiritual exercises, spiritual practices is a sense of peacefulness. You begin to be totally peaceful. Things that used to disturb you will cease or if it does not cease you’ve grown higher and it doesn’t disturb you any longer. People that used to disturb you, used to give you trouble they can no longer make you feel angry or upset. You feel an innate peace, the peace that passeth all understanding.

You feel very peaceful in whatever you do. It's a beautiful peace. It's a wonderful feeling. You are at peace with the world and at peace with the universe. You have reconciled yourself with the entire universe. With the mineral kingdom, with the vegetable kingdom, with the animal kingdom, with the human kingdom and you feel good about yourself.

The third attribute that you develop is loving kindness without motive. You become a loving kind person for no reason at all. You do not think about it you just become

A good example of this is about the two monks who are sent from the monastery to go buy supplies in the city. They were walking along the road it was raining. There was mud all over the floor. They came to a street crossing and they saw a beautiful young lady wanting to cross the street. But she had expensive shoes on and a little dress. So one of the monks picked her up and carried her across. The monks didn’t wear any shoes so it didn’t matter. And he put her down the other side and he went back to his other monk friend and they continued to the city to buy supplies for the monastery. They came back again and it was time for dinner and they sat down to eat. The other monk said, "You know when we took these vows of celibacy we were told never to look at a woman. When a woman comes by we should lower our eye lids and not look at a woman. And you broke the rule. This morning you picked up the girl and you carried her across the street.” The other monk smiled at him and he said, "Well I put her down this morning but apparently you’re still carrying her.”

This is what I’m referring to. To do what has to be done and forget it. Helping others, do not make a big deal out of it just do it. Be of service to other people and not think about it just do it. As you practice your sadhana these attributes become evident in your life without you even knowing it. If you have to think about these things then you’ve not arrived there. If you have to think about fearlessness, peace, loving kindness you have not arrived there yet. It is when these things become natural to you, when they become automatic then you know you’re making headway you’re making spiritual progress.

These three attributes are the first signs of spiritual progress. If you do not have these attributes it's simply because you're putting your ego first in your life. It is because you are in your own way. You're reacting to the world. You're allowing the world to make you despondent, upset, therefore you have to practice a little harder. For you are always practicing something aren't you? You're practicing your anger or your disappointments or your judgements or to be obnoxious. You're always doing something with your life. Therefore why not practice peace, loving kindness, fearlessness. Why not understand the truth about yourself.

There are many paths to self-realization. Atma-vichara is only one of them. Whatever you have to do, do it!

Do not spend your days and your weeks and your months and your years on nonsense. Remember your body is not here for a long time. What you call your body will have to leave you one of these days. Then where will you be without a body. Therefore if you're doing things for your body it's like whipping a dead horse. You should take care of yourself, true but do not spend too much time taking care of yourself. Do what has to be done finish with it and go forward. The more you think of God the more God will think of you.

How do you think of God?
When you become peaceful, when you have loving kindness, when you’re fearless.

How do you become fearless, loving kindness, peaceful? By doing spiritual practices. Choose the spiritual practice that you can live with whether it’s buddhism, whether it’s mystical christianity, whether it’s becoming the witness, becoming the observer of the I-thought. Whatever method you have to use by all means use it or do something. You are here in this body for no purpose whatsoever. Yet you believe that you’re important and there is a reason for you to be here.

Some people say, "I am here to find myself." I would say, "You’re here to lose yourself." Some people say, "I’ve come here for a purpose, to become self-realized." Yet the truth is there is none to become self-realized at all. Your body cannot become self-realized. This is why we have such a hard time with this because we’re trying to make the body pure. This is the wrong start. We start from the top. We are already pure. We are already bright and shining. We are already choice-less, effortless, pure awareness. What we’re trying to do is reveal it and you reveal it by losing yourself, getting rid of yourself. Not by adding new teachings onto yourself or learning new dogma but rather by letting go of everything. Especially words. We talk too much. This is one of the things that keep us back from making a lot of progress on the path. We have a tendency to talk too much we have to work things out. We want to explain things.

Yet in reality there is a power within you that knows what to do without your help. The power that knows the way does not need your help. It needs you to surrender to it. To let go completely and thoroughly, then everything will take care of itself. Again it’s hard to understand how everything takes care of itself. For we’ve been taught that we’ve got to do it. If we do not do it, it will not happen. We believe we’ve got to do it and this makes you the doer. Where in reality we want to get rid of the doership that you are not the doer.

Ponder these things. There is noone to do anything. Yet you appear to be doing something. Do not be confused about this. Paradoxically you will always be doing something yet in reality and in truth you will be doing nothing. There is really noone who has to do anything.

You did not ask to be born. So what gave you birth? It goes beyond your father and your mother. The truth is nothing gave you birth. Really you were never born. See these things I’m sharing with you sound ludicrous to some of you. You were never born. You’re absolute reality. You’re effortless choice-less pure awareness. You’re boundless space. You have no body. Nothing that you do matters at all. I know to the average person this sounds ludicrous, totally ridiculous but yet this is the truth.

This is the reason I take you down a couple of notches to show you that as you progress on this path as you’re doing your humanhood find yourself becoming happier and happier, more peaceful. Things do not bother you too much. You take control of your life. And then I say, "You have no life. There is nothing to take control of. There is nobody
home." What a confusion this is. Yet when your mind does get confused this way thinking about these things, your mind becomes a little weaker. This is an important step. I'll repeat it.

When your mind gets confused thinking, "Am I not the body? Am I the body? Am I empty space?" Just by pondering these questions within yourself the mind begins to slow down and this is exactly what you're trying to do. To slow down the mind. So be confused it's good for you. It's a tremendous help for your unfoldment.

When you're not confused you are simply attached to your beliefs, your preconceived ideas, your concepts and your linear thinking. When you are confused your linear thinking begins to break up, your concepts begin to break up, your values begin to break up, everything that you believe and stood for begins to break up. Which means you're becoming free. And that is the whole idea to become free.

So when I speak to you from both levels. From the absolute level and from the relative point of view you understand why I'm doing this. To confound you and confuse you so the mind can be broken up to pieces, fragments until they disappear. Only when you have your own experience will you know that what I am saying is the truth. This is why I tell you so often, "Do not believe a word I say." Go out and have your own experience.

But yet again here is a contradiction. It is only when you come to satsang, when you find a teacher who has gone that way that you can have your own experience. There are very few people who have had a personal realization without a teacher or without satsang. Yet it's possible. But it is satsang and the Sage that really ruin your mind. Scorch your entire mind. Make you mentally deficient. Which is a blessing in disguise.

When some of you walk out of here you tell me, "You've got me completely confused now." And I say, "Good that is what my job is. To confound you, to confuse you. To break up your mind into fragments." My job is not to tell you the things you like to hear. My job is to hit a nerve someplace within you that makes you think, "That guy is crazy. He's out of his mind. What's he talking about?" That is when you're starting to make spiritual progress. When you totally agree with me this is a hindrance to your spiritual path. I am not asking to agree with me. I am asking to have your own experience and to find the truth for yourself.

Think of the experiences you've been having in your life from the moment you open your eyes in the morning until you go to sleep at night. What goes through your mind? What do you feel? What do you see? What do you believe in? What is happening to you everyday?

The worst thing you can do in the morning is turn on the TV and read the newspaper. That is the worst thing you can do.

The best thing you can do in the morning when you wake up is to ask yourself, "Who am I?" and "What am I doing here?"
The worst thing you can do at night before you go to sleep is to think about your job or your family or your finances or your sicknesses or your...all the other things that has been going on in your life.

The best thing you can do before you go to sleep or when you're sleeping, going to sleep is to inquire, "To whom do these activities come? To whom has the days activities come? Who has experienced these days activities."

So you see it's up to you to do the right thing. Wherever you go in this world you still have to take yourself and noone can transcend your mind but you. Noone can cause self-realization but you. Noone can awaken you but you. You are the one. The world really has nothing to offer you. Your dreams have nothing to offer you. Look to yourself. Look to eternity within yourself. Learn to love yourself. When you're loving your self you're loving the universe for the Self is the whole universe.

When I say to love your self I'm not referring to your small self, your ego self. I'm referring to your real Self. Learn to love your Self.

There is absolutely nothing wrong anywhere in this universe and that includes your life. Do not react to conditions. Be happy, always. Do not look for things to make you happy. Just be happy. Everything you own you're going to have to leave when you leave your body. Look to yourself. Everything begins with you. You are the one and there is no other.
Robert: Greetings and salutations. It is good to be with you once again. I welcome you with all my heart. I love you. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place. Just the way it is.

Ask your self the question, "What is your purpose for being here today? What is your reason for coming to satsang?" If you have a purpose you shouldn't be here. Who has a purpose? The ego, the mind. The ego and the mind has lots of reasons for being here. The ego and the mind want to become enlightened, wants to become self-realized. What a joke! (students laugh)

The personal self can never know self-realization. The ego, the mind, the personal self can never receive moksha. Why? Because they don't exist. There really is no ego, there is no mind, there is no personal self. So if you have a purpose you're on the wrong track.

Life has no purpose. The universe has no purpose. You have no purpose.

What is the purpose of water in the mirage? Does it have a purpose? You see a pool of water in the desert and you think it's real. And then you go for it and you're picking up sand. And so it is with existence. Existence seems so valid, so real, so true. Yet who exists? Have you ever existed? Will you ever exist, what exists? Nothing.

When I say nothing I mean no thing. There is absolutely no thing that has its own existence. The appearance may seem strong, may seem real. The appearance of existence may seem to be valid and yet in the highest truth there is no existence.

Then you ask me what is my purpose? What am I doing here? I don't know, I'm just here. I have no idea why I'm here. I have no purpose. I really have nothing to share with you. I'm not looking for name or fame or anything at all. For forty years I've been running around the country, the world, hiding and people always find me for some reason. And there goes my peace. (students laugh) So what am I doing here? Who knows, yet there is no difference between me and you. I'm nothing special. Again the analogy is, a mirror cannot see itself. I'm like a mirror, I cannot see myself. I see the reflection of the Self, the reflection of pure awareness. Consequently I see you as absolute reality, as pure awareness. I see you as Brahman. This is my reflection. You are also a mirror and you cannot see yourself yet you see your reflection, what do you see? When you look at your fellow man do you see love, peace, harmony, joy or do you see something else?

When you understand how this works you will realize whatever you're seeing you're seeing your self. You are always seeing yourself. You may see yourself as an enlightened being and you will see the whole universe as enlightened or you may see your-
self as a thief, as bank robber, as a gossip. Whatever you see in others you see in yourself. Whatever you see in others is yourself. There is only one Self and you are that. So, what is the reason for you being here? There should be no reason whatsoever. It's just a happening, it happens by itself.

There is a mysterious power in the universe. I like to call it, "The power that knows the way," which maintains the grass and the clouds and the sky, the trees, the food, the oranges, the wheat and also appears to maintain us and sustain us. Therefore you have nothing to concern yourself about. Nothing to worry about, nothing to fear. The whole universe is your friend. Yet the universe does not exist. Your friend does not even exist. As long as you believe you are the doer, that you are the body and the mind you will always be taking some kind of action. You will always be looking out for yourself. Seeking fame, seeking glory, seeking lust. All of these things are a part of the human experience that does not exist. So why am I talking about it? What else can I do?

You came here to hear a lecture a speech. You came here to hear profound words, they’re not coming from me. I have absolutely nothing profound to share with you. It’s just been my experience that nothing exists. That’s it! Yet when I say those words, "Nothing exists," there is something beyond existence and non-existence, something unmutable, something ineffable. Something that words cannot describe or utter. There is a beauty, a bliss, a joy but these words are meaningless by themselves. But there is something grand which is your real nature. Remember when I tell you, "You do not exist, I’m referring to your personal self." You are part of a divine plan. As long as you believe you are the body accept this.

If you must believe in the God, Ishvara who grants you boons and gives you karma, controls the whole universe, then put yourself in Ishvaras hands. Meaning surrender completely totally to the power that knows the way. Give it all up. Hold onto nothing. If you do you will also come to the place in life where you will also give Ishvara up. You will begin to feel, to comprehend, to understand that this Ishvara is an emanation of your mind. In other words you have created God in your own image. This is good, there is nothing wrong with this. You should become mad for God. You should become God intoxicated. You can only do this when you give up this world mentally not physically, you do not have to give anything up physically. The physical will follow the mental. When you mentally become nonattached to person, place or thing you will then begin to live a spiritual life. Until then you’re not living any spiritual life whatsoever.

Spiritual life means a letting go, a giving up, a release of all the things that have turned you on up till now. All the things that seem important to you, good, bad in-between and mentally letting go. For it doesn’t matter whether you live in a palace or a hut, whether you have a million dollars or five cents, whether you’re dying of cancer or you’re healthy as a horse it shouldn’t make any difference. For after all to whom does this happen? Not to you, but to I. It is the I-thought that experiences all these things, you don’t. You are totally free. Yes you are. You are totally free, absolute reality. Your nature is sat-
chit-ananda. You are nirvana the ultimate oneness there is absolutely nothing you have to do to attain this state. You don't have to even wake up. Many times I tell you to wake up because I'm using words. But in reality to wake up means that someone was asleep. Who is there that sleeps? Who is there that is disillusioned, ignorant? Is there one really who is ignorant? There is no ignorance. If there is no ignorance there is no enlightenment.

Therefore when you think of words like absolute reality, pure awareness you are saying to yourself, oh I wish I could attain these things. This makes you believe you're something else and you have to attain something else. But in truth you're never anything and you'll never be anything except a good for nothing. You have to stop trying to become something. You have to stop looking. To become self-realized, awakened. Just be. Do not be this or that. Be the pure being which you are without words, without thoughts, without explanations. It has to come from your heart not from your head. Head knowledge comes and goes but heart knowledge stays forever.

I'm speaking of the spiritual heart on the right side of the chest. Not your physical heart, not chakras, not kundalini. There is a spiritual heart on the right side of the chest that is equivalent to the source of the universe which I mentioned the other day. There is a central source to this whole universe and the whole universe spins around the central source. This earth makes a twenty-four thousand year cycle. Twelve thousand years of enlightenment, twelve thousand years of going backwards into the dark ages. But the point is the spiritual heart is equivalent to the source of all creation and this is on the right side of your chest. It is this that is the pure awareness, the absolute reality, the nirvana. It is within you. It is within you all the time. You really have to dive in it. Dive in it deeply. Go deep, deep inside the spiritual heart.

There is a story which clears this up to an extent. There was once a young girl who was a prostitute and she was born into prostitution karmically. Her mother was a prostitute before her, her grandmother was a prostitute before her. She was born into this kind of life she knew nothing else. One day she was looking out of the window she looked across the street in front of the supermarket. There was a preacher who was preaching about God, to repent, to give up sin. Telling everyone they're going to go to hell. And he would point to the house of prostitution and say, "See those people in there they're all sinners. They're all going to burn in hell. Give up your sins, accept God." He did this day after day after day. And the young prostitute used to look at him and say to herself, "How I wish I was like him. Why am I going through this life the way I am? Oh God give me the strength to carry on. Whatever you may do for me I will accept. I accept my lot in life but please help me, free me from this kind of position." And yet she did her work in prostitution which she was supposed to do and in-between jobs she would look out the window and wish she was a holy person like that man.

Now they both got older and older and older and they both finally died and left their body. They both appeared before God for judgement and God looked at the holy man and he said, "You're going to hell," and he looked at the girl and he said, "You're go-
ing to heaven." And the holy man was shocked and he said, "God how can this be? I've preached your name for years and years. I've told people to come to you. To surrender to you. While this girl is nothing but a prostitute. How can she go to heaven and I go to hell?"

And God smiled and said, "My son, you have been preaching for many many years but where was your heart? In your heart was lust, greed, yet you preached to people to change their ways to become pure but you were never pure, only on the outside you put on a good show. But the so-called prostitute, her karma was to be a prostitute. She really didn't complain she just prayed for realization, to know why. With the power to continue. She prayed from her heart and I in her heart listened. This is the reason why you're going down below and she is going up above.

So it is with us. We read many books. Many of us have travelled to India, to Jerusalem, to Tibet, to Japan. We've been involved in Zen, yoga, islam, judaism, catholicism and everything else. But what are we really doing? What are we really searching for? The one you're searching for is already within you. The one you're searching for has not gone any place. The one that you're looking for is right where you are right now. You are that. Look no further. You are the one. You are the one. Yet many of us because of karma are inclined toward different paths. Everyone can't be on the same path it would be boring if everybody in this whole universe and this whole world took the same path. So God gives us variety. All paths lead to the same goal. But the two paths that are very important to realize and to understand are the paths of Jnana and bhakti, the path of knowledge and the path of devotion. In the path of knowledge you understand I-am-that-I-am. You begin to inquire, "Who am I?" You negate the whole world your body included, your mind. Neti-neti, not this, not this. You deny everything and what is left is your Self. The universal Self, the all-pervading absolute reality. You awaken as your Self.

The path of bhakti is much easier for most people. To become a true bhakta you simply have to become God intoxicated. How do you do this?

You turn to your spiritual heart and you imagine a beautiful sphere of light in your physical heart. Then you think of your favorite deity. Whether it's Krishna, Christ, Mohammed, Moses, whoever it may be and you see this person in your spiritual heart, in the light. You begin to love this person to adore this person. You think of this person night and day, day and night until you lose yourself into this person. You can pray to this being. You may pray to this deity. You can laugh from happiness. You can cry from joy. But you have to develop passion. You have to be passionate in your love. And cry out to this God within you, "Free me, oh Lord, release me. Do with me as you will but free me. Show me I'm not the body. Eat up my ego."

Keep praying this way. Keep seeing the picture of this deity in your heart and keep diving deeper and deeper and deeper. This means that the external world will become totally meaningless to you. It doesn't mean that you will do nothing. Remember the body that appears to be real came to this plane of existence to do something, karmically. So whether you like it or not your body will continue to do something. There will never be a
time when you give up doing. You are to understand that you are not the doer, you are not the thinker, you are not the body nor the mind. Yet the body will go where it has to go, do what it has to do but it has absolutely nothing to do with you. You have nothing to do with this body. So you have two paths to follow, one or the other. You can follow them both at the same time. As soon as you wake up in the morning you may say to yourself, "Who am I?" and then see the light in your heart. See the deity in the light and feel the love that you emanate. Feel the love in the heart, the total love, the total peace, the total joy. Then you can go back into asking yourself, "Who am I?" and try to understand that you are the deity. You are the one that you see. It may appear that there are two of you right now. You are the deity of your choice. But you understand in reality there is only one and you are the one.

If you continue this for of practice, a little Jnana, a little bhakti keep doing one or the other all day long something will give, something has to give! You cannot practice these things without something giving and you will become free. Again this doesn't mean that you shouldn't go anywhere or do something else. You can watch TV, you can go to a movie, you can go swimming, you can go play golf, you can go bowling but never forget who you are, that's all. Always remember who you really are. Where you have to go you're going to go anyway. Remember everything is preordained, predetermined. Everything that is going to happen to you is already planned before you came into your body, everything. Even when I move my finger like this. It's all planned, it's all preordained.

With all this knowledge what do you have to worry about? What can you possibly fear? Who can hurt you? Whether you believe that you are a body or whether you believe you're something else, you are very well protected by the divine bliss that is the centre of your heart. So be happy. You are free.
Robert: Greetings and salutations. I see you're all anxious can't wait for me to speak so you can go to sleep. It is good to be with you again. We have a nice small group of people. This is wonderful, pleasurable. So you all look at me wondering what I'm going to say. Why should I say anything to you? You didn't pay to get in here. (laughter) I don't have to say anything. Anyway I'll say a few words see where we go?

SH: Don't strain yourself.

R: I won't. (laughter) Most of us believe that we have to stop the mind from thinking and when we stop the mind from thinking liberation comes. This is false. This is false because by trying to stop the mind from thinking you're causing conflicts within yourself and we want to avoid conflict. What we want to do is to observe ourselves thinking. To watch intelligently, the mind thinking thoughts, about the past, about the future and remove the barrier between the thoughts and the Self. See the difference?

You never try to stop the mind from thinking. Your mind appears to be stronger than you are and it will always win and you become disgusted and discouraged. Allow the mind to do what it wants. Never try to stop it. Just realize within yourself that there is a barrier like a wall between you and your thoughts, between you and your mind and allow the wall to disappear. Then there will be no conflict. The thoughts will actually merge into the Self and you will become free.

Always try to avoid conflict.

I know some of you are fighting tremendously within yourselves to become free and liberated. Again this is the wrong move. There really is nothing you have to do. This is why I tell you so often, "Just be yourself." By being yourself you have no animosity toward your mind or to anybody else. You have no opinions for or against. You leave the world alone and it will leave you alone. You will become peaceful just by leaving things as they are. You will not vegetate. You will not become a fool.

If you allow things to unfold by themselves the power that knows the way will take care of everything for you. There is absolutely nothing you have to do. Yet your body will perform its duties. It will do the things allotted to it all by itself and you will be in absolute peace. When you stop worrying, you stop fretting, you stop trying to change things, everything will work out. Everything always works out. This is why I always tell you all is well and everything is unfolding as it should. Did I ever tell you the story about that? I'll tell you again. Whether you want to hear or not.
There was once a kingdom in which a prime minister ruled. The prime minister was a servant of the king and he took care of all the duties of the castle. He went to a guru. And his guru always told him, "All is well and everything is unfolding as it should." That is all he ever said. He never said anything else. He would ask this particular guru a question, "How's the weather?" He would say, "All is well. Everything is unfolding as it should." "How is your health?" "All is well. Everything is unfolding as it should." "And if I put a hand-grenade in your mouth?" "All is well and everything is unfolding as it should." Nothing disturbed this guru. Well, the prime minister caught on. He became conscious of this truth. He became enlightened through this just by hearing his guru say this over and over again. Now when he went back to his kingdom he started to say the same thing to people who came to him for advice.

One day the chief of security came to him and told him, "I don't know what to do. I'm totally upset. My wife ran away with another man. She's gone. I really miss her and I loved her. What am I going to do?" The prime minister smiled and he said, "Don't worry all is well and everything is unfolding as it should." The chief of security scratched his head and said, "What is this guy telling me?" He left cursing and mumbling.

At the same time the head chef came over to the prime minister and he said, "I've just been demoted to a cook and the king hired one of his relatives to take my place. This is terrible. I've been here for fifteen years what should I do?" And again the prime minister said, "Don't worry all is well, everything is unfolding as it should." The head chef was very upset about this. He was walking back to his quarters and he met the chief of security and they both related the story to each other and they were both furious with the prime minister. They said to each other, "How can we get even?"

Now down the hall was the royal barber shop and they happened to look through the window. The king was getting his royal shave. But the barber slipped with the razor and cut the king's neck, deep gash, royal blood was falling all over the floor. The two men saw this and the chief of security had a little gaze and said, "I know how we'll fix the prime minister. We'll fix him good."

He ran to the prime minister and he said, "Mr prime minister guess what happened? The king just cut his royal neck and there is royal blood flowing everywhere. What do you think of this?" And of course the prime minister just smiled and said, "Don't worry all is well, everything is unfolding as it should." That is exactly what they wanted to hear. They ran to the king's quarters. The king was sitting on his throne with a bandage on his neck. They approached him and said, "Your royal highness you know the pain you're going through what's happened to you it's a terrible thing. We advised the prime minister of this and he simply laughed and he said all is well and everything is unfolding as it should." And the king said, "What! Bring him to me!" And the guards picked him up and brought him to the king. He kneeled before the king and the king said, "Do you see my neck it has a bandage on. I'm in terrible pain. This is a terrible thing that has happened to me. What do you think of that?" And the prime minister said, "All is well and everything..."
is unfolding as it should." The king said, "Throw him in the dungeon." So the poor prime minister was thrown into the dungeon.

This was a Wednesday and every Wednesday afternoon the king and the prime minister would go horse back riding in the royal woods. Every Wednesday they would go horse back riding. This time the prime minister was in the dungeon so he couldn't go. The king went by himself.

Now there were a tribe of Kali worshippers who lived in the jungle and once a year they would have a sacrifice. They would catch the first person they'd see and sacrifice him to Kali and this was the day to do this. So the head of the tribe said, "God will bring me a pure person so that I can sacrifice him." They went looking and they couldn't find anybody. After a couple of hours they saw the king riding on his horse. They didn't care if he was a king or who he was, they grabbed him kidnapped him, took him to the chief and they said, "Here he is chief we're going to sacrifice him." The chief looked him over and said, "You fool this man is not pure he has a cut on his neck. We can't use him. Throw him back where you got him." And they released the king.

The king thought about this and he said, "My goodness the prime minister was right. If I didn't get this cut on my neck I would have been sacrificed." So he went back to the castle and said, "Release the prime minister. He related the story to the prime minister. The prime minister smiled and said, "Your majesty not only that but if I were with you this afternoon they would have caught me also and I would have been pure and they would've sacrificed me. So you see everything worked out."

Do you know why I tell you this story? To make time go faster. (students laugh) So you can go home and eat dinner. (more laughter)

Anyway this shows you that everything always works out. It does, really.

There is no problem within yourself that does not have a solution that goes with it. But you become so problem orientated that the solution is in abeyance it's asleep. It is only when you see a problem as not a problem, as no problem. When you realize that it comes from false imagination. It is not the truth. There cannot be a problem in your life. Ponder this. There cannot be a problem in your life. No problem, nada. There is just no problem. It makes no difference what you're going through apparently. It makes no difference how things seem. You only believe you've got a problem because things aren't going the way you want them to. Isn't that true? It's not a problem you have.

For instance when you think you want Clinton to win the Presidency and Bush is winning and you become upset and you have a problem, so you think. When you're caught with a flat tyre you become upset and you think you have a problem. But there are no problems. They're just experiences. And if you look in the experience in the right way you will transcend that experience and become free of it totally and completely. But if you react in the wrong way to the problem so-called you may win or find a solution but you will have to go through another problem of a similar state sooner or later. You will have to
go through it again and again and again until you transcend it completely by not reacting to it. This is an important point to remember.

Your problem is at a certain level. A certain level of mind. If you believe in your problem, if you're fearful of your problem, if you react to your problem you have not broken out of that level. Even though you may appear to come up with some kind of solution and you are still at that level of consciousness where the problem exists. Therefore you will have to go through it again and again and again. The idea in other words is to rise higher than the problem. To rise higher than the problem. For the problem is below you, beneath you and you are free of it completely.

You can do this by saying to yourself, "All is well and everything is unfolding as it should," when you have a problem and realize in your own mind that you may not see the solution to this problem right now but there is a solution and it's all good. Or you may ask yourself, "Who has the problem? To whom has the problem come? It comes to me. I have this problem." Trace the I back to its source. Trace the I back to its source and become free of it that way. Or you may look at your problem as I mentioned in the beginning by not being in conflict with it. You're in conflict with your problem you try to find a solution. When you're looking for a solution then you've got a problem that needs fixing. So you're in conflict with the problem. Rather you look at the problem, watch it. Do not feel anything from it especially do not feel fear - that's conflict - Look at it intelligently, peacefully, observe it, watch it. When there is no conflict the problem merges into the Self and you feel happy and relieved and you will come up with a solution. You'll know what you have to do.

So remember the way to come up with a solution to your problem is not by looking for the solution but by not being in conflict with the problem. By thinking that it's bigger than you. It has power to hurt you. There is always a way out. There is always a way out. There is no such thing as a problem that is going to be the end of you. It makes no difference what is going on in our life. Whether you're dying of AIDS, whether you're dying of cancer, whether you've been thrown in the jungle and tigers are about to eat you, you must learn to have faith in the powers that be.

As long as you've not awakened to your true Self, trust the powers that be. That is like trusting God to take care of your life, to take care of your affairs. You as a human being can never come up with the right answer no matter hard you try. You may appear to come up with an answer. As I said before you may appear to win or overcome the so-called problem with your human effort but it will not end there.

Why? Because again you have not risen. And you will simply come up with a human solution. And you will have to go through another problem of equal consequence and another problem, it never ends it goes on eternally. Therefore it's up to you. It's up to you to see yourself. What you are, where you're coming from, the things going on in your life and leave it all alone. Turn from it. Turn to the Self. Turn to the source. Never become upset. Never become angry. There is a reason for everything and the reason is good. No
matter what you may think at the present time. Remember what you're doing you're looking through the keyhole. Where you see a partial situation you do not see the entire picture for you have not opened the door. And so it is when you see your situation confronted by a problem. It is only a partial situation. By not reacting to it, you transcend and transmute the whole thing and become totally free of everything. Now what happens when you do not have any problems at all? If you're living a beautiful life free of all problems, free of conflict. Still realize that you're living in a world of change. You're living in a world of constant change. How long will this go on before it changes? Everything must change.

So if you win the lotto, you win fifty-million dollars or the doctor pronounced you're cured of AIDS or if something wonderful happens to you to your liking this is not the end. You're still carrying karma that has to be worked out so-to-speak. So do not live in the level of the situation. You have to raise yourself higher all of the time. Whether good things are happening to you or bad things are happening to you. Always raise yourself higher. Keep inquiring, "Who am I? What am I doing here? Who feels the weight of the world on their shoulders? Who is concerned over the world situation? I am. What is the source of the I that feels all of these things? Where did I come from? Who am I?" Keep inquiring, keep looking, keep watching. Do not get involved. Love everyone, be compassionate. Become free. You are free, totally free right now.

There never was a time when you were in bondage to anyone or anything. There is no such thing as bondage. There is also no such thing as freedom. You are beyond these things. You are the source in which all forms rest and change and take their place. Like the bubbles in the ocean. The waves and the eddies in the ocean, the bubbles come, the bubbles go, the waves come, the waves break, the waves go... go back into the ocean, come out of the ocean and so it is with us. We come and we go. Humans, animals, trees, mountains, everything appears to be born remains for a certain period of time, returns back into the ocean of bliss, do not be concerned. You are the ocean not the bubble that you're involved with. Be still and know that I am God.
Transcript 186

PASSION AND DISPASSION

27th September, 1992

Robert: Om, shanti, shanti, shanti, om, peace. Good afternoon. I welcome you with all my heart. It is good to be with you once again, on this hot Sunday afternoon.

Most of you have come here for one reason, to find freedom from your everyday experiences, to be liberated, to be self-realized, to attain nirvana, satori, to become enlightened. Yet, does the sun have to be enlightened? Your real nature is moksha, liberation. You have always been that, and nothing else. But some of you do not believe this, do not feel this, have had no experiences of this. For this reason it is my responsibility to see that you awaken. That’s why I’m here. I'm responsible for you. If you realize this, if you understand what I’m talking about, you will let go of everything else. All of your attachments, all of your fears, all of your frustrations, all of the things that you have been holding onto for years, will be given up. And when you give up these things, divine grace flows by itself, and you will be where you are now, awakened, but you don’t know it.

One of the things you have to work on yourself, is passion. You must give up all passion for this world and the things in it. You must develop dispassion. Now to some of you this sounds terrible, not to have passion for things of this world, never be passionately in love. What I'm referring to is having dispassion for the world of maya, and having total passion for the Self.

As an example, if you're intimate with a boy friend, or a girl friend, or a husband, or a wife, or a camel or a yak, whatever turns you on, you no longer think you’re with that kind of a being, whatever it may be. Rather you start to understand that you’re loving your Self. The camel becomes your Self. Your partner, your lover, becomes your Self. It is your Self that you’re in love with. Not the self called Robert, or Mary, or Jane, or Joe, but the Self as consciousness. You have total passion for your Self. As you love the trees, the sky, the world, you no longer think it's a world of maya, a world of illusion, but an extension of your Self, the absolute reality, the effortless, choice-less pure awareness. It is your Self you’re making love to. When you think it's another human being, this spoils it. When you think it's a person, place or thing, this spoils it. It is always the Self. There is only the Self and nothing else.

When you begin to understand this, you begin to move in the right direction. Otherwise, if you're looking at people as a person, place or thing, you’re making a terrible mistake. That brings sorrow. It brings unhappiness, brings jealousy, fear, frustration. The way you know you’re with the Self, is this freedom, no restrictions, no laws, no rules, no regulations. You’re always with the Self. You’ve always been the Self.
So there are two ways of seeing this world. One is maya, the grand illusion. You want nothing to do with this. This is what creates problems. This appears to create animosity, sorrow. But then there is the real world, the world of the Self, the world of bliss, the world of total joy, unalloyed peace and happiness. This is what you really are. This is your real nature, your swarrupa. You have always been this and you will always be this.

Forget about the past. Do not worry about the future. Have total faith, total joy in yourself. Only when you can understand yourself, as all-pervading consciousness, can you possibly understand that all the universe is an emanation of your mind. Everything that you see comes out of you. You are the creator, you are the God, you are the avatar, the atman. All the God that you've heard of, the Buddha, Krishna, Jehovah, Allah, they're all you. You are that. You are nothing else but that. You've always been that. Tat-tvam-asi. This is you. Why do you look at yourself as a simple mortal being with problems, always thinking about the future, thinking about your pride and your ego? Drop that. Give it up.

So the two things to understand is that self-realization is not your responsibility, it's mine, for you sought me out. I'm here for you, not for me. But you have to give up the rest. It's up to you to diligently work on yourself to remove all these false concepts that you've had for years, for centuries, for many lives. It means you have to be totally honest with yourself, totally honest. Completely honest with yourself, to see the way you've been carrying on, to see how your thoughts have been ruling you. Your mind has been telling you, "This is like this and this is like that. This is good, this is bad. This is right, this is wrong," being judgmental all the time. This is what has to be given up, totally, completely.

Do not concern yourself about this world. For mortal man can never understand this world at all. This world appears very confusing, very chaotic. There seems to be so many wonderful things in this world, and yet, there seems to be so much destruction, man's inhumanity to man, dastardly things going on everywhere, intermingled with the beauty and joy of this world. It becomes very confusing to the mortal man. Then you see yourself getting older and older. All of your material plans have gone by the wayside. And even if you have accomplished great things, you have to leave them when it's time to go. You start to think to yourself, what is life all about? Who am I? What am I really? What is the source of everything? And no one has ever explained these things to you. So you believe life is a chance, a chance you've been born, you've gone through prevailing conditions, you get old and you die. You have no idea what's going on. Therefore I say to you, leave the world alone. Do not believe you have to bring peace to this world.

There is a greater power that knows the way, that takes care of this world, this universe. And it needs no help from you. The only way you can help this world, is by awakening, becoming self-realized. How do you help this world by becoming self-realized? When you become self-realized, you are no longer a body. You are all-pervading consciousness, the absolute reality. You are boundless space. You become the trees, the mountains, the rivers, the animals, the insects, the birds. You have become everything. You are the Self. The imperishable immutable Self.
But when you can’t see this, you act as an independent agent, thinking, you’re going to make this a better world in which to live, sticking up for your rights, trying to change people’s opinions, protesting about this and about that. I admit all these things are necessary in this world, but this is what maya is about. Maya is a wonderful illusion. It makes you believe you’ve got to do something to change things in this world. But I can assure you, nothing will ever change. It will appear to change for a while.

Things will appear slightly better at times, and they’ll be slightly worse at times. There will be cataclysms, destructions. All sorts of things happen to this world. This is the nature of this world. It has absolutely nothing to do with you. Yet at the same time you are the world. I always contradict myself. This is the teaching. It’s a total contradiction. But the ultimate reality is, let go of everything. Know your Self as omnipresence, and you will be total happiness and total freedom.

As you try to understand these things, as you begin to ponder what I’m talking about, you look for a way to remove everything from the mind, to empty the mind. You begin to inquire, “To whom do all these thoughts come? To whom does the feeling of humanity come? To whom does this universe come? To whom does the ego come?” And you smile to yourself, you keep still. You will soon realize that everything comes to you. It comes to you. I think these things. I believe this and I believe that. I feel hurt.

I feel this way. I feel that way. A new revelation comes to you. I. You begin to see that the I-thought is the culprit. From the moment you get out of bed in the morning, you begin with the I, and it never ends till you fall asleep. Therefore the only peace you ever get is when you’re in deep sleep. When you’re in deep sleep, the I returns to the heart, to the source. There is nothing going on, nothing happening. At that time you are unconsciously self-realized.

This is why, when you get up in the morning, you say to yourself, “I slept good.” You’re talking about I. I slept good. What you really mean to say is the I wasn’t interfering with your life. But as soon as you begin to think, you say, “I am late for work. I have to catch the bus. I have a headache. I have to eat breakfast.” And you go on, and on, and on with this I. It never stops. All day long it’s I, I, I, I. Think about this. Am I not telling you the truth? You’re always thinking about “I this” and “I that” till the night time comes again, you go to sleep. Again the I goes back into the source, into the heart, and you’re at peace once more. Until you wake up and it starts all over again.

After doing this for a million years, you get to the stage when you’ll ask yourself, “Who am I? What is this I? How did it arise? From whence does it come?” And this is the beginning of wisdom, when you inquire for the source of the I. You ultimately begin to trace the I to the source. When you do this finally, when the I is in the source, it is just like when you’re in deep sleep, except that you’re conscious.

Think about this for a moment. In deep sleep you have no I for it has returned to the source. You’re totally happy, but you’re unconscious of it. When you attain what we
call self-realization, it means that the I has returned to the source while you're awake. There's nobody left to think. There's no one left to worry, or to fret, or to be unhappy.

You have merged with the infinite, with the all-pervading Brahman. If you understand this, and you practice this, you will become the happiest person in the world, for on the way to finding the I-source, you begin to feel happier and happier every day. The old thoughts melt away. The old you dissolves. You become free.

Of course you've got a choice. And this is your choice. Whom shall I follow this day, God or mammon? Which simply means, following mammon is following the world, the world of illusion, which keeps tricking you, making you believe you should do this, and do that, and to go here and to go there. When you follow God, you're following yourself. You're following the dharma, swarrupa. You no longer feel sorry for yourself. You no longer feel guilty about the sins of commission/omission of the past. Your mind becomes clear, peaceful. Your mind becomes like a mirror. And since the mirror is unable to see itself, it sees its reflection in the world, as peace, love, harmony, joy.

As you continue to work on yourself this way, the day comes when all this is gone, and you are gone. You become nothing, a good for nothing. You go beyond nothingness, which is ineffable, something that can't be explained, for there are no words or thoughts to understand this. Yet, you've got it all within you. Everything you need is within you. You are the one.

All the tools that you need are within yourself. But you have to make the move to do something. As I said, leave the realization to me. Work on yourself. Get rid of all the stuff that's kept you bound for so many years. You know what it is, the fears, preconceived ideas, all these things that have kept you in bondage all these years. Let go of them. Give them up. Surrender everything, which means you really have a job on your hands.

Yet I tell you all the time, everything is preordained. Everything is karmic. This is true for the average person, who does nothing to find realization for themselves. Then your entire life appears to be karmic. Yet when you begin to work on yourself, when you begin to see the truth, when you begin to inquire all day long, "Who am I?" wherever you are, whatever you do, and you go deeper and deeper within, all of karma is transcended. Everything is transcended. You become a totally free being.

The question arises, if everyone becomes free in this world, how will the world function? People always ask me this. I have told you, do not concern yourself with this world. There is one that takes care of this world. When you merge with the one, you will understand this. So you do not have to go running around, trying to improve world conditions any longer. Everything is as it should be. This is something you have to comprehend totally. Everything is in its right place. Everyone is where they belong, karmically speaking. There are no mistakes. None have been made, none are being made, none will ever be made. There is no past, there's no future. There's only this moment in which you live. In this moment ask yourself, "Who am I?" and see where you go. Remind yourself everyday, that you are not the doer, you are not the body nor the mind. Keep reminding yourself
daily that you, are Parabrahman, beyond Brahman. You are choice-less, effortless pure awareness. You are nirvana, the ultimate reality, the ultimate oneness.

Stand up tall. Do not be afraid any longer. There's nothing that can hurt you. There's nothing in this world that can actually do anything to you. You are free. You are the substratum of all existence. Everything is an image on consciousness. The whole universe, all the planets, all the galaxies, are all images, on consciousness, and you are consciousness. Know yourself and be free.
Robert: Om, shanti, shanti, shanti, Om, peace. Greetings and salutations. I welcome you with all my heart. It is good being with you again this beautiful Thursday evening.

Many of you come here because you think I know something, and you want a piece of the something that I know. You believe the something will make you become self-realized, perhaps. But in truth I know nothing. Then you come to me because you want a piece of the nothing. And you think if you know nothing you'll become self-realized. But in truth you have to know something to know nothing. It is the something that we'll talk about tonight.

What do you have to be to become nothing? What do you have to know to be nothing? To be nothing is a misnomer, for you make the nothing into something. If you're trying to be nothing, then you're trying to be something, aren't you? Because the nothing is something, that you're trying to become. Consequently, you should never strive to be nothing and you should never strive to be something, for they're both erroneous concepts. None of them really exist.

The question therefore is, "If something doesn't exist, and nothing doesn't exist, well what is?" And the answer is silence. Absolute silence. For the human mind and the human thinking, the human thoughts, can never comprehend what silence is. You try to put it into words, and you spoil it. There are no words that can interpret the silence, for when you go into the true silence, you go beyond nothing and something. Yet everyone has experienced this true silence who has gone beyond nothing and something, and appeared to have to first become something and nothing, in order to be silent.

There's something you have to know:

Number 1: Nothing is as it appears. You have to feel this deep in your heart. Nothing in this whole universe is as it appears. So do not be fooled by appearances. You do not allow the appearance to get to you, to make you feel this way or that way, no matter what the appearance may be. You are to look at the appearance as you would look at a mirage. And this is scientific, for the appearance will change sooner or later anyway. Therefore when you feel something from an experience, it is subject to change. You'll not be the same again. This is why the average person keeps going up and down like a yo-yo. They respond to a condition, then the condition changes and they respond in a different way to the same condition, and this changes and you respond again to the condition. They keep responding again and again to what they see as a condition.
Number 2: Do not say that the world is maya, for if you say the world is maya, that’s a concept you have. And this is a non-duality concept, but nevertheless it’s a concept, for you’re holding on to the fact that the world is maya. In reality maya does not exist. There is no maya. Therefore everything that appears to come from maya, must also not exist. Do you follow this?

Whatever you think does not exist, is a concept. It becomes a thing, something to hold on to. You go around saying, "Everything is maya, everything is maya, the universe does not exist." But then maya exists to you and this is the big mistake you’re making, for you think maya exists. What is maya? An illusion. To whom comes the illusion? To the one who believes maya as a concept, maya as a thing, a belief. In other words, everything that you believe up to this point is erroneous, and it should be dropped.

The same is true with the words of absolute reality, pure awareness, Brahman, sat-chit-ananda. These things become a safe haven for you, and they keep you back from your full realization, for you are holding on to these beliefs that there is absolute reality, there is sat-chit-ananda, there is nirvana. Where would these things come from except from your own mind? It is you who gave these things names. We have given names to something we do not understand. We call it reality. What is reality? Something that never changes. And the something that never changes, becomes a concept and you hold on to that.

Is it any wonder such few people are self-realized? Is it any wonder that certain people only are liberated, very few people liberated? For we have simply exchanged terms. We say the world does not exist but maya exists. We say everything comes from consciousness, everything comes from the absolute reality. We merely change words, change terms.

There is no absolute reality. There is no sat-chit-ananda. There is no Brahman. It is we who made these terms up, and we feel safe and secure by holding on to them. At one time we used to say, "God is with me." Now we say, "Consciousness is with me," or, "I am the absolute reality." We’ve just changed the names. That’s all we’ve done.

Number 3 is: You are not even the silence, for as long as you can express the word silence, that’s not it. You have to get to the place where you have absolutely nothing to hold on to, nothing to lean against. Even when Buddha said to take refuge in the Buddha, take refuge in the sangha, take refuge in the eight fold path, this again is a mistake. I’m not saying the Buddha made a mistake. What I’m saying is the reason he said this, is because he was speaking to ignorant people who had to hold on to something. But the Buddha realized there’s nothing to hold on to. There never was anything to hold on to. Even when you’re told you’re total freedom, the word freedom becomes a concept for you. As long as you can lean in to it, as long as you can hold on to it, and you feel good in it, it’s a mistake.

Again, this is the reason so few people are self-realized. You’re holding on to something. You’re attached to something. Whether it’s a teaching, or a person, or a satsang, or a sangha, you can never become free while you’re attached to something.
So the question is, what shall I do? You do exactly what you’re doing now, but you do not think about it. This is the important point. Do not try to find some new profound teaching, that will give you new words, or new methods, or new rules and regulations. You merely do what you’re doing now and you do not think about it, you do not attempt to analyze it, you do not think this teaching is higher than any other teaching. You leave yourself alone. When you learn to leave yourself alone, in body and in mind, you have arrived. Do not ask, ”Where have I arrived? To what have I arrived?”

This spoils the whole thing. This is what I’m trying to explain to you. Do not look at something that I say, and attempt to analyze it, tear it apart, try to make something out of it, or take refuge in it. Just be. Be neither this nor that.

If you were only able to do what I tell you, you would immediately feel a tremendous happiness, a tremendous bliss inside of you. You would feel a tremendous joy welling up within yourself. This happiness, this bliss and this joy is your very nature. It has nothing to do with words, places or things. It is what you are when you let go of everything that you’ve been holding on to.

Some of us have formed so many habits of holding on to something, that we do not know we’re holding on to it. You may be holding on to a belief that has become totally integrated in your thinking, in your thoughts, in your body, in your mind, and you don’t even know you’re holding on to it. You may be holding on to some type of concepts that you’ve had for many years, you’re not aware of, because it is integrated within you.

So how can you deal with this? How do you deal with this? You just remain as you are. You remain exactly as you are. This is why when you meet a liberated person they appear to be just like you. For there’s nothing to get rid of. There’s really nothing to drop. Remember, when you try to get rid of something, when you try to drop something, you believe in yourself there’s something that has to be gotten rid of, and this keeps you back. There never was anything that you have to get rid of. There never was anything that has been interfering with your freedom.

I suppose you can only feel this, what I’m saying to you, when you’re living in the moment, when you learn to be spontaneous, in the moment. Always remember this truth. When you try to change yourself, when you try practicing sadhanas, or you try to get rid of a feeling or an emotion, you are really saying to yourself, ”I’ve got this something that’s interfering in my spiritual life and I have to get rid of it.” Where did this something come from, that you have to get rid of it? The truth is you never had it in the first place. There never was anything that overwhelmed you, that caused you pain, that made you think that you’re not enlightened, or you’re not good enough. These things never existed for you to begin with. Consequently why would you have to get rid of something that doesn’t exist? Why would you spend years upon years of working on yourself, trying to get rid of something that doesn’t exist, trying to improve yourself when there’s nothing to improve. There’s only that, and that doesn’t exist.
So where are we? Nowhere, we’re absolutely nowhere. And that’s exactly where we should be, nowhere, knowing nothing. This is total emptiness. Remember all of your beliefs, all of your concepts, all of your ideas, all of your dogmas, all of your religious training, comes from false imagination. You have imagined that karma has put you here, in a relative plane on this earth, and then you have to get rid of your karma, and you spend many years working on yourself to get rid of the karma that you never had to begin with.

Think back in retrospect in your life. See all the things that you’ve been playing with all these years, the things you’ve been trying to remove from yourself, trying to attain something, trying to get rid of a bad habit. Both are erroneous.

There’s no realization, there’s no liberation, there’s no bondage. There’s no false imagination. So you have nothing. And then I tell you, there’s no nothing. So where are you? Where are you? Exactly where you are supposed to be. Here. Doing nothing. Isn’t that wonderful? To know that you’re in your right place. There never was a time when you were in the wrong place. You are here means that you’re nowhere. You’re neither here nor there. You’re neither up nor down. You’re neither forward nor backward.

What I have done is I’ve pulled away all of your crutches, and everything you’ve been holding onto or leaning against. Now you’re absolutely free. But again there’s nobody to become free. So you go back to the same question. What are you? Catch yourself when you want to answer that question. You cannot say you’re something. You cannot say you’re nothing.

Don’t you see what this is leading to? Just by knowing this, it should make you feel peaceful, more peaceful than you’ve ever felt in years. You should begin to feel happy for no reason at all, total happiness. When you think about this, and you realize that you’re not something and you’re not nothing, there’s nothing else to say after that, nothing else to do after that, nothing to become, nothing to achieve. You’re totally free, and there is nothing to think about.

The point is, when you have nothing to hold onto, when you realize you’re not something, you’re not nothing, there has to be complete silence. You have nothing else to say to yourself. The thoughts stop. You should find that happening right now. The thoughts just stop by themselves, for there is no one left to think anything. The thinker has been totally destroyed. If there’s no thinker, how can there be thoughts?

Isn’t it beautiful? Do you feel what I’m talking about? You have gone beyond everything. You’ve gone beyond everything that exists and does not exist. You’ve gone beyond everything that appears and does not appear. You’ve gone beyond everything that thinks and does not think. You are now totally, absolutely, whole heartedly free.
What If I Don't Awaken Before My Death?

4th October, 1992

Robert: (tape starts abruptly) ...shanti, shanti, om, peace.

Good afternoon. I welcome you with all my heart. It's good to be with you again. I love you all. All is well.

Happy Rosh Hashanah and Yom Kippur to our Jewish friends. Most of them are not here. They're probably in the synagogue worshipping. I heard it's expensive to go to the synagogue on Yom Kippur these days. You have to pay, buy a seat for a hundred and twenty-five dollars.

SB: Even God couldn't afford and he's here.

R: For a hundred and twenty-five dollars you should be able to take the seat home. (laughter) For a hundred and twenty-five dollars you can go see a Madonna concert. (laughter) But all is well. It's time for the annual Yom Kippur joke... (laughter) ...about the Rabbi who was preparing the synagogue for the high Holy days and he takes out the Torah, the ancient scriptures, and gets in front of it and starts chanting. He starts beating his chest with his hands saying, "I am nothing, I am nothing, I am nothing." The cantor who sings these chants happens to see the Rabbi doing this and he wonders what he's doing but he says it must be something good. So he looks over at the Torah and starts doing the same thing. He starts beating his chest with his hand saying, "I am nothing, I am nothing, I am nothing."

The janitor happened to be there watching the whole procedure and he wanted to get into the act too. So he went over and started beating his chest saying, "I am nothing, I am nothing, I am nothing." The Rabbi looked at the Cantor and says, "Look who thinks he's nothing." (laughter) You won't hear that again until next Yom Kippur.

I receive interesting phone calls from people all over the world. I got one this morning from Minneapolis, that's all over the world. A lady asked me an interesting question. She asked me, "Robert what happens to a person who is in the presence of a Jnani or a Sage for many many years they do not become enlightened and then they die. What happens to them?" That is a fair question. So we will talk about this because I think many of you wonder the same thing. Where you keep telling me, "I'm not enlightened yet, what will happen?"

Of course in truth you're already enlightened nothing has to happen. Nothing ever happens. It's up to you to see this. To remove the obstacles that make you think you're not enlightened. But in any event one of three things will happen to such a person.
They will either become liberated when they drop the body and never have to return again in a body.

Second choice they will be born to spiritual parents who are really totally evolved in this path and they will be born as a baby into those circumstances.

Third choice they will be born on another planet that's much more advanced than this planet. Where there is total peace and bliss and happiness. And you will find liberation on that particular planet sooner or later.

So you have three choices. We’ll talk about them a little bit.

_The first one._ For a devotee who has been sincere in this particular path, who has really put this path first, put the teaching first for such a one they’re already liberated while in the body but they don’t know it. So when they drop the body they become totally free. Becoming all pervasive, absolute reality, becoming the entire universe. The essence of the entire universe. Yet you do not lose your knowledge of who you are. This is very paradoxical when you think about it. Every enlightened being is also the whole universe, every plant, every bug, every animal, every mineral, every human being, every planet, every universe, everything. An awakened one is part of the whole system. He is in all things.

Of course the question arises in the ajnani the one without spiritual knowledge will ask, "How can this be? How can all the enlightened beings who have been here since the beginning of time all be in the same place at the same time?” Yet this is exactly what happens. This is why I tell you so often that everything is sacred. The ground upon which you walk is holy ground. Everything is sacred. You should have reverence for all things. All things are God, so-to-speak, the leaf, the cockroach, bedbug, the mass murderer everything is God but most people do not understand this. They judge by appearances and they want solutions immediately with the things that they see. But as you become evolved you begin to intellectually understand this thoroughly. The whole universe is Brahman. The whole universe is effortless, choice-less, pure awareness, sat-chit-ananda. So a realized being is all pervasive and is all of these things.

_Number two._ If you need more training, more knowledge, more understanding and you were very sincere in this body, in this life, you will go into a family and be reborn. A family that is very spiritually oriented, who are on the brink of realization. You’ll become their child. All the preliminary work has been done for you, and in that particular incarnation you’ll be self-realized.

_Number three._ There are many planets in this universe. Billions and drill-ions of suns. Each one has a certain amount of planets revolving around its orbit. Many of these planets contain life. Life forms such as us. So a being who in this body has again been sincere who will be into the self, putting God and reality first in their life, letting go of all the nonsense and foolishness and things that bother most people. Fears, anxieties, needs, desires, wants, giving up all of these things, attachments. Depending on your karma where you go. This particular being will go to an advanced planet, which is far more advanced than this earth. Where there are no wars. No more man’s inhumanity to man. And
these beings will become free on that particular planet at a specified time. Interesting isn’t it?

When I was twelve years old I used to ask my mother, "What am I doing here? I don’t belong here. Why am I here?" And my mother used to say, "You’re here to be like everybody else, to get a job, to have a profession. To go into this world and make something out of yourself." And she used to retiate, "Do you know what you want to be when you grow up?" I used to say, "Nothing." (laughter) I don’t think that I knew what I was talking about at that time. But anyway after a while she thought that we should go see uncle Louie. (laughter) Uncle Louie was a physician. And she told him what I was saying, what I was doing. So he said, "I’ll take care of this." He gave me a physical examination, everything was fine. And again he asked me, "What do you want to be when you grow up?" I told him, "I don’t care what I am when I grow up I just want to know what I’m doing here? What am I doing here?" And he asked, "You mean on this earth?" So I said, "No in this body? What am I doing in this body? I feel like I’m in prison. I feel as if I’m confined to something." So he looked at me and said something to my mother about a psychiatrist. (laughter)

And the next day my mother took me to see a lady psychiatrist. She was a German lady from Austria. Her name was Sonya Leichenstein or Leichenstine. My mum told her the story. What I’ve been doing and she took me into her office. There was a nice couch there I was lying down on. I enjoyed it. She asked me, "So you don’t think you are the body? You think you’re someone else?" And she giggled, "You know Freud used to think the same thing." So I said, "Who was Freud?" She said, "Never mind." (laughter) Again she asked me, "What do you want to be when you grow up," and I asked her, "why is everybody asking me this question? There is really nothing I care to be when I grow up at all. I just feel confined to my body. I feel as if I’m in prison. I don’t belong here." So she said, "Don’t worry about that I will get the little man out of here out of your body. There is a little man in your body that has to come out and we will work on this."

So I went to see her every Friday. I loved it due to the fact that my mother gave me some extra money and I would not have to go to school that day or half a day at school. And I was able to ride on the bus. I really enjoyed those times. I went to her for about six months. She finally called my mother and recommended another psychiatrist, a man. These people kept on asking me, "What do I want to be when I grow up?" So I went to see this man. He was a different psychiatrist. I really enjoyed going to him also. Finally I got it. And one day he asked me, "Robert do you know what you want to be when you grow up?" I said, "Yes I want to be a neurotic." (students laugh) And that was the end of my visits with psychiatrists.

S: You were cured.

Robert continues: Now what does all of this have to do with our talk today? Absolutely nothing. (laughter) What is the moral of this story? It has no moral whatsoever. Just something I thought I’d throw in.
The absolute truth is no one dies, no one is born, no one prevails. If you can only accept that for yourself, understand its meaning you will be totally free right now completely free, completely liberated. What I was telling you before about going to different planets and the rest of it is utter nonsense. There is really nowhere to go. Yet it does appear this way to people who don’t understand these things. The other planets, other universes are just like this earth. This earth does not really exist. It is not here at all. Neither is your body. But as long as you believe you are the body or you are the world and the world is real for you all the things that we were speaking about will happen. But to whom will they happen? To the one who does not understand.

It is like when you go to see a movie. To whom does the movie happen? To you! You’re watching the movie. You may agree with some of the characters in the movie, you may disagree with some of the characters in the movie, you may get excited over some scenes in the movie but you are the one doing all of these things. The movie itself is impersonal. It’s just a movie. If you want to get excited about it and cry and laugh that’s your choice that is what you want to do. Life is the same way.

We have to understand that life is a movie. Everything that you behold with your senses are images on the screen of life. Images superimposed on the screen of life. None of it is real. Just as the movie is not real. Would you leave the movie when you go home and think the movie was real? And take all the characters with you? And think about them day and night? Of course not. You usually forget the movie as soon as you walk out the theatre. While some people carry it with them a little bit and they let go of it later. But what do you do when you let go of the movie you go back to yourself. What you think you are. You go back to your life, your problems and you forget about the movie. Life is like that.

Different things happen in this world, wars, man’s inhumanity to man, wonderful flowers grow, the sky is blue, there are mountains, everything appears real. And you go for it, you identify with it. That’s just like your reaction to the movie. Only when you identify with the things of life that appear to be real you become part of that picture. You become part of that scenario. You become part of that happening. So if you believe things are wonderful they become sort of wonderful for you. If you believe things are terrible they become terrible. You make these things happen by the way you allow yourselves to think, by the way you allow yourselves to feel, what you accept, what you deny, what you give up.

All of these attractions, all of these attachments, all of these feelings, forms, what you call your personality. So your personality is nothing but a bunch of feelings, emotions that you picked up by habit and you react this way wherever you go. You react from the emotions, the habits that you picked up along the way since you were a little one and this is what makes your personality. You hear people say, "This person has a wonderful personality," and they picked up these habits, these feelings when they were a child. Other people have a terrible disposition, terrible personality they also picked up all of these.
feelings, these emotions when they were a child. And all they can do is react to condi-
tioning.

When you begin to pursue spiritual life you begin to understand all these things must go. All these things have to be given up. You begin to see yourself sort of like a light bulb. Your true nature is bright and shining. You are the light. But it’s as if someone comes and puts a piece of cloth over the light, another piece of cloth over the light bulb, another piece of cloth over the light bulb so you’re no longer able to see the light. You see the cloth. Therefore you don’t want to try to put other things over the cloth to be able to see the light. What you want to do is remove the cloth layer by layer until the light shines once again. So it is with your life.

You are Brahman. You are that absolute reality, ultimate oneness, nirvana. You are the I-am that I-am, God, reality. This is you.

But for some strange reason you’ve covered yourself with layers of ignorance. You have become conditioned. You have a covering called a body which appears to you to be the Real McCoy and you go through life trying to appease the body. Trying to make the body happy. Doing things to the body so you’ll be satisfied. Yet with a little investigation you will begin to see that you are not the body. The body belongs to the I-thought. The body belongs to the ego, to the mind.

Consequently you begin to work on yourself by removing the ego, the mind and the I. As you continue to observe this and see this in yourself you begin to realize that the I-thought is the main culprit, for you say I all day long. I love this, I hate this, I feel this, I don’t feel that, you’re always using the first pronoun I. Therefore everything is attached to this I. Your spiritual sadhana becomes one of removing the I-thought totally and completely. For if you remove the I-thought everything else will go with it and you will be totally free. It’s like trying to take off the layers of cloth on the light. If you take them off one by one it will take a long time but if you go directly to the source which is the light the cloth will burn up by itself.

This is what we do here in Advaita Vedanta. We understand I am the light, I am Brahman. I have always been Brahman. I am Shiva, I am Krishna. I am all of the gods and goddesses. I am that. I may appear as the body but I am not the body. There is no mind that controls me at all. For I am the light of the world. I am that. Nothing else exists but that. You turn within to that. You turn within to the Self. By turning within I always refer to negating the body totally and completely trying to realize even intellectually there never was a body to begin with. There is no body, there is only the light, consciousness, self contained absolute reality that's what I-am, I-am, I-am.

As you begin to think this way you will notice that you will become more expan-
sive. You begin to feel yourself in the mountains and in the trees, in the ocean, in the sky. At first you only have a glimpse of these things but as you continue you find that all of your so-called anger subsides. You become a peaceful person, very peaceful. All of your needs and your wants subside. All of your fears subside. You’re no longer afraid that any-
one is going to do anything to you. For there is no you left that anybody can do anything to. You has been transmuted, transmuted, transcended. You have become total freedom, total love what you always were in the beginning.

How do you begin? You begin by observing everything, observing yourself especially. How you act everyday, what you feel everyday. You observe your emotions, your reactions. Watching what motivates you, what moves you. And then you inquire, "To whom do all these things come? Who is feeling all of these things? Who feels the emotions the fears? Who has been feeling all of these things all of these years? I have, I have. Well, where did this I come from? What is the source of this I? The I has to have a source. It couldn't come from nothing. The source is the absolute reality.

The absolute reality never produced an I to begin with. The I-thought has been a delusion all of this time. As you trace it back to the source which is the Brahman, consciousness you find that the I burns up inside the source. What really happens is that it never existed and it just disappears. Just as when you walk out of the movie, the movie is over. What is left is the screen. The screen is the substratum of the movie. So the source of you is the substratum of the image of the body and of all of the images in this world, you are the source yourself. The source has been you all this time. When you know this it makes you feel so good you start laughing hysterically.

All these years you've been searching and looking and trying to change things, trying to add thing onto yourself, trying to acquire things when you have been the source of everything to begin with. Everything you've been looking for has been within yourself you have been that. You then begin to surrender everything to yourself. You surrender all of your thoughts, all of your feelings, you surrender all of your desires, all of your wants to the Self. You pull it in all inwardly.

You become like the sea and its bubbles. The bubbles break, they form, they break, they form, they form back into the sea and then they become bubbles again. You no longer become a bubble it comes and goes every second, every minute. You become the sea. I am the bubble make me the sea.
Robert: Om, shanti, shanti, om, peace. Good evening. It is an honor to be with you once again, to see you, talk to you, say my piece and go home. Beautiful evening. Nice breeze blowing. All is well. Everything is in its right place. There are no mistakes. And you are all divine spiritual beings, whether you like it or not.

It has come to my attention that many of you are trying to stop your thoughts, control your thoughts. You cannot really do this. Trying to stop your thoughts, as Ramana Maharshi says, is like a thief becoming a policeman to catch the thief. In other words, the thief that becomes the policeman will not catch the thief, because he's a thief himself. And so it is with our minds. When we use the mind to stop the thoughts, the mind will not stop the thoughts at all, because the mind wants to go on living. Stopping the thoughts is annihilating the mind, and the mind does not wish to be annihilated. The mind wants to live on, to fill you full of nonsense, superstitions. Therefore we do not try to stop thoughts.

What do we really do? We do absolutely nothing. There's really nothing you have to do to make the thoughts cease. Always remember when you do things according to the sadhanas you've learned, the spiritual exercises you've practiced, the meditations, the yoga, this will make you free for a couple of moments, and then the thoughts will come back to you with full force, knocking you over. You cannot stop the mind or control the mind with spiritual practice. Again, you cause the thoughts to cease by doing absolutely nothing, by being your self. In all the scriptures we read, unless the mind stops spinning there will be no realization, no liberation. Only when the mind stops, the thoughts cease to be, is there liberation. Yet we use the words "To stop the mind, to stop the thoughts." This is sort of a misnomer, for again you have to use the mind to stop the thoughts, and the mind does not want to do this. It does not wish to cease thinking. Yet by ceasing to think, you do acquire unalloyed happiness, infinite peace, divine bliss. When the thoughts do stop, these verities come forward, and you become free.

You do not have to watch the thoughts, analyze the thoughts, be the witness to the thoughts, or observe the thoughts in any way whatsoever. All of these symptoms simply make the mind stronger, really. Most of you have tried to stop your thoughts with various methods like these for many years, and if you look back in retrospect you will see, it made the mind stronger. It caused the mind to have more power. Thoughts hit you from all directions. This means we do not wish to use any method whatsoever to stop thoughts. Yet the thoughts have to be stopped. They have to cease. By doing absolutely nothing, the mind will begin to slow down.
When you think you have to watch your thoughts, observe your thoughts, you’re saying to yourself, "I'm going to observe my thoughts, I'm going to watch my thoughts." You're using mind energy to do this, aren't you? You're using energy to stop the thoughts and you'll never do it this way. But again if you do absolutely nothing, you just sit there, doing nothing, the thoughts will get weak.

Now really, no Sage on this earth or anywhere else, really stops the thoughts. As long as you see a body, and you call that body the Sage, there will always be some sort of thinking in that body, some sort of thought. For instance, I can be sitting here and I'll say to myself, "When I go home I'm going to eat a dish of ice cream." This is a thought. But what happens when I say it and what happens when you say it? When I say it, when I think it is similar to a burnt rope. A burnt rope may appear to be strong, but when you pick it up it turns to ashes. It's burnt, there's nothing there. When you say it, it is like a real rope, that is not burnt. You give it energy, you give it power.

Again when the Sage thinks of something, it is like a fan that has been pulled out of the socket. It's still turning, but there's no power. The power is dead. The power has been cut off. In other words, the thoughts of a saint are dead. The thoughts of the Sage have no power, no power whatsoever. This is why it is said, a Sage does not think. A Sage has no thoughts. What it really means is that the sage's thoughts are dead. When the thoughts are dead, you live in absolute reality. You live in pure awareness. When the thoughts are dead you live in sat-chit-ananda, in nirvana.

So what are you to do to also cease the thinking, so the thoughts can become dead? You simply do not attach yourself to the thoughts. By not attaching yourself to the thoughts, by not reacting to the thoughts, by not responding to the thoughts, they lose their power and begin to fade away. You do not give it any energy. You do not give it any power. Do not say to yourself, "I have to stop my thoughts." Do nothing like this. Just slow down, slow down, let the thoughts do what they may. Allow the thoughts to go their own way. Do nothing with your thoughts. Do not think about them. Do not fight them. And above all, do not try to stop them. You may think this is sort of difficult, but it's not. It's like when you first wake up, before the thoughts come. You're still drowsy from sleep. And when the first thoughts come to you, you hardly pay any attention to them. That's the attitude to have. Do not pay any attention to your thoughts whatsoever. But when you say, "I'm not paying attention to my thoughts," you spoil it. You're not to utter this. You're just to become this.

As you begin to let your thoughts alone, not to pay any attention to them, not to be attached to them, you'll notice something very interesting happening to you. You'll begin to notice that you're becoming very peaceful, very calm. You become happy for no reason whatsoever. All of these dastardly things are still going on in this world, man's inhumanity to man, you have your own so called problems. Yet you become happy, you become peaceful, you become blissful. This comes all by itself, because your thoughts have slowed down. And you have had absolutely nothing to do with this. You, have not slowed
your thoughts down. This is an important point to remember. You have not slowed your thoughts down. Not you, whatsoever. For you are the mind, and you have not used your mind to slow down your thoughts. You have done absolutely nothing, except to ignore your thoughts. Ignore the thoughts completely, totally, absolutely. Again, do not fight your thoughts. Ignoring your thoughts is not fighting your thoughts. Do not try to change your thoughts. Above all do not try to stop your thoughts. Just do not be attached to them, and ignore them.

The example here is, what happens to your friend whom you ignore? If you have a friend and your friend is talking to you, telling you things, and you ignore your friend, what happens? The friend will walk away. The friend will go away and that will be the end of the friend. He or she will no longer be your friend, for you have ignored them totally, completely. You have not scolded them. You have not lectured your friend. You have not been evil to your friend. You have just ignored your friend. Your friend will back away and go away, because your friend gets no response from you whatsoever.

This is how you want to treat your thoughts. Same way. It makes no difference if the thoughts are good or bad, they’re both impostors. In reality there are no good thoughts, there are no bad thoughts. We’re not trying to replace bad thoughts for good thoughts or good thought for bad thoughts. We’re trying to leave the thoughts alone. Not to do a thing about them. I want to make this perfectly clear. This is the highest way to handle your thoughts.

There are so many practices. You have Vipassana meditation. You have pranayama. You have so many different methods to stop your thoughts. All of these methods are good to an extent. They make you sort of one pointed, but they will not stop your thoughts. This is why people who have been practicing pranayamas, breathing exercises, Vipassana meditation, even Zen meditation, and other forms of yoga meditation, have been practicing for years, and years, and years and years. Perhaps they have achieved a semblance of peace, but they have not become liberated, due to the fact that they are using methods, whether it is a koan, or it’s watching your breath or your feelings, or whether it’s changing your thoughts to something positive, whatever you’ve been doing, you’re using your mind to do it. And your mind will always fool you. It will make you believe you’re getting somewhere, you’re becoming something great. But it’s really the ego. It is the ego that is controlling the mind, and you are the ego, the ego trying to control the mind. So again, what do you do to stop the thoughts? Absolutely nothing. Now why is the word nothing so important? You do absolutely nothing because in truth, everything is nothing. This is the reason you do nothing, to stop your thoughts. In reality there are no thoughts. There’s no one trying to stop them. There’s no liberation, there’s no bondage. There’s nothing. You’re using the same nothing to stop your thoughts. Doing nothing, because you are nothing. Nothing plus nothing makes nothing. Can you see why I tell you to do nothing now? Because you’re using your real nature when you do nothing. You are your Self. You are the absolute reality when you are nothing. Consequently when you are
doing something, to stop your thoughts, you're fooling yourself. Nothing will ever happen. But, like I say, you'll acquire a little peace. That's it. But by slowing yourself down, seeing nothing, hearing nothing, doing nothing, being nothing, your thoughts will stop completely, totally, absolutely, and as I mentioned before, you will feel beautiful happiness, peace of mind, bliss. You'll be free.

Practice this right now. Allow the thoughts to come, whatever they are. Do absolutely nothing. It makes no difference what the thoughts are. Let them come, no matter how much they seem to frighten you, no matter how powerful they appear to be, let them come. Where do the thoughts come from to begin with? They come from nowhere. They do not come from consciousness. They do not come from pure awareness. They do not come from the Self. Where do the thoughts come from? From nowhere. They're an optical illusion. They do not exist. They're like the appearance of the sky on top of the mountain. The sky appears to be resting on top of the mountain, but it's an optical illusion. Thoughts do not exist, whatsoever. Therefore you ask yourself, "Who's thinking?" and you will find out, the ego is thinking. So here's another point. When the thoughts slow down, so does the ego.

The thoughts and the ego are synonymous. As the thoughts slow down, the ego slows down, and begins to also disappear with the thoughts. When there are no thoughts, there's no ego. When there's no ego, there's nobody left to think. Then the question you will ask is, "How do I function without thinking?" As I mentioned in the beginning, the sage's thoughts are like a burnt rope. They appear to be real, but they're not. In other words, your thoughts are not real. They are false. How do you function without thoughts? Very well, thank you. Many of you still believe you have to have thoughts to function. You think you'll become a vegetable, but you will be spontaneous without thoughts. You'll be motivated by the Self. You will know what to do, where to go, whom to speak to, whom not to speak to, much better than you do now, much, much better. Things will happen to you spontaneously.

Everything we always talk about is very paradoxical, and the paradox here is, even though you have no thoughts, you will still think about certain things. It has to be done. But there's absolutely no thinker alive. There's no thinker. There is no one left to think, yet you still appear to be thinking about certain things, so you can function. It's similar to what we were discussing on Sunday. People always ask me, "What do you see? Do you see the world?" Of course I see the world. If I didn't see the world, I wouldn't be able to function. But I see the world as the Self. In other words, I see the world as images on reality, like in the movies, the images on the screen. I'm able to see the screen and the images at the same time. I see reality and I see the images. So it is with the thoughts, the same thing with the thoughts. You appear to be thinking, but you're not thinking. This is a very important point to remember. You will think whatever you have to think about, but the thoughts will be dead, like the burnt rope, like the fan with the plug pulled out, but the blades are still spinning, until they stop. Why do you want to do all this? For life
passes. Pretty soon you become old, and you appear to die. Do you want to believe this lie, that you die, that you get old, that there are problems in this world? This is all a lie. It's the mortal dream. Do not identify with the mortal dream. Know who you are once and for all. You are that which was never born, which does not prevail, and can never die. You are that which is beyond all concepts, all reasoning, all thoughts. You are that which has always existed as pure awareness. You are that which is neither female or male, which is neither good nor bad, which is neither right or wrong, which just is. Beauty, joy, love, harmony, peace, bliss, this is your real nature, this is who you are. Why not accept this and become free, right now?

It all begins by removing your thoughts. Now you have an idea how to remove your thoughts, get rid of your thinking process. You have to do it. You now know you have absolutely nothing to fight in this world, nothing to fear. It makes no difference what's happening to the economy. It makes no difference if there are earthquakes, cataclysms, hurricanes. What do you have to do with these things? What do these things have to do with you? You are the source of all creation. In this gap that I give you between sentences, at that time you are in samadhi. Every time I stop talking, you are in samadhi. Feel your divinity. Feel your bliss. Feel your love. Feel the truth, the reality. Clean yourself out. Feel all the karmas, the samskaras, all the things you've carried around with you for so many centuries, flowing away from you, completely and totally. You are absolutely free right now. Absolutely free. Absolutely free.
Robert: Greetings and salutations. Happy Sunday. All is well. Everyone feels wonderful, don't they? Some of you don't look too good. You're probably worried about the presidential debates. It's good to be with you once again.

People often ask me, "Can a person become self-realized while living as a householder? Or living with people or a family who are not inclined this way? By having relatives, children, whatever that give you a hard time, think you're crazy because you come here and follow this kind of a teaching and they're right."

Of course this to me is a very humorous question. Due to the fact that it has nothing to do with self-realization, nothing whatsoever. It doesn't matter what you're going through or what's going on in this world this is something we have to understand. Self-realization, moksha, liberation transcends this plane of existence totally and completely. It has absolutely nothing to do with what is going on in your life. Which may sound strange but true. Some people may have a horrible life going through all kinds of physical experiences. Perhaps poverty or lack or limitation or abuse from a spouse, whatever, this has nothing to do with self-realization. Due to the fact that self-realization is your real Self. It is your true nature this is what you are. So why do you have to go find it? Why do you have to make it happen? There is nothing that has to happen.

In other words you do not have to be with a group of enlightened beings to become self-realized. You do not have to be in a monastery, on a mountain top in a cave or anywhere else to become self-realized. Due to the fact that you're already self-realized. You are already free. You are already bright and shining. What you do have to do is leave everything alone. You have to stop being concerned about person, place or thing, about who is right or wrong and what is going on in your life. As far as your life is concerned these things have absolutely nothing to do with it. In other words you may be a thief and be self-realized. It's a very strange understanding but it's true. To be self-realized all you have to do is to wake up no matter what position you're in.

The reason why so many people are in negative experiences and not become self-realized is due to the fact that they accept their negative experiences. They accept what the senses show them and tell them. They accept the world as it appears as real. They accept their body, whatever it's going through to be real. How can you become self-realized if you're doing this? It is up to each one of you to drop the world from your mind, mentally. Not to make any changes. Some people still believe that if they make positive changes they will be happier. They'll have more of an opportunity to study, to meditate, to think.
Again remember self-realization has absolutely nothing to do with all of these things. It has nothing to do with meditation, nothing to do with thinking, nothing to do with changing to a positive atmosphere.

Why is this? Because the ground upon which I stand is Holy ground, that's why.

Everything is sacred. Everything is holy. Because everything is God or consciousness or absolute reality. If anything were not God it wouldn't exist. Everything that exists is God. Most of us when we think of God we think of only the good things. We think of harmony, peace, love, etc. But in truth God is everything.

God is in the serial rapist. God is in the mass murderer. God is in the person dying of AIDS. It is all God. The only problem which appears is that you see it differently, that's all. It is your identification, it is your perception. It is what you see. This is what matters. This is what counts. So, if you're able to see through appearances and see the reality how can the appearance hurt you?

You were not born to cry. You were not born to have bad experiences in your life. You were not born to have negative conditions in your life, so-to-speak. You were born to be happy. Yet you allow the conditionings of the world to affect you. You allow you're bodily condition to affect you. What the newspapers tell you, what the TV tells you. You respond to these things. This is the only reason that you're not enlightened, so-to-speak. For you have allowed exterior conditions, external conditions to make up your mind how things are.

Things are things and that's it. They're not good, they're not bad.

We have been trained from childhood to judge and say, "This is good. This is bad. This is this and this is that." If we learn to keep quiet. If we learn to shut up. To be still. To stop judging, everything will take care of itself. Everything will take care of itself! All of your needs will be met. Your destiny will be fulfilled. Everything is sacred. Everything is pure awareness. Everything has the Buddha nature. Everything is. But yet you give everything a name and you label it good or bad, right and wrong. This is what keeps you back. You have to begin to understand that this whole universe is imagination. It comes from false imagination. It's an optical illusion. Everything, the good things the bad things and stop reacting to this world.

I didn't say to stop being a part of this world I just said stop reacting. You can work. You can have a family. You can watch a movie. You can go bowling. You can do whatever you like. But it is your response to these things that determine where you're coming from. It's your reactions to what's going on that determines where you are. When you become angry, when you become upset because something isn't going your way. This is the only problem you have. This is your problem.

You should ask yourself, "Why do I become angry? Why do I become upset? Why do I think the world has to turn a certain way for me to be happy? Why do I believe people have to say certain things so I can be feel good, be happy, be joyous? Why do certain words affect me? Why do certain conditions affect me? Why do certain people affect me?"
This is the problem that you’ve been carrying through incarnation after incarnation. This is why the time has to come when you inquire, “Who am I? Who am I really? Who is this person that is going through incarnation after incarnation and finds themselves in a mess? Who is this person? Is it me? Am I a person who is like a leaf being blown around by the breeze of time? Finding myself in one time or another time? Being born again over and over again? Going through experiences that people call karmic? Is this what I’m here for? Is this me?” Of course not.

You are a divine being, a spiritual being. You are a God. They have so many Gods you are one of them, why not? The Hindu mythology has hundreds and thousands of Gods. Christianity has many Gods. Judaism has many Gods. Every religion in the world has many Gods, so why can't you be a God? Make up your mind that you are going to be a God. If you don't then you're something else aren't you? What are you? What do you believe deep inside about yourself? That you’re not worthy? That you’re a sinner because you made some mistakes in the past? What do you believe about other people? The only thing you can believe about other people is what’s in yourself. That is all you can see in other people. You can only see yourself wherever you look. For there is only one Self and you are that! You are the one Self, nothing else and nothing more. Consequently wherever you look you see yourself.

Why not make up your mind to drop the past totally and completely, to forget about the future and live in the eternal now, in the eternal moment, fresh, with spontaneity, peace and love. Why not make up your mind to do this? When you make up your mind to do this something happens to you. Your mind begins to fade away. The past impressions that have been with you for so long begin to fade away. All of your fears, emotions, anger, sorrows begin to fade away into the nothingness from whence they came. You have only to be aware. To be aware of what? That you are a God.

As you think of yourself as a God that notion begins to expand within you. So you begin to laugh at yourself because you’re able to see and perceive that all of the Gods that ever existed are you, your Self. They are not within you, they are you, you are those Gods. You are Krishna, you are Vishnu, you are Shiva, you are the Christ, you are everybody that has ever lived. It is you. But if you think this way you have to think also that you are Hitler, you are Mussolini, you are Genghis Khan, you are Napoleon. You can't just think about the good guys. The bad guys existed also. Therefore you are all of these things and you are! If it weren't for you these people would not exist at all. They came out of your mind. You created all of these people all of these conditions or where else would they come from. You are the one that has given life and substance to every condition in this universe.

And now personally you are giving life and substance to every condition that you’re going through. Whatever it is you’re going through good or bad. You are giving substance and life to this condition. Take a look at your life honestly, truly. See what you believe all day long. What you feel all day long. What you think about all day long. What goes through your mind all day long. Think!
Can't you see now that you are the one holding back your self-realization. The self-realization in which you are wants to come forth and let itself be known. Yet you refuse to acknowledge this by believing so strongly in this world and its manifestation. Without recognizing that you have created this world, yourself, and your mind and you're partaking of your creation right now. You refuse to let this go. All you have to do is let it go. The truth will shine all by itself.

Why don't you let it go? Because you wish to play games. You wish to play hide and seek with yourself. By hide and seek I mean that you wish to forget who you really are and take on a new identity life after life and go through all kinds of experiences. And you begin to seek for reality, what you are already anyway. You begin to search for it everywhere. This is the game you're playing. You believe you can find reality in a book, in a teacher, in a church or a mosque or on a mountain top or being secluded in a cave. You believe your reality is found this way.

So you've covered yourself up with all of these beliefs, all of these thoughts, with all these ideas of who your reality is. Somewhere far away from you and you have to go seek it to find it. Yet in truth every...everything has been right here all of the time. Just where you are right now. Everything has been with you all of this time. It's never left you. But you've been seeking and searching and looking and arguing and fighting, sticking up for your rights and here you are. What are you going to do about it? It's up to you.

You can vehemently make up your mind that you've had enough of this nonsense and drop it all. You can do this you have this freedom. Yes, you can consciously make up your mind that you no longer wish to play the game of hide and seek. You're finished playing games.

You know who you are. You are the Buddha, the Christ, the absolute reality, nirvana, the pure awareness, this is you, right now this minute, this second. There is nothing else to do. Freedom is yours. Take it. Assimilate it. Digest it. Chew it up. Freedom is yours. Total freedom, not partial freedom. Not freedom only in certain areas, total freedom.

Oh I know you may tell me, 'If you only looked in my home and see what is going on in my house. See what is going on in my job, my work then you will see why I can't be free.' That's utter nonsense, foolishness. You are reacting to conditions that is why you feel this way. Leave everything alone. Whatever is going on has absolutely nothing to do with you unless you identify with it.

Your family, your friends, your relatives are all with you because of karmic influences. They have to go through their experiences. See this. Know this. Therefore have a great compassion but leave it alone. People appear to drop dead every minute of the day and we're concerned about death as if it's not going to happen to us.

As long as you feel that you're human you have to die and you have to be born and you have to continue this process. So why worry about it why be concerned about these things. As soon as you begin to lose your humanhood things change drastically. For to the extent that you lose your humanhood to that extent do you find yourself becoming
freer and freer and freer. Things may not change too much in your world perhaps but you will see the whole thing totally differently.

You will see everything unfolding as it should. You will find that everything is in its right place. Going through those experiences that are necessary for its unfoldment. You will stop arguing with people. Stop judging people. You will speak very little. And you will inquire, "Who am I? What am I? What am I going through here? Who is going through anything? Who needs everything? Who needs all this?" and you will keep still, you will be still, you will be quiet.

(pause)

Isn't it wonderful when everything is quiet? Especially when I shut up and don't talk anymore. Things become much better. So let's really sit in the silence. When I say, "Sit in the silence," I'm not speaking of human quietness. I mean the silence beyond human quietness, the silence beyond understanding. The silence which is God, Infinite intelligence. Let's just sit in that silence.

Close our eyes, be still, put a smile on your face.

I am not my affairs. I am not my experiences. I am not this life I appear to be going through. I have absolutely nothing to do with this world even though I may appear to others to be doing things in this world, working, whatever. I am free from fears. Free from past karma. Free from other peoples thoughts. I-am-that-I-am.

I go deep, deep, deep within the Self and then become the Self. Realizing that there is only one Self. I am touching that place where I've never been before. The ultimate reality. I am touching that place where there are no thoughts, no emotions, no feelings. I am touching that place where there is bliss, eternal love. I now go deeper beyond all that where even love, ultimate oneness, self-realization are mere words. I go beyond all words and thoughts to that place where there is absolutely nothing and yet I exist.
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JUST BE

15th October, 1992

Robert: Om, shanti, shanti, shanti, om. Peace.

Good evening. Welcome. I welcome you with all my heart. Most people are home watching the presidential debates. We ought to have Jnani debates. We have all the Jnanis in the world show up. Whoever shows up loses of course.

If only people understood the first principle of self-realization, which is simply this: Whatever is destined to happen, is going to happen, no matter how you try to stop it. And whatever is destined not to happen, will never happen, no matter how much you try to make it happen. Wouldn't it be wonderful if the politicians understood this truth. There would be absolutely nothing to worry about, nothing to fear, nothing to conquer, nothing to win, nothing to lose. Everything is unfolding the way it should. Everything is in its right place. There are no mistakes. Everything is lovely and beautiful, just the way it is.

If you can only understand this in your own personal life. What you're supposed to go through, in this experience, in this incarnation, has been already planned for you before you came into this body. Yet you have absolutely nothing to do with it, because you are not the body. But as long as you think you are a body, you think you're somebody, somebody important, or you think you are a failure, whatever you think about yourself, if you would only turn within, and see the one self, then you would never worry about what is going to happen to you at all, for you would realize, there's no you for anything to happen to.

You are total freedom right now, total liberation, complete awareness. Yet, you do not believe me. You still feel inclined to be a body, a doer. Think of the experiences you went through today, and see if you do not believe that you're a doer. How many times did you become angry today? How many times did you feel slighted today? How many times did you feel fear, or something is wrong somewhere, or you're not in your right place? This shows you that you believe that you are a body. And as long as you believe that you are a body, why not just let go and stop fretting and worrying about your body.

The power that knows the way will take care of you. The one who makes the sun shine, the grass grow, the apples grow perfectly on apple trees, the food that sustains us, nourishes us. Everything has been lovingly provided for us. Have faith, trust the power that knows the way.

This is the first step, to have total faith and total trust in the infinite, the one. You may call this God, if you want to. Makes no difference what you call it. It is within you. It is without you. It is everywhere. All you have to do is to surrender to it. Surrender all of...
your doubts, your frustrations, your fears, everything that has besieged you for so long. Give it all up. It doesn't belong to you. Be free of it.

When you're able to do this, you can go further, and understand that there never was a body to begin with. The world, as it appears, does not exist. The universe, as it appears does not exist. Yet you are, and you will always be. What are you and what will you always be? Silence. There is no answer for that, for the mind can never comprehend the unknown, the transcendental, the Self. The mind can never know these things. The mind only knows itself as a body, as a doer. Therefore you have to transcend the mind, transcend the thoughts, transcend the world, transcend the universe, and enter the silence, where there is total bliss, and peace and harmony.

Actually the only freedom you have is not to react to conditions and to turn within, to see the truth. Everything else is preordained. Whatever appears in your life is destined to be. It is your reaction to what appears that matters to you, what's going to happen to you next. It's your reaction to life's experiences that comes to you, which determines what is going to happen to you next, by the way you respond to it, by the way you react to it.

Do not be in conflict with your thoughts and the self. When there is no conflict there are no thoughts. Thoughts only appear because there's conflict. By conflict I mean, you're worrying about getting rid of your thoughts, you're doing sadhana, meditation, pranayamas, japa. All of these things cause conflict. For aren't you saying, "I'm doing these things to become liberated. I'm doing these things to become free." The reason there's a the conflict is because you're already free and liberated. Therefore when you give yourself the information that you have to do something to become liberated, there is immediately conflict.

This is the only problem you have. It is your conflict. And this conflict comes from programming when you were a child, from samskaras, from previous existence, things that you took with you, the habits that are inside of you, that you believe you are. This is where the conflict comes from. For it tells you, "I'm just a human being, I'm just a frail body. I have to suffer sometimes, sometimes I have to be happy." This is all a lie. There never was a you that has to suffer. There never was a you that has to be happy.

There is no one in you who needs to be happy. There is no one in you who needs to be miserable. They are both impostors. So every time you try to exchange negative conditioning to positive conditioning, you're causing conflict. This is the reason psychology and psychiatry does not work. For they're trying to make you normal. Who wants to be normal? How boring.

The truth is do not wish to be anything. There is nothing you wish to be. There is nothing you have to become. There is no future, for you to become anything. Right this moment you are the one, and there never was another. Right this moment you are totally free, without thinking a thought, without trying to make anything happen.
Why not awaken to this truth? Why not awaken to the fact that there is nothing that you have to become, there are no goals to accomplish. You want to believe everything is preordained, and it’s been mapped out for you. Or you believe that you’re just a victim of circumstance, going through many experiences, to learn a lesson. It’s really funny to me when people tell me, "Something happened in my life, but I guess that’s the lesson that I have to learn," or, "That’s my karma." Forget about karma.

Forget about lessons you have to learn. No one has to learn any lessons. No one has to go through their karmic experiences. Put an end to it all. Drop it all. After all, for whom is there karma? For whom are there experiences? Only for the I-thought, for the mind, not for you. You are bright and shining. You are the absolute reality, Brahman.

Yet even those words are superfluous, redundant. For what do these words actually mean to you, absolute reality, Brahman? They’re just names that are given to the absolute reality, to the Self. Yet everything has to go. The absolute reality has to go. The Self has to go. The reason it has to go is because you’re thinking about this with your finite mind, and every answer you come up with is erroneous. Always remember the finite mind can never know the infinite. It’s impossible. And there’s absolutely nothing you can do about it. Consequently the wise person becomes silent, quiescent. You’re not even trying to change your thoughts or stop your thoughts. For how can you try to stop something or change something that never existed to begin with.

Can you see now why you’re in conflict? You’re trying to correct something, you’re trying to become something, you’re trying to do something, and something does not exist. Also what you’re trying to correct does not exist. What you’re trying to change does not exist. You get nowhere. This is why I tell you so often: leave everything alone. Have no opinions for or against. Be nothing and you’ll be everything.

Why do most of you come to satsang? As long as you have a reason it’s the wrong reason. There should be no reason. There shouldn’t be any valid reason why you come to satsang. For if you think back on what I’ve been referring to, you will see every reason is erroneous. For the reason that you’re trying to come to satsang doesn’t exist at all. You say you come to satsang to become enlightened, to know the truth. Who has to know the truth? Who has to become enlightened?

You come to sit with me. You can always sit with me, wherever you are. What I’m trying to tell you, do not look for reasons why you do something. When you start giving up all reasoning, all ambition, when you start surrendering all of your so called power, your human power that you think you have, this is when the mind begins to slow down. The mind will never slow down by trying to make it slow down. I don’t care what method you use. When you are using Vipassana meditation, when you’re using breathing, whatever method you’re using... Whatever method you’re using, you’re using your mind. It is your mind that you’re still using. That’s why you can never get anywhere.

You must use your mind, no matter what you do. Therefore stop doing anything. I know many of you have been practicing sadhana for 25 years, 40 years, practicing many
forms of meditation, going to teachers, reading many books. And what becomes of you? You may get a good feeling, then it goes away, and you’re back where you started from.

The only thing that you should do, or must do, is not to be in conflict with anything. Do not be in conflict with anyone or anything. When you're not in conflict with anything, the mind begins to surrender itself, and goes back into the heart, and you become your Self. This is the easiest thing that you ever had to do. It's simplicity itself. It's simplicity itself because there's nothing you have to do. There's nothing you have to become. There's no one you have to change. You are that.

Do not analyze what I am saying. Do not even agree with what I'm saying. Just be open. Open your heart by remaining still, silent. Allow the thoughts to come, do try not to stop them. Do not judge your thoughts, analyze your thoughts, or try to change your thoughts, or try to remove your thoughts. This will put you back in conflict with your thoughts. Do not even observe your thoughts. Do not even be the witness to your thoughts. Why? Because in reality there are no thoughts. The thoughts that you think you’re thinking, are an optical illusion. It is false imagination. Don’t you see? Everything that you’re thinking about is false. There is no thinker and there are no thoughts. So why have you been practicing all these exercises all of your life? It’s like a person in the ocean going in search for water. Awaken. Be free. Be yourself.

You are the joy of the world, the light that shines in darkness. You are a blessing to the universe. Love yourself always. When you love yourself, you love God. Forget about the past. Never dwell on the past. Remember, time and space does not exist. If time and space does not exist, then there cannot be a past or a future, for the past and the future is about space and time. If there is no time and space, there cannot possibly be a past or a future. So who thinks about the past? Who thinks about the future? Even to say the I does, the I-thought does, this again is mostly for beginners. Self-inquiry is very important, don’t get me wrong. But the day has to come when you go beyond self-inquiry, when you just realize and understand that there is no I-thought at all. It never existed. Therefore you do not have to get rid of it. There is nothing to get rid of, because nothing exists. You are total freedom, right this instant, right this minute.

Whenever your thoughts dwell on the past, do not become angry with yourself. Leave them alone. Do not observe them. Do not watch them. Do not be the witness to them. Just leave them alone. They will disappear of their own volition, due to the fact that they never existed. This is an important point. This is the reason why you leave everything alone. Now if things existed, if there was such a thing as negative thinking, karma to get rid of, then you’d have a job on your hands. You’d have to do all sorts of things to get rid of your karma, your past sins. You’d be working continuously, practicing all kinds of japa, mantras, everything, to remove all of these thoughts of the past. But I say to you since these things never existed to begin with, why do any work at all? Oh, it's okay, if you like to work, but I'm very lazy myself, and the less work I have to do, the better.
I know it's difficult for some of you to think that you have to do absolutely nothing to become free, because you're already free. For you've been brought up that you have to work, work, work to get ahead. Why do you want to get ahead? Ahead to what? To whom? Everything must change sooner or later. Everything must dissolve and return to the elements from whence they came. And new forms are always being born, so-to-speak. So what kind of goals are you trying to achieve? Your goals will vanish, like everything else vanishes, sooner or later.

Think how many civilizations we've had on this planet. Many civilizations and they've also passed us where we are today. But where are they now? They're gone. Dissolved into the nothingness from whence they came. So it is folly to try to improve yourself, or to try to achieve anything. It is folly to try to change something or to become something. Just be. You may ask, "How do I just be?" By asking, you're not being. To just be is to just be. Not to be this or to be that, or to try to discover how to just be. Just be, without trying to understand what that means, without analyzing, without pondering. Just be. Just be. Just be.
Robert: Om shanti, shanti, shanti, om, peace.

Good afternoon. (S: Good afternoon, Robert.) I welcome you with all my heart. All of my heart not a piece of it. It is good to see you once again.

As most of you know I receive many phone calls. One of the questions I’m frequently asked is about the world. People can’t understand when I say the world is false. We’ll discuss this for a little bit.

The world as it appears is false but the world as Brahman, as the absolute reality is real. What does this mean? It means that if you just look at the world as a world it has no substance, no validity. It changes continuously, it’s never the same. It has no substratum, no foundation. How can anything that keeps changing, changing, changing, be real? But when one understands Brahman, which means absolute reality, Brahman is the substratum, the foundation. And the images of the world appear on Brahman. So we say Brahman is the world. If you look at it that way then the world is real.

As an example. If you go to a movie and there is no screen and there is no screen. The projectionist shows the movie with no screen. What would you get? Total distorted images, chaos, confusion. You will not be able to understand anything you see. But when somebody puts the screen up and the images go on the screen you forget all about the screen where the images are now filling up the screen and clarity and you believe the images are real. Yet if you get up and try to grab the image you’ll grab the screen. Brahman is the screen. All-pervading Brahman the absolute reality is the screen. It is invisible to most of us we can’t see it.

All of the images that you do see are only here because the screen is here. But like the images that have taken over the screen totally and completely the average person is enmeshed in the materiality, the relative world and can only believe and see the relative world. The Jnani, the Sage, the person who has tasted a bit of enlightenment knows and understands that everything is Brahman. Everything is the absolute reality.

And when they say, "Well if I grab someone or if I grab you I’m actually holding onto someone whereas in the movie if you grab the screen you know that the images are on the screen. But yet when I grab someone I still grab them I do not grab the screen or Brahman?” This is what you say. This is what you see. This is because in the delusion you think you’re grabbing something or somebody, you’re doing some work or you’re the doer or you believe you are the body and you believe that this is real for you. It’s like a dream.
In the dream you grab somebody also. But you can't say the dream is real because you wake up and you see the dream is not real.

Therefore all is Brahman. This is why it is written in scripture that the ground upon which I stand is holy ground. Because everything is Brahman, everything is God. Everything is the absolute reality.

Now scientifically how do we prove this?

We know that if we take anything on this earth, anything in this world, take the radio for instance. And we put it under an electronic microscope we will see molecules. Molecules floating in space. Space is the glue that holds the world together. It holds all the whole universe together or you can say the space is absolute reality, Brahman, pure awareness.

Again if we take an atomic microscope and we put molecules in an atomic microscope we will see atoms. It takes millions of atoms to make a molecule. So you can imagine how small an atom is. Yet the atoms will be floating in space also. There will be space between the atoms which is equivalent of the space between the planets. When you look at the world you see the images. You don't look at the space you forget about the space. The space is the screen. The space is Brahman. The space is the absolute reality. But we've been bound by our body to look at the image. We're interested in the image. The tree, the mountain, the person. We do not understand that it's been held in space. Like the planet it's floating in space like the atom.

Nothing is as it appears to be. Nothing is as it appears to be. Everything is totally different from what you can believe or see or imagine, it's all different. If you think of yourself as composed of thrillions and thrillions of atoms you will see that you are in a state of flux. Nothing is solid. Nothing appears as it appears to be.

And here is another illustration of this. I'll tell you a story about it: A lady is praying to God for quite a while and she says, "Oh God, you are so huge and I am so little do you see things like I do? I bet you see things differently from the way I do." And God says, "Yes my daughter I see everything different from what you see." So the lady asks God, "How does a hundred thousand years seem to you?" And God says, "My daughter a hundred thousand years seem like a second to me." The girl says, "Wow, far out! How does ten million dollars my appear to you God?" And God says, "Ten million dollars my daughter appears to me like ten cents." The lady thinks about this and she says, "God can you loan me a dime?" And God says, "Yes my daughter in a second." (students laugh)

When you believe that the world is real, when you believe that things are real, your body is real you have to have problems and you have to suffer. You have to. Simply because everything changes continuously. So you suffer because you're not holding on to what you want. Things come and go. Change is the only reality of this world. So the person who has been kicked around by life a while will see this world as a threat begins to consider there must be something else and starts to search for the truth. Unfortunately most people who have things going good for them, who have things going their way be-
cause of karmic experiences do not care to pursue spiritual life. Not everyone but most people. It appears when you have troubles that you start to search for spiritual life. This has always been true. Yet everyone will go through problems as long as they believe that they’re a body, they have to. You may be enjoying life when a catastrophe hits you. You may get hit by a car, hit by a train, hit by a flying saucer, anything may happen to you. Then you’ll become totally disillusioned you will not know what to think.

This is the reason why the smart person, the wise person begins to pursue spiritual life even when things are going well. They do not wait until something goes wrong. They start to feel that life is more meaningful then they can ever imagine and when they start to search within themselves. All the answers are within themselves. Not without, not in the world for remember the world is not real as it appears. So when you search for something in the world it’ll fool you. You want to search for reality. How do we do this? How to search for reality?

We begin to search for reality by keeping quiet. By becoming still. By quieting the mind. By making our life simple. By not getting involved in too many things in this world. We begin to slow down our activities. So we have more time to be with ourselves. We look for moments of solitude. When the TV isn’t playing, when the radio isn’t playing, when the phone is not ringing, we’re not talking to friends or neighbors you enjoy those moments more and more and you fond happiness in those moments. Real happiness. Happiness that comes from within, from reality. Not the happiness that is fleeting that is here today and gone tomorrow. But true happiness, it is everlasting. Unalloyed happiness which never changes.

Because we can begin to search for these things something in us, you can call it God’s grace may lead you to the right book or to the right teacher or to the right environment where we will be able to go further. Where we get to the point where nothing can disturb us any longer. Whether there is conflict in the family, problems at work, cataclysms in the world, we no longer react to these things. We just watch and we leave them alone.

You acquire a feeling of invincibility you’re invincible. A feeling of being alive forever and ever and nothing can ever hurt you or destroy you. You’ve always been, you’ll always be. You sort of feel this. And from then on you’re always happy and peaceful and nothing can ever bother you again. You have done this to yourself. Nobody can do it for you.

I have summarized the whole thing for you but actually you go through many experiences before you get to that state. You go through many doubts apprehensions, suspicions. Many times in spiritual life you want to chuck the whole thing out, you want to throw it away. You feel it’s not working for you. You think it’s a lie it doesn’t exist there is no spiritual life, everyones gone through this stage. It’s called the dark night of the soul. When you feel like committing suicide. You feel so terrible. All the dark forces attack you from all directions. And you want to chuck it all out, throw it all away, forget about it. But as you hold on to something within in reality, a spark of light the darkness will ultimately
leave you and again you will find peace. Again you will find harmony. And again something may happen to you. You may develop cancer, AIDS. You may have to go into bankruptcy. So again you say to yourself, "If this is what spiritual life is all about I don't want it at all. I don't need this." You say this because you do not know what is happening.

In order for you to grow and become your real self all of the stuff that has been inside of you has to be totally transcended. All the stuff that is in us and we have allot of stuff in us. There is stuff completely to the top. There is stuff of images, beliefs, concepts, dogma, fears doubts, suspicions this is our stuffing. In order to empty yourself it may appear that you're getting worse. The fears multiply themselves. The doubts become more terrible than they've ever been before. This is the change that is coming into your life.

In other words if you want self-realization you've got to get rid of everything. Everything that you've been holding onto. Everything that you've been holding onto, everything. I mean give it up mentally. If things happen physically you just don't react to it. But mentally you give up all the stuff that has been bothering you for all these years. You surrender everything to God. Empty yourself out completely, totally. Again you do this by not reacting to anything. Not allowing the world to get to you, show you anything. You keep holding on and holding on. Holding on to nothing. BEcoming nothing more and more. No longer worrying.

Then all of a sudden you see a light inside of you. The light brings you untold happiness and peace. The light grows steadily. The lights in your heart. The light of a thousand suns. To give everything up to this light. You're no longer afraid. You are free.

Many of you can feel this freedom now. How wonderful it feels. Another name for this freedom is stillness, quietness, silence. As long as the mind is active and you're thinking and thinking you can never understand the deep silence of freedom. But you learn not to think. Not to analyze anything or to figure anything out. You are perfect just the way you are. You are no longer alone. You begin to feel the whole universe emanating out of you. Creation emanates out of your mind. All the creation that you see comes out of your self. Yo have discovered that you are the creator. You are the self, the absolute reality, nirvana, the absolute oneness. Nothing else can exist for you.

All is well. There are no mistakes. The world is Brahman ad has always been your self. You are that!

There never was a world and you. The universe the world is inside of you. You are all-pervading, absolute reality, everywhere present. You are I-am. I-am-that-I-am.

Let us practice the I-am meditation. Close your eyes and focus your attention on your breath. Become aware of your respiration. Become the witness to your breath. Breath naturally and normally. Sk yourself, "Who is this witness? Who observes the breath?" And the answer comes, "I am." With your respiration inhale and say, "I," exhale say, "am." Inhale and say, "I," exhale and say, "am."

With every breath, with every I-am feel yourself going deeper and deeper within. Allow your body to dissolve completely where only I-am exists and nothing else.
Transcript 193

INFINITE INTELLIGENCE

22nd October, 1992

Robert: (tape starts abruptly) ...shanti, shanti, om, peace. Hello. (Students: Hello Robert.) Greetings. Salutations. I welcome you with all my heart. It is good to be with you once again. (Robert turns to the dog) It's good to be with you Toku.

For those of you who believe that this world is real that this universe is real and most of us believe this because we react to it. So you cannot say that the world is not real or the universe is not real if you're still reacting to person, place and thing. In other words as long as you feel your senses, the pressure of this world. As long as something is bothering you in this world you believe the world to be real. So, as long as you believe this you should also believe that the world is governed by divine intelligence, by infinite intelligence. This is true.

The infinite intelligence is also maya but it's a part of this world. Now as far as you're concerned if you would allow yourself to believe this that infinite intelligence governs my life, infinite intelligence governs every iota of my being then you will be safe. You will not be a part of the world that suffers, so-to-speak. For when you accept infinite intelligence as your guide, as you're being in this world you are then led in the straight and narrow path to ultimate victory in your life. This is true.

The world can only give you what you believe, nothing more, nothing less.

If you feel the world is full of thieves, cut throats, frauds. If you're suspicious of everyone and everything then the world is going to show you exactly what you believe. What will return to you will be your belief system, what's in your belief system, will come back to you.

I'm not saying if you want something you have to believe that you will get it and you'll get it or if you want to get rid of something you have to believe that you will get rid of it and you will. It doesn't necessarily work this way because you're dealing with it yourself as a human being. What comes to you are your deep inner feelings. What you attract into your life are your deep inner feelings. Your subjective feelings that some of you don't even know that you have.

Your programming from this life and previous existences. All the programming that you've been through that perhaps you've forgotten at this stage of your life but the subconscious mind never forgets. It always remembers. What this means is that each one of you is drawing into his or her life that which you believe and feel in your subconscious. You may have forgotten some things and you say, "I feel positive. I feel good about life. I love people. I trust people. I love the world. The world is beautiful," and then some horrible condition comes upon you.
This is because inside of you deep in your subconscious mind you have the opposite trait. You have a bunch of negativity inside of yourself, someplace inside. If you didn't everything will be okay in your life. You would have no problems whatsoever.

What is a problem? A problem is simply that something that is not going your way, that's all.

If you have a disease, if you're dying of a disease this is no problem. What is this a problem? It doesn't mean anything. For when you die what happens to you? Nothing. But yet you don't understand this some of you. You feel death to be a threat. You feel death to be something horrible. Some horrendous enemy that sneaks up on you, like a vampire and grabs you and pulls you in some dark hole. Of course most of us here know this is not death at all.

Death is simply a change from where you are now, that's all. There is nothing bad about it, there is nothing good about it. Just like your life right now. It isn't good, it isn't bad. But it is your thinking that makes it good or bad. It is the thoughts that you have allowed yourself to think all of these years. The programming that you've had all of these years that makes your life what it is today.

So look at your life, are you happy? Are you at peace with yourself. This will tell you where you are by the way you feel about things. But of course this is only true if you believe the world to be real and the universe to be real.

Now many of you may say, "I know the world is a dream. I know the world is maya, an illusion," and yet you react to it. You have feelings for it. You judge it! You condemn it! You love it! You have all these various emotions. Consequently you're lying to yourself when you say the world is not real. Again if you believed the world is not real you would be at peace with yourself, total peace. You would not be concerned with person, place or thing whatsoever. By, "Not being concerned," I don't mean that you would just ignore everything you would do what you have to do have a great compassion, loving kindness, understanding and you'll leave everything alone. For you would realize that whatever you're doing you're supposed to be doing. Wherever you are that is where you're supposed to be. With whomever you're living with that is who you're supposed to be living with. Things are right just the way they are and you would also be radiantly happy.

But most of us are not like this are we? Again we feel the pressures of this world. We get insulted by what people say to us. We get our feelings hurt, we judge. This shows us the world is real. You have to be totally honest with yourself. You can't imagine you're something that you're not. But the good thing is that you can do something about it. But before you do something about it you have to see yourself as you really are.

You can't cynically withhold yourself from the world and be obnoxious and arrogant towards people and not have anything to do with people and then say, "I don't have anything to do with people because the world is not real." As you know by now even if you don't want to have anything to do with people you're going to be confronted by peo-
people everyday and you'll have to react to them. The way you react to them determines where you're coming from.

Therefore you have to realize that there is a divine intelligence of infinite goodness, the power that knows the way. If you would but surrender to this power. If you would let go and let God so-to-speak by totally surrendering to this power that knows the way you will be carried forth in a stream of blessedness to your highest good. This is true.

But if you're always condemning, judging, reacting and you keep finding things wrong everyday of your life and what you're really doing in your brain and your mind and your subconscious is you're saying, "This is what I want. I want more of this." If you didn't want more of something you wouldn't think about it. You wouldn't feel hurt by it. You wouldn't allow yourself to fall into the trap of cynicism, depression, animosity or any kind of negativity. You'll be above this, beyond this.

But if you're allowing yourself to fall into the trap you have to give up total mind, body and soul to the infinite intelligence that takes care of this universe. You can call this intelligence God, absolute reality, divine wisdom. It makes no difference what you call it. You must surrender to it, totally, completely.

Of course in the ultimate truth none of this exists. In the ultimate truth I've been speaking nonsense to you. For the ultimate truth is silence. Total silence and total annihilation of your thoughts and mind and body. But as I said before we have to be true to ourselves and see where we are on the path. We may say, "We're on the path of Jnana Marga," if you like and it's up to each one of us to remove all of these thoughts, emotions, feelings, negativity, depressions that haunt us once in a while. It's up to each one of us to get rid of ourselves, to annihilate yourself. To get rid of your little self totally, completely. To get yourself out of the way and to allow the divine circus to function.

You have heard it said that you are your own worst enemy and this is true, you are your own worst enemy. Why? Because you live in a universe of light and bliss and yet you're not seeing or feeling this light or bliss. You're feeling something else. You're seeing something else. And in your erroneous thinking you believe and feel if only things were going this way I would be so happy. This is an illusion.

It really makes no difference which way things are going the only thing that matters is how you react to things that are moving along in your life. That is the only thing that matters. How you react to every situation that comes into your life.

You begin by learning to leave the world alone. Have no feelings for or against. What do I mean by this, "Have no feelings for or against?" How would you be able to function? Yet there is truth in this statement.

As an example, you know the elections are coming up. Some of you like Clinton. Some of you like Bush. Some of you like Perot.

Now there is absolutely nothing wrong with this as long as you do not become emotional over it. As long as you do not become wild and feel it in your heart and begin to
stick up for your rights. Telling everybody how good your man is and how bad the other party is, see what I’m saying?

You’re not supposed to do nothing really, if you’re working with this world. You can get involved in the world but not mentally. That is the secret.

Physically you will do something, go out and vote if you like. Join the peace corp, protest, do whatever you like but mentally realize that it's all a bunch of hogwash. In your mind be completely free. This is the way to live in this world.

Say you have to sue somebody in court. It doesn't necessarily mean if you’re on a spiritual path you shouldn't sue somebody in court and let the fellow step all over you. But even though you sue him in court have no hard feelings. Don't build up any hate against the person you’re suing. Don't feel as if you’re winning the case or losing the case. You are just doing what has to be done. In your mind you feel love, you feel peace, you feel joy. You’re doing what has to be done.

If you operate this way you will become very happy in this world.

But if you become emotional about things by really feeling them deep in your heart then you will be off and on like a light switch. When things are going your way you’ll feel great, when things are going against you, so-to-speak you’ll feel terrible. But if your thinking has been separated from your body you will not react whatsoever. You’ll just do what has to be done and you will be free.

In your mind you can ask the question, "Who am I?" In your mind when you're suing somebody, when you're voting for president, you can inquire, "To whom does this come? Who is taking this action? Who is doing all of this?" By working this way you will come to the realization that it's the ego that is doing everything on this earth. The ego is working. You have to come to this conclusion yourself. By inquiring, "Who am I? Who feels this? Who is voting? Who is suing? Who is doing all of these things? I am." The personal I.

As you keep practicing this way you will find you’re being released from your so-called obligations. Somehow your life is becoming simpler and simpler and simpler. Where you will not have to sue. Where you will not have to go to court. You will not have to pass judgement. All these things will slow up.

A good example of this is what happened to the person I rent my apartment from. I rent a condominium and the owner of the condominium is a young fellow who works for Macdonald Douglas. We were talking about a month ago. He told me a friend of his and himself own an apartment building with 39 apartments and they're having so much trouble with it because of the recession. People are not paying their rent, he's got twenty empty apartments, he's got to be real careful who he rents it to.

I explained this to him, I said, "Stop worrying about this let God take care of it, that's God’s problem not yours." These are the words he understood. I had to speak to him from where he's coming from. I realized he was Catholic. I told him to trust God and the way you trust God is by letting go of all your worries, all your fears of what might hap-
pen, that you may go bankrupt or something like this. Develop a positive attitude. Feel
good about yourself. Turn your mind around and focus on God.

And he asked me, "How do I do that? I've been going to church all of my life and
nobody has ever told me this before, to focus on God." I explained to him, "You focus on
God by inquiring who am I?" He didn't know what I was talking about but he wanted to
do something so he started practicing the entire self-inquiry.

It's interesting to note when new people come into self-inquiry or a spiritual teach-
ing like this they become very enthusiastic about it and see many good results. But it be-
gins to taper off after a while as some of you know. You get tired of it. You make up all
kinds of reasons why you can't do it any longer. And some people give it up entirely.

But anyway getting back to my landlord he would do anything to make things
change or whatever he did he called me yesterday and he told me a Japanese man wants
to buy his apartment building just the way it is and gave him a fantastic price for it. And
he was able to pay off the bank loan and make a good profit. So he is in the process of
signing it. This is just an example of what happens to your humanhood when you turn
away from the problem and look towards the infinite.

From the moment you were conceived, infinite intelligence has been with you. In
every atom of your being there is infinite intelligence. It is your mind that keeps the infi-
nite intelligence from doing its thing. Somehow the mind has become totally deluded. It
believes strange things. Yet this is all an optical illusion but you don't know it. So you have
to work with what you've got.

You have to let go of everything. Do not concern yourself with your problems or
your life and look to your mind. Observe your mind. Watch your thoughts. Observe your-
self thinking. Observe the fears, frustrations that come into your mind but do absolutely
nothing about them. Just watch. Leave it alone.

No matter how horrible the picture may be leave it alone, watch, observe, be still,
rest in the silence. Your body will continue to do what it has to do. This has nothing to do
with your body. Try to remember this I am not saying that you have to make your body do
what you want. Leave your body alone. Your body will follow your mind. When the mind
becomes still and quiet, the body will become still and quiet. When the mind disappears
your body will disappear.

All of us sitting in this room are at a different stage of consciousness. Some of us
are more advanced than others but that doesn't matter. What matters is what you're doing
with your life. Noone in this room should believe that the world has any power over you
whatsoever. You are the power. If you feel the world or some situation has power over you
is because you have given it the power. Where else would it come from. The world the
universe by itself is passive, neither good nor bad. It is you that makes it what it is.

This is the reason why every one of us here look at the world differently. We live in
the same world but we see it differently. We're are seeing ourselves of course. We are see-
ing what we are. What else can you see. There are no sinners. There is no evil. Everyone is
a child of God, so-to-speak. When you realize you are God’s child in God’s infinite goodness and love, as you work on that you will find soon that you are God. You are the infinite goodness and love. It is you. But you have to work from where you’re coming from. If you have to pray, pray. If you have to meditate, meditate. If you have to do a mantra, do a mantra. Do whatever you have to do to raise your consciousness.

Never say, "I can’t do anything else. I’ve done all I can. I’m stuck." That’s a lie. Noone is ever stuck. For we live in a universe of flux, change, nothing is solid. So how can you be stuck. Everything is continuously moving, moving, moving, moving. You cannot be stuck anywhere or anytime. Do you see how you train your mind? You train your mind to stuck some place. You can’t go any further and you believe it. So to you you appear stuck. There is no such thing. All is well.

You are a very unique being. You are unique because you have within you fantastic power. After all you created this illusion. You created this maya. It came out of you. Your shakti is doing this. The power that you have has created all of these things. If you wish to uncreate everything you have to put yourself in reverse. Just like a car and go back to the source. When you return to the source you will find that you were never a human being, there never was a world, there never was bondage or liberation, there never was a God separate from your Self and you are free. Peace.
Robert: Om, shanti, shanti, shanti, om. Good afternoon. Here we are again in Henry’s house. Here comes Eric. We’re just beginning Eric. So we’re in Henry’s house once again, beautiful view. All is well.

It makes no difference what happens at satsang. Satsang is a very interesting phenomena. People want certain things to happen at satsang. Some of you want to keep quiet all the time, some of you want to make noise all the time. People want to do different things, and they believe what they do is right. Nothing is right and nothing is wrong. Just to be at satsang is the thing, whether you are sitting in the silence, whether you are talking, or whether there’s something going on, or I am talking, or music is playing.

Do not be opinionated. Do not believe that things have to be a certain way. Why? If you look at the world, the world is orderly to an extent, but at the same time it’s also chaotic. Both are happening. There is law and order in this universe. For instance if you plant a potato seed, you’re going to grow a potato, not a cabbage. And you always get a potato when you plant a potato seed. But at the same time a hurricane can come and rip up the potato seed, rip up the ground. Earthquakes come. So you have chaos and beauty, and beauty and chaos. It is really all the same.

The whole idea of being here is to awaken to the truth that you are not the body, nor the mind, nor the doer, that you are the absolute reality. This is really the only thing you should be concerned with. Everything else will take care of itself. In other words, do not worry about being sick or healthy, rich or poor, depraved or sane. Makes no difference. You are here to awaken to your true nature, to the reality of your life, of what you really are, and you are not what appears to be.

Many people inquire, "Well, do I have to go through many sadhanas, spiritual practices, in order to be self-realized?" When I was with Ramana Maharshi, the last three years of his life, many people came from all over the world and asked him this question. "Do I have to practice sadhana?" They asked him this question because they realized that he never did. He never meditated, never practiced mantras, never did anything. So they asked him this question because they wanted to be the same way, and awaken by doing nothing.

He gave everyone a different answer. One person asked him, "Do I have to practice sadhana?" He said, "Yes, by all means, get into it deeply. Do what you’ve always been doing." So another asked him the same question. He said, "No you don’t have to practice
at all. Just be yourself and awaken." Another person asked him the same question, and he kept silent, didn't answer at all.

Now what is the truth? There is no truth. Some people told him, "You probably practiced in a previous existence." He agreed and said, "Yes." But what did he really mean? There is no previous existence to begin with. There's no one to practice anything. You are living in time that doesn't exist. The time that you're living in right now, the second that you're in, you're already awake totally and completely, to divine nature. In this moment, where you are right now, you are self-realized and you are free.

But when you begin to think about it, you bring up the deluded world, you begin to believe other things. So then you begin to think. You bring your belief system to the place and it spoils everything for you. For the thinking is concerned with time and space. The thoughts are concerned with the world, with the universe, the past and the present. Yet there is no past and present at all. And there is no one to awaken from anything. For you were never really asleep.

Therefore there is a different answer for each person, depending on where you are coming from. Just the idea of wanting to awaken is a mistake. Just the feeling that I want to become awake, I want to become self-realized, I want to be liberated, is a mistake, for it's part of the thinking process, and the thinking process can never liberate you. There are no thoughts that can liberate you. There are no emotions or feelings that can liberate you, awaken you, make you free.

It is only when you keep still, when you stop trying, sort of when you give up. For when you give up, are you not surrendering? When you give up all hope of ever getting anywhere, you're really surrendering. And that's a good sign. You're surrendering your ego, your thoughts, your feelings, and then you become still. It is in the stillness that things begin to happen, in quietness, when things begin to happen. Not when you're making noise, but when you're quiet.

For many years we've been struggling in spirituality, looking for answers, looking for solutions, looking for gurus, for teachers, reading books, and yet some of us never seem to get anywhere. We must stop trying to get anywhere. The seeker has to be contented in the now, to be totally satisfied right this minute, right now. Totally satisfied. Do not wait until tomorrow. When you practice sadhana, and you're meditating and using mantras, you're practicing Vipassana meditation, doing deep breathing, what this does is put it off into the future, for you're saying to yourself, if I practice sincerely, I will awaken. This is not true. You and I know so many people who have been practicing spiritual practices for years, and years, and years, and nothing has happened to them, simply because of their practice, it's really a practitioner who's practicing. The practitioner has to go. The person who practices has to be depleted, has to be eradicated. When there is no one left to practice, there's nobody there, aren't you? As long as there is somebody who practices, you'll always have a hard time, a problem. But when there's nobody left to practice, then you have arrived. Think about this.
There is nowhere you have to go, there's nothing you have to do. There is no one you have to see, there's nothing you have to read. You just have to be your Self, the immutable Self, this wonderful, wonderful Self, that is the whole universe, all-pervading. You are that Self right now, just the way you are. But when you think about what I just said, you spoil it. There's nothing to think about, there's nothing to accept. Just hear my words, and they'll go where they have to go and do what they have to do.

You are the universe. The whole universe rests inside of you, like bubbles in the ocean. The bubbles keep changing, popping, new bubble's come, but the ocean remains the same. And so it is with you. The world, your body, everything, rests in consciousness. You are that consciousness, that space, that boundless space, the space that you call the glue that holds the universe together, the space in between objects, in between bodies. You can call the space consciousness, pure awareness. You are that space.

When you think of yourself this way, you will find you have to keep thinking of other things. So you keep thinking, and thinking, and thinking. Do not think of yourself any way. When I speak these words to you, do not think about them, simply absorb them. For you are the words yourself. The words are you. You are these words. Every single letter is your Self. You are that.

There is not a speaker and a receiver, or a speaker and a listener. There is only the speaker. The speaker is speaking to himself, and you are that Self. If you are the Self as the speaker, why do you have to practice sadhana, or do anything at all? If you were separate you would have to do all kinds of things, to try to become enlightened, self-realized. But you are not separate. You are the immutable Self, that is all-pervading, forever present, that is beauty, bliss and joy, that is sat-chit-ananda, the absolute reality. This is you, now and forever. When I say this is you, I do not refer to your body. The body is an illusion. It doesn't really exist. When I say this is you, I mean the whole pervading Brahman, the one ultimate reality. This is you. And there's no separation. The you is not separate from me. The body may appear separate, but you are looking through deluded eyes. You're looking through the senses, so you see separation. But as you let go of all of those thoughts, and feelings, and emotions, and become still, you'll never again feel separation.

What's going on within yourself right now? What is happening to you? Most of you here are very still now, very peaceful, and this is all you need. You need nothing else. Some of you here are still struggling, trying to quiet your mind, trying to become still, trying to stop the thoughts from coming. That's just the point, do not try to stop anything. Do not try to do anything to make yourself feel better. There is no doer to do anything. Stop what you're doing and be still. Watch the mind, observe the mind. Let the mind do what it will. Let it bring up all kinds of thoughts and pictures. You simply take a step backward and observe, watch.

Peace is your real heritage. Happiness is your real life. Joy is your real nature. When you feel troubled, it's only because you believe you are the body. Only the body feels troubled. But you've never had any troubles yourself. The Self is God. Be your Self.
Do not try to change the world. Do not try to change anybody. Do not try to change yourself. See, the power within you knows exactly what to do, when it's left alone. This is the secret. You have a power within you that knows how to bring you home, that knows how to lead you and guide you to your ultimate good. It is only when you interfere, by trying to change things, that troubles ensue.

Have no concern about what's going on in this world, what's going on in your life. The answer is already there. You will always know what to do. You will always be led to your highest good. Trust the power that knows the way. You are that power. You have always been that power. Rejoice. You are totally free right now.
Robert: Om shanti, shanti, shanti, om, peace. Good evening. (Students: Good evening Robert.) I welcome you from the bottom of my heart.

When you sit in the silence the power of the Self is at work. Even though your mind is still thinking thoughts. As long as you’re sitting in your quiet and you don’t talk, no noise is going on, even though the mind maybe busy, the power of the silence is at work. When you talk a lot, have too many conversations maya is at work. Maya rules over you. I’m not speaking of in satsang in particular. I’m speaking of in your home, at work always have very little to say and you’ll be safe. If you have too much to say it causes conflict, misunderstanding and chaos.

As an example the politicians of today, they talk and talk and talk and talk and talk and talk and talk and talk. Yet people are gullible enough to believe everything they say. This is why the world is always in chaotic conditions because they’re all talking. If we had a politician who said nothing he would raise everybody’s consciousness, or she and we would have a heaven on this earth. But it’s not bound to be. It’s not meant to be. Everything on this earth is unfolding as it should. Everything is happening the way it’s supposed to.

Remember the idea of Jnana is not to make this world a better place in which to live. For the world is maya. It is an illusion. This is the reason why a Jnani never advocates world peace or bringing good into this world for the realization of this world does not exist. Even though it appears to exist. Only the absolute reality exists, as this world, as the appearance.

We have to remember that the world is an appearance. If we can only remember this if the world is an appearance because it keeps changing all the time, it is never the same. If we just remember this we would be careful what we say, what we do, how we act. For the appearance is an appearance of duality. What goes around comes around. Cause and effect, karma. This is the appearance of the world.

When you remain in the silence and you do not talk much then the appearance of this world begins to dissolve. The appearance of the body begins to dissolve. You begin to feel differently. You begin to see things differently. You are no longer surviving, trying to make ends meet, trying to improve your condition. You begin to understand there is no condition to improve. You are beyond conditioning. Good or bad. Sickness or health. Lack or limitation or riches. It’s all the same. It’s neither good nor bad. It’s an appearance. And whatever you’re experiencing you have to experience the other.
It's like a pendulum swinging back and forth. The pendulum goes to one side then 
has to go back to the other side. And so it is with human life. So called human life is the 
same thing. We experience one side of it then we experience the other side of it sooner or 
later. But no human being so-to-speak ever experiences oneness, it's impossible. For the 
whole universe is duality.

So, many people when they first get involved with Advaita Vedanta or Jnana be-
lieve that it's a very selfish teaching, believe that it's a very conceited teaching. Why? For 
the idea is to become self-realized. Jnani's are always expressing themselves, "I am Brah-
man. I am pure awareness, I am the absolute reality," and people who do not understand 
this say, "why don't you think about this world? Why don't you help the poor? Why don't 
you help alleviate man's inhumanity to man? Why do you not help the homeless? Why 
don't you try to make this world a better world in which to live?" They say this because 
they do not understand what we're talking about.

When a being becomes so-called self-realized the self-realization is not for him or 
er her alone. The self-realization is a universal feeling. I am the universe is a realization. I am 
the Brahman, the all-pervading one this is a realization. The realization is not about your-
self. This is something we always have to remember. It is not selfishness. This teaching is 
not conceit. For when you become self-realized there is no longer a you. What you have 
called a you has disappeared. What you call you has become the whole universe.

Therefore just by being self-realized you are helping the world without thinking 
about it. Again why? Because you have become the world, you see? You're no longer Jack 
or Jane or Mary or Bob or anybody else. A person who touches their self-realization be-
comes the entire universe. And therefore you see only the goodness. You do not separate 
goodness from badness, there is no longer any badness in your psyche, in your conscious-
ness you have transcended badness so-called. Everything is good even the so-called evil, 
the things we call evil on this earthly plane.

You begin to understand that everything that happens to you is for your own 
good, for your own benefit. Nothing is here to ever hurt you, as strange as it may seem. 
Everything is here for your advancement, everything. Every situation, every predicament 
is there for your advancement.

Consequently this teaching is the most unselfish teaching there is. For when a 
Jnani says, "I am Brahman," He's not referring to his humanhood.

The attack dogs are at it. (Dogs barking loudly)

SH: He got it alive nonetheless. (laughs)

(Robert continues) So. When the Jnani says, "I am Brahman, I am consciousness, I 
am the absolute reality," the Jnani is not referring to himself. That is something you always 
have to remember. The Jnani is referring to I-am. I-am encompasses the whole world, the 
whole universe. And of course Brahman is the same thing. Brahman encompasses the 
whole universe, everything. Therefore you are everything. But to the average person who 
doesn't understand this, they think you're talking about yourself when you say, "I am
Brahman." And they go home and they say, "All those Jnanis are all for themselves. They only think about themselves. They only interested in themselves because they're always saying, "I am Brahman, I am consciousness, I am absolute reality." Try to understand this thoroughly. I-am is eternity. Consciousness is the absolute reality.

Now you can perhaps understand why a Jnani never takes revenge on people. Never is concerned about getting hurt. Never cares about the body too much. Because the realization again is, "I am not the body!" Again when we're speaking of I-am we are not speaking of Henry or Sue or anybody else we're speaking about I-am. I-am is not the body. Consciousness is not the body. Therefore when you're in your highest state of thought and you affirm I-am consciousness you understand what this means. Everything is consciousness. Everything is I-am. Everything is Brahman. And of course in that state you automatically have reverence for all of life. What else can you do? You have no choice because you are all of life. So how can you hurt yourself? It's impossible. But you have to understand the thinking of a Jnani thoughts like this do not appear. That I'm hurting or not hurting myself, that I'm all-pervading. Those thoughts are gone. A Jnani just is. Not this nor that, just is. Is-ness. And there is really nothing to say about that. So this teaching is not selfishness, not conceit. It is the truth, it is reality.

But of course it does happen when some people become involved in a teaching like this. They may become completely insane and believe they alone are God. They may believe their body is consciousness. That their body is the absolute reality. This is a grave mistake that some people make. You have no body to be reality. There is no body to be consciousness. There is no body to be pure awareness. This has absolutely nothing to do with your body whatsoever. The body idea falls away. Always remember this. We are not trying to elevate our body, to make the body perfect and make it live forever. The whole concept of a body is erroneous thinking, false imagination. The body idea is a dream. The body does not exist the way it appears.

So again by sitting in the silence all of these truths become evident to you. Everything happens by itself. Everything happens all by itself. There is nothing you have to do and now you know why? Because when you are the doer, you are the body and the doer and the body can never be anything else but itself. You cannot be a body, you cannot be a doer and you cannot be self-realized at the same time. The body idea has to go. The doer idea has to be transcended. You cannot be self-realized and be a body. But then you're saying, "But I see many Jnanis who are a body. So how can you say that?" You answered your own question, "You see this. Who are you? Are you self-realized that you can say that you see a Jnani body?" The Jnani knows he has no body. He never had a body and never will have a body. But the ajnani sees the body.

Don't ask me why things are like they are, I don't know? That some things appear. The whole universe is a grave mistake. Why does it appear as it is? That's an important question people ask. Why is this universe here if it doesn't exist? And the answer may be a
little lucid for some of you but you will understand. The answer is there is no universe. It doesn’t exist. Very few people can comprehend this. None made it appear.

There are people who believe God created the universe. This is the story that is told to children to have an explanation for the universe. We have to have some explanation we don’t want to appear dumb, do we? Human beings don’t want to appear as if they don’t know. Therefore when you ask somebody, “Where does this universe comes from?” They tell you, “God created it.” And when you ask them, “Where did God come from?” They have nothing to say. They will say, “That’s not for you to know.” As many churches tell you, “That’s blasphemy.” They say, “Never ask where God came from, that’s blasphemy. You’ll go to hell and burn. (laughter) If you ask questions like that.” But we have to think about these things some time.

Remember I’m sharing with you my own experiences. It’s so wonderful to know these things, to be so sure of these things, to understand these things, that there is no universe and nothing is going on. Nothing is happening. As long as you appear to be happening and you think you are a body, even though you know this intellectually what I’m saying, this helps, to know it intellectually. For you will be careful what you do.

What I’m saying is, when you come to satsang and your own state of affairs you hear what I’m saying intellectually, and you want to believe it somewhere inside your psyche. Just by knowing this you will be careful what you do. For you have an idea that you are the Self of the entire universe. So you will never hurt anybody. You will never think of anybody being evil. You will never think anything about anyone but in the same instance you will never think about anyone being good. That’s the same mistake, no good and no evil. They’re two sides of the same coin. And when your mind starts to accept that everything is nothing, the mind begins to ease off, to let you go. But there has to be no conflict with the mind. You are never to have conflict with your mind. By conflict with the mind I mean never to try to change the mind or tell the mind what to do or practice affirmations as if you’re trying to convince yourself of something. The mind is too smart for that. It will never let you loose by being in conflict with it. But by smiling at it, by laughing at it, by ignoring it, by observing it and not reacting the mind becomes weaker and weaker and weaker until it disappears altogether. This is how you stop the mind.

You do not have conflict with anybody. Whatever happens, happens. You leave it alone. This is sort of a contradiction again because sometimes I tell you to take action and do whatever you have to do but it’s not really a contradiction they’re both correct. When you leave your mind alone and you do not think of having any kind of vengeance or suing people or getting involved with people in a negative way automatically the power that knows the way will make you do the right things whatever you’re supposed to do. But you will always remember that you are not the doer. These things are very paradoxical, very subtle, very contradictory. For you’re doing something yet you are not the doer. To me it’s very clear. Yes it’s possible to be doing things and not be the doer. For the appear-
ance of a body has to be in a world of action or the appearance of a body will not be here. In other words it's virtually impossible for a human being to sit still all of his life or her life and do nothing it'll never happen. You may say there is great Saints and Sages who live in caves. Who've been living in caves all of their lives, who live by themselves, well who says they're doing nothing? They have to go out and search for food. They cook their food. They take a bath in the river. They go to the bathroom. They do all kinds of things. You cannot be a human being and do absolutely nothing, it's impossible. But you don't have to think about this. You merely have to know the truth.

And again the truth is that you were never born, you do not prevail and you never die. The same truth that is for you is for the universe. For you are a replica of the universe. You're the microcosm in the macrocosm. What you think about yourself you have to think about the universe also. So you understand that the universe never existed, never came into being. There was no beginning to the universe just as there was no beginning to you. The universe does not prevail and the universe does not go into disillusion some place, it ends. Just like your body. Everything you attribute to you body you attribute to the universe.

This is why when a person becomes self-realized they then realize that there is no separation between them and this universe. There is only one. The realization comes that this whole universe has always been you. You are that! You are able to understand and exclaim, "All this is the Self and I am that." It's really very simple it's not complicated. It's all right to know it intellectually.

Many people come to me and tell me, "I know what you're saying intellectually. I hear what you're saying intellectually but when is it going to happen to me actually?" It will never happen to me actually because there is nothing to happen. What do you want to happen to you?

People still want to see blazing light and see stars and geometrical figures and hear beautiful music. These things are all of the mind. All you're doing when these things ensue you're going into subtle areas of the mind. Where there are things happening just like they're happening in this plane of existence. So in the subtle planes of existence there are also things happening. They may be a little different. You may hear sacred voices talking to you. You may hear the voice of your deity. Maybe it's the Christ or Buddha or somebody else. You're making headway but remember this is to...also of the mind. It is the mind that causes all of this. You want to go beyond that. You want to go beyond everything. Never stop and say I have arrived. For when you make that statement, "I've arrived," it shows you you have not arrived because there was somebody to arrive. When you have arrived there is nothing to say and there is none to say it. It's all been transcended.

So as long as you can ask the question, "Am I enlightened? I think I am." That's a joke. Laugh at yourself. For if you were truly enlightened there would be nobody to ask a question like this. You will have nothing to think about. For the thinker has been tran-
sceded there is no thinker. Therefore remember that the story of creation is a myth. You body is a myth. The universe is a myth. Nothing appears as it seems. Again just knowing this intellectually does a lot for you. Again why? Because it will teach you to react differently towards person, place or thing. You will begin to react with love and compassion. You will have reverence for all of life. Why? Because all of life is you. You are That.

All selfishness will leave you. You will stop thinking, "What’s in it for me. I come first. Survival of the fittest," and all that crap. (students laugh) That kind of thinking must go and it will go. When you just accept, "All this is the Self and I am that." You are the Self of every so-called human being, every animal, every creature that flies, every tree, every mineral. You are the Self of that. It is you. It exists because you exist. When you cease to exist that will cease to exist.

As an example is sleep. When you are asleep there is no universe. As far as you’re concerned you do not exist, the universe does not exist. It's only when you wake up you say, "Here is the universe, here’s my body." This is the reason sleep is given to you. Sleep is not given to you psychologically.

Many psychologists and psychiatrists think human beings sleep because they have to rest for a certain amount of time in order to renew and refresh their bodies. This is true in a bodily sense but sleep has a deeper meaning. Sleep is to make you see that you disappear during sleep. You do not exist. As far as you’re concerned you’re dead.

Therefore the wise person like the Sages of old, the Rishis used to think about these things. I do not exist in sleep but I awaken and I seem to exist. Therefore what is the truth, "Who am I?" They used to ask themselves the question, "Who am I? Where did the I come from? The I that thinks it is sleeping and the I that wakes up? Where did the I come from?" The great Rishis of old used to think this way and they used to sit in the silence for hours just thinking about this, "Where did I come from?" When I say, "Where did I come from," I’m not referring to the body I’m referring to I, the idea of I, the I-thought. "Where does this I-thought come from? How did it arise? Who gave it birth?" And by asking this question over and over again and keeping still the ancient Rishis were able to perceive the I disappearing into nothingness and they experienced illumination.

Now most of us are too busy to sit under a tree for six or seven hours a day and contemplate the I. But we can inquire, "Who am I?" We can inquire, "To whom does this world come? To whom do the problems I have come? To whom does my anxieties, my depressions come? To whom does everything come?" You can inquire this way and this will make you go deeper and deeper.

Remember the purpose of self-inquiry is to make you go deeper and deeper and deeper into the Self. That is the only purpose. The more you inquire the more you go into the Self. Yet ninety percent of the people who practice self-inquiry drop out. They become tired of it, they become sick of the whole thing. Yet you have to realize that this method is very valid. It has been valid for thousands of years and is valid today. It is up to you to practice it and find out for yourself what happens. Practice it again and again and again
and again without thinking about it. "Who am I? Where did the I come from? Where is its source? Where do my thoughts come from? What is the source of my thoughts? What is the source of my body? What is the source of my universe? Where did it all come from?"

The answer is within you. And if you are sincere, if you truly practice, forget about time, just do it. You will have to see something happening to you sooner or later. You will awaken and be forever happy and in peace. So be it.
Robert: Good afternoon. I welcome you with all my heart. It's good to be with you again.

Let me remind you that I do not give lectures. I do not preach sermons. I do not teach philosophical courses, nor do I teach science. I do absolutely nothing. The nothing that I speak may be useful to you or may not be useful to you. It is up to you, but expect nothing.

Nothing is what exists. Everywhere you look you see nothing. Yet some of you believe you see something. The something that you think you see is called maya, delusion, mesmerism's, hypnosis. You think you see a world, for you think you are your body. As long as you believe this, you will be part of this world and you will have many, many experiences, good and bad, off and on. When you finally lose the idea that you are a body, you will be totally free, liberated, living in the absolute reality, becoming pure awareness.

I received an interesting phone call this morning from a gentleman in Santa Cruz. He told me, "Robert, you don't know me but I'm enlightened. There is a question I want to ask you. Do enlightened people vote? Should I vote? If so, for whom shall I vote?" I had to remove the phone from my mouth to keep from laughing. I answered, I told him, "As long as you ask the question, vote. As long as you have to ask should I or shouldn't I, then do it. For whom should you vote? If you are the Self of all as you say, you vote for your Self! Presumably an enlightened person like you is all-pervading. There is only one and you're that one. Therefore, for whom are you going to vote but your Self." I don't think he liked my answer. He hung up on me.

As a matter of fact, I received about 5 or 6 phone calls the last few days about people asking me for whom they should vote for or should they vote. What have I got to do with these things?

S: You should run.
S: ...away.
S: Robert for President. (laughter)

R: What is spirituality? True spirituality is realizing you are not the body nor the mind phenomena. That you are consciousness, you are the absolute reality. When one realizes this, what is there left to do? Is there anything one has to do in this world, when one understands their true nature? There's total happiness and bliss at all times, always, unending. I believe this is what we are all looking for, happiness, harmony, peace, bliss.
Stop looking, you found it! If only you would learn to keep still mentally, it's been there all the time. All the joy you're looking for, the happiness, the peace of mind, the harmony is you. This is your real nature. This is what you are. You do not have to go search for it. You do not have to practice sadhanas, spiritual practices, meditation, deep breathing, yoga. What has this got to do with reality? These are practices that you do for better health, to improve your body.

But as the years pass, the body gets older anyway. It doesn't care how long you have been meditating or what you have been doing. The body becomes older and older and older and you get disappointed and discouraged because nothing has happened.

It is not more practices that you need, it is an awakening that you need. To totally, completely wake up! Wake up to the Self! That's all you have to do. When you awaken to your Self, there is nothing else to do forever.

That is why I say, "You are nothing!" You have always been nothing, no-thing! This is a compliment when I tell you this, not an insult. Whenever you hear anybody tell you, "You are good for nothing," say, thank you. Be grateful they told you this.

How can you prove this to yourself? By living in the moment. In the moment, there is absolutely nothing happening. In the moment everything is peaceful, serene and harmonious, but as soon as you begin to think, you spoil the whole thing. As soon as you allow your mind to take off and splurge with all the thoughts and ideas and conceptual thinking, then you're human again. Therefore, the practice that you learn is to keep still. To make the mind quiescent by not causing any conflict.

It is interesting the way the mind works. When the mind is in conflict, it becomes very strong, very powerful. When there is no conflict, the mind disappears. What do I mean by the mind being in conflict? I mean reacting to the world, reacting to person, place or thing. Whenever you react to any condition or situation, you are in conflict with your mind. When you are in conflict with your mind, your mind grows stronger and stronger and stronger and the conflict increases tenfold, until you get totally depressed, disillusioned, discouraged and you start looking around the world for a teacher or a guru or somebody who could show you the way.

Know that the true teacher is within yourself. You are the teacher. What am I? I am your Self, what else? There is only one Self. When you look in the mirror, you see the one Self. When you look at the world, you see the one Self. You are always seeing your Self no matter where you look. What you see shows you where you're at!

Therefore, when you see troubles, when you see problems, when you see man's inhumanity to man, when you see the chaos and confusion in this world, cataclysms, know that you're seeing your self. Where else would they come from? There's really no separation. There is not you and the conflict or you and the world or you and the experience that you are going through, there is only you as the condition. There is only you and your self, nobody else. You are the one!
Everything you are looking for is within you. Everything that you have been searching for all of your life is within you. No one can really give you anything. You’ve got it all yourself, but you’ve got to dive deep inside to find it. How do you dive inside? By quieting the mind! By keeping still! By not reacting!

To the extent you can do this, to this extent will you find that the mind will become quieter and quieter and quieter. As the mind becomes quieter and quieter and quieter, your happiness begins to expand and expand and expand. Your peace of mind expands and expands and expands. When the mind totally disappears, this is what people call self-realized.

There is really no such thing as self-realization. These are just words we use to make you understand there is a state that is totally and completely different from where you are right now. A state of supreme happiness which is your real nature, what you really are. Only you have covered it up with what we call delusion. That is the experiences of this world, perhaps the experiences of past lives and you are a product of those experiences.

This is why everybody appears different. For everybody is a product of the experiences they have been through. They are habit patterns that have made you what you are today. You are a product of your environment, the schools you attended, the churches you attended, your parents and they brainwashed you with thinking certain ways and here you are sitting here looking at me.

You must wake up sometime, why not do it now!

Some of us are waking up from sleep. When you wake up from sleep you are in a new world. The old world is dead and you’re alive. What you do with the world is up to you.

What is going on in your mind right now? What kind of thoughts are you allowing to come through you? Notice that most of you cannot sit still for even a minute without thoughts going through your mind. True? (silence) You see what I’m talking about? There are thoughts that are constantly going through your mind. These thoughts never leave you. They are there all the time. As long as you have these thoughts, you can never have peace or happiness. It makes no difference if they are good thoughts or bad thoughts. It doesn’t make any difference whatsoever. They’re all thoughts. They come from the same source and all thoughts are part of delusion, part of the maya, part of the experience.

If you can only remember this: To find true happiness, real peace, you simply have to get rid of your thoughts. Stop the thoughts from coming to you. You cannot stop the thoughts, by being in conflict with them, remember this also. No conflict.

Again by conflict I mean, do not try to work on your thoughts to stop them forcibly. As an example, by changing your mind by trying to think good thoughts. By trying to think good thoughts to replace bad thoughts you are in conflict with your mind. But when you observe your thoughts, when you watch your thoughts, without reacting to them, then you are on the right track. When you become angry, do not fall into the trap of identi-
fying with anger. Do not identify with the anger but watch yourself becoming angry. Take a step backwards if you can and observe yourself becoming angry. Watch yourself, always watch yourself. Observe yourself constantly. That’s the way to work with yourself.

Inquire within, you are your own laboratory. All of the experiments are going on within yourself. Inquire within, "To whom do these thoughts come? Who’s thinking these thoughts? Who gave them birth? Where did they come from?"

Keep asking yourself these questions over and over again wherever you are, whether you’re driving your car, washing your dishes, going to a movie. Never forget to inquire within yourself, "Who am I?" You’re asking who is the I that has these thoughts? Who is the I who thinks? Where did this "I" come from? Who gave it birth? Ask yourself. Yet, never answer this question. For by answering this question you are using your mind and the mind does not want to go, it wants to stay and make you miserable. It wants to play with you and tell you all kinds of things that are going on in this world for you to be angry about. You have to realize the nature of the mind first, in order to get rid of it.

So why do we want to get rid of the mind? If there is no mind, there is total peace, harmony, love, happiness, joy. When there’s a mind, you have misery, anger and the rest of those things. This is why you want to transcend the mind totally, completely, absolutely.

The next step is that you realize every time you use the word I you’re speaking of your body and your thoughts and the world and everything in it. Whenever you say the word, I, I is a thought, it is not an entity, it has no reality. It is a thought. When you say I feel bad today, I feel depressed, I feel confused, what are you really saying? Are you saying you feel depressed, you feel confused? No, you’re saying I does! I feels this way, not you but I does. See what you’re doing now, you’re separating yourself from the I. You are not this I that has all these emotions, conflicts, disharmonies, this I is not you!

When you are able to see this, you awaken! You just have to see this. From now on whenever you say the word I, stop and think about it. Who is the I? I feel happy, I feel sick, I feel this way, I feel that way. It is the I that feels this way, not you! Consequently, you have to follow the I to the I center where it came from.

If you would catch yourself in the morning when you wake up, you will notice that the I starts from the heart, which is on the right side of your chest and goes up through the spinal cord into the brain. When the I does this, you are what we call humanly awakened, where you are able to cognizance the world, your body, others. You say, "I see this, I this, I feel this," but if you will catch yourself doing this and start to begin to realize the I is not you, you’re not this I at all, it will begin to leave you alone, just by being able to see the I is not you.

When you are able to do this, you will follow the I back to its source, which is the heart center, which is the absolute reality which is the pure awareness which is really you! The object is to make the I go back to where it came from, to its source. When the I does this, you become immediately, so-called enlightened, you’re all-pervading. You become
the whole universe and you have total freedom and happiness. What else do you have to do with your life, then to find out who the I is?

Take a look at yourself, the things that you think about all day long the nonsense, the fears, the attachments, all the things that you worry about, that you concern yourself with...

S: (students arrives) Robert.
R: Hi Glen.

...It's up to you. You are free to do whatever you want. No one should ever tell you what to do. I never asked you to come here but here you are. There must be a reason why you’re here. There are no mistakes. Everything is in its right place. By you coming here and sharing with me, it means you are ready for the higher path.

Most of you are tired of playing around in this world. You’ve been through all kinds of experiences, you’ve had all types of conditioning and you’re tired of it all. This is the first requisite. You have to be tired of the world and its nonsense to find something else. As long as you’re still satisfied with this world and the world has a good hold over you, it is only when you become tired of this world and the games people play that you will get down to true spirituality. As long as you are still playing games in this world, trying to get things outside of yourself, obtain things, looking at the world as if it had something to offer you, you can never become self-realized.

It’s impossible, for the world has a hold on you. The world is your teacher, it shows you all kinds of things that you respond to and you think you’re having a good time. You think you are enjoying yourself, you’re having fun. Then the time comes when you should change. Change comes along which it always does and you start to experience the other side. You become miserable, you become upset, you become depressed and you go back and forth like this. Most people do this all their lives until they drop dead and then they have to repeat it again and again.

Why not begin to do something about this world now? Why not begin understanding who you are, your true nature and what you have to do to remove the idea of body-mind. By coming to satsang alone, wondrous things ensue in your life. By practicing self-inquiry at home or the office you are enhancing the satsang. By not reacting to person, place or thing the mind becomes quieter and quieter and quieter until it is totally transcended. It's up to you! It is always up to you! There is really no one in this world who can actually do anything for you until you allow it to happen.

Why not surrender all of your habits, all of your preconceived ideas, all of your concepts, all of your dogmas? Why not surrender all of these things to the Self? The Self is ready to gobble it all up and set you free, but it can't do this if you are still playing games. By believing something outside of you has the power to hurt you or to cause you unhappiness of any kind, cause you misery, this has to be changed. Only you can change it!

In the world things come and go very fast. Everyone is excited about a presidential election. It will be over in a couple of days. Everything will be back to status quo and...
life goes on. What are you going to do with your life? Are you going to continue to struggle in order to survive, have two jobs, have three jobs, work like a dog. Where did this expression come from, "Work like a dog?" (laughter) I've never seen a dog work. (laughter) Work like a human being. Who wants to work like a human being? The dog is better off than most people.

There is a power in the universe that will take care of you totally and completely you know, if you will surrender to it. All this power asks is for you to surrender to it totally by developing humility and compassion and you will be carried on a stream of blessedness for your highest good. Stop feeling sorry for yourself. Stop being selfish and everything being I, I, I, what do I need? What's in it for me? Forget about yourself. Throw yourself away.

Try doing this starting tomorrow. Forget about yourself, but you have to catch yourself to do this. You have to catch the I saying, I feel this and I feel that and I feel this and I want to go to this place and I want to accomplish this and I want to see this person and I want to do that. That's selfishness, for you're always thinking of what's good for you. I know some of you are saying, "If I don't think about myself, who will think about me? I have to take care of myself" This is not true! You didn't ask to be born but here you are. The same power that guided you back into a body, knows how to guide you in this existence as long as you live in a body and takes care of you totally and completely and absolutely, if you would surrender to this power.

Let's do this right now. Make yourself comfortable, close your eyes. Think of all the stuff that's going on inside of you, observe it, watch it. Think of all of your fears, your disappointments, your entire life. Think, "Who am I? Am I the person who experienced all of these things since I was a child, growing up? Am I this person?" Observe your thoughts, watch the thoughts.
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WHY SHOULD WE DO ANYTHING?

5th November, 1992

Robert: Om, shanti, shanti, shanti, Om, peace. Good evening. Greetings. It is good to be with you again. I welcome you with all my heart.

Last Sunday we were discussing the telephone calls I received in reference to voting. People call me with strange questions. Do Jnanis vote? Should I vote if I’m a Jnani? And my answer is usually the same to everybody, which was, as long as you ask the question, you should vote. As long as you inquire if you should or you shouldn’t, then you’re part of the system then you should.

After the election I continued to receive phone calls. One person asked me an interesting question. He called from Dusseldorf, Germany. Is there such a place as Dusseldorf? I asked him where he got my phone number. He said, "Ramana Ashram." I didn't realize they had my phone number. But anyway he asked me a pretty intelligent question, to an extent. He said, "Robert, if everything is a dream, why should we vote, or do anything, if it's all a dream?" We'll discuss this today.

We say that life is a dream, everything is a dream. The world is unreal. Why should you do anything? The reason of course is you are involved in the dream. You are part of the dream. As long as you are part of the dream, you have to do what has to be done in this world of the dream, for you believe you are the body, the mind. Therefore you cannot fool yourself and imagine that you’re somewhere else, when you’re not. You come under the law of cause and effect. You come under the laws of karma. As long as you believe in this world, there is karma for you, there is cause and effect. You cannot say in one breath that there is no karma and no cause and effect, and then react to the world. You know whether or not you believe the world is real, by the way you react to it, consistently, constantly, how the world makes you feel. This shows you whether you believe the world is real or not.

When you think of your body all the time, when you respond to the world all the time, then you must do the things of this world. Remember the cliche, "Do unto Caesar that which is Caesar’s," and "Do unto God, that which is God’s." Where do you belong? In the world or in heaven? You can tell by the way you react to life, by the way the world makes you feel, by the way you respond to your body. Yet it's all a dream, but you're caught up in the dream.

As an example, when you go to sleep and you're having a dream, you dream that thieves break into your home and shoot all of your family. Then you wake up. When you wake up, do you go looking for the people who shot your family? It was a dream and you
laugh. But you forget you’re living in another dream, which is this world, which is the mortal dream.

Do not connect both worlds. They’re both two different states of consciousness. They’re two different dreams. Yet when you’re in your dream world, dreaming, when you go to sleep at night, you’re doing all sorts of things in that dream, aren’t you? You’re acting and reacting, doing all kinds of things in that dream. Do you ever in a dream say, “This is a dream, and I’m not going to react to this world?” You don’t. You continue doing things in your dream. That’s how it is in this world also.

Most of us are stuck in a dream world. We’re stuck in a dream world because it presses down on us. It appears so real. Things are happening every day. Yet, one day you will awaken. It’s the same as awakening from your dream at night. There is no difference. When you awaken to the dream at night, do you have any interest in the dream? You may for a while. If you’re into dreams, you may try to decipher what the dream means, for a little bit. But after a while you forget all about the dream. So it is with this world. When a person awakens, or a person becomes liberated, they are able to see the dream, but they know they are not part of it. They also observe everything, but they are not part of the dream. The world no longer has any power over them, over the awakened person, the liberated person. The world has no power whatsoever over you once you’re liberated.

This is the way you should think of it. Just as a dream that you were dreaming at night, you awaken and forget all about it, so when you awaken here, you forget all about this world also. Yet you’re in a body, so it appears. As long as you’re in a body, you’ll see other bodies. You will see the world as everybody else sees the world. But you’re a 100% sure that this is not a world of reality. You know this. You continue functioning in this world, but yet you are not doing anything.

To the Jnani there is no action being taken whatsoever. To the ajnani there is action being taken. And the ajnani sees the Jnani taking action also. But yet, to the Jnani, nothing is happening, nothing is going on, there’s no world, there’s no dream, there’s no karma, there’s no cause and effect.

When I tell you that cause and effect and karma does not exist, you have to be real careful with yourself. Do not take this as a license to do anything you like. Remember again, and I’ll remind you again, and again, and again, as long as you are involved in this world and you believe the world to be real, then karma is also real. It’s as real as the world, as real as your body. As you sow, so shall you reap. You have to deal with this. What you do to others, you are doing to yourself. You hurt someone, you hurt yourself. You love someone, you love yourself.

It’s nice for me to come here and tell you that everything is absolute reality, everything is nirvana, sat-chit-ananda, pure awareness, pure intelligence. This is the ultimate truth. But how many of us are living from this standpoint? We have to work from where we are. The worst thing you can do is to fool yourself, and make believe you can get away with something. In this world you can’t get away with anything. The lord of karma is
always watching. You always get back what you put out, nothing more, nothing less. This is what I mean when I tell you everything is in the right place, unfolding the way it should, all is well, there’s absolutely nothing to be concerned about. But if you go around making a fool of yourself, by causing problems to other people, having all kinds of attitudes, anger, jealousy, fear, whatever, these are emotions that you’re putting out in the karmic world, and the karmic world has to return to you what you put out.

So this is a dream world. Yes, this is all a dream. You are the dreamer, but you haven’t discovered this for yourself. This is a very important point to remember. You have to awaken, become free. You cannot imagine that you’re free, because you hear Advaita Vedanta lectures. You cannot imagine that you’re free, if you feel yourself suffering somehow. If you feel hurt, or frustrated, disillusioned, or depressed, how can you possibly be free?

When you are free, you have unalloyed happiness all the time. Eternal happiness and eternal joy is always with you, regardless of conditions. For you are no longer conditioned. You are no longer looking for anything. Does it make sense for an enlightened person to look for a healthy body, or for a prosperous body, or for this or for that? Of course not. This is the fact that nobody’s left to look for these things. The ego who does this has been totally transcended.

Look at the world like bubbles on the ocean, bubbles and waves on the ocean. Look at people that way too. They keep disappearing. They keep coming back. The bubbles, the eddies, the waves come and go continuously, constantly. Yet the ocean understands that the bubbles, the eddies, the waves, are part of the ocean. They’re not separate from the ocean. Yet the bubbles come and go. The waves come and go. So it is with us. Bodies come and go continuously, constantly. You make such a fuss out of life, out of a body that’s so important. They come and go like bubbles in the ocean. New bodies appear every day, old ones fade away, yet the source, beyond everything, is consciousness. The substratum of all existence is consciousness. Consciousness is like the ocean, and all the forms on this earth, in the universe, are superimpositions on consciousness. In other words, all the forms are like bubbles and waves on the ocean.

When you discover who you are, you’re no longer a bubble or a wave. You no longer come and go. You become the ocean. The average person in this world believes they are a bubble or a wave. They identify only with their little self. They’re always thinking about themselves. I need, I want, I hurt, I this, I that, I everything. It’s always I, I, I. This is how the bubble thinks, that it’s separate from the ocean. But the ocean knows it’s not separate.

And so the infinite lies waiting in sweet repose for you to understand who you are. In other words, the ocean, consciousness, is not going to do anything to make you understand who you are, for consciousness is already your Self. But somehow you’ve been hypnotized, mesmerized, deluded, into believing that you are a separate entity, a separate body, and you have to fetch for yourself, care for yourself. While the bubble persists, it is
well taken care of by the ocean. While the wave persists, the ocean looks after it. That's why waves become big sometimes, they become tidal waves. They're still part of the ocean.

As you persist in believing that you're human, believing that you are a body, that you are separate, you are still looked after and protected. You may still suffer and go through experiences, because you think you're the body or the mind, but nevertheless you are always protected and looked after.

In any case you don't have to worry. In any case you don't have to fear. Why? Because you live in eternity. You live in bliss. You live in total joy and happiness. You are immersed in consciousness, like space. Space is immersed in consciousness. And all the forms, like planets, galaxies, universes, are superimpositions in space. And what holds space together? Consciousness.

You do not have to do anything to understand this. You simply have to recognize it. You do not have to pray, or meditate, or do mantras or japa. There is nothing you have to do to recognize your reality, that you're the ocean, you're consciousness. You simply have to see it, and recognize it, and awaken. That's all you have to do.

Why is it so hard for most people? Because you've been attached totally, solidly, to maya, to ignorance, to the belief in two powers, belief in separation. You feel in your ego that you're separate from the Self, you're separate from your source. This is the only reason that you suffer. If you knew who you were, it would be virtually impossible for you to suffer in any way. But this is where it becomes paradoxical. For again you may appear to be going through some experiences, yet the enlightened one knows they're not going through anything. This is why when the disciples saw Jesus hanging on the cross, they thought he was suffering. But Jesus, the Christ, never suffered. Yet Jesus, the man, appeared to be suffering, by all of his disciples, by the Roman guards.

We're seeing two different worlds. We're seeing the world of the Jnani, or the world of the Sage, or the world of the enlightened one, that is pure bliss, absolute reality, pure awareness, pure intelligence, I am that I am, ultimate reality. This is the world the Sage lives in all the time, and nothing has ever happened to the Sage. Nothing can ever happen to the Sage, due to the fact that the Sage has become eternity. The Sage is omnipresence, all-pervading. Yet when the average person looks at Ramakrishna or Ramana Maharshi, and others that seem to have died a horrible death from cancer or what ever, they say and they cry, "Why does this person have to suffer so much? They were so good. They were so kind. I can't understand this. If there's any universal justice, why does this person have to suffer?"

Who sees the suffering? Only the deluded one, the one who is deluded, the ignorant one. They see through the senses. They see through the eyes, hear through the ears, speak through the mouth, taste the agony, smell the blood, whatever is going on. The senses are getting to you as a human being. Because you believe you're human you have senses to make you human. But we know now you can transcend those senses, totally and
completely, and be in another world completely and totally. You can transcend the senses and be totally free of them, totally, absolutely, and be in a completely different world. And so there is a body that appears to be going through experiences, but only to the person who sees through the senses.

So to get back to the dream world, in the dream world, when you go to sleep at night, you go through many, many experiences, do many things, you may appear to be killed, you may appear to become a king or a queen, you may appear to have many children, a beautiful home. Or you may appear to be unemployed, a homeless person. Yet when you awaken from that dream, you’ll laugh to yourself and say, "Well thank God it was only a dream," and you forget about it.

This mortal dream world that you’re in right now, you must also forget about, and not identify with it. This is the way you become free. This is the way you awaken. This doesn’t mean that you will do nothing. It means you will do whatever you’re supposed to do, but in your mind you will be doing absolutely nothing.

You have to ask yourself the question, "Do I really want to become free and liberated in this life?" Think how many more years you’ve got left. You never know, you may be called away tomorrow, this very minute, in a year, in a month, ten years, a week. Who knows? Therefore you should continuously be thinking of these things we’re talking about tonight. They should be first in your life. What you give your energy to, you become. What you believe in, you become. What you think about most of the time, you become.

That’s the important one, what you think about most of the time. Most of us are continuously thinking somebody is trying to hurt us, somebody doesn’t like us, somebody is mean to us, something is wrong someplace. As long as you think this way, you are telling the lord of karma, this is what I really want. In other words you’re inadvertently bringing doom and gloom upon yourself, for if you think doom and gloom all day long, you’ll attract more of the same continuously, constantly. You therefore should understand this and begin to let go of all your emotions.

One of the best ways to let go of your emotions is by practicing self-inquiry. I know some of you have got tired of practicing this. Some of you believe nothing is happening, but all the same make it a habit. Think of the many habits you have now, destructive habits. Habits that do not help you whatsoever in your unfoldment to the Self. But yet you do these things without thinking, the destructive habits. Develop a good habit, like practicing self-inquiry. Do not look for results. Do not look for anything to happen. Just do it.

Ask yourself, "Who feels depressed? Who feels human? Who feels there’s something wrong someplace? Who feels this illusion? To whom do these feelings come?" And of course you answer, "I do. I am feeling all these things." As soon as you say this to yourself, realize that the I is separate from you. The I who feels all this is not you. For if the I were you, you wouldn’t use it all the time like you do. You wouldn’t say, "I am this," and,
"I am that." This shows you there's an I and there's you. You say, "I am this, I am that, I feel sick, I feel discouraged, I feel depressed."

If you were really talking about your real Self, you wouldn't say that. But if you are talking about your body, you wouldn't even say that. For if you were talking about your body, you would say, "Sick, depressed, unhappy," you wouldn't say, I. This shows you that you are not referring to your body when you say, I. What appears to be your body is just an inanimate piece of flesh. You're a piece of meat. So you are. Yet when consciousness goes through it, it becomes animated, it begins to dance, it begins to jump, it begins to do all kinds of things. But of itself it can do nothing.

What I'm getting at is this: How can the body that is really a piece of flesh by itself, become sick or depressed or discouraged, or have any problem? It cannot. You give life to these things by saying, "I feel this." When you add I to the body, or to the piece of flesh, then it becomes alive also, in a negative way. But when you begin to understand that I is not you, I has never been you, this is the beginning of wisdom. When you just understand this continuously, keep carrying it through day, after day, after day, keep reminding yourself constantly, "I is not me." Of course don't let anybody hear you saying that. They'll call the men with the white coats and take you away, to the happy farm.

Realize to yourself, "I is not me." I is something by itself, and it doesn't exist, some form of hypnosis, some delusion, called an optical illusion, that makes me believe I am I. When you get that far, you can further inquire, "Then where did this I come from? If the I is not me, why do I keep saying I, I, referring to myself? Where did this I come from? What is the source of the I?" Everything has a source.

Just by thinking this way, you're thinking about God. People always ask me, "How shall I think about God? You always tell us Robert, to concentrate on God and forget about the world. How shall I think about God? Say anything about God?" By realizing the source is not I. Who am I? If I is not the source, then what is the source of I? That's all you have to say. Don't go any further.

This is when you become still and allow the power that knows the way to work, through you. As you become still, the mind will begin to think again. And you go through the same procedure again, and again and again. "To whom do these feelings and thoughts come? They come to me. I feel these things. I feel funny. I feel depressed. I feel bad. Well, what is the source of this I? Where does it come from?" And again you keep still.

This is the simple practice of self-inquiry. It will become a habit if you keep doing it. So don't think that nothing is happening. Something is happening to you when you do this, even for the first time, but it's very subtle.

Forget about time. Forget about yourself. Become universal. Realize that your body is the body of the universe.

All things emanate out of your mind. The whole universe emanates out of your mind. Think of these things every day. Be aware of these thing every day. Catch yourself, day after day, after day, catch yourself, and think along the lines we've discussed tonight.
When you can do this, something will happen to you, something wonderful. I can assure you of this. A benevolent power will take over and bring you to your true home, which is absolute reality and total happiness. Peace.
Robert: Om, Namah Shivaya. Om, shanti, shanti, shanti, om, peace.
Hello. It's good to be with you again, to see your lovely smiling faces. Happy face. Put on a happy face.

The whole universe is in a state of flux. Nothing is solid. Nothing is permanent, nothing exists, the way it appears. Your body is a miniature universe. Your body is a replica of the entire universe. Your body is a microcosm of the macrocosm. This being so, then there's nothing permanent inside of you. You're not a permanent being. You're not meant to be a permanent being. You're also in a state of flux. When you begin to realize this about yourself, you leave things alone. You stop fighting life. You stop fighting yourself, for you realize change will come along soon anyway, and take you away from here and put you somewhere else. You'll drop your body. You'll become something else completely, something different. So while you're here, why fight? Why be upset? Why have problems? Only the person who believes he is going to live for ever tries to mould the world into his way of thinking, or her way of thinking.

When you look at the tiniest thing in life, a little insect, a little insect has its life span, maybe a couple of hours, maybe a couple of days. A little insect does not want to live for ever. It can't even think like that. It goes along with the flow of life. It knows nothing about birth and death. When the time comes, it drops itself, and it is finished. When you look at a higher animal, a dog or a cat, they live approximately 13, 14, 15, 16, 17 years, and then they just let go, and they go on with it, to bigger and better things. They're not thinking, 'I've got to take care of my body so it will live forever. I've got to eat the right food. I've got to do certain exercises all the time, so I'll last forever.'

The person of wisdom realizes that no matter what they do to themselves, they're going to go, just the same as everybody else, sooner or later. They may prolong their life a couple of years. Big deal. You didn't come into this world to hold on to your life. The truth is you didn't come to this world. You're not even here. But you think you are so we have to talk about these things. You think you're somebody. You think you're something. You think you're an important person. You think you matter. You believe the world can't do without you. Vanity, vanity, all is vanity. Our ego's are so big, we're trying to make a mark for ourselves. We say, "When I leave this planet, I want people to remember me." They'll forget you, don't worry. They may remember you a couple of days, a couple of hours. Then they go on with their life and you're all forgotten.
Everything must change, everything. When we look into the lives of planets, galaxies, they too keep changing, changing, changing. Nothing is forever. A tree may live a 100 years, 200 years, but it has to go. A mountain seems to be here forever, because of our thinking of time, what time means to us. We therefore think a mountain is there forever. But in universal terms it's there for a while, 1000 years, 500 years, whatever. And it crumbles. Changes into something else. The galaxies keep being born, keep being destroyed. Everything comes and goes. And soon the whole universe is dissolved. Maybe it will be 250 million years. The whole universe comes to an end. It’s all finished. Then there is only boundless space. There’s nothing but boundless space. Yet, does boundless space sit in the lap of consciousness. The first manifestation of consciousness is boundless space. When we come to consciousness, we have nothing to say about that, for our finite minds cannot grasp it. It is something so rare, so extreme, so mind-boggling, we can never understand what consciousness is. Yet it is the substratum of all existence. We can never think what it is with our minds.

We can never understand what it is. It's impossible. This is why, when you get to terms like consciousness, you keep silent. There is nothing to say after that. But then somebody like me comes along and tells you that you are consciousness. You are the consciousness that we cannot understand. You are the consciousness that is the substratum of all existence. You are that consciousness which is so profound, so far out, so so, that you can't even discuss it. There are no words to discuss it with. You cannot describe it. You can't feel it. You can't taste it. You can't smell it. You can't hear it. But there’s something out there called consciousness. Now man is the only type of instrument that can express the consciousness. In other words, we can discover this consciousness, become this consciousness, and be this consciousness for ever. Our true nature is this consciousness. This is what we really are. This is what we've always been. And this is what we'll always be.

So, we get back to us. Our mission is really to transcend the world and become consciousness, our true Self. This is the only thing we have to do on this planet. There's nothing else we came here for, nothing else. This is it.

When you get involved in your projects, in your work, in your life, it's really a waste of time, it really is, for you do not come here for that. You came here to know yourself. Only discover yourself and realize that you never even came here. There's no place to come from. Where would you come from? To be here you have to come from someplace. These are all words, words, words, words. There are so many words. Yet let me just say this. If you ever taste just a glimpse of consciousness, you’d be so happy, so blissful, so at peace with yourself and life, you could never understand what you would become. If you could only taste a glimpse of this consciousness, you’d never think of hurting anyone. You’d never think of going to war. You’d never think this is mine, this is mine, this belongs to me. There would never be a you and a me. There would only be one. And that one is everything and everybody, and that’s just a glimpse of consciousness.
It's so beautiful. So wonderful. So grand. This is why people in a class like this, in a teaching like this, should really be interested in nothing but this understanding, and unfold, and become totally free. This should be the only thing we should be interested in, nothing else. Yet, as we're interested in becoming totally free, we will be led and guided to our right place, and do the things we have to do on this earth. Something will take care of us. While we're trying to find ourselves, while we're trying to find consciousness, which always exists, was never lost, we will do our thing, whatever we came here to do. It's sort of difficult to understand how you can be searching for consciousness on one hand and continuing your life or your humanhood on another hand. Yet this is exactly what happens. But your life becomes beautiful. When I say your life becomes beautiful, I don't mean that problems will not come to you, but you will not see them as problems any longer. There'll be no problem that you see, for you will be seeing yourself.

Always remember that your life is like a mirror. A mirror cannot see itself, but reflects everything it sees. So what you really are, in your life, you're reflecting all over the place. If you feel hurtable, then things will happen to you to hurt you. Whatever you feel, you attract more and more of the same. You're always seeing your own image. This is why it is so foolish to me when people get excited, when there's man's inhumanity to man going on, there's conflict, chaos, confusion. These people only see themselves. Where in truth there's only one Self. That Self is consciousness. It's all the same. There's not yourself and myself. There is only the Self. And you're absolutely free. You're free to choose.

I know some of you are saying, "Well, Robert always tells us that life is preordained, so how can it be free?" It is preordained to that person who keeps responding to the world, the person who responds to the world, to the effects of this world. As a person goes onward, and onward and onward, takes on more bodies, keeps taking on more bodies, keeps becoming more human and never becomes enlightened.

It is only when you realize that you've got the freedom to let go. This freedom you have, the freedom to let go, that's not being hurtable. The freedom to choose consciousness over the world and things of this world. That's the freedom we all have. We have this freedom. But if we forget about it and we become worldly, we have no freedom. In that case everything is preordained, predestined. So whether you want your life to be predestined or totally free, it's up to you. It's your choice. An animal doesn't have this choice. An insect doesn't have this choice. A tree doesn't have this choice. A mountain doesn't have this choice. You have this choice. What are you doing with it?

As long as you have feelings, of pain, disharmony, you feel distraught, you feel something is wrong some place, you're making a choice, right then and there. You're saying, 'I'm going to feel hurt. I'm going to feel sorry for myself. I'm going to believe somebody is trying to do something to me, that life is bad, that it's everyone for themselves. We have to step on someone before they step on us.' This will be our thinking. This will be our way of living. And if we live this way, if we think this way, if we act this way, then life
is preordained for us, predestined. And as you sow, so shall you reap. What goes around comes around.

Yet you have to realize you’re the cause of everything. You are the cause of everything that happens to you. There’s no one to blame but you. If you have certain people in your life you can’t get along with, your family, your relatives, whatever, you have purposely attracted these people before you came to this earth, and these people attracted you, for this is their karma and your karma, and you have to work it out. If you keep reacting the same way you always do, you will not work it out, and will get deeper enmeshed into it, and you will come back again, and again, and again, in different bodies, until you get it right. We can really say that the universe is a university to educate the soul.

Now why am I telling you all these things? Because there is nothing else to do. You know there’s no soul, there’s no universe, there’s no body, there’s no mind, there’s no karma, there’s no reincarnation, there’s no liberation, there’s no delusion, and yet we discuss all of these topics we’re talking about. I guess by discussing it you’ll realize it doesn’t exist. If we didn’t discuss it, you wouldn’t know what doesn’t exist. After all, you have to know what doesn’t exist, so you won’t feel good, you won’t feel right about it. It would make troubles, it would make problems in the world. To find out what doesn’t exist.

Try acting like a God, instead of a human being. In other words when you come into a predicament in your life, before you get involved in it, say to yourself, "Now what would God do in a case like this?" And since God doesn’t exist, there’s nothing to do. So why are we discussing the subject? Because you want to hear me talk.

Everything is beautiful. Everyone is a God. Everyone doesn’t exist. And yet here we are, looking at each other. What do you see when you look at each other? Most of us see another person. But is there really another person? You know when you go to sleep, you dream at night, the dream becomes like a big bubble, and the bubbles contain the whole universe. Just like this, people, place and things. Situations ensue. People are born. People die. People get old. People get young. It all happens in a dream, in the bubble. But where did the bubble come from, the dream bubble? Where else, it came out of yourself. You’re having the dream.

But listen to this. This is a miracle, if you think about it. You are creating the whole dream world which you dream about. You create everything. As far as you’re concerned, if you are in that dream, you’re going to stick up for your rights, and you’ll not believe it’s a dream. If I come into your dream and I tell you, "Don’t concern yourself with this thing. Don’t worry about this. Stop feeling hurt. Stop feeling confused. Stop feeling something is wrong." You will look at me and you’ll say, "Well Robert, if you were experiencing this, you’d be hurt too. You don’t know what I’m going through, the hell I’m going through." And then I tell you, "But it’s only a dream. Can’t you see this. It’s a dream." And you throw rocks at me, and chase me away. "What do you mean it’s a dream. I’m going through it. Can’t you see I’m bleeding. This is not a dream. This is real." Then you

But then you exist, the dreamer. The dreamer exists, or does he? Who is this dreamer? Where does this dreamer come from? You have awakened into this world and know yourself as a body. Remember, in the dream world you were also a body, weren’t you? Just like this. There was no difference. You were a moving, fighting body, in the dream. And no one will be able to tell you that you are dreaming. No one will ever be able to convince you of this, while you’re dreaming. But you exist in this dream.

Now you awaken and you also exist. And I tell you this is all a dream, and you won’t believe me. I tell you you’re dreaming right now. You’re dreaming the mortal dream. But you refuse to accept what I say. You refuse to believe me. You may tell me in one breath, "I believe you Robert, I know it’s a dream," but as soon as you go outside, the first person that bumps into you, you become angry. So how can this be a dream? You’re feeling the world. As long as you’re feeling the world, you believe this is not a dream. You believe the world is real.

So you have this choice again. To realize the world is a dream, to leave everything alone, to be at peace with yourself, and to be at peace with others, and just observe the world without reacting to it. Or you can get completely and fully involved in this world, totally involved in the world, trying to make things happen, trying to make yourself popular, make yourself good, bad, go through all kinds of experiences, and always fighting for survival. This is the choice you’ve got. This is the choice you have. This is the choice that you have to work with. What will you do with it?

And so Sages have appeared in our lives, when we're ready, who have told us what to do. They have told us, “Leave the world alone.” Stop fighting it. Go deep within yourself. Focus on yourself. Find out who you really are, either by listening to the discourse and awakening to the words, which can happen sometimes, or going deep within and leaving the world alone, not thinking of this world, but seeing yourself as the world, or practicing self-inquiry, which becomes beautiful when you know what you’re doing. It becomes boring if you do it mechanical. By simply asking yourself, "What am I? What the hell am I? What am I doing here?" as Ross Perot's vice-president says. He got up there and said, "Who am I? What am I doing here?" Perhaps he knows something we don't know.

You only have to ask yourself those questions. "What am I doing here? What am I? Am I this person? I can't be this person, for I’m not the same person I was ten years ago, fifteen years ago. When I was first conceived I was no bigger than a little pinhead, and now I’ve grown into a lovely lady, a lovely man. Soon I'll get older. I’ll turn into an old lady, an old man. So how can this be me? How can this person, so-to-speak, who keeps changing, changing, changing constantly be really me?" Ask yourself.

Ask yourself, "How did I get here? Who made me? What am I?" You keep asking yourself these questions over and over again, and something will give. For one day you will awaken to the fact that you’re asking, "Who am I?" You’re not asking "Who is me?"
You’re asking, "Who am I?" In other words, you’re wondering who the I is. See what you do, the discovery you come to? Who am I? Who is this I that goes through experience after experience after experience? Who is this I? You stop identifying with the small I, which is the I-thought. This is a big step in your evolution when you can do this. Most people do it the wrong way. They keep saying, "Who am I?" and they're thinking that they are I. But you’re not I. You’re not this I-thought that I am referring to. You’re not the small I. You are not that.

Yet you have been living on this I all of your life. When you discover who this I is, you will discover freedom. But the first step is realizing that you are not I, and realizing that it is I who has all the problems, not you. In other words, you’ve got to come to the conclusion, I feels hurt, I feels upset, I feels uncomfortable, I feels unwanted, unloved. Not me, but I. Not me, but the I. And now you have a whole new ball game. You’re beginning to see that the I is not you. The secret is to discover where the I came from. If this I is not me, where did it come from? Who gave it birth? Then you sneakily follow it. You start to follow the I where it came from. You will soon realize something very interesting, that the I is very spontaneous. It comes in a flash, all of a sudden. Yet you can see it. You can feel it. You can watch it.

As an example, early in the morning when you first get up, the first few seconds when you get up, you are at peace with yourself and the world. There's no world that exist for you. In between the waking and the sleeping state, when you first open your eyes, those few seconds, there’s no I, and you’re in perfect peace. You don’t know a thing about your problems. You have no idea about the world. Yet you open your eyes and you look at the world. For those first few seconds, there’s absolutely nothing disturbing you. If you have cancer, it's not there. No matter what the problem is, it's not there in those first few seconds.

But all of a sudden the I becomes active. And now you say, "I feel my bones aching. I feel I’m hungry. I want breakfast I have to get up to go to work. I have to do this. I have to do that." The I has taken over your life. This little I, this insignificant little nothing has taken over your entire life and existence, and you’re going along with it, how foolish. You believe in what it says and what it’s doing, because you agree with it. The I says, "I have a headache." Instead of saying to the I, "You have a headache but I don’t," you believe that this I is you, and your head begins to hurt. You have made this I your God. In this way you suffer like you do. That's the only reason. There is no other reason. So you're going to get really into this. You say to yourself, "I'm going to find out what's going on in my life. I'm going to follow that I. I'm going to trace that I to its source." So next morning comes. You're ready for it. You're alerted. You know you're going to get up, there'll be no I, then the I will come in all of a sudden. So you watch. You get up in the morning, you’re prepared and you feel the I coming from your heart, up the spine into your brain. So you have discovered where the I comes from.
Everything I am sharing with you can be discovered and practiced. You can practice this. You will see that I'm saying the truth. It may not take you one day, or two days or a week. It may take you some time to do this. But if you keep watching in the morning when you get up, you will discover that the I comes from the heart, the spiritual heart in the right side of the chest, goes through the spine, up into the brain, and then you become a slave of the I. The I takes you through the day and through life. But now that you discover where it comes from, you begin to see that when I go to sleep, it reverses itself. It goes the other way. For when you go to sleep, just before you fall asleep, those few seconds before you fall asleep, you’re in the same consciousness you where when you woke up in the morning, before you awakened, and became fully aware of the I. You are in the same place, the same position. But this time it's reversing, going the other way. The I is going from the brain, down the spine, back into the heart.

This is called tracing the I. Following the I-thought. Now you've got something to work with. Now you've got something to do, keep you busy, keep you out of mischief. You begin to follow that I. When you are able to follow that I into the heart, in other words, when you are consciously in your waking state able to follow the I back into the heart, you will become free and liberated. This is your homework. This is what you have to do. All of you have to start doing this, have to practice this. Discovering the I, where it came from, tracing it back into the heart center. When it goes back into the heart center, and you're conscious, you're liberated, for there's no more I. It is the I that has been keeping you in bondage, the I. Follow this I. Do it, and become free. Peace.

I'm going to start playing some different kinds of music. If you like this music, let me know and I will play more of it. If you don't like it see Lee and punch him out.
Robert: Om, Shanti, Shanti, Shanti, Om, Peace. Greetings! Good Evening! It's good to see your smiling faces. And I said smiling faces.

Why do we come to Satsang? Who knows? We actually had no say in the matter. Some other power pushes us here. You can call this power shakti, consciousness. Whatever you call this power doesn't matter. But it is something within you that has brought you here for this is the place you have to be tonight. Why? There's no reason. Do not try to figure anything out. That's the worst thing you can ever do.

To try to look for a reason as to why things happen why you're here why you’re not here, why certain things happen to you in your life or home. Never try to figure this out. If you learn to be centered and live spontaneously in the moment then you will find everything takes care of itself and you’ll be happy all the time. But when you try to figure things out, why this has happened why that has happened, you find you get completely confused and you don't know what to do with yourself.

Leave things alone. The universe knows what it's doing. It doesn't need any help from you. Leave everything alone and watch what happens. When you try to interfere with the process, you cause pain for yourself, misery for yourself. But as you leave things alone, the true Self, the I Am, comes into play and takes over your so called life, your humanness, whatever that is and you will find joy in the right place, doing the right things and everything is unfolding as it should.

As we become deeply involved in Advaita, non-duality, we find that all the teachings of Advaita from the beginning of time tell us all that we have to do is make the mind quiescent, to make the mind calm, peaceful, relaxed, to quiet the mind and then you’ll be self-realized.

In Buddhism they say to kill the mind. In Hinduism they say to control the mind. In all the great religions of the world they always go back to the mind because they realize that's where all the problems come from where all the errors come from this is where the misconceptions come from, the mind.

In other words, the mind has got to go!

But trying to kill the mind is really a metaphor. All the ways of getting rid of the mind are a metaphor. You don't really want to get rid of the mind because just by thinking of this the mind becomes stronger and stronger and stronger. You know yourself, anytime
you try to quiet the mind it becomes louder and louder. Whenever you try to remove thoughts from the mind, the thoughts become stronger and stronger.

So what is a way to do this? Look at it like this. There’s a wall, an imaginary wall between consciousness and the mind and the thoughts. The thoughts and the mind are synonymous. As you try to get rid of the thoughts, you come up against a wall, you come to a dead end. Therefore, the real way to lose the mind is to get rid of the wall, not the thoughts. The so called invisible wall that separates consciousness from the thoughts. And you do this by not trying to remove any thoughts or change any thoughts or kill any thoughts. You merely "remove the wall" and the thoughts will take care of themselves or move past the wall to consciousness. And then consciousness will prevail, which is your real Self.

You do this by becoming very calm, very peaceful, very relaxed and allow the thoughts to do what they will. Don't interfere with them, just let them do what they will. If they wish to be angry with you, let them be angry. If your thoughts wish to tell you things about people, let them tell you things about people. Do not try to change your thoughts. Merely, do not react to them! That's what you’ve got to do. Do not react to your thoughts. Never react to the thoughts!

Never mind if they’re good thoughts or bad thoughts or in between. Thoughts are thoughts. They are all illusions and they cause you pain and problems. For you’ve identified with the mind somehow, somewhere. Our mind never existed, yet you identify with it. If I ask you to show me your mind, you cannot do this. You cannot show me where you would find it?

Yet we talk about our mind as if it were an entity, as if it were a power that could do something to us. When in truth the mind could not do a thing to us because it doesn’t exist. So you "remove the wall" that appears to be between the reality and the thoughts, the mind. When the wall is removed, the thoughts will fall by themselves into the consciousness and you will awaken! It's as simple as that!

There are no mantras you have to do. There are no forms of meditation you have to do. There are no pranayamas that you have to do. There are no yoga exercises you have to do. There is absolutely nothing that you have to do. Just get rid of the wall and you will be home free!

Yet it is not as easy as it sounds, due to the fact that some of us have really made a mess of ourselves and the mind has become very powerful. So it appears! The mind has become very strong. It controls you totally and completely. Isn't this true? Look at your life just for today. Think how your mind has controlled you. Think of some incident that happened to you today. Where you have reacted to the mind because the mind told you something. It makes no difference if it were true or not.

As long as you react to the mind, the thoughts, you’re making a grave mistake. And as you keep thinking about what I am saying as you keep reflecting on the wall, that you have to get rid of the wall, between the mind and consciousness, you will stop fight-
ing and reacting to life. Just by thinking about this you will not react to person or place or thing any longer, for you will realize that all incidences come from the mind.

   Everything comes out of the mind!

   All of your conditioning comes out of the mind, all of your belief systems. Everything that has ever existed and that exists right now is a product of the mind. Where else would it come from. The world as it appears. The planets the universe all the things you do at home, all the work that you do, your belief system, it all comes out of the mind, like a dream. You’re dreaming the mortal dream. And this world appears to be very real to you. When you believe it to be actually a mirage when you begin to feel it doesn’t exist at all by allowing it to go into the consciousness by removing the wall something happens to you, something wonderful, something grand. It’s like the light has shone in your heart your heart opens up swallows your body, your past, your karmas, samskaras.

   Everything is totally annihilated. Everything totally disappears and you are left as the Self with pure awareness, unbounded space, boundless space.

   You have to become boundless space.

   When the mind has gone into consciousness you’re no longer the body. Remember the body’s part of the mind. This body that you speak of every day is part of this mind I’m talking about, part of the imagination, the mind. So when the mind is gone there is no body left. There is only consciousness which is all-pervading omnipresence, pure awareness. Then you feel yourself as being the trees, the mountains, the sky, the planets, others. You begin to feel your oneness with all of life.

   This is when you develop a reverence for all of life. You will understand that everything in this universe is You, Everything. It comes from you, it returns to you. You are the one. There is no body else. There is nothing else but the one and you are that!

   Think about this, yet you ask, "I still appear as a body" This is what you say in your present state of ignorance. This is what you see where you are coming from now. That you appear as a body. But when you receive a glimpse of awakening, you will know beyond a shadow of a doubt that there is no body. You don’t have a body at all. Yet you appear to be doing things. You appear to be the doer. This appears to others.

   The enlightened one is never the doer, has no body, does nothing, nothing’s ever being done. But paradoxically it appears to others that the enlightened one is doing things just like yourself. This is the reason you have to experience this for yourself, to understand this paradox. Only when you experience this for yourself, will you understand the gist of what I’m talking about. For right now it is just words just a bunch of words. Yet, I can promise you that unalloyed happiness is your very nature. Bliss is your very Self right now! Right now you are this bliss, this unalloyed happiness, this joy, this divine love, you are that right now!

   Only you’re experiencing something else because you’re deeply involved in the mortal dream. It hangs heavy on you. You got to lighten up! Stop taking the world so seriously. Do not take conditions so seriously. Do not take people so seriously. Do not react to
person, place or thing. Since where it all begins is in your reaction. You have to learn to
catch yourself every moment of the day. Every time you make a mistake and react to
something, catch yourself. See yourself doing it and stop!

Think of the wall between consciousness and the mind. You can imagine in your
mind the wall breaking down, like the Berlin wall, coming apart in pieces. It's being totally
shattered and there is no longer two of you there is no longer the mind and consciousness.
The mind and thoughts have gone into the mind of consciousness and you're free. And as
you keep practicing this every day things will begin to change for you. You will notice the
change very simply happening to you day after day after day.

This is the most important job that you have to do. No thing is more important
that this. Make this the number one priority in your life.

What could be more important? What could possibly be more important than
finding your Self, knowing your Self, being your Self? What could possibly be more im-
portant than this? Yet, most of you become so concerned with the days activities, with
what's going on in your personal lives that you forget totally what I'm talking about and
you keep turning towards the things of the world, whether it's your health, or lack or limi-
tation of some kind or loneliness, whatever. Those things are all false images. They are not
reality whatsoever. And they are only here for a while and they will go. Every thing must
change. Even if you look at it in a material way, in the relative way. We know by now that
every relative thing in this world must change. The whole world and the universe is never
the same.

What this means to you is that your situation will change sooner or later regard-
less of conditioning. It must change. So what you call suffering comes for a day. What you
call human happiness comes for a day. All of your imaginings are only here for a short
time and then they go. Even if you do absolutely nothing about it they will change any-
way. Everything changes.

So you ask, "Why should I do anything at all? Why should I practice anything?"
Due to the fact, if things will change they will change from the relative to the relative, you
will keep on experiencing the relative world forever and ever and ever. You will experi-
ence good. You will experience bad. You will experience all kinds of things in this relative
world. It will change okay but you will have to keep experiencing the changes forever.
And when you drop the body, you will appear to be going into another body into the same
conditioning, the same situations again and again and again. There will be no end to it!
Like dreaming, having one dream after the other, one dream after the other it never ends,
unless, you wake up!

And so it is with this. When you awaken there is no longer duality. There's no
longer good and bad, sick and healthy, rich and poor, happy and sad. It has all been tran-
scended, totally transcended, completely. You will become one of these rare Sages that was
never born, can never die, does not prevail. You will become nothing! Which is the pure
Self. This is the reason not too many people are attracted to Advaita Vedanta to nonduality because this is so difficult for most people to comprehend.

Most people are stuck in a spot in time where they go through many relative phenomenon's, good and bad, off and on, and always trying to change bad for good, always trying to remove the bad and hang on to the good. But they are both impostors. You should never try to do this, you’re wasting your energy. You should be using your energy to become totally free and liberated, not try to make yourself a millionaire or to heal yourself of every disease known to man, or make yourself famous somehow. All these things will pass. These things come and go. You experience one then the other. You want to become totally free.

Totally, absolutely free and liberated. You want to know that you’re all-pervading. There is nothing but the Self which is you, nothing else exists. The Self is absolute reality, self-contained, absolute reality. The Self is bliss, nirvana, I-am. This is what you are right now. This is your true nature, right now! This is reality right now!

Do not give your energy to this world. For the whole world is a cosmic joke, remember. And it will suck your energy out, make you weak, make you start searching for remedies, solutions to your problems. You will go through life after life doing these things. The time is now, there is no other time but now. Now is the time to become totally free and liberated. Awaken, for you were never asleep! Awaken from the mortal dream. Let not another day go by where you react to people, places or things. Quit it! Stop it! Do not react to your own body, your own feelings. Quit it! Stop it! Understand who you really are. Stick with it!

Do not look for a time. Do not consider how long it takes, for most of you know by now there is no time. Time is a relative concept, it has no basis, no foundation. Look at yourself without time. Feel yourself without time. This means there never was a time when you were a human. There never was a time when you were a sinner. There never was a time when you had a past. There never will be a time when there is a future. You are all there is right now! All there ever was, all there will ever be is right where you are right this minute. You are that? It is you!

What do you see? And what do you feel? You must stop feeling sorry for yourself. Do not compare yourself to anyone. Leave the world alone. Leave everybody alone. Leave things alone. Nothing could ever hurt you if you do not resist. If you do not resist the conditions, the conditions cannot hurt you. The condition can only hurt you when you resist it. You are through playing games. You are through trying to become something, trying to get enlightened. Forget about that. It’s just another game.

You are imperishable consciousness, right now, the immutable Self. This is your real nature. This is you, rejoice! For you are free!
** Transcript 200  
**  
** WHO ARE YOU?  
**  
15th November, 1992  

_Please note: The content provided is for educational and informational purposes only and should not be considered a substitute for professional medical or psychological advice._

Robert: Om, shanti, shanti, shanti, om, peace. Good afternoon. I welcome you with all my heart. It's good to see you once again. Is everybody happy? Some of you don't look too happy. Let's see the smiling face. Some of you still look a little serious. Let's try Dr. Robert's two finger treatment. Take your right index finger, put it in this side of your mouth, and the left index finger in this side of your mouth, and pull.

If you ask the average person in the street, "Who are you?" they will tell you that my name is Fred, or my name is Mary, or my name is Henry, or my name is Joyce, but they have no idea who they really are. The name has been given to you at birth, you are not that person. Who were you before a name was given to you? Who were you before you were born? That's the question. Who are you really?

Well, who are you? Every answer would be wrong. There is no answer. There never was an answer. Yet, you are that power that accommodates life, all of life, people, places, things, hanging in sweet repose on consciousness.

We can say that consciousness is the substratum of all existence. What is consciousness? What is the substratum? It is absolute nothing. It is no thing that you can ever figure out in your brain, in your mind. There's no way to figure this out in your human perception. For your thoughts are always thinking of something. Therefore you can say consciousness has to be this or has to be that. How can consciousness be what your thoughts tell you, since your thoughts are part of the relative world, and thoughts have nothing for you except make you live as a human being?

You have to go way beyond thoughts, way beyond reasoning, way beyond anything and everything you have ever understood, to be consciousness, to understand consciousness. In order to do this, everything you believe must be dropped. Everything you've been led to understand must be transcended. Everything that you can think about has to go. Your ideas of right and wrong, good and bad, up and down, frontwards and sideways, all these things have to be totally transcended, totally removed from your thinking patterns.

After all, what is life, the way it appears? Life is but a bubble in the ocean. Bubbles come into existence, then they fade away, continuously, like waves, they come and they go. But the ocean always remains, and the bubble and the wave is part of the ocean. By themselves they come and go continuously, constantly. Millions and millions of bubbles and waves, come and go every few minutes. They return to the ocean and they come out again and become bubbles. But the ocean always remains the ocean.
So it is with human life. So it is with existence. You appear to be a human being. You appear to be person, place or thing, and you’re not. You’re only here for a short time, you disappear, come back again, disappear, come back again, disappear.

But what about the ocean? That always remains the same. In the ocean are all kinds of fish, all kinds of living creatures. In consciousness there are all kinds of living creatures, animals, insects, people. Yet these things are only here for a short time, and they go, disappear.

What do we care about all this? Why are we concerned with things like this? What difference does it make? Well, you will find one of these days that happiness, and joy, and love, and peace, are eternality to the part of your being. They’re the living truth of yourself. You are not what you appear to be. You are not the person that you think you are. You are beyond this. Yet you appear to be a person. You appear to have experiences in life. You grow up in a certain country, a certain race, a certain religion, and you believe this is you. But this is not you at all. You are beyond that, way beyond that. And when you find out who you are, you will be extremely happy, extremely peaceful, and you’ll be a blessing for others.

The only way you can ever help other people is by knowing yourself. The only way you can ever be of service to others, is by knowing yourself. The only way you can give anybody anything, is by knowing yourself. For when you know yourself, you know others. You will find the others, are yourself. There is only one Self. Everything is that Self, everything. Every leaf, every plant, every cloud, everything is the one Self. That one Self is you.

Yet most of you have not experienced this or tasted this. And you cannot accept on blind faith what you haven’t experienced or tasted. Consequently, when you find out that something else exists, that is beyond the humankind, beyond experience, you go searching for it. You go looking for it. But where do you go searching? Within yourself, not out in the world. When you go searching in the world, what do you find? More world, that’s all. People go looking for answers in this world. They go looking for special teachers in this world. All they find is more world. The answer is within you, nowhere else. You are the one.

You have everything you need within yourself, to find all the answers of your life and your existence. You have it. It’s you. But something stops us from doing this. That something is called the mind. The mind is not really our friend. The mind keeps you earthbound, keeps you attached to person, place or thing. It makes you believe your happiness is right around the corner. Your freedom is in New Jersey. Your liberation is in San Jose. And you go everywhere looking for this, and you’re always disappointed.

You may find a couple of answers that seem nice to you. You may find a couple of people who tell you certain things that seem very right on. After a while it goes away, and you’re right back where you started from.
You and I know many people who have been searching for many, many years, twenty years, thirty years, forty years, for the answers to life, for reality, yet they’re still in the same place they started twenty years ago. They have gone through all kinds of things. They’ve been to certain places. They met certain people, but they’re still the same.

For they’ve never really investigated themselves. They say they do. They say they’ve been working on themselves for years, nothing has happened. But have they really been working on themselves? What they’ve been doing is sort of just thinking about it a little bit, reading a couple of books. But they’ve never dived deep enough in the Self to find the answers. And this is exactly what you have to do.

You have to dive deep, deep, deep within yourself, deeper than you can ever imagine. And the only way you can do this is by giving up the external world, mentally, not physically. In other words, by not reacting to things. To observe things, watch the world go by, leave it alone. It’s neither good nor bad. It has nothing to offer you. Yet at the same time you’ll be doing what you have to do, what you came here to do. If you’re supposed to work, you will work. If you’re not supposed to work, you’ll not work. If you’re supposed to be married, you’ll be married. If you’re supposed not to be married, you’ll not be married. Everything will happen by itself. Yet you will know within yourself, that this is not you. The situation is not you. It has absolutely nothing to do with you. You are beyond conditioning, beyond situations, beyond experience, beyond everything. Yet you are everything also.

As you become a little more serious about this work, you will stop taking things so seriously in this world. You will begin to know how to leave things alone. You’ll be more interested in diving within yourself, to find yourself, to understand yourself, who you are, what you are. But then the mind comes to play again, and the mind grabs you, makes you give this up for a while, makes you start enjoying life, so called, makes you be a part of life again, hands you things, gives you things, you go through many experiences good and bad. Again you forget about the Self, who you are. And most people stay like this until they get old and die.

But there are a few people who will not take no for an answer. There are a few people on this earth, who are only after one thing, and that’s liberation. This is foremost in their mind. This is the only thing they think about, day and night, to become free. And what you think about, thinks about you.

So first you use your mind to desire total liberation. When you have a strong desire for liberation, something will tell you the mind has to be destroyed, the mind has to go. What I mean when I say, "The mind has to be destroyed, the mind has to go," I’m referring to the mind has to be left alone, without interference, to observe the mind, to watch the mind, without watching, without observing.

This can be done. For when you say, I am observing the mind, I am watching the mind, the I that you’re speaking of is the mind also. So what you’re really saying is the mind watching the mind and you get nowhere. Yet there’s a way to watch the thoughts...
and to not watch the thoughts at the same time, to observe the thoughts and not to observe the thoughts at the same time. Just be.

You will find out as you keep doing this, everything begins to change all around you. Yet everything is the same all around you. You see things that other people do not see. You become things that other people can never become. For instance, you become all-pervading. You begin to feel your presence, your essence in the leaves, in the trees, in the sky, in the animals, in the insects. You begin to see that all this is the Self, and I am that. This is when you have total reverence for all of life. Everything becomes God.

Everything becomes consciousness. You’re no longer saying, “I, I, me, me, I need this, I want that, I feel this way, I feel that way.” You have grown out of this. When you use the term I, only speak with the people. They do not understand what you are talking about, so you use the term I with them. But you yourself know that I does not exist. There is no longer an I to keep you in bondage. The I has given way to omnipresence.

The good thing about all this, is that anybody can become liberated, at any moment. But this is because you are already liberated. If you were not liberated, you would never be able to become liberated. But because you’re already liberated, all you’re really doing is taking off the stuff that makes you think you’re not liberated, dark clouds, the layers and layers of nonsense, garbage, that you covered yourself with all of these years. The thought, “I am important, I am somebody.” This is what keeps you in bondage.

The truth is you are nobody. You are nothing, yet you’re everything. How can you be nobody and everything? As long as you think you’re something or somebody, you’re limiting yourself. You make yourself very limited when you think you’re something or somebody. When you can be nobody, nothing, then you’re everything. You’re not one thing.

Notice when I stop talking, how quiet it becomes, in your mind. This is the state I’m referring to, that state in between thoughts, where there is nothing going on, in that second, in that moment, when the mind is total quiet, the thoughts are not moving any longer. This is your true Self, in that moment in between thoughts.

Stay in that moment. Learn to put yourself in that state, whether you are in the market place or you are in a temple, wherever you are, learn to be still. It makes no difference what is going on around you. It makes no difference what other people are doing. You be still. When you are still, then there’s peace. When you are still, there’s happiness. Can you ever imagine a person who is being happy all the time, for no reason whatsoever. Most of us have been taught that to be happy we have to receive something good. We have to have something nice happen to us to be happy, otherwise we are miserable. Yet the truth is, happiness is your very nature, unalloyed happiness, eternal happiness, forever happiness.

Right now you are that, for right now nothing is happening, and when nothing is happening you are in a state of happiness, a state of peace. But as soon as the mind waves begin to move again, I begins to function. You start to think again, "I need this, I feel this,” I
am this." Then the mind quiets down again, and the I is no longer active. You feel happy, you're at peace.

Now you realize it is the I that has to go, the I that has to be eliminated, the I that has to be transcended.

Isn't it wonderful to sit there without saying I, without thinking of I, "I am tired, I feel this way, I feel that way?"

Now you can know who you are. Now you can really find yourself. You can understand that you are Brahman now, that you're absolute reality, pure awareness. In the beginning you couldn't do this, for your mind was filled with the day's activities, filled with I, I, I. Now you are at peace. There's no I bothering you, no I telling you anything. You're experiencing your true nature as this time.

So, in your everyday experience, from the moment you get up in the morning, begin to understand this. Catch yourself, catch yourself thinking. It makes no difference what you're thinking about. Good or bad, it's all the same. Understand where the thoughts are coming from that make you think, "I am sick, I feel like I have a headache, I feel happy, I feel sad." You now know that the thoughts are not yours. They belong to I. Not your thoughts. You never had those thoughts. They belong to I. I is the root thought of all your problems. Therefore, to uproot the I will give you total freedom and liberation.

How do you uproot the I? By understanding what I'm talking about right now. Let the I come out of you totally. Allow it to leave you. You no longer need it.

It's the only problem you have. Think about some of the problems that you think you have. Think about some of the situations you're involved in. It is only because you say I. The body cannot say I. I just appears, as if from nowhere. Yet if it didn't come from the body, where did it come from? When I refer to I, I'm referring to the ego, the mind, it's all the same. It's all I, the mind, the ego and I are all one.

The I really didn't come from anywhere. The I is an optical illusion, it doesn't exist. The personal I never existed, and never will exist. You are not that, understand this. You have absolutely nothing to do with the I. Yet you're not your body also. You're not the body. You're not the I. What are you? Find out.

Try to spend much time by yourself. Do not read too much. Do not watch TV too much. Do not get involved with the world too much. Spend time by yourself, where you can jump within yourself, go deep, dive deep within yourself, and find all the answers you're looking for. They're all within you, they've always been there. There's nothing else you have to do. The right practice will come to you when you dive deep within yourself. Whatever practice you have to do, will come to you by itself. You are free now.
Robert: Om, shanti, shanti, shanti, om. Peace, peace. Good evening. I welcome you with all my heart. It is a pleasure to see you again. It is always good to be with you.

Every once in a while I ask you the question, "Why do you come to satsang?" What is the reason that you come here? What do you want to achieve? What are you looking for? Perhaps some of you ladies come here to meet interesting gentlemen. Some of you fellows come here to meet some ladies. That’s okay, if that is what you’re looking for. Some of you come here to judge the speaker, to compare him with other speakers, other teachers.

Most of you are aware that in the greater L. A. area, most spiritual people are burnt out, so-to-speak. They’ve been to so many movements, so many teachers, so many so called gurus. They don’t know what to believe, what to accept. Always remember, the true teacher is in your heart. The real teacher is within you. A person who has gone within for many years, has become silent within, will be attracted to the same silence in the without. In other words, they will come to the place that agrees with the within. When you have attained a degree of spiritual knowledge, truth, realization from within, you will meet the Sage or the teacher without. It’s the same difference. There’s no difference whatsoever. But those of you who shop for teachers, who shop for gurus, who go shopping for spiritual life, will always be disappointed, for you will find some fault wherever you go. And again, the fault that you find, is also within yourself. Everything is within yourself. You’ve got all the answers. Don’t look to me for answers. You’ve got all the answers yourself, they’re within you. I’m only here to advise you that you are free and liberated. That’s all I’m doing. I’m here to tell you don’t need anything. Whatever you’re looking for, you already are, you already have. You are that.

It’s amusing and funny to me that so many of us are looking for enlightenment, looking for realization, looking for liberation, looking for peace, when we’re already immersed in that. Consciousness is our very nature. We are that. And the interesting thing is, you cannot put down consciousness in any way. There’s nothing you can do to it. You cannot taint it. You cannot dishevel it. You cannot burn it. You cannot kill it. It is all-pervading. If it is all-pervading, and you are that, how can you think there’s something that’s keeping you back from realization? How can you believe there’s something somewhere else that’s got hold of you, that’s keeping you back from seeing yourself, knowing yourself and being yourself?

See there’s no room for anything else. The Self pervades all space and time. There’s nothing else. So how can you think there is such a thing as sickness, lack, limitation, de-
pression, and these things that some of us go on with believing we have a fight on our hands, something to overcome, that's a joke, funny, ha-ha.

There is no thing that you have to overcome. There is no karma that you have to overcome. There are no samskaras. You’re not a sinner. There’s absolutely nothing wrong with you. You’re perfect just the way you are. You are the Self, the immutable Self, self-contained absolute reality. You have always been this. You are this. And nothing can tarnish this.

Just by understanding what I’m saying will liberate you, totally. You are perfect right now, this moment, just the way you are. There is absolutely nothing you have to do, or become, or read, or seek. You are that now. All you have to do is accept this. Nothing can change this, no matter what you think, no matter what is going on in your mind, what you may think is wrong with your life, what you may think is right with your life. None of that matters. You are freedom, total freedom, total joy, total peace, total love.

Think of a block of ice. Picture a block of ice. You’ve all seen a block of ice. And you pour a few grains of sand on the ice. What happens? The ice cleans itself, doesn’t it? It washes itself clean of the sand. So it is with consciousness. Consciousness always washes away those things that do not belong to it. The superimpositions, the images, the thoughts, the beliefs, are like grains of sand on the ice. Always washing itself free from anything that comes upon it. What I’m trying to say is you cannot affect consciousness. Nothing you can do can affect consciousness or change it in any way. It is your liberation. It is your freedom. It is you.

No matter what your mind tells you, no matter what your mind does to you, no matter how your body appears or what your body is doing, it’s a lie. It is not the truth. There is only one truth, and that truth is the absolute reality, what we call God, sat-chit-ananda, pure awareness. That is the one truth, and you are that. It’s you.

What have you been doing with your life? What are you thinking about? What are you feeling? There is nothing to let go of. There is nothing to change. For if you have to let go of something or you have to change something, you’re saying that something existed in your life that has to be changed, that has to be removed, and that’s impossible. Can’t you see that it’s impossible? There’s no room for it. For wherever you look there’s all-pervading consciousness. Everywhere. There’s no room for anything else. This means you are totally free, totally liberated. Congratulations.

Do you feel liberated? Some of you don’t feel liberated. I can look at you and see this. What do you feel? What is there to feel except liberation? What are you afraid of? What could possibly happen to you? You cannot die. You will never die because there is no such thing as death. You cannot suffer, for no one suffers. This may sound strange to some of you, but where would the suffering come from if we knew that a God, penetrating the universe, that is all pervasive and there’s nothing else. How can you suffer? Just to see this, to understand this, frees you from suffering.
Even when I say who suffers, or we say the ego suffers, that's also for kindergarten people. There is no ego to suffer. This is something you must remember. Self-inquiry, that we practice, is simply a method to get us to the place where we see no one suffers, there's nothing going on. But some of us do not have to practice self-inquiry, we can go right beyond it, and see there's no suffering, there's no one to suffer, there's no one that's hurtable, and there are no problems. There's nothing to fix. Every time you try to remedy something, what you're saying to yourself is something is wrong, and you have to take some action to fix it up.

But I'm telling you there is no place in this universe, where there can be anything wrong, for consciousness is the only power. So how can there be anything wrong, to begin with, to fix. Things like karma, samskaras, samsara, all these things are just told to you, so we can write books. And you can read these books and drive yourself crazy with them, one after the other, read hundreds of books. They give you names for everything on this earth, that names your suffering, and how to get rid of it. There's no such thing. Why won't you believe me?

There's nothing going on that you have to remedy, or fix, or rectify. All you really have to do is turn within and realize that you are perfect, right now, just the way you are. Do not try to analyze this statement. Do not try to figure it out. Just accept it, and do it, and be it. If you'd only say to yourself, "I am perfect just the way I am, and all is well, and everything is unfolding as it should." That's all you have to do.

But nooooo... You refuse to do that. Instead you want to think about it, try to figure out what it means, how it applies to you, and compare it to the problems that you think you have, and all you do is to perpetuate your misery. You are all gods, not gods in the making. You're all gods right now. All there is of God, whatever was of God, is you, right this moment, this time, this second. You are that, right this moment.

Every time you look at yourself as a human being, you are committing blasphemy, for you are putting yourself down. Who told you you were human to begin with? Where did you ever learn that you are a human being, in school, in churches, your parents taught you? This is a lie that has been perpetuated since the beginning of time, that you're a human being. You're not human. You never were human. And no matter how human you think you are, the time will come when you will see that you're not human, and you will rejoice.

Why not let this happen now, here, tonight. Why not understand your divinity right now and accept it. It's not hard to do. Remember, there's nothing to let go of. You do not have to affirm yourself to death, saying things like, "I let go now of all of my fears, all my sorrows." There are no fears and no sorrows to let go of. There never were any like that. They do not exist. Try to remember there's absolutely nothing to let go of.

There's only to be. In other words, you do not have to redeem yourself. You do not have to pray to an anthropomorphic deity up in the sky somewhere. There's nothing you have to do, for you are already that.
You have always been that, and you’re that right now, beautiful, happy, joyous, fulfilled, complete, absolute. It’s wonderful.

Feel your freedom. Feel the total freedom that you’ve missed all these years. Feel it right now. There is no tomorrow, so don’t wait until tomorrow to feel you’re freedom, feel it right now. Do not wait until things get better in your life. There’s no such time. This is it. There is nothing else.

If you cannot do this, or it’s too hard for you, then try to keep your mind stayed on God. If your mind is stayed on God, then everything will work itself out in your life. That means if you have decisions to make, things to overcome, if you believe you have problems in your life, whatever you believe, turn from this belief. Do not consider this belief any longer, this situation or condition, and turn to consciousness, to God, the same thing. Allow your mind to rest on God.

The reason I’m bringing this up is because a fellow called me Tuesday night, a young boy. I had been doing some counseling with him. He comes from a foster home. He’s been in jail a few times. And one of his counselors got a hold of our transcripts, and spoke to me, and asked me if I could talk to this boy, because he seemed to be spiritually inclined. So I’ve been seeing him a couple of nights a month, for about three or four months.

He called me Tuesday evening, and he told me he was in jail, if I could bail him out. So I asked him what happened. So he said, "I did what you told me to, I kept my mind on God. This is what happened." He said he went into Lucky’s, and filled a cart up with goods, and walked out door with it, and a security guard caught him. So he asked me, "What happened? I kept my mind on God. Why did this happen to me?"

This is true with all of us. We think we can keep our mind on God, and this gives us license to do whatever we want. The truth of the matter is, if you kept your mind on God, and you were really in God, involved in God completely, what we call God, which is absolute reality, which is consciousness, you would never even feel like hurting anybody else. You can’t hurt anybody else, it’s impossible. It’s virtually impossible to hurt another human being if your mind is stayed on God.

When your mind is stayed on God, it means you have surrendered completely, totally, absolutely, to that which is divine, sacred, which is your Self. You have turned within, and given it all up to God. Therefore your life becomes a blessing. If you can do it, truly do this, not make a statement and talk about it, but truly surrender yourself so completely that you have nothing to think about, nothing to say, you’re giving yourself away to the universal intelligence, absolutely, then you will find things will work themselves out totally and completely. Every move that you make will be divinely inspired. Every step that you take will be divinely guided. Everything you do will be sacred.

So we’re not making an affirmation. We are simply surrendering ourselves to that which is. We’re just dropping ourselves completely, totally, to that which is, to that which
always was, to the universal intelligence, to the infinite presence, which is and has always been, and will always be, that perfect something, that you are right now, this minute.

Ponder these things. Think of these things when you get up in the morning, before you go to sleep, during the day. Understand that you are not alone. Look at the boundless space all around you. Understand that you are that boundless space, this is you. The body is a false image. It doesn't really exist. It has no background. By no background I mean it never came from anywhere. The body is a bad dream. It therefore is up to you to stop thinking about your body, your affairs, your life, and surrender those thoughts to the Self, which is you, the infinite Self. It will take care of everything for you.

This has to be done by you. You can go through your life trying to overcome problems, trying to make things better for you, trying to hold on to the goodness that you've got already, but things will change as they must. So I say to you stop being human. Stop trying to work things out. Nothing really ever happened to you that you have to work things out.

If something really happened, you'd have a job on your hands trying to work things out. You'd really have a tough job, trying to straighten things out. It would never end. There would always be something for you to straighten out, something to fix. Turn from everything. Turn away to the one presence, to the one power, to one Self, the one which is unaffected by person, place or thing, yet which accommodates everything in itself.

I'm not saying to identify with anything. Do not look for identification with anything. Do not look for anything. Just be. See what I'm trying to say? Leave it alone. Do not try to change a thing. Leave everything alone. Just by leaving everything alone, you will become what you are. You will be aware of your own divinity, by leaving everything alone. The worst thing you could ever do is to try to change bad situations to good situations, for you're playing with the law of cause and effect. Which means sometimes you'll have good situations, sometimes you'll have bad situations. You'll go round and round this way.

Leave everything alone. Leave the world alone. You will find that when you do this, your so called body will take care of itself, it will know what to do, it will do the right thing at the right time, and it will be a blessing to everyone. Stop trying to make things happen for yourself. Stop comparing yourself to others. Live a simple life. The simpler your life can be, the better.

I know some of you think this is impossible, for you're involved in so many things. You are afraid that something will happen if you give up the things you're involved in. I'm not saying to give up anything. It all starts in your mind, not in your activities. Continue to do what you're doing, but in your mind give up the fear, the frustration, the anxiety, that's been motivating you, leading to all of these things, making you do all these things. This is what I'm asking you to give up, the mental state. Then your fears will follow. Your physical life will follow. Everything will take care of itself. When you become
peaceful mentally, then the peace that is mental becomes physical, and your whole world will be a world of peace.

Always remember you are like a mirror. A mirror cannot see itself. It sees its reflection. What kind of a reflection are you seeing in your life? Everyone sees something else.

Be still. Stop struggling. Enter the holy shrine of your heart, and there find peace and joy. You have always been perfect and you will always be perfect. There's absolutely nothing you have to delete or add.

Remember why? If you have to delete something from your life, or add something to your life, what you're doing is you're saying, "There is something else going on in this universe besides perfection, so I have to add something to my life or delete something in my life." But I say to you there's only perfection. Only the absolute reality exists. Only satchit-ananda is. Pure awareness exists. You are that. You have always been that. You will always be that, no matter what you say, what you do, what you hear. You are totally perfect, totally pure, untainted. This is called the Self. You are the Self, right now, right this minute, right this second. Hearing me say this to you will awaken you, and set you totally free, right now. So be it. Peace.
We Are Here To Know Nothing

22nd November, 1992

Robert: Shanti, shanti, shanti, om peace. Good afternoon. (Students: Good afternoon) If you came here to listen to a lecture or a sermon you came to the wrong place. If you came here to listen to words of wisdom you came to the wrong place. If you came here to listen to total ignorance you came to the right place. For what I have to share with you is total ignorance, not wisdom.

Wisdom presupposes that there is something to learn, there is something to understand, there is something to attain. Ignorance is, you know nothing. We're here to know nothing. Not to know something. Anybody can know something.

We're all filled with somethings. We're filled with preconceived ideas, with dogmas. All kinds of garbage since we were children. We do not want to add anything onto this. It will just make us greater idiots. We want to unlearn. To empty the garbage pail so-to-speak of all our beliefs, all of our concepts. All these things that tell you are a human being and that you have a goal to achieve. All of these things must go. What will remain?

Pure consciousness, the Self, pure awareness, boundless space, the ultimate reality, which really has no name. Again these are just words.

Many of you have been listening to words since you were children. Words from politicians, from teachers, from priests, from rabbi’s. What has it done for you? Where are you now? Perhaps it has built up you ego. Make you feel important, you have a good position in life. Fighting for your rights, fighting for survival. Trying to make it in this world. To what avail? Where will it all lead you? Before you know it you will be six feet under then who cares?

The whole idea of spiritual life is to awaken now to your own reality. Not wait until you die and go to heaven or to try to find some secret works that will make you feel better. Now is the only time, there is no other time. This moment. You’re either there or you’re not. If you’re not you’re nowhere and if you’re there you’re nowhere. You’re always nowhere because there is nowhere to go. You’re looking to go somewhere. This is what brings misery and unhappiness. When you’re looking to become something to be somebody, to be somewhere. But if you’re nobody, nowhere, then you are the eternal mystery itself.

As we begin to discover Advaita Vedanta, spiritual life, non-duality. We begin to learn that we have to identify with the source and disown the world. This is sort of a mistake, this is erroneous. This is not really true. Many people involved in non-duality principles, non-duality teachings believe they have to not react to the world, the world is maya,
the world is an illusion and identify with the source, consciousness. Yet the reality is, who is identifying with the source? In truth we do not identify with anything. We do not identify or react to this world yet we do not identify with the source or with consciousness or with God or with anything else. For you’re using the same mind to do both, don’t you see?

The whole idea of a truth teaching like this is to transcend the mind, totally absolutely and completely. For when the mind is transcended real unalloyed happiness will be yours. Peace that you never dreamed of. Bliss and joy that you never knew existed. These are yours when there is no identification.

When you try to identify with the source of life, what you may call God or the absolute reality you’re making a grave mistake. For again it is the mind that is doing all of this. The mind says I’m going to identify with God. I’m going to meditate, I’m going to do yoga, or I’m going to do pranayama. I’m going to do mantras. I’m going to do this, I’m going to do that. I’m going to practice kundalini.

Who does all this? Where does it come from? It’s all from the mind.

So why not go for the gusto in the beginning. Why not get rid of the mind. Forget about everything else. All these practices are really to no avail. You and I know people who have been meditating for thirty, forty years, practicing tantric yoga, practicing kundalini, practicing all kinds of things and they’re still all screwed up. They’re searching and searching and searching, becoming efficient in their practices, to what avail? The whole idea is to remove all of these things from the mind. To cause the mind to become still and empty then everything takes care of itself.

So the teaching is to become still. Not to think. Not to think about God. What do you know about God? Only what people have told you. Have you had an experience of your own? If you had an experience of your own you would realize that there is no God. It’s a concept. To whom do you pray? Those of you who pray. Where’s this God that you’re praying to? Up in the sky? Where does this God live? Rather what you should be doing is asking yourself, "Who am I. Where did I come from?" What you should really think is, "Where did ’I’ come from?" You’re not speaking of yourself you’re speaking of ’I.’ "Where did ’I’ come from? The I-thought. Where did the I-thought come from?" That is what you should work with. This is what you should do.

Everything in this world is attached to the I-thought. I am something, I am nothing. I am good, I am bad. I am happy, I am sad. It is all the I-thought. If you remove the I-thought what will be left? Reality. So your job is to remove the I-thought. You do this by becoming still, absolutely still, quiet. You stop arguing. You stop trying to prove points. You stop trying to get anywhere. For there is nowhere to get, there is nothing to prove, there is nothing to achieve. You are already that, you’ve always been that.

You are nothing else but that, but when the I comes into play it makes you believe you’re something else. It makes you believe you’re important, you’re somebody special. When in truth you’re really dust in the wind, here today and gone tomorrow. We stick up
for our rights doing all these silly things for what avail? Where does it lead us? Where does it get us?

True spiritual life begins with you, not with anything else outside of you, but with you. It's all within you. The only thing you know for sure is you exist. You know that you exist there is no doubt about this. Everything you're not sure about. So you start with yourself. You inquire within yourself, "Who am I?" Again you're asking, "Where did the I come from?" This is what, "Who am I?" means, what is the source of the I? From where did it arrive." As you inquire this way a profound peace comes over you and you go deeper and deeper within the Self. Until reality appears. You become happy you become peaceful, you become still. Things no longer disturb you.

When thoughts come up you inquire, "To who do they come?" As I'm speaking to some of you thoughts are coming to your mind. You're thinking of certain things. This is the only problem you've got you're thinking. You're allowing your mind that has been conditioned for so many years to tell you what's right, what's wrong, what's good, what's bad. You're allowing your mind to think. Your mind is in control. Whether you like it or not your mind is in control. All of your beliefs shape your universe the way it appears to you today.

The universe in which you live has no existence of its own. It doesn't exist by itself. You give it existence. It is you that has created this whole universe. It has come out of your concepts, your beliefs, your ideas. And now you're living in a universe of your own creation. You have done this to yourself.

If you do not like what you see do not try to change things externally you cannot do this. If you try to change things externally you will only suffer in the end for the external world is a creation of you. The world is a replica of yourself. The world is always in a state of flux, always changing, changing, changing. It changes into your beliefs. The world keeps changing into what you think it is. You are a very creative individual. Look what you've accomplished. Man's inhumanity to man, wars, nonsense going on in this world and also beautiful things. Beautiful trees, mountains, rivers, lakes, oceans. But never forget you have created all this it comes out of you. Where else would it come from? Do you think there is some deity up in the sky that has created all this for you? Some sort of God that made all of this? Where does this God come from except your own mind. Awaken and be free!

This world is the same as a dream. It's no different. If you think it's impossible to be a dream you take your dreams for granted. But think what happening when you go to sleep and you dream at night. You live in this world while you're dreaming of some place else. And in that dream you're having all kinds of experiences, good and bad. You can have a dream that you're a little girl, you grow up and get married you have children, your parents die they get old. There is a war, there is a famine, there is a hurricane. All sorts of things happen in your dream. Yet if I came into your dream and told you, you were dreaming you would tell me I'm crazy, you wouldn't believe me. If I told you not to
react to this world. Not to react to conditions, not to react to person, place or thing in the
dream you would not listen to me. You would even pinch me and say, "See Robert you
said ow I pinched you, so how can this be a dream?" Yet you don't realize it's a dream
pinch. It's all coming out of this dream. No matter how horrible the dream is you'll wake
up and it's gone and your at peace.

And so it is with this world. This world is your dream. It may appear real. Every-
thing appears real, so does the dream when you're dreaming, doesn't that appear real? You
never knew you were dreaming until you wake up. And so, as we practice self-inquiry, as
we learn to be still one day we will awaken. And we will find that we are eternal bliss,
eternal peace, eternal happiness. It's all been a dream. Yet you have to come to this conclu-
sion yourself. Why should you believe what I'm saying? You shouldn't believe a word I'm
saying. Why should you accept what I'm saying? You shouldn't. You have to find out
for yourself. You've got to prove it to yourself and you can only do this by awakening. Not
tomorrow, not next week but right this moment to awaken. And you awaken by not iden-
tifying with anything, not with the world, not with a God, not with the Self. You awaken
by becoming totally still and quiet in the mind. And as you become still the mind becomes
weaker and weaker and weaker until it's totally transcended and then you are home free.

You should start practicing in the morning when you get out of bed. The morning
is the best time to start as soon as you awaken. Become aware of yourself. Become aware
of your environment. And question yourself, "Who sees this? Who feels this? I do." This is
a clue. Remember every time you say, "I," you're not referring to yourself. I is separate
from you. I is a trouble maker. It is I that makes you do the things that you do. Therefore
when you say, "I do," don't believe that this I is you. Yet you do not know where the I came
from so you inquire again, "Then who am I? Who is this I that thinks these thoughts? Sees
this world as objects? Where did this I come from?" And you keep still. You never answer
that question. Due to the fact if you answer the question it is the mind that's answering.
The same mind that asks the question is the same mind answers the question. So it doesn't
do you any good to answer the question. When the questions ??? you will be full of con-
cepts. The answer will be full of concepts, preconceived ideas. You become still and wait.

Soon other thoughts will come to you. Thoughts that you're hungry, you have to
get dressed, you have to hurry, you have to do this, you have to do that. Again you in-
quire, "To whom do these thoughts come? They come to me." Again, "I think them." You're
always getting back to that I. Then you realize that the I is not you and you then inquire,
"Where did it come from? I say I all day long. Where did this I come from? What's its
source?" Remember you're not identifying with the source of I. You're not identifying with
anything. You're simply inquiring, "Where did the I come from?" and you begin to trace
the I back to the heart, the spiritual heart on the right side of the chest about two to three
digits to the center. You trace the I back to the heart center. As you do this you will find
that you're becoming happier and happier again. More peaceful and more relaxed. You're
taking control of your life. Everything becomes better and you feel wonderful. Just by practicing this type of teaching.

It's up to you. You can walk out of here this morning and say, "That was an interesting lesson, interesting teaching," or you can say, "that teaching is a bunch of crap, nonsense." Yet whatever you say you still have to live with yourself. You still have to confront yourself. You're not getting away from the fact that you're getting older and older. You don't know when you're going to drop your body, tomorrow, next week. You may have a heart attack anything may happen to you. So to pursue the material world is ignorance.

This doesn't mean that you should live in a cave. Give up your family or your friends and go to the jungle or some place in India, on the contrary. Everything I'm referring to is done mentally. It is all accomplished mentally.

What you call your body will take care of itself. It knows what to do and how to do it. As a matter of fact if you get yourself out of the way the body will achieve much more freedom, much more happiness then you can ever have while you're thinking. Do not concern yourself with the body. Leave the body alone. It's hard to understand how you can leave the body alone and it will take of itself. All these years you think you've been taking care of it. But look at nature. Look at the leaves on the tree, grass, the food that grows, there is a power that takes care of everything in this universe. The same power that takes care of everything takes care of what you call your body. It will lead you to the right path. It will guide you to the right place you're supposed to be. It takes care of you. But this only happens when you surrender your body, your ego, everything to the Self. The way you surrender is by not reacting to life. Not reacting to person, place or thing. When you stop reacting that is surrender. And the power that knows the way will take care of your body. But you are not your body. You have absolutely nothing to do with your body. You are that consciousness, that joy, that happiness, that peace, that bliss. This is your real nature. You are sat-chit-ananda, Brahman, the absolute reality, this is you.

You have never been a frail human being. Awaken to your true Self. Come on awaken to your true Self right now. Remove the concept that you've got problems and there is something wrong someplace. You live in a universe of joy, all-pervading joy and you are that. So all is well and everything is unfolding as it should. There are no mistakes. You are not a sinner. Know this truth. Awaken to this truth. Be your Self. Rejoice, you are free. Peace.
Robert: ...shanti, shanti, om, peace. Hello. (Students: Hello Robert.) Happy thanksgiving. (Students: Thank you and same to you.)

We're going to talk about something I don't usually talk about which is what is a Jnani? The reason I'm talking about it this evening is because many people ask me this question and I usually do not answer. If they call me on the phone and they ask me, "Robert are you a Jnani?" I usually keep silent when such a question is asked. But I've been keeping silent for a long time and people keep asking the question. So I'll try to explain what this is all about.

What I usually do now when people ask me the question, "Are you a Jnani?" I say, "First tell me, what do you mean by you and what do you mean by a Jnani?" and they usually say, "You Robert, I mean is Robert enlightened?" And I have to laugh at that because Robert cannot be enlightened. There is no such thing as Robert being enlightened. Robert is an idiot. (students laugh) Robert has absolutely nothing to do with enlightenment.

So if I say, "I am a Jnani." I'm referring to Robert and that is erroneous. Therefore be careful when people tell you that. When they tell you, "I'm enlightened. I'm a Jnani." Be very careful of people like that. Because I refers to the I-thought. The I-thought is an illusion, it's part of maya it's all a mirage. The I can never be enlightened. I can never be enlightened it's impossible. I can never be self-realized. But the Self which is your self, my self the one Self, which exists all by itself. Self contained absolute reality is enlightenment itself.

Now the question you may say...you may ask, "Is I-am enlightened?" I-am is enlightened when you speak of I-am. Not a you enlightened. Not a you self-realized. I-am, enlightened, those words are all synonymous. I-am enlightened is the same thing, but that is not a person place or thing.

In other words we're all the same. We're all one. There is really no difference between me and you. I guess that the only difference is when you look at me you see a person. You see a simple human being. When I look at you I see the Self. I see pure awareness. Why do I see this? I don't know? For when you look at me you see yourself what you think you are.

Consequently when you think you're a human being and have human attributes you're going to see the same in me. And you will ask me a silly question, "Am I enlightened?" If you want to know anything about enlightenment you have to become enlight-
ened yourself. If you want to know anything about self-realization you have to become self-realized yourself. That is the only time you'll ever know this. Other wise words are a waste of time.

Think of all the words we speak continuously they’re really all a waste of time, they get us nowhere. Think of all the words you’ve spoken since you were born, a lot of words. You had a lot to say. Where did it get you? And here you are sitting here looking for enlightenment, looking for something. Trying to become something and you believe words will do it. Words are really totally meaningless even when we speak words of spirituality. Such as absolute reality, Brahman, nirvana, ultimate reality those are just words. What do these words really do for you, nothing.

What you want to do is contemplate the truth. You have to ponder the truth in order to awaken. You have to ponder the truth for instance, that Brahman is and because Brahman is, I-am. When you can ponder this, think about this what this really means to you. What you’re really saying when you say this you will see that something is happening inside of your heart. Your heart is opening up and when your heart opens up you will find out that you are the Self, consciousness which has always been. There never was a time when consciousness was not.

Consciousness accommodates you, accommodates the universe, accommodates the galaxies, accommodates God. In other words everything that you physically see rests in consciousness. But consciousness does not rest in anything. It so beyond words and thoughts that trying to explain it is like trying to explain fire.

So we get to the stage where we stop looking for answers, we stop looking for anything and we just remain the way we are. If you can only remain the way you are you will be the Self, for the Self knows no past, no future. The Self doesn’t know anything because it’s everything. It’s self contained absolute reality. So there is nothing for it to know since it is all the things already.

You can only know something when you are not that at all.

To know something means you don’t know so you have to know. But what we call consciousness is all-pervading. It is everything. So it’s nothing. You can only be nothing when you’re everything. When you think something is missing you have to search for something.

As an example most of us here are looking or self-realization looking for Buddha- hood, we’re looking to become one with the force. The looking will keep you back. For you are looking for something that already is. It always has been. Yet when you’re looking for it you’re saying it is not here. So you have to search, you have to look. It is the mind that causes all this nonsense. It is the mind that makes you search for yourself when you’re already the Self. It is the mind that tells you all these stories that something is wrong someplace, that you’re not happy, or that you’re too happy.

When you hear that the mind does all this it is therefore your duty to transcend the mind, to stop the mind from doing these things, to stop the mind from leading you
around from pillar to post, causing you happiness sometimes and causing you misery sometimes. It is the mind that has created this whole universe. Everything that you behold with your eyes, with your senses, you hear, you taste, you touch, you feel, it is really the mind. Nothing else but the mind and yet there is no mind. So what's going on around here. We thought the mind caused our problems then we hear there is no mind, well both are correct. As long as you believe you're a human being you've got a mind to contend with. As long as you believe you are a person, place or thing you'll have a mind to contend with.

When you begin to sit still and you look upon the mind, the thoughts, you witness the thoughts, you watch the thoughts the mind slows down. As you continue witnessing the thoughts, watching the thoughts the mind becomes weaker and weaker and you become happier and happier and happier. Bliss comes when the mind is at rest. Unalloyed happiness comes when the mind is inactive.

As long as the mind is active there will always be problems. For an active mind lives in a world of duality. Good and bad, right and wrong, up and down. Only when the mind is totally transcended will you find real peace. Yet you’re already real peace. You’re already pure awareness. You’re already total joy and harmony. Yet you keep seeking, seeking, seeking, seeking for something that you already are.

Why do you do this?

Because you believe you’re a human being. You believe you have to solve problems. Take action of some kind, unless you do it nobody else will do it. But I tell you nobody has to do anything. What has to be done will be done without you. You’re not needed. Nobody wants you. Nobody needs you. Give up. This is a very important to understand. It is only when you feel this way when you give up that the truth comes out. As long as you feel you’re somebody something, you’re filled with good thoughts, bad thoughts, preconceived ideas, dogmas you can never surrender, you can never give up.

But when you begin to see yourself as nothing, when you begin to realize your thoughts do not matter, things that are happening in your life do not really matter because things will always work themselves out, for you live in a universe that loves you. You live in a universe of pure joy. You can only see this when you stop identifying with things. When you no longer take concern over what you should eat, what you should wear, where you should go then something strange happens.

The power that knows the way. That grows the mangoes on the mango trees, the papayas, apples, pears, grows wheat. The power that gives you sunshine. Enough sunshine to maintain and sustain this whole universe in order to be life here. When you surrender to this power it will take care of you. This is something you all have to understand. There is a power that loves us. You may call this God, divine intelligence, makes no difference what you call it but it's a power that loves you and will take care of you and will enlighten you and delight you.
But your job is to surrender to it totally, absolutely. To let go of your personal ambitions, to let go of trying to become something, to let go of all the earthly things so-to-speak. It is only then will this power that knows the way will come to your aid and lift you up in the stream of blessedness that you won't know what hit you. You'll be blissed out.

Every one of us sitting here has the right to awaken. It makes no difference what you did in the past for the past only exists when you think about it otherwise where is the past? You just have to believe that karma, samskaras, the world of samsarra all of these things have no power at all if you do not think about them and if your thoughts do not go backwards into time. If you stay centered then there is noone to experience karma. There is no karma for the one who is centered, living in the moment. Living in total bliss in the moment. That one is already free and liberated.

But the one who starts thinking about the future, starts lamenting about the past never gets anywhere. And karma is real for that particular person. For karma belongs to the past and the future not in the present moment.

Therefore ask yourself who are you, "Who am I?" Never forget to ask yourself that question. "Who am I? Where did I come from?" Remember you’re saying, "Where did I come from?" You’re separating the I from yourself. You’re not saying, "Where did Jane come from? Where did Joan come from?" You’re saying, "Where did I come from?" The "I." The I-thought that thinks all day long. Remember it is the I-thought that keeps you in bondage so-to-speak. For you’re always referring yourself to I, it’s a mistake. Inquire where your I came from? Who gave it birth? Who nourished it? Upon inquiry you will find the "I" never existed to begin with again there never was an I-thought. There never was anything. You are totally free, absolutely free.

This is why coming to satsang is so important. For you’re out in the world of maya which seems to be so strong so powerful. It makes you believe all kinds of things. It shows you all kinds of pictures and you react to them, you respond to them. It causes you fear, frustration, unhappiness. Awaken from the mortal dream. There is no longer anything that can harm you in anyway. You are free. Feel this freedom in your heart. You no longer have a past or a future. It's all gone.

Yet what do you see? What do you feel? Feel the joy welling up inside of you. The happiness, the love that you really are, feel it. It makes no difference what experiences you’ve been through up to this point, your background makes no experience whatsoever. You are not your background or your experience this is all dead wood. Now is the time. Right now! Awaken to your reality right now, do it!

There are no hindrances, there are no interference. There is nothing that can ever interfere with you. Nothing can hinder you. There is nothing that can punish you. You are total freedom, yes you are.

Now that you know that you are consciousness. You have always been consciousness. The body is but an appearance, like the print in a page. When there is print on the white paper, you see the print but if it weren’t for the paper there would be no print. The
print only appears because there is paper and so it is with consciousness. Your image of a person appears only because there is consciousness. Consciousness is the only reality. Do not think about this, become it.

Do not believe you have to identify with the white paper or with consciousness. There is no one to identify with anything. When you realize you don't have to take sides. By taking sides I mean identifying with the good and negating the bad this is not what you're supposed to do. For this implies duality. There is really no good and no bad. There is only the one, the one Self and you are that. Why will you not believe me? There is only the one perfect Self. The one absolute reality and you are all that. That is what you are. You are perfect, blissful, joyous, happy. Except this for yourself.

Feel it now. Feel it stronger than ever, the presence, the power. Do not think about it. Do not speak words to yourself. Just be! Be that which you already are.
Robert: Shanti, shanti, om, peace, peace. Welcome. I welcome you with all my heart. Good afternoon. It's good being with you once again on this fifth bhandara since we've been in Henry's house. A bhandara is usually for feeding the poor. And for about three years we've been trying to feed the poor. But we can't get the poor to come up the hill. The homeless won't walk up the hill. So we can't feed them too well.

But usually what a bhandara is when poor homeless people line up in two rows, they sit down, we give them plates and put food in their plates. So we will do what we did last year. I would like each one of you before Christmas to take ten dollars and give it to a homeless person, without judgement. It makes no difference what you think of the homeless whether you think they're right or wrong or whether you think they're homeless or not, whether you think they're lazy or whether you think they don't want to work, it's immaterial. Give ten dollars to the first homeless person you see. This will be our way of feeding the homeless.

SH: How do you know if they're homeless?
R: If they look homeless give them ten dollars. (laughter)

SH: That's good, are you homeless?
SE: If they have one of those signs - Homeless need food. (laughter)

Robert continues: Have you ever wondered why you do the things you do. For instance when you were a baby you would cry in your crib to get picked up. If you'd want your diapers changed you'd cry. As you grew older you'd want to play with certain toys, be with certain friends. You went to school, you joined certain activities, you played football perhaps or became a cheerleader. Then you finally got married, had children, got divorced.

You're always doing something but why are you doing these things? Why does a thief become a thief? Why does a person rob a bank? Why does a murderer kill?

The answer of course is everyone is looking for happiness. Everyone wants happiness and this is their way of showing they want happiness. A thief believes if he steals something from you this will make him happy because he'll have something he never had before. Everything you do in life is to achieve happiness. Ponder this.

In retrospect go over your life and see if I'm not saying the truth.

Whatever you're doing in life you're doing it because you want some happiness even though you think you're helping somebody else or you're helping somebody, deep
down inside of yourself you really want to be happy. So whatever you’re doing you’re
doing it for your own happiness.

But what if I told you that real happiness is within yourself. Unalloyed happiness
is within you. Pure happiness, eternal happiness, forever happiness, is within yourself it is
your true nature, it is your real nature. If you can just touch this happiness you will never
depend on the world again for anything. For this happiness I’m referring to is sat-chit-
ananda, the absolute reality, the pure awareness.

This happiness is so beautiful, so blissful that you will never react to person place
or thing again for any reason whatsoever. For you will be fulfilled. Filled with joy, har-
mony, love. When a person discovers this, this person is very fortunate. To discover they
have within themselves the storehouse of happiness. To discover there is eternal happiness
within you. Even if you discover it intellectually at first by reading about it, listening to me
talk about it. For when you know you have a mission a search to unfold this happiness
within you and become free.

Now how do you do this?

The truth about this is you just discover that you are happiness you may hear my
words or read a book or read it somewhere else and you’ll awaken to it. You awaken to it
by making the mind still and quiet. By not having any conflict with your mental thoughts.
You then discover a great peace, a fountain of joy inside of you that you never really knew
existed before. This is the beginning of wisdom. When you begin to feel and think, person,
place and thing in this world can never bring me true happiness.

This world is a world of change it can never bring me real happiness. For it’s a
world of duality in which we live. For you may be happy one day and sad the next day
depending on how things are going. But when you understand that the happiness which
you’re searching for is you and you already have it you give up all of your thoughts and
emotions, your feelings and abide in this happiness. You do not have to do any mantras or
any meditations, any prayers, any chanting, any japa, just become aware of yourself, as
unalloyed total happiness, that’s all you have to do. Feel it, become aware of it. It is you,
you’ve got it. It has always been yours. If you ponder upon this you will see I am right.

At this time many of you are looking for happiness outside of yourselves. You
may think when you go to a movie you’re happy. When you meet the right person you’re
happy. When you have a lot of money you’re happy. When you have what you want
you’re happy. But these things are limited. They’re not permanent and they keep changing
all the time.

The true happiness I’m speaking of is Brahman. The ultimate oneness. The one
reality. If you can only imagine that you’ve got such happiness within you there is abso-
lutely nothing in this world that it can show or give you that can equal it and you do not
have to go anywhere or do anything to get it. It’s within you, you have it already.

Can you imagine being eternally happy? Happy all the time for no reason whatso-
ever? Just being totally happy all of the time? Well, you can.
Again there are certain things you have to do and one of them is the practice of divine ignorance. By divine ignorance I'm referring to the fact that you don't know what anything is in this world. You have no idea what anything is, no idea whatsoever. You think you do.

Your ego tells you this is a glass, this is a radio, this is a dog, this is a cat, but what do you really know about these things? Do you really know what a dog is? You have no idea what a dog is. It just appeared when you appeared on this earth and we gave it a name, dog. We could have named it cat. We could have named it door knob. We could have called it the moon. We have given the animal the name of a dog. So we call this a dog. But if you answer like this you still have no idea what a dog is, do you? They're just here. The same with a cat, bird, it is we who give names to these people, these animals, these things.

Do you know who you were before you were born? Who are you? Where did you come from? All you know is that you were born and people gave you a name, your parents gave you a name, and you've been called that name ever since. What do you know about these things? Absolutely nothing.

You have no idea why a tree is a tree. Why a mountain is a mountain? You have no idea what anything is at all, do you? Be honest with yourself. This is called divine ignorance and this is the first step you have to take on the spiritual path to become free and liberated. In order to discover the divine happiness within you. You have to really realize that you don't know what anything is. You have no idea where anything came from, including yourself.

That is a great big step for most people. Because most people are so egotistical. They think they know what everything is, they think they know things, names of things. But we don't know anything.

When you admit this to yourself then you can go forward and you go forward by inquiring, "Who am I? What am I doing here? Where did I come from? What is the source of life?" As you begin to inquire about your life, as you begin to inquire, "Who am I? Where do I come from?" something begins to happen to you, something wonderful, you begin to feel a power and a presence. You begin to feel a peace, a harmony.

Every time you say to yourself, "Who am I?" you are moving a step ahead on the spiritual path. That is all you have to do. "Who am I?" and you will soon discover that the I is not you. The I that you are referring to is not you, it's not anything. It is merely a thought. It has absolutely nothing to do with you. When you think to yourself, "Who am I?" You keep saying I-I to yourself and the I begins to separate from your body. The I begins to become a different type of entity whatsoever, the I begins to disappear. And you keep thinking about the I, following the I. You follow the I to the heart. Once the I disappears you are totally free and liberated.

So it all begins with you. You are the one. You can either free yourself or put yourself in bondage depending on what you're doing with your life.
As you go through the vicissitudes of life we become aware that we’ve been spinning our wheels all these years. We’ve been wasting our energy trying to accumulate things. We make ourselves happy by accumulating all kinds of goodies, people, places. Yet we’re not happy.

Only when you discover that you are the universal manifestation of consciousness can you be happy. Only when you understand that you’re pure awareness you will be happy. When you begin to see you live in a world of maya which is like a dream. Why should you react to the dream? Would you react to the dream if you dreamt it last night? When you awaken in the morning will you react to this dream?

You realize it was only a dream. It has no power over me it cannot do anything. Even though in that dream I had cancer, I was wasting away, my family died in an automobile accident, it was all in a dream it’s not true, it never happened. So it is with this life now. Things may appear so real to you. Everything may appear so valid. But if you ponder what we’re talking about you will not react to things for it’s like you’re reacting to a dream.

One day you think you will awaken and this dream will be over just like the dream you had last night will be over and you will awaken in the morning. So one day you will awaken to this dream and you will find that you’re absolutely free.

This is a great revelation when you begin to ponder this. When you begin to understand who you really are your true nature, which is eternal happiness you become a totally different person than you were before. You give of yourself freely. For you have the understanding that you are the other person. You are the universe. You are life itself. You begin to see that life itself is you.

Why not awaken from the dream right now. Why not wake up right now. All you have to do is to stop your thoughts. And you do not stop your thoughts by trying to stop them. You stop the thoughts by observing them and not paying any attention to them.

There is a wall between your thoughts and consciousness. In your mind break down the wall and let the thoughts flow into consciousness where they will be totally transcended and consciousness will be your reality. So do not fight your thoughts. Do not try to make things happen. Do not take life seriously. Do not react to person, place or thing. Be your Self! Be the wonderful Self that you are. That you’ve always been. Understand that you have no limitation. There is nothing holding you back, nothing. Only your own thoughts, your own belief system. Annihilate the belief system and you will be free.

So what I’m trying to tell you is that you’ve got all the power within you to do anything you want with your life. All the power is within you. There is nothing in this world that can compete with what you are. You are the power. All of the power. You are that. Feel it.

There is no thing any longer that can come into your way and hurt you or make you fear. There is nothing in the universe that can make you angry or upset. You have become total freedom, total joy, total harmony. Try living this way.
Remember begin by realizing that you are in divine ignorance. You have no idea what anything is, where anything came from, admit that to yourself first. Then begin to question yourself by asking yourself, "Who am I? Where is my source? Where did I come from?" Never answer the question, just ask it. Begin to disassociate yourself from emotions, fears, frustrations, by not reacting to person, place or thing. Just become the observer, watch, smile, but do not react to anybody.

As soon as you begin to practice this for yourself you will see results, very good results. You will start to feel this happiness that I was referring to in the beginning, you'll feel happier than you've ever felt in your life for no reason whatsoever, you will feel that everything is in its right place. That there are no mistakes anywhere. And as you continue this path you will find one day that you are totally liberated, totally free, that you are boundless space and everything in this universe is happening within you and emanating through your mind as the universe.

Let it happen to you now.

Peace.
Transcript 205

SURRENDER TOTALLY AND BECOME FREE

3rd December, 1992

Robert: Om, shanti, shanti, shanti, om, peace, peace, peace. Good evening. (Students: Good evening Robert) Greetings and salutations. It is good to be with you again this Thursday evening.

When you sit in the silence in satsang, you are not really sitting in the silence to be quiet. It is much more than that. You are sitting in eternity, in the absolute reality. When you speak words you spoil it. Words have meaning. They have different meanings to different people. Therefore words are very limited. The infinite reality can never be expressed through words. The infinite reality is beyond words and thoughts, beyond concepts, beyond dogma, beyond the body or the mind.

Your mind has been conditioned for thousands of years to be what you are today. In stead of realizing that you are the ultimate reality, that you are pure awareness you believe your self to be limited to a body. Limited to an environment. Limited to a world. Limited to a universe. In other words you have created your own jail, your own cell. Yet what are we to do? How do we free ourselves?

We free ourselves by not freeing ourselves. When you try to do something to be free you’re merely adding on to what you know already. To be free you have to become silent, quiet, peaceful. You have to have compassion, loving kindness. To be free one must give up all of their doubts, their fears, their dogmas, everything. One has to surrender totally and completely, total surrender if you would be free.

Surrender to whom?

If you are a bhakta you would surrender to your guru, to a deity of your choice. If you were a christian you would surrender to jesus. If you were a buddhist you would surrender to Buddha. If you were of the jewish persuasion you would surrender to abraham or moses. If you were a hindu you would surrender to Krishna or Shiva or anyone of a thousand deities. Surrender purifies the mind, removes the impurities and ultimately sets you free.

Yet this cannot be done by the average person for the average person is very egotistical, very egocentric. You do not realize it's the conditioning that you had for many centuries is what has caused you to react the way you do toward life today. This conditioning you did not ask for. This conditioning appears to be very real to you, yet in truth it does not really exist, it doesn’t exist at all. In truth there is no conditioning whatsoever. But
when you speak of it in a relative way in a relative plane you are totally absolutely conditioned.

By surrendering your stuff to your deity of your choice you open your mind for higher knowledge. You begin to feel a peace, a happiness, a joy that you never felt before. It makes no difference what kind of problem you have in your life, what’s going on in your life, how you feel limited. You are to turn away from all of this. You are to turn away from all of your problems, all the stuff that has held you back for centuries. You must turn completely away from it. Do not consider it at all. Do not try to heal it, change it, rectify it, do absolutely nothing to it.

Just turn your mind inwardly to the Self or to the guru or to the teacher or to the deity of your choice and become still! No words are exchanged. You’re not praying to God or to a deity of your choice. You simply turn to your heart center where your deity resides — which by the way is none other than yourself. You are that deity. You are that God to whom you are turning for help. You are that. But yet you turn within and you let go of everything else.

This does not...does not mean that you become passive. Many people believe that spiritual people become very passive. They do absolutely nothing. This is not necessarily true. As you turn within you will come to realize that your whole life has been mapped out for you before you came on this earth. Everything is preordained, predestined. When you look at it in the right way, it’s beautiful. For it means that you are not responsible for anything in your life at all. If your life has been mapped out what have you got to do? Whatever has to be done will be done by itself. Wherever you have to be you will be. With whom you will have to be you will be with that person. The work you have to do will be done. It’s wonderful when you think about this.

That you have not come to this earth to struggle, to fight, to become anything, to hurt anyone, to be hurt, you are here merely to be. Not to be this or to be that just to be. You allow this beingness to function properly when you get yourself out the way, that is your thoughts, your preconceived ideas. When you keep the mind still, perfectly still and calm then you will always find that you are in the right place going through those experiences that are necessary for your unfoldment and your fulfillment.

Do not worry about the future or the past. Do not concern yourself with events in the present. Just be! Be the Self that you are. You will be satisfied. Everything will be okay. There is nothing that wants to hurt you, cause you pain or give you any problems. It is only because you keep thinking continuously, constantly that you have this belief that somebody wants to hurt you, cause you problems, upset you. There is only one. There are not two or three. There is only one Self and you are that.

So where would the problems come from? For where would the hurt come from? The Self is omnipresent, self contained absolute reality. And you are that!

There is no room for anything else. The Self is bliss, consciousness. This is your nature, this is your Self, this is what you are. But there is only one, all-pervading, ever-
present, no beginning, no end, pure being. If you can understand what I’m saying what have you got to fear? What can trouble you? You are in good hands with all things.

You have more going for you than you can ever imagine. You are the entire universe so how can you be in need? How can you be worried or hurried? When you understand that you are the universe you rejoice, happiness comes by itself. Love comes by itself. Joy comes by itself. Not from others or from things, it’s your unfoldment, it’s the truth about you. You are a happy courageous individual filled with love and compassion and joy. This is who you really are. Leave the world alone, leave yourself alone, leave everything alone. You will know what to do, always. You will always do the right thing if you stop fighting life by trying to make things happen. Do not take yourself too seriously.

There is one who is looking out for you. There is one who is guiding you, directing you to your ultimate victory. That one is the Self. It is you. The body is not yourself. The mind is not yourself. They’re only temporary conditionings. They’re there for a while then they’re gone. Like bubbles on the ocean. Bubbles come bubbles go every second. Yet the ocean always remains the same. And so it is with life on this planet. People come, people go, things come, things go everything changes, changes, changes but you are the ocean of bliss. You have absolutely nothing to do with these changes whatsoever.

Know yourself for who you are. Never put yourself down. Never compare yourself with anyone else. Never be judgmental. Learn to leave everything alone. Do not come to a conclusion about anything. There is no ultimate answer. Do not search for reality. Do not search for answers. You will be searching for eternity.

See how many people read books one after the other. Most of you here have read every book on earth till there is nothing left to read and you’re still in the same place you’ve always been. Most of you have gone to many lectures, heard many speakers. Yet there is hardly any change in you. You have to awaken to the point one of these days in your life that you are the answer. The answer is you, the answer that you’re looking for. What is the meaning of life? Who am I? You are the very answer to these questions.

Make your life very simple. Do not be too profound. Do not go looking to teachers and thinking they have a special answer for you. There is no special answer, there is no special teachings. Everything you’re looking for is within yourself. Where else would it be?

What you are today is a result of all your thinking, throughout the years, through many lifetimes. Your belief system has created the body that you need right now for your next step in evolution. This is why I always say, "You are in your right place. There are no mistakes. You are exactly where you’re supposed to be." If you don’t like where you are, look within yourself. Noone can really give you anything for you are the power. There is no power apart from you.

Be happy always. Feel the freedom. Feel the bliss.

Inquire who you are. The answer will come by itself. Inquire, "What am I doing here? Where did I come from? What am I?"
Do not be disturbed by events in this world. Do not take life so seriously. Be of service to humanity. When you see people suffering, help. Come to the aid of the homeless, the poor, the sick. When you realize there is only one who are you helping but yourself. To whom are you giving service but yourself, who is benefitting but yourself.

Be kind, be loving, everything else will take of itself. You are the one, the holy one, the mighty one, the true one, the loving one. Go within your heart right now. Dive deep within the heart centre and lose yourself entirely. The spiritual heart centre is on the right side of the chest. See a sphere of golden light in the heart center, a sphere of beautiful golden light, throbbing. See this globe of white light, golden light expanding, expanding throughout the whole universe. Where all of the planets, galaxies, everything are superimpositions on this golden globe of light. Everything is an image on this light. Like the image on the screen. This light is like boundless space. It accommodates the whole universe. Everything is in this light. Nothing is left out.

Understand that you are the light. The light is you, the Self. The imperishable Brahman. The ultimate reality, nirvana. The I-am that I-am, that is the nature of this golden light. See all the images disappearing and only the light remains. Feel this light as yourself. You are filled with joy, filled with bliss, with happiness. You are now the true Self and there are no others. Feel this deeply. Feel this bliss, this love, this joy, pulsating within, without you. All of your past has been wiped out. There never was any room for a past or a present or a future. There is just the one mighty Self, expressing itself as consciousness and you are that! Peace.
Robert: ...shanti shanti shanti om peace, peace. Good afternoon. (Students: Good afternoon Robert.) It is good being with you holy people. One holy people whoever you may be. It's good to see your smiling faces. Happy face, let's see the happy face.

Those of us who have been studying Advaita Vedanta, the non-duality concepts have come across the one principle of Advaita and remember it intellectually. The one principle being, "Everything is Brahman. The whole universe is Brahman. Only Brahman exists and this world that appears to you is an hallucination." You're hallucinating by believing the world is real. Non-dualists understand this, they realize this.

And yet some people have a hard time in grasping the truth of this, what this really means. Brahman cannot be explained. It is beyond words and thoughts, there is no valid explanation for Brahman. You can only know Brahman when you leave your senses behind. When you go out of your mind. This is the only time when you will know Brahman. So when somebody tells you you're out of your mind say, "Thank you," (students laugh) it's a compliment. You want to be out of your mind. It's no fun being in your mind. For in your mind you relate to the world. You relate to person place and thing. So you want to be out of the mind, totally out of the mind.

Think of this.

There is only Brahman nothing else and we can't explain Brahman. We can say it's like boundless space. Boundless space is of the void that you hear about in buddhism. The difference between boundless space and Brahman is that Brahman is consciousness. What we call Brahman is consciousness. Which simply means that Brahman is a power that is conscious of itself. It is not conscious of anything else. It is not conscious of this world or your body or your mind or the phenomena of the world or the universe. This has completely nothing to do with consciousness. Remember the world is a hallucination, a mirage, a no thing to Brahman. If you don't know Brahman the world is real, very real with its phenomena, with its manifestations.

So we learn that we somehow have to identify with Brahman. This is a mistake. You can see this, if everything is Brahman then who has to identify with Brahman. There has to be a subject and an object. The subject wants to identify with something. So they look at Brahman as being out side of themselves and they try to identify with Brahman. This is the mistake that you make. And this is the reason it takes so long to become self-realized and become free. Because you're looking to do something and in truth there is
absolutely nothing to do. There is nothing to do to become free and liberated. What is there to do?

If you say, "I have to try," you're saying the hallucination has to try. You're believing in the hallucination, the falsity, the mirage. Thinking that this is the truth and you have to identify with something to become higher. No, all you have to do is remain still, that's all. Remain quiet, still. Nothing to do. Nothing to become. If you try to become something you get caught in the world of cause and effect and you will have all kinds of problems. But if your mind...if you've made the mind still and quiet then there is no one to identify with anything and you become free. You don't become free you awaken to the freedom that you already are. Ponder this.

Another mistake that most of us make is that we understand that Brahman is the ultimate reality. The nature of Brahman is bliss, consciousness, peace, love, yet inadvertently we try to manipulate Brahman to give us what we want. This is another thing that holds you back from realization trying to manipulate Brahman. And we don't do it purposely we do it subconsciously, inadvertently. In other words some of us think of our problems so-called or some of our needs and wants, and we think if we pray to Brahman or identify with Brahman our needs will be met.

Now let me give you a little secret: Brahman doesn't give a damn about you at all! Because to Brahman you don't exist. You exist to your ego. Brahman doesn't know anything about you. Nothing at all. It's you that knows about yourself. It's what you appear to be right now that thinks it's a somebody or a something. And then you try to identify with something higher or become something higher and manipulate something higher. This is where suffering comes in. For as you try to do this your world falls apart. You cannot manipulate Brahman. You have to leave everything alone. Leave everything alone.

Some people suffering from lack or limitation or from some kind of disease or depression or they're having...want things a certain way believe if they sit down and think of Brahman, Brahman will heal them or will become something for them or do something for them. This again is a grave mistake that you make. For you are wasting your time by believing you're somebody that has to have something. By feeling that you have to be healed or you have to be cured and you need a new body or a new mind or a new mate or something. All this is foolishness.

Remember again that only Brahman exists and you don't. But you think you exist. You believe you exist.

Therefore all these spiritual practices that have been given to you, various sadhanas to lift you a little higher to that place where you become one-pointed. And one day you are able to see that all the sadhanas that you've been doing is a bunch of nonsense. Your spiritual practices have been non-sensical because there is a human being trying to become a higher human being and you don't exist. You just ain't there! Nobody's home!
No matter how many times I tell you this you will still feel your ego telling you things, leading you, guiding you, directing you. You become upset over this, you become upset over that. You will like this, you will love that. All of this is part of the phenomena. Part of the illusion. Part of the maya.

If you can only understand that Brahman is all there is, what is there for you to do. We’re not saying Brahman is and then we have to play hide and seek and try to find Brahman. We’re saying Brahman is. That’s it! Brahman is not this and Brahman is not that. Brahman just is. That’s all, that’s it. There is absolutely nothing you have to do to find this out, to discover this besides to keep quiet. Do not try to find peace, find happiness, find love how can you do this when Brahman is. If Brahman were an entity then you would have to search for Brahman, try to be like Brahman, try to identify with Brahman. So Brahman is a non-entity. Therefore there is nothing to search for, there is nothing you have to become or to be. Nothing.

Can you feel nothing? It's so beautiful when nothing exists. When there is nothing you have to fix, nothing to straighten out, nothing for you to condemn. Nothing.

Remember you didn’t come here to hear a lecture or a talk, you came here to be nothing and you can go home as nothing. Who can actually stop you from being nothing but yourself.

Remember the nothing you’re talking about is Brahman, which is consciousness, which is bliss, the absolute reality, which is unalloyed happiness, total peace. This is Brahman, this is you right this moment. There is absolutely nothing to think about.

Do not try to analyze anything I say. Do nothing with what I say. Don’t accept it, don’t reject it. Don’t like it, don’t dislike it. Don’t be happy about it, don’t be sad about it. Do absolutely nothing about it since there is nothing to do, no one to do it to.

Once you understand this and the mind has become quiet, peaceful, the thinking has slowed down considerably, all of your karma, all your samskaras or samsaras are totally wiped out. Karmas, samsaras, samskaras only exists for a human being who believes they are a body. Not for a person who is totally free and peaceful in the mind. What I’m saying to you is the past does not matter. The past cannot hurt you unless you look at yourself as a human being as a body, as a mind. Then you have to concern about the past, the past lives and all sorts of things.

When you stop solving problems and stop trying to do things and manipulate things to become something then there is nothing for you to do.

The whole secret again is to make your mind quiescent by not trying to solve your problems, by not trying to come to conclusions, what’s right, what’s wrong, what’s good, what’s bad. If this is difficult for you the next best thing for you to do is self-inquiry.

If you practice self-inquiry you should do so continuously without stopping, night and day. By inquiring, "Who is this person going through this experience? Who is having these feelings? Who feels depressed? Who feels negation? Who feels that they have been dealt a bad hand in life? Who feels they’re going to die soon? Who feels all these
things?" Ask your self, inquire within yourself. The answer is within yourself. And the
answer will come, "I feel this way. 'I' feel this way. I feel troubled" Catch yourself saying
this and scrutinize the I. "Where did the I come from? The I that feels these things. I've just
feels tired, I feels sick, I feels depression, I feels it's too good to be true, I feels all of these
things," not you! Not you but "I!" Therefore the next question you ask yourself is, "Where
does I come from? What is the source of this I? Where did it come from? How did it get
here? Who am I?" When you get to that point you keep totally quiet and still.

For soon you will realize that the I does not exist whatsoever. The I-thought never
existed, doesn't exist now, it will never exist. It is simply a thought, an erroneous thought.
That's what the I is. Just thinking this way will set you free. What else do you have to
think about? Remember there is absolutely nothing for you to think about. You say, 'I have
to think about my affairs, my life, my money, my job, my security.' Who told you, you
have to do this? This is the illusion, hallucination I'm talking about.

Brahman again is all in all, you are Brahman, nothing but Brahman, Brahman is
consciousness, pure awareness. Consequently does Brahman have to become something
or think about something or do something or worry about something? Your life is brah-
mans life. And when you let go and stop worrying about something, stop thinking about
something, then Brahman starts to express itself, as harmony, as bliss, as peace and you
will find yourself in your right place going through those experiences and those situations
that you have to go through and all is well. You have absolutely nothing to do with it. It's
none of your business what happens to you.

If you can only do this and try it and practice it, you will see what I am talking
about is real and true. Give it a chance, practice it for one day only and watch what hap-
pens. Instead of watching television, reading a newspaper, being concerned about the
world and man's inhumanity to man, for one day practice self-inquiry or just being still
and watch what happens to you. Watch the direction that you take, you will be moved by
the unmovable. You will be carried along by the stream of blessedness to your highest
good, by the current that knows the way. What I'm trying to say is that everything will
take care of itself. Everything will always take care of itself. And Brahman is the Self!

There is only the Self that is all there is. Brahman, the self, consciousness, these are
all synonymous. So stop feeling sorry for yourself. Realize that there is nothing wrong
anywhere that what you really are was never born, can never die, does not prevail and be
happy, be totally happy. When I say be happy it doesn't mean you have to laugh hysteri-
cally all the time. When people continue laughing hysterically all the time, watch those
people. (students laugh)

You've heard that song, "Crying on the inside, laughing on the outside?" Many
people put on an exterior laugh all the time and laugh hysterically are hiding a lot of prob-
lems inside. So you don't want to become an entity of laughter. It's good to laugh, it's good
to cry, it's good to be yourself, it's good to do nothing but do not put anything on that you
don't feel. Surrender to the power that knows the way. Give up. To say give up does not seem too positive. But what I'm referring to is give up your belief in your humanity, that there are mistakes, that there is something wrong. This is how you help the world. This is how you bring peace into this world, by knowing your Self. For when you become acquainted with your Self you will see your Self wherever you look. And if you're experiencing the Self you're experiencing harmony, peace, bliss, joy, happiness, therefore wherever you look you will see these entities, you'll see these things.

Start today, do something for yourself. Be at peace with yourself. All is well. Peace.
Robert: Shanti shanti shanti om peace, peace, peace. Good evening. (Students: Good evening Robert) It's wonderful being with you again. Good seeing you. I see we have a few new faces here, welcome.

I want you to ask yourself, "Why am I here at satsang tonight? What is my purpose? What is the real reason I'm here?" Ask yourself. Did you come to check out the speaker. To compare him to other speakers. Did you come to hear something profound, strange, unearthly, that's good because that is exactly what you are going to hear strange things, unearthly things, weird things.

SE: And murder too. (R: True.)

Robert continues: What do you believe that you are? What do you think of yourself? You believe that you were born, you go through experiences on this earth. You meet different people have different experiences with each person. Then you get old and die. None of this is true. You were never born, you do not get old, you do not prevail and you do not exist. What gave you the idea that you were a human being subject to birth, death and destruction? What gave you the idea that you exist to begin with?

Noone exists. Nothing exists. The universe does not exist and your thoughts, the thinker of these things does not exist. Just think if it weren't for your thoughts you wouldn't have any problems of existence and non-existence, of enlightenment and non-enlightenment. You only think about these things because you have a mind so-to-speak that doesn't exist either. But you believe you have a mind you have thoughts, you have ideas, concepts, beliefs.

Where do they all come from?

They didn't come from anywhere. They never came at all. Where did your belief come from to be able to think this? You're not really thinking anything nobody is doing a thing. There is only consciousness, the absolute reality which is the Self. And I'm not too sure about that either. (students laugh) You want something to exist. You want a better world, a peaceful world. You want enlightenment, you want liberation.

What are these things that you are looking for? Where did you hear about them?

You've read many books, voluminous books, thousands of books about Saints and gurus, about liberation, saving yourself they're all a bunch of lies.

You would have been better off if you never read anything at all, never believed anything, never did a thing. Just be. Just be yourself. That is all you have to do. There is
nothing else you have to do. You don’t have to practice sadhanas or meditations or japa or pranayama or anything.

Who are you that you have to do these things? What do you think you are that you have to practice all these things year after year after year? To what avail? To what purpose? To become enlightened and then what?

You believe if you are enlightened your life will be better. This is a great mistake because if you’re enlightened you have no life to be better.

Where would the better come from? Your life exists because you think you’re human. So if you didn’t exist at all there would be no life to be better or worse. You have to come to the conclusion yourself. I do not exist, I never existed, I never will exist then, "Who am I? If I do not exist then who am I? What am I all about?"

You are not the "I" to begin with, you are not the "am" and you are not the "who." So "Who am I?" even becomes redundant. Somebody has to say, "Who am I?" and the somebody who says it does not exist. Therefore there is only "Who am I?" when there is a being around to say it. If you knew who you were you’d have nothing to say. Because you don’t know who you are you have plenty to say.

What good are all these words you’ve been speaking all of your life? What have they done for you? All these frustrations you’ve been through. Trying to make your life a better life. Trying to heal yourself. Trying to make yourself happy. Who needs this? Who wants this? Who wants to be happy? Who wants to live a good life? Can’t you see it’s all an illusion? The good life that you’re yearning for?

Where we have uninterrupted happiness and peace and joy, there is no such life. Where would it come from?

Yet the opposite does not exist either. In other words there is no evil in this world. Evil does not exist. There are no problems. Opposites do not exist. Nothing exists. I don’t exist and you don’t exist. So why are we having this dialogue, this conversation? Why am I talking? Who is talking? Who is the teacher and who is the student? Who is dead and who is alive? Who is happy and who is sad? Find out, inquire and then ask, "Who is inquiring?" If you go through this you will find that you don’t exist whatsoever.

Yet the appearance is very strong with some people. The appearance of death, sickness, lack, limitation. The appearance of happiness, fortune, joy, peace. They’re all part of duality. All part of the nonsense of this universe, the leela, the maya. And yet the leela and the maya do not exist either.

I’m trying to take everything away from you as you can see. Everything that you ever believed. Every concept you ever had. Every idea that you had of getting enlightened, becoming free, becoming liberated. Every idea and belief of thinking that you’re not liberated. That you have to get liberated. All of these things I’m trying to remove from your thinking patterns and then you remove your thinking patterns. You have to leave yourself empty, totally empty. To be totally fulfilled you’ve got to be totally empty first.
You have to look at your past and say, "Forget it." The past is dead. Forget about all the mistakes you made, the rough times you had. The people who abused you, hurt you. The people who have loved, fed you, gave birth to you. This is all in the past. As far as you're concerned it never happened because you can't bring it back now. It's only a memory.

And what is the future? The future is part of your false imagination. You see into the future whatever you think you are. But for who is there a future? For who is there a past? For whom is there a present? There is nothing to hold onto. Never forget this. You have absolutely nothing to hold onto just empty space, boundless space.

Is there something beyond boundless space? Is there something else? What about all this bliss I hear about? The unalloyed happiness I hear about? The total joy that an enlightened person feels? How do you know what an enlightened person feels? You imagine all these things. There is no difference in you believing that an enlightened person feels unalloyed happiness, bliss and joy and the old fashion people who believe they are going to go to heaven and sing songs for the rest of their lives. There is no difference.

Stop mapping things out. Stop thinking the way things should be, what you'd like. Everything happens by itself. It doesn't need any help from you. Who do you think you are trying to help the infinite know itself. Things begin to happen when you drop everything. Things begin to you happen when you don't want anything. When you stop searching. When you stop planning. When you stop being afraid. When you have no desires. Then things begin to happen.

What happens?

What happens is beyond time and space. So how can I tell you. What happens is beyond words and thoughts. So how can I explain it to you? What happens is so vastly different from what you’ve imagined that if it came to you all of a sudden you wouldn't be able to contain it, you would blow up to pieces. You would leave your body totally, completely if you were able to grasp it right now. Suffice it to say what happens when you reach reality it's different than anything you could ever imagine. Just different. It's different than the stories you've read. It's different to what words tell you. It's different than anything you can ever imagine or be. There is no words to describe it.

Yet when this happens to you, it's already happened to you but you don't know it you will just be the entire universe. So you'll be all-pervading consciousness. You'll be the mountains, the sky, the plants, the animals, the people this would be you. It's difficult to fathom this in your present state. How can I be the animals and the people and the mountains and the sky? Yet you are already that now. That's what you already are, right now. Therefore develop a good disposition. Develop loving kindness. Develop peaceful attitudes. This is the way it begins.

Unfortunately many of us have not gone through the beginning stages. We want someone to touch us, to look at us, to illumine us and we go on everyday being the same old me, me, me we've always been.
You should imagine that you’re already enlightened. How would you act then? How would you act towards people, towards places, towards things if you’re already awakened? Intellectually you have an idea. The first thing you do is realize that everything is you. So how would you treat yourself? You know that the way you treat others is the way you treat yourself. How you react to people, places and things is the way you react to yourself. But there is only the one Self and you are that. Even knowing this intellectually is very good for it makes you a better person. You stop wanting and desiring trying to become something. Rather you give yourself away completely. You surrender completely.

There is one very important way in which to alleviate all problems, alleviate all error, alleviate all ignorance and find your true Self. And that way is to love yourself. To really love yourself. It sounds easy but try it it’s not easy to totally and completely love yourself just the way you are. When you begin to love yourself this way you automatically rise to a higher state of consciousness. For you’re loving the Self when you love yourself. You are really loving the one Self which is omnipresent and all-pervading. Therefore when you love yourself you love everything that exists. Nothing is left out of that love. Nothing. And this is what raises your consciousness. This is what transforms you. Forget about being enlightened, awakening. That will take care of itself.

But see how you react everyday. Look at the things that disturb you, make you angry, upset. If you realize that you are a God would you become upset over anything? Would you react to anything? Would you become depressed and disillusioned and feel strange about anything? Of course not. For being in God you’re everywhere present, you’re all-pervading. Everything is you. So if you’re upset over anything you’re upset over yourself. Be happy, allow yourself to be happy. For no reason whatsoever.

It is erroneous to believe that if you get something you like then you’ll be happy. For you know by now how it works. When you wish to attain something. Say you want to buy a new car. You save your money to buy a new car. You’re striving to save the money. Your mind is always on this new car that you want to buy. Then you finally have enough money to buy the car and you feel happy. But what is really happy? Is it the car that has made you happy? Of course not. It is the mind that achieved its goal. When the mind achieves its goal it rests in the heart, it goes back into the heart and the heart center is really pure happiness. So happiness ensues. Yet you are saying that it is the car that made you happy. It’s not the car at all. It’s the mind going back into the heart that the happiness came from.

Think about this. When the mind returns to the heart center then happiness ensues all by itself. So the person who intellectually knows what I’m talking about realize that if you can make the mind go back into the heart without any effort, without anythings whatsoever without any desires, without any wants then the same feeling will come if they had something they wanted to buy or needed and they achieved it. In other words you can
fulfill yourself and be happy without anything whatsoever. By allowing the mind to go back into the heart where it belongs then the Self ensues and you’re happy. Totally happy.

But most people think that people, places and things make them happy. But you can tell if you go back in retrospect this doesn’t work that way. For when you’ve achieved your desire how long does it last before you become unhappy again and looking for something new again?

Take for instance the example of human love. You meet someone new you fall in love with the person and you’ve got to have that person. That is all you can think about, that person, day and night. The time comes when you get that person and you live together and get married whatever. The mind has gone back into the heart and you’ve achieved what you wanted. But as time passes it changes. You take the person for granted. It’s not the same anymore. The mind has come way out again. It’s come back out. The mind has become active again looking for something else. Wanting something new. And then you become miserable until you get something new.

So the average person goes through this day after day, week after week, month after month. Always believing they have to have this, they have to have that. If they have certain things they will be really happy if they don’t they won’t. What a waste of energy, what a waste of life.

Know for sure that happiness is your birth right, you already have it, you possess it, it's yours. Bliss is your birth right, you already have it, you possess it, it’s yours. It has nothing to do with person, place and thing. Your real nature is Brahman which is consciousness all-pervading absolute reality. This is your real Self. This is what you are. Awaken to yourself. Now. Be yourself. Peace.
Robert: Om, shanti, shanti, om, shanti, shanti, om. Peace, peace, peace.

Good afternoon. It’s good being with you once again. I welcome you with all my heart. It is good to see all these smiling faces once more. Happy face. Let’s see the happy face.

Be happy, be happy right now. There is nothing in this world that will make you unhappy, nothing! What would make you unhappy? There is absolutely nothing that will make you unhappy, except your thoughts, your thinking, your belief, your habit patterns that you’ve carried around for years and years. Only this would make you unhappy. You’re thinking about the past or you’re thinking about the future. Instead of staying centered right now in the moment, you choose to think about the past and the future. In this moment nothing is going on. In this moment there is total peace, total love, total joy, total harmony. But when you start thinking about it, it changes, doesn’t it?

The idea is to stay centered, stay centered in the moment, in total harmony, in total joy, in total peace. Stay totally centered without thinking at all, if you can, and you’ll see that you’ll always be happy, for there is a power and a presence that takes care of everything. It is the Self, which is always happy, pure, peaceful. This is you, if you stay centered.

Again most of you are waiting for me to give you a lecture, or a talk, or a sermon, or whatever you call it. But what if I told you that the talk you are waiting for me to give you, is already within you. Everything that I’m saying to you, you already know. It’s within your Self. Everything I’m sharing with you is within your Self. You are that. You’ve always had it. There is nothing new I’m telling you. Everything you’ve got. You’ve got it all, within you, right now, right this minute. You brought it with you at birth. When you were born everything came with you, everything.

You have created me out of yourself. I am merely an image of yourself. If you weren’t born, I would not exist. And it is because you were born that I exist for you. You gave me birth, as well as the entire universe. It is you who gave birth to God. It is you who gave birth to all the goddesses, all of the gods, all of the worlds, all of the universes. Before you were born, where were they? Did they exist? For whom did they exist?

You don’t know if anything existed before you were born. You say that everything existed before you were born. But it’s just a dream. When you were born everything came into play. When you took birth everything happened like it is now. You created everything. Think about this, ponder this. It is out of you that all things emanated. The gods
that you pray to, the beings that you see, the world and the universe that you see, is all an expression of yourself, nothing else. Consequently see only the good, see only the happy, the joy, the peace. See only that which you wish to experience.

For everything you see becomes your experience. Why believe something is wrong someplace? Why believe something is not right, and blame someone, when you gave birth to it yourself. It is your creation. This is something you should always be aware of, always. I am sitting here talking to you, but I've come out of you, and the things that I say to you, you already know. They're within yourself. Feel this. You are the one. There is no one else but you. Yet there is not two of you or three of you, or four of you. There is only the one, only the one expressing as yourself.

On Thursday we were discussing the easiest and fastest way to solve a problem, to get out of your misery, that you may be in, get out of your depression, whatever, is to love yourself. Yet some people didn't get it too much. I received four or five phone calls regarding this. I didn't elaborate on it too much. We'll discuss it a little bit now.

People ask me, "Well, do you love the higher Self? Do you love the lower self? How do you love yourself?" It's true, if you love yourself there would be no problems for you at all, nothing. There would be total harmony and happiness all the time, if you learn to love yourself. And the self that I'm speaking about is not the higher self, or the lower self, for most of you don't understand what the higher Self is at all. You just read about it. You heard me speak about it. People told you about a higher Self, but you've not had a direct experience of it. So as far as you are concerned, no higher self exists for you. So how can you love it? It's an illusion.

As far as your lower self is concerned, that appears to be your physical material self. That's the self that is a sinner, that makes all kinds of mistakes, does all the wrong things perhaps, has to struggle to survive. That's the lower self. Surely you're not going to love that self? So what self do you love?

You love the self that appears in the moment. In the moment the self that appears has no problems, has nothing to do with higher selves or lower selves. It just is. As you begin to love the self, without thinking about it, things begin to happen. You're loving the self that is in the now, the self that is in the moment, the self that appears every moment, from moment, from moment. That is the self that you love. It has no past, no future. The self I'm referring to is born every moment, fresh and new. That is the self that you love, continuously. But when the mind starts playing tricks with you, bringing up the past, or the present, or the future, you can't love it then. Let go. You may look in the mirror, and feel the love for the self that you see in the moment, when there's no past, no background, no future.

The question again arises, how do I make love to this self? You imagine in your mind the most beautiful thing you can ever comprehend. Think of somebody or something that you have fantastic love for. It may be your dog, or your cat, or a person, or a place, or a thing. Something in your life that you love ultimately, with no strings attached.
It may be a deity. It may be the Buddha, or the Christ, or Krishna, or a teacher, or some-thing that means something to you, that you have unconditioned love for. You have to have unconditioned love for this, whatever it is, and feel that love, and realize that love that you’re feeling is for yourself. You are that yourself. You are the Krishna, you are the God, you are the Buddha, you are the Christ, you are the deity, you are the guru. It is you, yourself, and feel that love.

This requires practice. But I can assure you if you practice this, you'll see results very fast. Loving yourself is one of the oldest spiritual techniques in the world. Yet most people never understood it, because they think they have to love the self they are, that appears. Or they think that they have to love God. You can't love God, you don't know what God is. You can't love Brahman, or the absolute reality, or pure awareness, for you have not experienced these things. You have to love something that you've experienced, and it is yourself. And it expands, it becomes omnipresence, all-pervading. If you're doing this correctly you will then see that you can go out and love everything that you see, everyone, without qualification. You will not let anyone out of your love, and it will not be an effort for you to do this. It is then that beautiful things happen to you. It is then that you start to feel something that you never felt before, something so grand, so joyous, so won-derful, so beautiful, and it has always been yourself. That's the funny thing about it, it's always been you.

You are not what you think you are, no one is. You are not the body, nor the mind, nor the experiences, nor are you the doer. This is not you. You are not the person who has made all the mistakes in the past, that feels sorry for herself or himself. This is not you at all.

Just the way you appear right now, this is God appearing, this is Brahman appear-ing.

Remember there are not two selves. There's not a higher self and a lower self. There's only the Self, and you are that, just the way you are right now, this moment. There's nothing you have to do to make it happen, to make it appear. You do not have to beseech it, or petition it, or pray to it, or desire it, or want it. You have to be! Just be! Be that which you always were. Be that now, this moment, pure unconditioned Self, the Brahman.

Nothing else exists but you. You are the one. You have always existed. There never was a time when you were born, or that you die, or that you prevail in between. Who prevails? There's no one to prevail. There's no one to experience anything. There's no one to express anything. There's no one to be anything. Know yourself as boundless space, as pure awareness.

Feel it. Feel it in your heart. Feel how good it feels. There is only joy, only love.

Give up thinking. The only power your thoughts have is the power you give it yourself. When you laugh at your thoughts, they dissipate, they go away. But when you believe your thoughts, they become more powerful. They make up all kinds of things.
Know that you are already free. Know that you are already liberated. You do not have to take courses, find teachers, do meditation. You are totally, absolutely free right now. Total freedom. Free of everything that's happened to you in the past. Free of karma, free of samskaras, free from the illusion of samsara. You're not the person who has to experience karma. That person is dead, never existed. For whom is there karma, but for the one who believes they are a body? As you give up your body right now, you give up karma also. You give up everything, and you become totally free.

The world can never harm you when you know who you are. When you believe you're the ocean, you have everything. When you believe you're the bubble on the ocean, that comes and goes, then you have things for short amounts of time. The bubbles burst on the ocean, the waves come and go, but the ocean remains the same.

When you go to the movie, you look at the screen, you see images. Images changing, changing, changing. There's a beginning, a middle, and an end, the images. But the screen always remains the same. The screen never changes. Would you rather be the screen or the images? The screen is always at peace. Just stands there, unaffected by anything. Different movies are shown on the screen, continuously, day after day, week after week, year after year. The images come and go, but the screen remains the same.

Look at your life that way. If you become affected by the vicissitudes of life, then you're like the images, identifying with the images. And you can take a step backwards and just observe and watch the images, which are people, places, things, and nothing can harm you, for you're like the screen. So you make your choice. What do you want to be, like the ocean, the screen, or like the bubbles on the ocean, or the images on the screen?

Know who you are. You do not have to find yourself or look for yourself, because you were never lost. Your nature is consciousness. Your nature is pure awareness. Your nature is absolute reality.

This will never change, no matter what you do to yourself, no matter how you abuse yourself, it can't change your divine nature. You can never change that. No matter what appears to be going on in this world, what's happening in this world doesn't matter. What's happening in your life matters, the way you react to things, the way you judge things. This determines what happens to you.

So become like a person who does not react to things. Do not judge things. Leave things alone and become totally free. Why not do this now?

Those of you who have trouble with what I'm talking about and need a technique to work with. There is a technique we can practice together, that will help tremendously. We'll do this now.

Close your eyes. As you inhale say to yourself, "Who am I?" Before you exhale say to yourself, "I am Brahman," and as you exhale say to yourself, "I am not the body." You're inhaling you say, "Who am I?" In between inhaling and exhaling you say, "I am Brahman," and exhale and you say, "I am not the body."
If you don't like to use the word Brahman, you can change it to whatever you like. You can say I am the Christ, I am Buddha. Say whatever you want. But understand what you're doing. You are declaring the truth about yourself. "Who am I?" as you inhale, "I am Brahman," before you exhale, "I am not the body," with exhalation. Let's practice this for a while.
Robert: Om shanti shanti shanti om peace, peace. Good evening. (Students: Good evening Robert.) It is good to be with you again. It is wonderful to see ugly pusses once more. It's a pleasure being with you. I love you with all my heart, unconditionally, totally.

When I say, "I love you," I really mean I love you, totally unconditionally. It is not like the love that some of you give people when things are going your way. When most people love someone they love them because they're getting something from the person or like the way they do things. But I don't care what you do I love you anyway. What you want to do is up to you and that will not change the love I have for you. Simply because I love my Self, not Robert. Robert doesn't exist. But love exists all by itself and I am that. It is all-pervading consciousness. Consequently I can only love you because that is the only feeling I've got.

Makes no difference if you shoot me, stab me, cut me to pieces, I can only love you. That is all I can do. I can't do anything else. For there is only one and that one is I-am that I-am. There is only one consciousness, one reality, one truth, one love, they are all synonymous and there is nothing else, nothing else.

Therefore when you feel something else, when you feel doubt, apprehension, suspicion, fear, ask yourself who feels this? Where does this feeling come from? Why do I feel this? Of course you can only do this when you understand that there is only one power. There is no other feeling but the one power in all your emotion. Only one. That one is I-am. There is nothing else.

So when some of you have various feelings all day long. You feel happy, you feel sad, you feel frightened, you feel like you're going to succeed, you feel like a failure, you have all of these feelings all during the day. Inquire, "To whom do these feelings come? Who has all these feelings? Where did they come from?" You don't exist. For I have explained to you that only love exists, only the one. Where do the others come from? Where do they come from all these apprehensions, these fears? There is virtually no place where they can come from. For love again is the only power. It is all-pervading consciousness, it is self-contained and there is nothing else. That's it! This is the truth about you whether you like it or not! That's right, you are a wonderful being whether you accept this or not. You are a God. Accept this.

If you will watch yourself, some of you, you will notice that when things don't go your way, when certain things come into your life you begin to pray to God. But you should catch yourself when you do this. Remember you are an Advaitist, you are an Ad-
vaitist, a non-duality person. So to whom are you praying when you pray to God? To whom do you pray? Where does this God live that you pray to? Who is this God that you’re praying to? I know some people can tell me, "Oh when I pray to God I feel much better." It’s really the same as going to a psychiatrist. When you tell a psychiatrist all of your problems you feel much better. It has nothing to do with God. When you talk to someone and tell that person all your problems, when you’re praying to God or some psychiatrist or somebody else you’re letting go of all of these things and certainly you’re going to feel much better.

But again you are an Advaitist, a believer in oneness. You should catch yourself and begin to laugh at yourself and ask yourself, "To whom am I praying? Where does this God live that I’m praying to?" You’ll then realize that you’re praying to yourself. God is yourself, where else could God be but in yourself. But the whole truth is when I use the word self I mean the big Self with a big "S." The big daddy, the Self. You don’t even exist. So you’re not praying to your little self.

Remember in non-duality there is only one. If there is only one there is no room for you. What are you doing here? Where did you come from? It’s funny how some people say they are Advaitists and they believe in themselves as something else. That’s duality, that’s two, how can that be?

I will reiterate again. Advaita means non-duality and there is only one power and there is no power in effect. There is only one. That one is you. It is not your body or your mind or your affairs or the world or the universe. It is one reality, one consciousness, one truth. That one is divine grace. The ultimate reality. The bliss consciousness, the love. It is all in oneness and you are that. If you can only accept this you would be the happiest person in this universe. For you will realize that you have no responsibilities to mould your life in any direction, to shape your life or do anything with your life. For you have no life. Only the ultimate truth has a life, has its own life. It has nothing to do with you whatsoever.

It is beyond words and thoughts, beyond your feelings and emotions. Beyond what you think or don’t think. Beyond what you believe or don’t believe. Beyond your concepts. It is so beautiful that if you felt it right now you would probably blow up. You probably would be blown to pieces, it’s so powerful. For it contains the entire universal expression. You are that! You are that God. You are that bliss. You are that nirvana, the Brahman, the absolute reality. That is all you are and there is nothing else. What else can there be after that?

But some of you are saying, "But Robert I feel this and I see this and I hear that." Do you? Why do you do this? Who told you to do this? You’ve been hypnotized, mesmerized, to the grand illusion, the maya. Awaken to yourself. Awaken to the truth that you are free and you’re nothing but freedom. Total absolute freedom from every conceivable thing you can imagine. Like boundless space you are totally free. Free of all so-called karmas,
samskaras, samsaras, past mistakes, everything. You no longer have to suffer. You no
longer have to be afraid of anything.

How can God be afraid of anything? Does God have to pray to somebody? Does God
have to meditate? Does God have to perform rituals, appease the gods and goddesses?
Only so-called human beings do these things. But God is absolute freedom and
you are that. You are the absolute freedom yourself. Why do you insist on believing some-
thing else? Even while I’m talking to you some of you are thinking about something else.
Let go of the thoughts, let go of the mind, let go of everything. Let go! Drop it! Drop every-
thing. Hold onto nothing.

It’s virtually impossible for you to be hurt. What you see cannot hurt you. For
what you see is an illusion. What you feel cannot hurt you for the feelings are illusory. So
what can hurt you? Nothing. When did you first believe that you’re hurtable? That some-
thing can hurt you, make you upset? Where do these feelings come from? They’re not the
truth. They’re not the ultimate reality. But yet they appear so strong in most people. When
these things happen to you and you feel upset, when you feel something is wrong think
about the snake in the rope. When a rope looks like a snake and you become frightened
but you see that it’s a rope not a snake at all. Or the water in the mirage. When you see
water in a desert and try to grab it, it's sand. It never was water.

So it is with everything that happens in your life, everything. You want to grab
onto this, you want to hold onto that. You’re afraid somebody is hurting you, somebody is
doing something to you, somebody wants something from you. What can possibly happen
to you? What? Nothing. Stop being afraid. Stand up tall, be counted, know who you are.
When you know who you are the whole universe comes before you and bows to you.
When you understand your true reality all the Gods and Goddesses will bow to you, pay
homage to you. Awaken! Awaken! Awaken!

What else is there to say? This is the whole truth and nothing but the truth. Re-
mind yourself of this everyday. There is only one power, one! Not two, one! This power is
love. It is pure awareness. Nothing else exists, except in your false imagination. So be
happy, rejoice!

Some of you don’t look too happy. Some of you look like you’re carrying the
whole world on your shoulder. Drop the world. You were not asked to carry the world or
carry anything. You’re doing this of your own accord, of your own self. There is nothing
you have to carry. You are free. Totally, absolutely free. Right now you are free, not tomor-
row or the next day but right now. And you don’t have to earn it.

Do not believe you have to be a good little boy or good little girl and appease God
somehow and God will love you and send you a blessing. For in truth you were never a
boy or a girl, you were God himself or herself or itself. You are that personality of God.
You’re not a human being. Just the way you are you’re free. Just the way you are.

There are no good deeds you have to do or bad deeds or anything. There are no
sacrifices you have to perform. You do not have to mortify the body or stand on hot coals
or stand on one leg with your arms raised in the air for two years. There is nothing you have to do to be free, nothing. Can you accept this? There is nothing you have to do to be free. There is nothing required of you for you've always been free, always. There never was a time when you were not free. Happiness is your real nature. Love is your essence. Feel it. Accept it. Be it.

Do not try to analyze what I'm saying to you. Do not try to come to any conclusions. For you're using your mind to do this and it is the mind that has made you believe all of these things for all these years. Stop using your mind. Use your heart. Stop judging, condemning, coming to your own conclusions. For you are doing this in your own mind. Everything is alright just the way it is. Everything is perfect just the way it is. And now you know why? Because there is only one! One power! So everything has to be perfect. The one has no competition. There is not God and the devil. There is only God.

So when you begin to pray to God catch yourself. When you look at anything in this world externally from you catch yourself. Realize that it is all happening from you, it's all in you, it's all you, it's always you. There is nothing else but you. When you want to change something in the external world catch yourself. There is no external world. It's only you. It's always been you.

Remember the world only exists because you were born. If you were not born would there be a world? Would there be a God? Would there be anything? The only reason anything exists is because you were born. You are the creator of this whole universe it all came out of you. You are responsible for everything, everything you see. Therefore ask yourself, "What do I see?" I see Dale coming in late. Who sees? Who sees this and who sees that? Who experiences this and who experiences that? Who goes through this and who goes through that? It's all happening from you. Try to understand this thoroughly. Nothing external can ever happen to you because there is no external world. There is only you. Wow that is a load off my back. (laughter)

There is nothing happening, nothing is happening, but you're in charge of this. It's your ball game. Don't you understand you can see anything you like. You can become anything you want. But you're doing it out of yourself it's all coming from you. When you look at this world and you see good and you see bad it doesn't exist by itself. It has no existence of its own. It only exists because you exist. Therefore find out who exists. Who really exists? Rather than try changing things in the world or changing people or changing conditions. Find out who is experiencing these conditions. Where are all these changes taking place? Externally? No, internally. It is all taking place from you in you. You are the one.

It's a relief when you understand this. You feel so relieved. That you don't have to fix anything, change anybody, change your circumstances, change the people around you. For you realize now that they're all coming from you. It's all you, you you you you you. Therefore when you feel something you don't like, when you see something you don't like, do not react to it, close your eyes and take a deep breath and ask yourself, "Who sees
these things? Who feels these things? How did these things arrive? Where did they come from?” I am the one therefore I have created them, but now you uncreate them. You see the reality, you see the truth, you see the love, you see the peace, you see the joy and then when you open your eyes you will see that kind of a world. You are what you see.
Robert: ...shanti shanti shanti om, peace. Good afternoon. It is good to be with you once again on this lovely Sunday afternoon.

Jnana Marga is not for everyone. It is a teaching for those beings who perhaps in a previous existence or bhaktas that are involved in deep spiritual practice or for people in this life who have been bhaktas who are yearning for awakening. To those people Jnana Marga becomes meaningful. But to the average person it is an ego trip. To the average person Jnana Marga means absolutely nothing. It's an intellectual jargon that you hold onto using certain words, that I am consciousness, that I am freedom yet their mind is somewhere else. Their thoughts are on something else. After all how many people can really feel Jnana? Feel the teaching deep in their heart.

It's really ludicrous for me to sit here and tell you that the world does not exist, the body does not exist, the universe does not exist, God does not exist and you accept it. Why should you accept this? The thing that separates Jnana Marga from other teachings is that...(silence)...that's what I mean. There is silence. That is what Jnana Marga is all about. Total silence. The mind becomes quiet. It goes within, into the heart and disappears.

It is not really a teaching. For to have a teaching there has to be thought and a teacher, an object and a subject. Jnana Marga has no object, has no subject. It has no teaching. It is not like yoga. It totally transcends everything that you understand and know.

When the average person looks at the world they see all the dastardly things happening, man's inhumanity to man, everywhere in the world there are problems and I come along and tell you, "All is well." It's ludicrous, ridiculous to the average person. I tell you, "All is well and everything is unfolding as it should. Everything is in its right place there are no mistakes," and yet you're feeling this world with all its problems.

You turn on the TV and you see people getting killed in different countries. In India, muslims are fighting with hindus. In Africa whites are fighting with blacks. People are fighting all over this world and if they're not fighting there are calamities that come along, cataclysms, earthquakes, hurricanes. Most people are involved in saving their lives taking care of themselves so they can live another day. Yet I come along and I tell you, "Forget about these things, turn within. Turn to the reality within you and then you will see the world completely different. You will see your Self when you look at the world and you'll see peace." In the midst of all this confusion there is peace. There is love. There is harmony and joy. Yet this doesn't make any sense. How could this be? You haven't felt it
you haven’t seen it. This is the reason that a teaching like this can only be taught by a person or a Sage who has the experience of this. Who has experienced all of this.

If a teacher begins to teach something like this and has not had the personal experience of its truth and reality they will lead everybody to chaos and destruction. Everybody will become very egotistical. This is why prior to getting into this kind of a teaching there has to be a tremendous humility, a humbleness, a loving kindness, a forgiveness, a joy. When you have developed these traits then you can step higher into Jnana Marga and it will be very clear to you and it will be very plain and it will be the absolute truth and you will have no problems with it whatsoever.

Jnana Marga does not consist of lectures or sermons or talks. It is not a question of becoming a teacher to teach this to people. A Jnani always runs away from this. The person who experiences this does not wish to be a teacher because there is nothing to teach.

Think about this. When a person has transcended the world, transcended the universe and realizes the nothingness of things what could they possibly teach? What can they say?

I do not prepare fancy sermons or lectures or profound teachings like I get in a book to share with you. I tell you the truth I am absolutely nothing and I share my nothingness with you, will you accept the nothingness? Will you accept that you are nothing and I am nothing and nothing exists and nothing ever existed? Yet it's difficult to share this with the ordinary people.

This is why this teaching can be a dangerous thing to some people. For the people cannot reconcile this teaching with the ways of this world. You can't bring the average person in the street in here and tell them about Jnana Marga. They'll say to you, "Look at the city. Look what's happening to people. People are killing each other there is man's inhumanity to man going on everywhere. Everywhere you look there are problems with man, fighting, killing, destroying and you come in here and tell us this doesn't exist? You're a liar," they'll tell me. "These are plain and clear look at them, everywhere. Riots in LA. Killings in India with muslims and hindus, in Czechoslovakia and Yugoslavia people are killing each other by the thousands." And so somebody like me comes along and says, "Hey this does not exist. All is well!" That sounds ridiculous doesn't it when you make a statement like that. How can I possibly make a statement, "All is well," when your senses tell you it's not?

This is why I say to you this teaching is not for the average person. The average person wants to argue, to fight, to debate to get their point across. But the person who has realized the truth has nothing to argue about, nothing to debate about. They have become a living embodiment of reality. And they understand that the world does not see the same thing. This is the reason you find most Jnanis do not give any teachings whatsoever and we know nothing of them.

You should never believe everything I say to you. You should never accept anything I tell you. But you should not argue about it either. What you should do is go within
yourself and find out if I’m telling the truth. Find out if I’m sharing the truth with you or I am telling you a pack of lies. I tell you in the midst of all this confusion, in the midst of all this chaos there is beauty and joy and love and total happiness and what you see depends where you’re coming from.

You are the one who has created your life and you’ve created your universe the world in which you see. It comes from you. Where else would it come from? It didn’t appear by itself. Everything appears because you were born. Before you were born nothing existed like this. You were born, here is everything existing as place, person, thing. But in truth noone is ever born, noone subsists and noone dies. There is no universe as you see it. You’re simply hallucinating. You’ve been hypnotized and you are living out of the hypnosis as if it were real.

In other words what you’re doing is you’re allowing your senses to tell you what is real and what is not. It is the job of your senses to carry you through this life in a body until you die. But there are people who have seen things a little differently. Human beings on this earth that they call Sages, Saints, way-showers who for some reason have been able to experience another world, another life, something completely different. These people have been very few and in between. You can find spiritual teachers by the dozens all over the place, teaching systems of yoga, teaching laws and rules and regulations, how you should conduct yourself, how you should live. This has been going on since the beginning of time. Have things improved? Things have gotten relatively worse, not better.

So there must be something else. There must be some other truth that we don’t know about. And a person starts working on themselves removing their egos, looking at themselves really, truly, absolutely. See what is going on in their lives. It all begins with you not outside of you. Never try to change a person, change a thing or change an idea. It begins with you the way you are right now. You look at yourself and you see what you are. How you react to person, place or thing. What kind of personality you’ve got. You have to be totally honest with yourself.

"What kind of a being am I?" you ask yourself. "Am I a terrible person always getting into fights with people, arguments, always confusion? Trying to straighten people out? Trying to straighten things out? What am I doing in this world? What’s my real focus? Did I come here to change anything? To prove something? Show people how good I am? Why have I come into this world?" You have to ask yourself that question. "What am I really doing here? For what purpose have I come?"

The average person just cannot comprehend this. Because they believe what they see. That's all there is for them. What the eyes see, what the ears hear, what the mouth speaks, what the feelings feel. That is all they know. This is neither good nor bad but it has absolutely nothing to do with you.

There are those people who have experienced many lifetimes of spiritual work, spiritual practice and are prepared to go into the final round of spirituality and be totally free and liberated. Those people will be attracted to the correct teacher, the correct book,
the correct mountain, the correct tree whatever it is they need at the time to break the shell and set them free. You can tell where you are by the feelings you have. If things are becoming totally meaningless to you and you do not become frightened over things. You do not become angry over things. You do not become judgmental over things. You begin to leave things alone and just observe everything. Then you know you’re on the path of self-realization. Before you know it you will be absolutely free and liberated.

But if people bother you, people annoy you, people make you angry, upset, then you’ve got a long way to go. You and I know people who have followed spiritual paths for many years twenty years, thirty years, forty years, fifty years and what have they become? Dictionaries, encyclopedias, they can tell you everything that is going on in different movements, different teachings. But have found no peace. They have found no peace whatsoever. They keep running around to different movements, different teachers, different books, different categories. Trying to change people. Trying to make people believe what they believe, wanting people to do what they do. And getting older and older and older, pretty soon they become so old they become feeble and have no idea what life is all about and just drop dead and life goes on.

But those of you who are sincere to the extent you want to awaken totally and completely know what you have to do. It begins with you never anybody else. Never mind what anybody else is doing. The only way to bring peace into this world is to become self-realized. Not trying to bring externally you cannot do this. People have tried this since the beginning of time, trying to bring peace into this world. It cannot be done. Simply because this world is a world of maya. It’s an illusory world. It has no substance behind it, no meaning. No beginning, no end. You therefore begin to observe yourself, to take a look at yourself. You inquire, "Who am I? Where did I come from?" You become still, quiet. You stop trying to win points.

Do not allow your body to tell you how you feel. Do not allow the mind to tell you how things are. Do not allow the world to tell you what is going on in the world. But look through all these things with your spiritual eye. Develop loving kindness, compassion, peace. Everything takes care of itself. It always begins with you. It begins with your existence. Who exists? Who exists? I exist. What is this I? Where did this I come from? What is the source of this I? There is absolutely nothing for you to worry about to be upset about if you realize that the I does not really exist. There is no I. If the I does not exist how can the body exist. How can the world exist? How can the universe exist? These things only seem to exist because the I exists.

If I tell you everything was beautiful can you agree with me? Can you believe this? Of course not. Most of you would be lying if you said you could. When you can’t see beauty in yourself, how can you see it externally? If you only knew who you really were. You keep identifying with your humanity and that is the biggest mistake you can ever make. To identify with your humanity. This is why you have the problems you have. With people, places and things, with yourself because you’re identifying with these things as if
they were real. And if the world is real for you then you have a big fight on your hands trying to make things right. Trying to straighten things out. Therefore you must leave the world alone, leave people alone, leave God alone, leave yourself alone.

It's okay to admit that you don't know who you are, to say to yourself, "I have no idea who I am or what I am." At least you're telling the truth. When you develop that humility, the humbleness that you don't know who you are this is the beginning of wisdom. But when you think you know who you are then you're stuck in a place that you can't get out of.

When you hear about man's inhumanity to man, when you're watching television and you see the dastardly things going on in this world, do not imagine that it doesn't exist this is the worst thing you can do to imagine these things do not exist but also do not say they do exist. Have no opinion whatsoever, just watch. And if you have no opinion whatsoever you'll be led to the truth automatically. You will be led to reality to make you understand what life is all about what is really going on. For when you think something is real it means that you know this thing to be real and you become a part of it and you have emotions that go with it. You become upset, disillusioned.

So, here we are. We're nowhere yet we appear to be somewhere. We think we're somebody and we're nobody. Why not leave everything alone just do this for yourself. Do not try to change one person. Do not fear anybody or anything. Do not come to any conclusions of any kind. Do not allow your thoughts to run away to run-a-muck. As soon as the mind starts thinking catch it right away and stop it by becoming aware of it. That is how you stop it. When you become aware that your mind is thinking it slows down. It is only when you follow your thoughts, you believe you are your thoughts that the problems arise. For when you catch the mind worrying, you catch the mind fearing, catch the mind thinking about anything, by observing it, by watching it the mind has to slow down.

Try to be happy just the way you are. Do not think you have to better your life or make things happen that you don't have. Acquire things in your life that you don't have that you need. Do not consider these things. Learn to live in the moment, become centered, learn to love yourself, not the human self but the Self. Awaken and be free. Awaken right now and be free why don't you do this? Wake up from your sleep, the sleep of ignorance, the sleep of maya. Awaken and be totally free. You are free already and all is well.
Transcript 211

Hear Ye!!

23rd December, 1992

Robert: Hear ye: Nothing exists. (laughter)
(silence)
The only reason the world exist is because you think you are the body.
(silence)
You have created God in your own image and you worship that God. The truth is
(silence)
that God should worship you.
(silence)
The universe is a big lie. And if you believe in the universe then you’re a bigger
(silence)
liar.
(silence)
You are all waiting for something to happen. The truth is what is already is hap-
(silence)
pening has already happened. There is nothing else to happen, so let it happen.
(silence)
There is absolutely nothing for you to do to become self-realized, except shut up!
(silence)
There is noone who can do anything for you and you can do nothing for yourself.
(silence)
It is better therefore to keep quiet and do nothing.
(silence)
There is no teacher that can set you free and there is no teacher that can set you
(silence)
free. Just knowing this, you will already be free.
(silence)
Expect nothing, do nothing, be nothing and you will discover that you are every-
(silence)	hing.
(silence)
Noone can save and you cannot save yourself. Knowing this, be still!
(silence)
If you only knew who you were then all the Gods and Goddesses that you have
(silence)
been praying to would fall at your feet.
(silence)
Forget about affirming,, "I am not the body,” for if you were not the body why
would you affirm you were not the body?
Consciousness, pure awareness are only words, go beyond that.

To know the ultimate truth, you first must know nothing.

The whole universe is a manifestation of your mind. To remove the manifestation examine your mind carefully, diligently by inquiring, "To whom does this come?"

It is virtually impossible for you to have a problem. How can you have a problem if you don't even exist?

Do not complicate your life by reading voluminous books. Rather empty yourself up of all the book language you've ever had.

Reading a book makes you feel good for a while. But diving within yourself removes all samskaras and samsaras and sets you free.

To love yourself is better than reading books and going to lectures or hearing sermons or doing anything.

You are that which has always been. Discover what that is. By turning within.

Yo-ho-ho and a bottle of rum. (students laugh)

Merry Christmas to all and to all a goodnight!
Robert: (Tape starts abruptly) ...shanti, om, peace. Good afternoon. Happy holidays to you. It is a pleasure to be with you once again. I welcome you with all my heart. I love every one of you. No matter what you are, what you've been, what you're going to be. My love is unconditional. It makes no difference what you do, what you say. Love can never be removed, for love is a cosmic reality. Love is the essence of spiritual life. Love is beauty and joy and the absolute reality.

I want to thank those people who participated in the children's fund and brought toys for the orphan children. They really enjoyed the toys. You were blessed for that. I thank you for the gifts that you shared with me.

It's really interesting, for forty years I roamed this world prior to coming to L.A. when people gave me gifts I usually blessed them and gave it back to them or gave them to some poor person. But now I'm stuck in L.A. I have become a householder so-to-speak. People dress me up like a peacock, (students laugh) and here I am. The result of the gifts you give me. (students laugh)

The bhandara today is in celebration of three different occasions, Christmas, Hanukkah and the birthday of Bhagvan Sri Ramana Maharshi, which is on the 30th. Of the former two we know very little. We know very little about Christ, very little about Hanukkah, the burning of the candles. Just stories that have been handed down to us. We don't know whether they are true or not but it makes no difference. What we do know is the extraordinary life of Ramana Maharshi. This we know very well.

When Ramana was sixteen years old, he was living with his uncle. All of a sudden he felt sort of light...light headed, he went into his uncles room and he thought he was going to die but he wasn't afraid. He welcomed death, so-to-speak. He lay down on the floor and crossed his arms on his chest, his blood pressure went down and he felt like he was dying he was leaving his body. And he said to himself, "If this is how it is to die it's not bad," but instead of dying he became absorbed in absolute reality, in consciousness.

He didn't have an out of body experience, on the contrary. He wasn't sailing through the universe seeing things and enjoying things. He was not in the universe, the universe was in him. He was the universe. He was the source of all phenomena. He had this realization. His essence was in the trees, the mountains, people, animals, everything. He became pure awareness. He was totally aware of everything at the same time, omniscience.
Then for some reason he came back to the body. He became body conscious again. Yet his entire personality changed extraordinarily, he was a completely different person. He was born again as a Sage. He no longer had any interest in school work or his friends. He used to sit for long hours at his uncles house and do nothing. He wouldn't do his homework.

One day his older brother saw him like this and told him, "If you want to be a sadhu why don't you go out into the jungle and stop spending your uncles money for tuition fees for school?" Ramana thought about this and pondered it and he decided to leave. He wrote a little note for the family saying, "I am going about my fathers business, please do no try to look for me. I am paying my brothers school fee." And he had the money to pay his brothers school fee that day and his school fee. So he went and he paid his brother's school fee and with the money he had left, about 3 rupees, (it was considered about a dollar in those days). He had heard his father talking to a friend of his fathers uncle, talking to a friend about Arunachala, Tiruvannamalai, the sacred mountain. When he heard the name Arunachala a thrill went up his body. He heard that name before, very much so, it was very meaningful to him.

So he bought a train ticket for Tiruvannamalai only he got on the wrong train. When he got off he was about a hundred and fifty miles away from where he wanted to go. He had spent his money and didn't have anything left. So he sat down at the railway station and started to meditate. He became absorbed in consciousness.

A couple who lived nearby saw him, a man and wife and they said, "Here is a great saint sitting here meditating let's take him to our house and feed him." They sat down with him. Four hours later he opened his eyes and they took him to their home, fed him. They asked him where he was going, he told them but he wouldn't take any money from them to take the right train. He said he had gold earrings, he was a Brahman boy, they pierced the ears and put gold earrings in your ear. They were very expensive. So he told the couple, "You hold these earrings for me and advance me that money to go on the trip." Which they did.

So he took the right train and finally got to Tiruvannamalai. He got off and saw the beautiful temple, the ancient temple. He started to walk towards it. As he did he took off all of his clothes piece by piece and threw them away. The extra money he got for the earrings he threw into the pond and all of a sudden it started raining. He saw this to be a blessing from God to wash and clean. He was reborn. Ramana was dead and a Sage was born. He went into the temple and sat down underneath one of the giant pillars and became absorbed in nothingness.

You can imagine how cold it was. The floors were marble. It was raining, cold night and he was entirely nude sitting there in front of the pillar. To make a long story short he remained in the temple, around the temple where there were mango trees close by, for many years. And people started to gather to look at him, he started to run away. He ran up the hill, Arunachala, lived in various caves for many years, came down again. An
ashram was built around him called “Ramana Ashram” which is there today. He lived an extraordinary life.

Of all the Sages that I have met in my travels, Ananda Mai Ma, Papa Ram Dass, Nimkarali Baba, Nisargadatta Maharaj many others unknown, Ramana is the purest soul I've ever met.

I had a similar experience when I was fourteen years old but it's different being brought up in New York City and having a spiritual experience. In India they realize what it is. In New York they want to put you into a psychiatric ward. So I went to confirm this. This is the only reason I travelled to see Saints and Sages. I wanted to confirm the experience. Where I was, what I felt.

(Someone arrives) Welcome John.

I wanted to know if there were any other people who felt the same thing. The spiritual teachers I met in the United States only went so far. So I went to India when I was young. Met these Sages. Realizing they were experiencing the same thing as myself, I became satisfied, fulfilled.

Now all of the great Sages since the beginning of time have taught basically three methods, three direct methods for self-realization. And these methods I'm going to share with you. These three methods I'm going to share the highest teachings on earth. If you only practice these things you would need nothing else and we will awaken and become free which we already are anyway but you don't believe it. It behooves us to practice these three methods.

The first one is being in the acquaintance of Sages in satsang. Hanging out with Sages, being around Sages in satsang. This is the first principle. It doesn't sound important to some of you but it's very important. This is the highest teaching you can get. To be with a Sage, Why?

A true Sage is like the sun. The sun's rays shines all over the earth. The Sages grace shines all over also just like the sun. But those people who come to the Sage, who hang out with the Sage receive the powerful rays of the Sage more so than everybody else. It is like the sun again where you take a magnifying glass and you bring the ray of sun close so it starts a fire. This is what happens to the person who hangs out with a Sage, who is around the Sage and at satsang most of the time.

Now some of you may say, "I've been around Sages for a long time nothing has happened. I'm still the same as I've always been." The answer to this is check yourself out. What are you really doing? In other words what is your main interest. You have to be honest with yourself. Is your main interest release from bondage or social life? What is your true reason for coming to see a Sage? What do you want? Ask yourself. Find out.

Do the material things of this world turn you on more than self-realization, wanting self-realization? What is your real purpose? In the ultimate truth there is no purpose of course. But we're speaking of the aspiring Jnani who wants to awaken fast and not have to...
go through incarnation after incarnation again. If they find a Sage they should stay with that person as long as they can.

The mistake many of us still make is we keep running from Sage to Sage from teacher to teacher. Checking people out going here, going there. This is fun, this is good to an extent but the time comes when we have to stop and get a little more serious about this. By going from Sage to Sage, from teaching to teaching it will be very hard for you to awaken. Why? Because every Sage is different and by the way real Sages are few and in-between. There are many teachers. In today's age there are more teachers than there are disciples. (students laugh) Teachers are all over the place. You know everyday we see a brochure of a new teacher who is coming to town, Quack Foo Duck, (students laugh) he will be here tomorrow to show his new methods. Mishugamiyogi will be here to bring you peace and harmony and on and on. Our life is full of teachers and Sages all over the place. Now we mean well. But if we really want to find the truth you should stick with one person.

Now I'm not speaking about myself, you know, because of you who know me know I don't care about having a lot of people, I'm not looking for fame or name or anything. But it's up to you what you're looking for, what do you want? You have to find the right Sage that you respect, share something in common with and stick with that being and follow the teachings. This is the only way you'll ever awaken. This is the true way of awakening. It's not reading so many books. So now I know everything now there is nothing else to do I know it all. I'm finished with this path. But if you look at your life you will see that you're not finished because you have the same old problems, same old depressions, same old nonsense going on in your life. Things disturb you, things bother you. How can you think you're realized if you have these problems going on? Don't fool yourself.

So being in the company of a Sage is very important. It is the highest principle of all spiritual teachings.

The second direct method is self-inquiry. Self-inquiry is very important also. I know many of you have tried practicing self-inquiry and it becomes boring to you or you say you don't need it. You've done it for a couple of hours and that is enough for your life. But Bhagvan Sri Ramana Maharshi and other great Sages, Shankara, many Sages, many Saints, have emphasized the importance of self-inquiry, atma-vichara. It's very easy to do. You should practice all day and all night. Especially if you've found a Sage.

When you're sitting with a Sage in meditation practice self-inquiry. Practice it during the day when you're going about you're business. Practice it during the night when you're going to sleep. Keep on practicing, practicing, practicing, practicing, don't stop. Keep doing it again and again. So fortunate is the person who has found a Sage to be with and can also practice self-inquiry. Self-inquiry simply means that you question everything that arises, that's all it is. Everything that arises you question it.
When you get up in the morning for instance you question yourself, "Who is getting up? Who just awakened?" When you're getting dressed you question, "Who is getting dressed?" And you examine your feelings you watch your feelings, your thoughts. "Who has these feelings?" you say to yourself, "Who has these thoughts?" As you're eating your breakfast you question, "Who is eating?" Whatever you do you question it. Now as you keep questioning something interesting is happening within yourself. Your mind is becoming weaker and weaker from this questioning. The mind is nothing but a conglomeration of thoughts of the past and the thoughts of the future. That is all the mind is, a bunch of thoughts. It keeps you earth bound.

You question yourself, "Who is feeling this? I am, who am I?" I've explained this to most of you so many times but yet some of you just do not do it. You think it's for beginners or children but on the contrary, it's very powerful. See you have to have a lot of humility to do these things. If you have a big ego you will quit everything and think that you're great. You have to have a lot of humility a lot of humbleness. You have to forget about yourself totally and completely.

The third direct method is self surrender. You can do all three of these things simultaneously you know. You can be with a Sage, practice self-inquiry and also surrender. This is what a true devotee does. They do all three. Without even knowing that they're doing them.

What is self surrender? When you give up your ego, your life, your possessions, your body, your thoughts, to the Self, to the one Self. When you let go of everything, everything. If you can really do this where is the problem? Where is the anxiety? Where is the sorrow? For you are surrendering it all to the Self, to God. You're giving it all away. If you can really do this what you call God will take over all of your life completely and absolutely. You will no longer have anything to worry about. You will have no responsibilities yourself, but yet you will do what you're supposed to do in a beautiful way, a harmonious way, lovely way and you will feel happy all the time.

When the time comes, when you can sit in a chair by yourself become absorbed in the infinite and feel the bliss. That is your true nature. Realizing that there is nothing in this world that can give you this bliss, nothing, then you've made headway on the spiritual path.

In other words if your friends invite you and say, "Let's go drinking. Let's go have a bowl. Let's go steal a car. Let's go shoot somebody on the freeway," and you say, "Nah, I don't think I'll do this today." And you sit down and feel the joy, the peace, the love which is your Self. You've come along way if you can do this.

Most of us are running around all over the place going here, going there looking for a good time and we think we've made spiritual advances. But as you know the first thing that comes along of a derogatory nature upsets you very much. This tells you how spiritual you are. When you become very mad excited about something or somebody who has upset you. How can you think you're making spiritual progress when you can still get
upset? Become angry, become fearful. When you think some ones trying to hurt you or take something from you. How can you call yourself spiritual?

A true spiritual being is at peace at all times.

When something doesn’t go right in their life of a spiritual person, they observe it, they watch it, they smile at it and get absorbed in it and come out smiling, laughing. In other words nothing can ever hurt them again.

So, let’s talk about you. Where do you think you are on the spiritual path? Again you can answer this yourself by the life you’re living. Take a look at your life right now and see what’s going on. Are you truly free and happy and peaceful? Or are you only happy and peaceful because things are going your way right now? As you know in this world everything changes constantly, consistently. So if you have beautiful things going your way it will change shortly as it must. And then you feel upset and sad and disillusioned. And you’ll say this doesn’t work. This Sage is no good let me go find another one.

Remember it’s also interesting again the way the mind works in a case like this. I’m here with you all the time and most of you get to know me intimately. We go to lunch we see each other a lot and you get used to me. But if you go traveling and you see a Sage or a teacher, you’re only seeing them once or twice or three times. So you think it’s something real special, it’s different, because you’re thrilled by seeing these people, you haven’t seen them in your life, you’ve heard so much about them. But yet if you had to live around the proximity of them, week and day after day watching them at work you wouldn’t like them too much. They’d be different than what you thought they were.

What I’m trying to say is be thankful with what you’ve got. Your life is your life, you can do with it anything you want. Try to find the bliss within you. Awaken the peace within you. Awaken the love within you. Live spontaneously in the moment, forget about the past, the future. Try to understand that somebody out there loves you. This whole universe is your friend, nothing is against you. You have no enemies. All is well and everything is unfolding as it should. Peace.
Robert: Om shanti, shanti, shanti, om. It’s good to see your smiling faces again. I said smiling faces. (laughter) No frowns.

SR: You’re supposed to look behind you.

R: Is there a frown behind me? (SR: No it’s a smile.) Well then good. (SR: Obedient servant.) You are. (laughter) I welcome you with all my heart it’s good to be with you again. I love you. All is well. Let’s go home. (students laugh)

As most of you know, I receive many phone calls from all over the world. I received an interesting phone call last night about 8 o’clock. So I will share it with you. It was from Osaka, Japan. Somehow this Japanese lady got a hold of one of the transcripts. I asked her, “How did you get my phone number?” She related to me that she thought I was in Ramana Ashram. So she called Ramana Ashram and they gave her my phone number. What are they doing with my phone number? (laughter) I’m glad the address is a box number at the back of the transcripts. (laughter) For the box person has already told me that many people have come looking for me? Let them pay homage to the box. (laughter)

But anyway this Osaka lady asked me a question. She said, “Is the world really an illusion and is everything preordained?”

There is a lot of confusion about this. This is why we’ll discuss it with some of you here. I spent approximately an hour on the phone with her and when she hung up she was more confused than ever. I asked her to start with, “From what viewpoint are you speaking? From the viewpoint of the Jnani or from the viewpoint of the ajnani? Or from the viewpoint of wisdom or from the viewpoint of ignorance?” If you’re speaking from the viewpoint of the Jnani, from the Sage, to the Sage there is no world and there is no preordination. But to the individual souls, the individual ego, to the individual I, there is a world and preordination really exists. To the person who believes they are the body.

Now you cannot intellectually say, "I do not believe I am the body, therefore the world doesn’t exist for me, I can do anything I like.” This will never work. As long as you feel you are alive as a human being then no matter how intellectual you will say to yourself, "This world does not exist,” it will exist. Do not make that mistake. Believing that the world does not exist. For some people tell me if the world does not exist they can do anything they like. I can rob a bank. I can kill people. It doesn’t matter nothing exists. Of course the answer is, if nothing exists you wouldn’t be talking like this. If you really were aware that nothing exists, the world does not exist, you would be silent. There would be absolutely nothing for you to say because you do not exist either.
Therefore who is asking this question? As far as preordination is concerned this is a truth for the ajnani. For a human being who is steeped in ignorance of the world. And you can tell yourself if you are or you’re not by the way the world affects you.

If you become depressed, discouraged, angry, upset. You think there is something wrong somewhere. You look at the world situation, you worry, you’re upset over it. This means that you believe you are the body and you are going through experiences on this earth. Therefore this world does exist for you. It is very real never think it’s not. And everything in your life is preordained, predestined. Therefore do not believe that you can do anything you like. Whatever you do is preordained.

So she asked me, "If I go and rob the bank is that preordained?" "Of course," I said, "if you rob the bank then it’s preordained. You would not even be asking the question. What you have to do will you do. What you are supposed to do every second of your life in this body and ???, what you feel exists has been mapped out before you were born. Every turn you make, every finger you move has been mapped out before you were born. So there is no use asking a question like this, if you can rob a bank or not rob a bank, just by your talking to me is preordained. Asking me stupid questions is preordained. It’s all preordained.

Do not concern yourself whether you’re going to do anything wrong or right. You are just one of the many actors on the stage of life. Everybody has come here to play a role, so-to-speak. Some people have to be the good guys, some people have to be the bad guys. This is the reason we never judge anybody. This is the reason you should never call anybody evil or bad. It is really a role that they’re playing. And a person on the path of Jnana does not judge anybody or anything. They leave everything alone. They observe it, they watch it. Come to no conclusions. Good and bad is out of their vocabulary. Right and wrong has been transcended. This happens before you become fully enlightened.

There is absolutely nothing wrong in this whole universe least of all yourself. You no longer worry about yourself. For even though you still feel you are a piece of the body you understand that there is a grand bliss, a joy, an absolute reality that you can call God that takes care of you completely and totally when you surrender completely and totally to the source.

So you see you do not have to look after your life. You do not have to watch what you eat or watch where you go or watch what you do. For whatever you eat, wherever you go, whatever you do is the right thing for you at the moment. It is where you’re supposed to be. You are where you’re supposed to reap. Everything is in its right place.

If you learn to have faith like this you will grow. But if you keep believing I am the doer and I have to make things happen, otherwise nothing will happen and I will fall apart, then you will be making things happen all of your life. There will always be something to make happen. It will never end. Yet this is also your role that you have to play here on this earth. This is the destiny that’s yours. To do what you’re doing right now.
So, the person who understands what I’m saying does not consider the question any more, "Is the world real or false?" Remember if you have to ask that question, then the world is real and you have to act accordingly. In the same instance that person does not ask the question, "Is everything preordained?" For remember for whom are things preordained? Only for the ajnani, for the ignorant one. The only freedom you’ve got is to turn within and not react to anything. This is your freedom, your total and complete freedom. And that is really a lot of freedom if you think about it. You can really see that you’re free, to that extent.

In other words whatever befalls you, you do not become upset, hurtable, angry, you merely observe it and watch it and you realize that is your stuff that you’ve got to get rid of. That is your stuff you have to go through. It makes no difference how deeply you’re suffering, if you’re suffering or how happy you are, if you’re happy. If you’re sick or healthy or you’re poor or rich. If you are married or single. If you are living in a hut or a mansion. These things are irrelevant. For what is relevant is your reaction to these things.

The person who does not react grows spiritually and becomes Master of the world, so-to-speak.

When I tell you, becomes Master of the world, I mean that person begins to realize that the whole universe is an emanation of the self, of the mind. It is you who are creating all these situations. It is you who are creating your good and your bad, your right and your wrong, your happy and your sad, your rich and your poor, your healthy and your sick. It is you who are creating these things. Consequently you take a step backward and you observe this in peace and in wisdom.

You begin to look intelligently at the world and your reaction to it. In retrospect you look at your life where it’s been up to now. You realize there is no future except the future that you are going to create by thinking. You think the future into existence. Where else would the future come from? Is there a machine that churns out futures? How does tomorrow get here? Where does next week come from? Next month? Next year? The way of the world, the universe. Where does all these things come from? They come from your-self. You are the one that is thinking of these things and creating your past, your future and your present. Therefore the way to understand it is that there is no world, that the world is an illusion, that everything is preordained, is simply by not thinking about it. To not allow the mind current to carry you away into that type of thinking. It is the thinking that causes you to believe those things. And causes those things to become an expression. To look real for you. So it’s always you.

To meditate, to pray, to seek right action. Again this is for the ajnani. For the person who believes they are a human being. For the person who believes they are a person, an entity, a self, an I. If you were the supreme wisdom, if you are the infinite intelligence, the absolute reality, the pure awareness would you have to meditate, would you have to pray? Would you have to do anything? Of course not. For the source does not pray about the source, because it is the Self. The one Brahman does not pray about the one Brahman.

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because it is the Self. The enlightened one does not care whether the world is real or false. For to the enlightened Sage there is no world that is real or false. The Sage is beyond all concepts. Beyond all preconceived ideas, beyond all imaginings.

The Sage does not look for out of body experiences or for contact without of body spirits or for anything else. The Sage remember, is all-pervading, nirvana, sat-chit-ananda, parabrahman. To the Sage there are no thoughts, no ideas, no past, no present, no future, the true Sage can never be understood with the finite mind.

Now let’s talk about you. This by the way was the gist of the telephone conversation I was having with her. What do you do with your life all day long? What do you think about? Are you in control of your emotions, of your thoughts? Are you still allowing the world to show you what is going on? Are you still allowing the world to show you what is right or wrong, what is good or bad and you react to this? Are you still trying to change the world from bad to good?

If you are you can never awaken this way. You can never awaken to your true Self as long as you believe something is wrong anywhere. Something being wrong anywhere means that what you call God doesn't know what he or she or whatever is doing. For they have allowed something to be wrong. But when you awaken to the fact that you are the God, you are the ultimate reality, and the whole world is manifesting from your mind and all you've got to do is blink and keep still, stop thinking, stop the thoughts from arising and everything else will take care of itself and you will be home.

The important point here is you have to stop the thoughts from rising. In order for you to do this you have to find the source to your thoughts. What is the source of your thoughts? You never answer a question like this. For if you answer this question it's the ego answering the question. You may have read somewhere, where the source of your thoughts are but do not repeat the words like a parrot. A parrot maybe taught to say, "I'm not afraid of cats, I'm not afraid of cats, I'm not afraid of cats," but the first cat that jumps into the cage it starts squawking and screaming its head off. This is like most of us. We go around repeating affirmations, words of truth that we read some place, we become like a parrot.

The whole idea is to be silent. Not to add affirmations or words to your garbage pail. It is already filled with garbage. By garbage I mean, preconceived ideas, dogmas, opinions, samskaras from previous lives, you're filled with these things and you are a reacting machine, you react, that is what you do all day is react, react, react. Therefore when you try to learn more knowledge and you read more books all you're doing is adding on to the garbage pail. Of course most of you realize, the highest truth is to delete, not to add. To get rid of the things you believe in now. So empty yourself out totally and completely. All of your ideas, your feelings, all have to be emptied out of you. When you become totally and completely empty there is nothing you have to do to fill it up again. Emptiness is realization. Emptiness is Brahman. Emptiness is the Self. Emptiness is your real nature.
So do not concern yourself whether the world is real or if everything is preordained. Do not waste your time thinking about things like this. Wouldn’t it be more useful for you to say, “To whom do these thoughts come? Who is thinking these thoughts? To whom do they come? They come to me. Then who am I?”

I tell you this will be more useful for you. You’ve been wasting your time trying to find out what is real, what is false, who is enlightened, who is not, who is real, who is a fake, who is this, who is that and trying to make your life a certain way when the one is always looking after you. The power that knows the way will always take care of you and lead you to where you’re supposed to be.

Wake up! Be free!

Stop searching for something you already are. Stop judging others, leave everything alone. Dive deep within, deeper than you’ve ever gone before. Become one pointed. Leave this world alone. You will be all right. No one really wants to hurt you or cause you any suffering. You are blessed. If you only knew what you were for an instance, you will burst out with joy. If you only knew your true divine nature, you would not be able to contain your happiness.

Make your life simple, live simply. If your life is too complicated then you do not have time to go deep within yourself. Remove the complications from your life. We do not do this physically. We do this mentally. By inquiring, ”To whom do these complications come? Who needs them?” Remember when I talk to you this way, I never mean for you to leave your family or leave your job or drop everything and go into a monastery or a cave or anything else. All of this is done mentally. As within so without. As above so below.
Robert: (tape starts abruptly) ...and salutations. It’s good to be with you again. Happy holidays. The holidays are over. The holidays is dead, we’re still here alive.

I brought a picture for you of yourself in the future. Here it is. (students laugh)

SH: Thanks a lot.

R: This is you. This is what is going to happen to you whether you like it or not. (laughter) You're going to look exactly like this. (more laughter) No matter what you do or don't do. No matter whether you're happy or sad, rich or poor, sick or healthy, you're still going to turn into a bag of bones. This is what happens to the average person. That is what I have to look forward to but if you would only go within yourself and know the truth about yourself then this becomes a mirage. When you discover you have eternal life that you've never been born, you can never die, when you discover bliss is your real nature, bliss. You were meant to be blissed out every second of the day. Happiness, true happiness that does not involve person, place or thing. When you understand this truth you become free in it. And you will always be alive, always. The body becomes like a bubble in the ocean. Bubbles come bubbles go, bodies come bodies go, here today gone tomorrow.

Many of you want to have fun all day, enjoy things. There is nothing wrong with that but it must come to end. Everything comes to an end. All of your enjoyments, all of your pleasures. Everything you've earned, worked for, strived for comes to an end. Everything must end.

When you're sort of young you don't think about these things. You think about having fun all the time, enjoying, holding on to the world making something of yourself. Well you've made something of yourself, you've made a mess of yourself. By believing you are the mind. By believing you are living in reality. Whereas in truth the only reality is the reality you don't know. The reality that is beyond time and space, beyond worlds, bodies. But you cannot taste this reality that I'm speaking of unless you virtually give up your life. I don't mean you have to kill yourself. I mean give up the life that you're living, mentally. Stop believing that the life that you're living is important, that there's something you have to do, something you have to accomplish. Your true life is within. The real world is within yourself. Free of all pain, sorrow. Free of man's inhumanity to man. Free of everything.

There is a world like that you know. A real world, that is full of happiness and joy and peace. A world that has no beginning and no end. That world is you! You are that! But we're going about it the wrong way, most of us.
I have been receiving a lot of telephone calls from Santa Cruz during the holidays. Santa Cruz must be completely enlightened because everybody that calls me from there tells me they’re enlightened. (Students laugh) This has been going on for about two or three years. They want a confirmation for their enlightenment. I usually give the same answer. I say, "If there is anybody looking for confirmation, kill that somebody. Who needs a confirmation? Does the Self need a confirmation? The ego wants a confirmation."

But last night I got a call from Santa Cruz from a lady who got a hold of my transcript. And she tells me, "Robert for twenty-five years I’ve been reading Advaita Vedanta. I’ve read everything there is to read, everything, every book. I sit in meditation four times a day. I travel the world. Met all the Jnanis. Seen all the holy places but nothing has happened." This is what I told her and this important for us too. I told her, "You are doing everything backwards. The more you read, the more knowledge you gain. And who profits by this? The ego, every book that you read gives you more intelligence. Who has intelligence? The ego, every time you think you have to meditate, it is the ego that is meditating. Does the Self have to meditate? Does reality have to meditate on reality? All of the gurus you’ve seen, everything that you’ve done has actually put you back in time, not forward but back."

The whole idea in Advaita Vedanta is to remove everything we've ever learnt. To get rid of all the things we’ve learnt, not to add to it. Not to add new knowledge to the old knowledge, but to become like little children so-to-speak. We do not wish to know something, we wish to know nothing. How can you know nothing when you’re reading and reading and reading or when you’re meditating your life away?

When you’re searching for new teachers all the time, all you are doing is filling yourself up with knowledge, more knowledge and more knowledge and more knowledge. The only thing that could happen to you is you become a walking encyclopaedia. You'll be able to cite aphorisms, sutras, if you have a good memory you'll memorize the bible backwards and you'll have a lot to say. This is the mistake most of us make.

A true spiritual aspirant hardly has anything to say. There is noone to debate. Nobody to argue points of spirituality. Noone to say, "I'm right or you're right. This is right and this is wrong." A true spiritual aspirant is very quiet, very still. Does not make a lot of waves but watches, looks and does nothing. Everything that has to be done will be done through the person. It’s so easy to live a life like this. It’s so easy to be still and allow the power that knows the way to move you in the right direction, to lead you. You do not have to raise a finger. And there is absolutely nothing that you have to do.

Why will you not trust yourself and stop fighting? Stop having a battle within yourself. Leave yourself alone. Remember I told you before you have to learn to love yourself? To really really love yourself. If you can really love yourself you can trust yourself. Go easy on yourself. Develop loving kindness, compassion.

A Sage is with you for a very short time, so take advantage of it. If you're fortunate enough to be with a Sage realize that you've earned the privilege sometime, somehow.
Perhaps in a previous life or something you’ve done before. If you really follow what I’m
telling you something wonderful will happen to you, you will find that you are the Sage
yourself. You are the Sage that you’ve always been looking for. It’s you! Who else can it be.
Me? Don’t look at me, I am simply your image, you have created me. You have created me
in your own image, in your own likeness. This is the only reason I appear to exist. I am
your creation. What are you going to do with me? It’s up to you.

Life is never what it appears to be. Everything is maya, yet maya is also beautiful.
Do not hate maya. Work with maya by not reacting to things but enjoying its beauty and
love and peace. The whole thing may be a dream but enjoy the dream. Pick out the good
things of the dream and think of them. Ignore the bad things.

Learn to be still. When I say, "Learn to be still I’m not referring to meditate." Re-
member when you meditate there has to be a subject and an object. When I say, "To be
still," just be still. Be still, do not think of anything special. Just be still, quiet. I’m not
speaking of being still over here alone, in everyday life.

Think of all the noise that some of you made this morning as you got out of bed,
the talking, the arguing, the mind chattering. That is what I’m referring to, be still. You can
talk to your mind this way, tell your mind to "be still!" When your mind begins to chatter
say, "Be still!" When the mind starts telling you all kind of things about somebody else say,
"Be still!" When the mind brings things of the past say, "Be still!" That’s all you have to do.
You are the power. You can still the mind if you really want to, just by telling it to be still.

There is absolutely nothing in this world to be excited about, nothing. For every-
thing must change. Therefore if you become excited about something in this world you
become confused, disillusioned, upset, for all things are subject to the law of change.
Rather go within. If you can really go within you will feel a peace which passeth all un-
derstanding, divine joy and this peace and joy will become your world. You will see it
wherever you look, wherever you go. Remember the only thing you see in this world is
yourself, nothing else. Wherever you look you see yourself. If you don’t like what you see
change yourself. Nothing wants to hurt you. Nothing wants to cause you pain.

What are the signs of a true spiritual Master? A real Master. A real Jnani. What are
signs to look for?

Number One: A true Sage avoids name and fame like the plague. If a Sage has
transcended the ego why would he or she need name or fame? If a Sage claims to be en-
lightedened why would that being want to be known? To have a following, to write books, to
advertise, to go into magazines, television. Can you imagine a real Master doing some-
thing like that? For what purpose? If you inquire of a person like this they would say,
"Well I’m here to help people." Bullshit! The only way to help other people is to become
self-realized and leave everything alone. Why a self-realized person is all-pervading, om-
nipresent and automatically people find peace by the person being self-realized. You don’t
even have to be in the proximity of a saint, a Sage, a real Master. There is no reason being
in close proximity to a person like that. That being is all-pervading, everywhere present.
Such a one has found total peace within the Self. They’re not looking for anything. They’re not looking for students to impress, followers to follow them. They avoid this like the plague. The only reason you see me around every week is because I’ve got a contagious disease. So think about this. A real Sage needs absolutely nothing from people. It is true where devotees gather devotees take care of the Sage. This is a different story. But a Sage feels at home wherever he or she lives wherever they go. A Sage can be happy in a cave or in a mansion, makes no difference. It makes a difference to the onlookers. They always see something wrong and talk about it. But a true Sage is total freedom, totally happy within himself.

Number Two: A true Sage has a great compassion for humanity and is filled with loving kindness automatically. Total compassion! A Sage never says, “I have come to bring you peace,” or “I have come to destroy you.” A true Sage does not come from anywhere. He’s always been here. There is nowhere for him to come from, to bring you anything. The Sage and the peace go hand in hand. The real Sage is the peace and the joy and the happiness and the love and the understanding and the compassion. So he really has nothing to say, nothing to do. A true Sage is a lazy fellow, real lazy. He has trouble blinking. He just exists, so—it-appears, to other people that he exists.

Number Three: A real Sage never gets angry. Never has tantrum…tremors, tempers. Never becomes excited over anything except in certain cases. When a Sage is dealing with disciples, devotees, sometimes the Sage has to put on a little act for the person, because this is what the person needs at the time. This is why it is written, “Never judge a Sage.” You have no idea what the Sage is going to do or how he is going to act. What this means is you have to make sure the Sage is real. If you feel the Sage is real then you have to sort of throw yourself at the Sage. By "throw yourself at the Sage" I mean you must come into the sage's consciousness and trust the Sage forever without judgment, without criticism. Yet most westerners are not ready to do something like this, because there are so many people claiming to be Sages in town it's difficult to know what to do. But if you pray within yourself, to yourself, you will know what to do. Everyday you have to remember your real nature, you have to remember who you are. That you are pure awareness. You are the absolute reality which is like boundless space. The only difference between boundless space and absolute reality, in absolute reality there is consciousness. Consciousness is like boundless space. It is everywhere present and all the images are only superimpositions on consciousness. Your body is only an image. It is not the truth about you. It is an image. It is an image on boundless space. This means it doesn’t exist. It appears to exist but it doesn’t. Just by remembering these things that I’m sharing with you will free you. Start your day off this way by remembering who you are. You can say this to yourself, "I am not this body who runs around all over the world. I am not this body who has problems. I am not this body that sees things wrong. I am not this body at all. I never was this body. I am that which has always been and that which will always be. That which has never been born. That which never dies. Eternal, self sufficient, I am that!" You have so
many years left on this earth in this body so-to-speak what are you doing with them in the
days, the weeks, the months, the years. If you're running around looking for material gain
you're wasting your time. If you're looking to make yourself happy physically you're
wasting your energy. I can assure you, you will be wonderfully happy if you go within the
Self and try to understand who you are, then you will really be happy. You will have un-
known happiness that you never believed existed. You are the one and there is no other.
You are the one that has always been and will always be. See yourself that way. Stop feel-
ing sorry for yourself. The reason you feel sorry for yourself is because you think of the
past and the future. If you will only stop thinking, all of your sorrows would end so-to-
speak. Everything will come to a screeching halt if you shut your mind.

So for those of you who are taking new year resolutions, as a result of this year
you will find illumination. You will find total freedom this year. This year you will be
completely free and liberated. This is the year for liberation. Some of you are making ex-
cellent progress. By going to lunch with you and talking to you I see where you're coming
from and you're doing very well. You're disappearing. You are coming into your own.
Everything is unfolding as it should. Have faith in your Self. Enjoy your Self. Trust your
Self. Love your Self. Be at peace.

(Robert plays a song on tape)
When Will I Awaken?

10th January, 1993

Robert: Om shanti shanti shanti om, peace.

Good afternoon. I welcome you with all my heart. It is good to be with you once again. I love all of you just the way you are. All is well.

Many people still ask me, "Robert will I be enlightened in this life or do I have to go through many lives? Will I awaken in this life? Will I become free in this life or do I have to go on playing games like everybody else, making believe, when will I awaken?" And it's very funny to me. My answer is never! You'll never awaken! It's like the water in the mirage asking, "When will I become real water? How long do I have to be a mirage? When will I become the real water?" Of course it will never become the real water. For the mirage can never become anything but a mirage. It will always be a mirage. So it is with us. What you are can never be anything else. For you do not exist as a body at all. And if you do not exist as a body what can become self-realized? In other words you have nothing to become self-realized with. You cannot become self-realized it's impossible. Forget about it. Don't even think of it.

Self-realization has absolutely nothing to do with your body or your thoughts or your mind or your practices or your sadhanas or anything else. Self-realization is the ultimate reality. It is the pure awareness, the nirvana and that doesn't exist either. So what exists? There is no answer. For what exists can never be known with a finite mind. This is why we do the work from where we are. We do not think about becoming self-realized or becoming liberated. We simply wonder who we are. We just ask ourselves, "Where does this body come from? What appears to be a body?" And we compare it to the water in the mirage. It's an hallucination. It has no validity. In other words you have no existence whatsoever.

You have never had an existence. Nothing exists. Yet we appear to exist. So what to do? Nothing, there is nothing you can do about it. That's just the way it is. Do not try to change it. Stay the way you are and keep still. That is the best thing you can do. Be happy just the way you are. Of course the only way you can be happy is by keeping still and not reacting to things, by leaving everything alone and being yourself. When I say, "Being yourself," I mean being you the way you are right now, nothing else. The world of reality exists by itself. It just is.

There is nothing you can do to change anything. Do not try to change anything. Do not work on yourself. For every time you're working on yourself you are emphasizing that you're the self, the mortal self that needs to be worked at. Just be yourself the way you are.
are right now, in this moment. I'm not saying to be your self last week or to be your self a week from now. Be yourself right this moment, this second, this instant and you'll be safe. Do not concern yourself how to be the self. Do not concern yourself what you have to do to be the self. Don't even wonder what it is to be the self. Just be!

Do not question it. Do not try to understand it. You will always be the way you are, nothing will can ever change that. So you might as well get on with that and be happy. Suffering comes when you try to change yourself. Suffering ensues when you try to develop moksha, liberation. When you try to transcend yourself, then you suffer. For you are trying to attain something that doesn't exist and it hurts.

Isn't it wonderful not to do anything. Never try to attain a thing or become anything else. What about pain, what about lack and limitation, what about poverty. What about the rest of these things that exist? It's all part of life. Do not try to get rid of it. Look at it, accept it, be happy with it and leave it alone.

What I'm really saying is, "Get your mind off yourself." Stop thinking about yourself. Stop thinking about anybody else. Whatever is supposed to come to you will come to you. Whatever you are supposed to have you will have. Wherever you have to go you will go. You have absolutely nothing to do with it. So why not enjoy where you are right this moment. Stop trying to change things. The very trying makes them worse. The body that you're wearing right now is an hallucination. You are not that person whatsoever. But because you appear as that person you go through many experiences of what that person has to go through. Do not fight it. Do not try to change it. Leave everything alone. You'll be very surprised at what happens if you leave everything alone. But when you try to change bad for good you're fighting a losing battle for it cannot be done.

You may tell me of people who have used their mind to achieve things in the world, to heal themselves of disease, to heal themselves of lack or limitation, to become powerful beings through thinking. Those things are only changes, temporary changes. Do not try to be a human being. Go beyond that. You go beyond that by doing nothing. Yet some of you do not understand and think you have to sit down like a lump and do nothing on the contrary. When you're doing nothing you're doing something. Something is being done. Something will always be done by you. Yet at the same time nothing is being done. So the question is, "Is something being done or is nothing being done?" and there is no answer. What do you want to achieve and why do you wish to achieve those things? Only for your self aggrandizement. An animal leads a normal life. It cannot think like we do. It goes through its life and when it's time to leave their life it leaves it peacefully, happily. But as human beings we fight, trying to live forever. Trying to maintain the same beauty we've always had, the same happiness, the same joy. This is all a waste of energy.

All is well, just the way it is. You are perfect just the way you are. There is nothing that you have to do. There is no one you have to please. There is no God that you have to appease. You are the one. All of these ideas that are going through your mind of people, places, things, Gods, are all you. You are creating everything. Everything that you can
think about you’re creating. Everything comes out of yourself. Just like you’re dreaming. The mistake we make is we try to awaken from the dream, the mortal dream, from this dream. Yet who is to awaken from it? The person that wants to awaken doesn’t exist. Do you see what I’m saying? Nothing exists that has to do anything. The person who wants to be free does not exist, has never existed. The person who is looking for moksha does not exist. Then again what does exist? Total silence exists. Pure profound silence. Never try to comprehend these things. For you’re using the mind, you’re using the cells that are the mind, that are connected to the cells of the universe and you make your life miserable by doing this.

There is no difference between you and a tree or a mountain, a sky or the ocean. The whole universe is composed of hydrogen atoms. So you’re nothing but a hydrogen atom. How does it feel to be a hydrogen atom? (SB: Hydrogenating.) (laughter) See how your mind begins to think? It’s difficult for most of you to stay silent. You are not required to understand a thing I say. I speak utter nonsense. It’s all nonsense and some of you are taking it in so profoundly like it’s important.

Who are you really? I have no idea? If you have an idea of who you are you’ve got a problem. For you’re not that at all. Again we go back to the beginning when I opened up this sentence. Who thinks they’re something. You can never be anything. The you that you think you are can never be a thing. Always remember this. The you can never become anything. The only freedom you really have is to be still and quiet and that is the only freedom you’ve got. To be totally quiet. Everything else is an hallucination, a lie. So most of you want me to sit here and tell you lies. Stop worrying. Stop fretting. Stop believing something can happen to you, to hurt you. What you are was never born. It knows nothing of birth. The one that knows about birth and death doesn’t exist.
Three Simple Ways To Make Progress
14th January, 1993

Robert: Om shanti shanti shanti om peace, peace.

Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It is wonderful being with you again this beautiful Thursday evening.

There are three simple ways in which to make simple progress. Spiritual work should be very simple. It should not be complicated. It should be in accordance with your nature. It should not be foreign to you. These rules have been propagated by Sages since the beginning of time. It is part of a lineage of Sages. And if you practice these rules you will see spiritual progress very fast. But the idea is that you have to practice these things. It is true in the ultimate there is no practice. There is nothing to do, but that's in the ultimate where are we? You have to be very honest with yourself and realize where you are and what you're doing and what is happening to you. You cannot fool yourself too long. For if you try to fool yourself the whole world will come crashing down on you. Be true to yourself and I canst not be false to any man, our friend William Shakespeare.

So the first rule is coming to sating, when you can. The reason for that is this, what you put first in your life determines what happens to you. That makes sense. Where your mind is your heart is. So whatever you're doing at home if you think of satsang, you think of being here always sitting at satsang, breathing satsang, even when you're not here. Feel that the whole world is satsang. All the people are devotees, including the animals, the trees, the mountains, everything is full of life, vibrant life. When you look at everything as being alive, filled with love, filled with bliss and joy then you can feel that you are the source of everything. In other words there is no difference between you and the trees and the forest or the flowers in the fields or the mountains or the animals or any human beings.

There is no difference between an enlightened person and an ignorant person. The difference is only in your own mind. In God's eyes everyone is God. In a so-called ignorant man's eyes everyone is ignorant.

When you come to satsang you don't even have to listen to the words. Just be here, that is all you have to do or be at any satsang you choose. It's not too kosher to run after gurus or to go to different teachers all of the time, for you become utterly confused. This is reasonable to assume. Every teacher has their own method, their own way of teaching. If you find a real Sage somewhere, stay with that Sage whomever he may be or she may be and try to keep still. Do not keep looking for new teachings all of the time or asking the Sage to explain certain teachings to you. Just be there and be still. Of course you have to
make sure that you're going to a Sage. There are no new revelations in a Sage. In other words if you go to a teacher, the teacher claims to be a Sage and tells you he or she has had a revelation that if you take off your clothes and stand on your head and recite the Vedas upside down you become enlightened. Be careful of that person. (students laugh) There are no new revelations. There is nothing new under the sun. Spiritual life is very simple and has been handed down through lineages. And even those who have their own experiences go along with lineages. Be very careful.

Remember these days they have more gurus than disciples. Open your heart, be true to yourself and you will know where to go, and what to do. All the answers you're looking for are within you. Do not really look to a teacher for answers. You go to the teacher for grace, not for answers. The sage's grace always flows, in the silence and if you are in tune with that grace you will awaken. Simple as that.

You can be a sinner. You can be any kind of a person, but if you’re true to yourself, the Self which you really are will lead you to the right Sage, to the right teacher and cause you to awaken. It means you have to be humble, have humility, loving kindness, peace of mind and you’ll know what to do.

This is all satsang. You are satsang. There is no real difference between you and me. Everything is the same, pure, good, blissful, absolute reality, nirvana, pure awareness. This is how things are now. Not tomorrow or next week, but right this moment! As you keep coming to satsang again and again and again and again and again something begins to happen to you slowly but surely. Your system becomes refined. You become pure enough to receive grace and you become free. This is why I emphasize it’s important to catch yourself during the day and see where you’re really coming from, what you’re really doing. How you’re reacting to things. How you look at life. You have to keep catching yourself and remembering you’re at satsang. You take the satsang with you wherever you go. Consequently when I say, "Be at satsang," it means to keep satsang in your mind always. There is no excuse why you don’t have satsang. You do not have to be here physically sometimes, but wherever you are have satsang in your mind, the same thing. So again the first rule is to come to satsang, always. Physically or mentally, when you’re working, you can imagine all of the co-workers are satsangees, as hard as that may be for some of you. There are no evil people. Do not see evil anywhere.

I know some of you may say, "What about what I read in the paper? What about the people going around killing people?" For whom is this, is this for you? This is not your world. I know if you’re here for the first time it sounds sort of strange, when you’re involved in this world and I’m saying this is not your world. If you’re on a high spiritual path it’s not your world. The world of violence, of dog eat dog so-to-speak, of man’s inhumanity to man, you do not belong to this world. You belong to the world of total freedom, total joy and bliss, pure love, unalloyed happiness. This is the world you belong to, what do you see? What you see you become. So again the first rule is to be at satsang.
The second rule is to sit in silence at the prescribed hours that the Sage tells you to. This is important. For this is the time that you tune into the grace which flows forever. The times that we sit together for this group is from 12 to 3am and from 6 to 9am. I know they seem to be un-godly hours, but try doing it for a week and see what happens. There are people all over the world sitting at these hours and we're all tuning into each other. Again if you're serious on this path, if you want to make progress, do not look to read every new book that comes out but do the work that we're talking about. Take the action. So many of you get involved in all of these books by new teachers that pop up here and there. And you're always reading reading reading reading reading. And for those of you who are reading like this, take a look at your life. How much progress have you really made in all these years you've been reading. You want to start doing and not reading. Sit at those hours and watch what happens.

The third rule is to practice self-inquiry and you can do this every minute of the hour every day. There is no time you cannot practice. To begin with this is the greatest psychotherapy that has ever been invented. It makes you calm and peaceful and relaxed. It removes the heavy burden from your shoulders that you're carrying and it's very simple. For every disturbance that your mind comes up with, simply ask yourself, "To whom does this come? Who is feeling this?" And if you're being true to yourself you'll say, "I am. I'm feeling this." When you say, "I am," stop to think a moment what you're saying, "I am. What is the I? From where did it come?" Take stock of yourself and realize that all day long you say, "I. I am happy. I am sad. I am sick. I am well. I am rich. I am poor. I feel this. I feel that. I feel depressed. I feel happy." You're always thinking of yourself, you're always centered on yourself as I. "Who is this I? What is this I? Where did it come from?" And you inquire, "Who am I?" All the time keeping the I in your mind. Thinking of the I. This I is your ego. It is the first pronoun that you think of every morning when you wake up. When you say, "I am awake." Who is awake? "I am. Who am I?" You never answer that question. There is no answer for that question. There is only the question, "Who am I?" No answer. Quietness, stillness.

Now other thoughts come to you. Whatever the thoughts are, good or bad makes no difference. See in this practice you're not trying to exchange good thoughts for bad thoughts or bad thoughts for good thoughts. You're not trying to change any thoughts at all. You are trying to find the source of the I. Therefore whatever comes to you inquire, "To whom does it come?" Whatever thoughts that come to you. The inquiry is always the same, "To whom does it come?" Do not think for one moment if beautiful thoughts come to you, you can stop the self-inquiry. For they're still thoughts and they will change, as they must. For all thoughts are subject to the law of change, from good to bad, from happy to sad. Therefore do not examine your thoughts so much because it makes no difference what you think. It's all the same. All thoughts are the same they're all belonging to the I. The I-thought encompasses all the thoughts that you can ever think about. Imagine a string with the I at the end of it. As you keep pulling the string out of your subconscious
mind, all the thoughts that you ever thought and all of the lifetimes that you ever lived, are attached to that I-thought, the string. This is a wonderful revelation for you. For it means that if you get rid of the I-thought it will all go with it, everything will go with it. All of the thoughts that you ever thought about, your ego, everything attaches to the I-thought. Therefore you don’t have to work on getting rid of thoughts, you merely follow the I-thought back to its source. And again all of the karma, all the samskaras, all the samsaras that you’re involved in, everything that you have ever been involved in will disappear when the I-thought is gone.

Now you may do this anywhere. While riding on the bus, driving your car, making breakfast, watch, be aware, look, see what your mind is doing. Even when you’re sitting in the prescribed hours from 12 to 3, from 9 to 6 you can practice self-inquiry. Remember self-inquiry is not meditation. Meditation requires a subject and an object. You are the subject and you’re meditating on an object. Meditation alone can take you so far, but to go beyond the subject and beyond the object, self-inquiry is the thing to do. For the subject and the object, like the body and the mind, the world, the universe, even God, all of these thoughts are attached to the I-thought. They’re all part of the I. If the I weren’t there could you say, "I believe in God?" There is no I to believe in God the I has been gone. You have transcended the I so who believes in God? Which means that you have become God. It is only when you’re aware of I, that you think that you’re separate from God.

This can be very egotistical to some people especially to new people who have never heard these things before, be very careful. For instance somebody asked me the other day, "Robert is it true there is no God, there is no universe, there is no world, there is no liberation, there is no ignorance, there is no body, there is nothing?" I said, "No no it’s not true. There is God, there is a universe, there is a mind, there is a body, if there weren’t you wouldn’t ask the question." This is what I mean when I say, "Do not kid yourself, do not fool yourself." As long as you feel that you are a body and you feel it all day long for some of you, for every little thing bothers you. How many times did you become upset today? How many times did you react to life in a negative or positive way? This shows you where you are. So you can’t go around saying, "There is no God, there is no body." You’re lying to yourself. The ultimate truth is that there is no God and there is no body but are you experiencing the ultimate truth? Until you do be humble, have humility. Love God as yourself. Pray to God as yourself. Worship God as yourself. Bow to God as yourself. And one day all the images will disappear and you will find that you are that very Self.

So you have to begin where you are. Anyone can do self-inquiry. You simply ask, "Who is thinking these things? To whom do these thoughts come? To whom do these feelings come? To whom do these emotions come? To whom do these fears come? To whom do these doubts come? To whom do the suspicions come? The hate? Who is feeling these things?" Be honest with yourself and say, "I am, I am feeling all these things." But as you keep practicing with these things, you will begin to separate yourself from the I. You will notice whenever you say, "I am," that you’re not talking about yourself any longer. When
you come to this point you’ve made headway in spiritual life. When you can say, "To whom do these things come? To whom does this fear come? This fear comes to me," and yet you have a smile on your face because you realize, I am not me. So you inquire further, "Then who am I?" And again you keep still. It's very simple. Make it very simple.

But like some of you if you’re reading four or five books at a time, going to a different teacher every night of the week, following twenty-thousand paths, you’ll go crazy. You won’t know what to follow and pretty soon you’ll drop everything you’ll say, "Ah, this doesn’t work." Again you have to be true to yourself. You have to ask yourself, "What do I really want out of life? What am I really trying to acquire? Do I really want to become free or am I really looking for name and fame? What am I really looking for? Am I doing this practice because I want to have millions of dollars? Have abundant health? Have recognition?" Those are all the wrong reasons for doing spiritual work. These things may come to you but they have absolutely nothing to do with spiritual life. Spiritual life is for liberation, for freedom, that’s all.

Why do you want to be liberated? Why do you want to become free? For some of you realize that to be free and liberated means you will never have to be born again. There will no longer be any birth for you. And if there is no birth there’ll be no death. You will live forever. You have become absolute pure awareness. Your essence is all over the universe. You’re all-pervading. Your essence is in the mountains, in the trees, the universe, you are that! And you have bliss, total bliss, which can never be explained, can never be comprehended. It is so far beyond human thought. This is the reason you want to become liberated. This is the reason why you want to become free. Again you have to be totally honest with yourself and see what you’re doing with your life right now. What direction you’re really going in. What you’re really striving for, what you really want to do. People call me all week long telling me they’re going to Hawaii, they’re going to India, they’re going to the moon. They go everywhere to see all the gurus, all the swamis. Why? Don’t you realize by now that it is all within you. That the whole teaching is within yourself. You are the teacher and the teaching. There is only one and you are that. Awaken to your true Self. Stop playing games.

Some of you came here tonight to see what Robert is all about. To hear something profound, something illuminating. And I will purposely always disappoint you. For there is nothing profound to say. There is nothing illuminating to say. I’m not here to try to make you feel better so you can go home and say, "Ah that was a great lecture, I feel good." You can go to any church and hear that. I’m not trying to do anything. I’m just sitting here talking to myself. You are that Self. It’s fun talking to your Self. I can say, "All is well. Everything is unfolding as it should." I can say, "I-am is absolute reality. I-am is pure awareness. I-am that," and yet I am not talking about myself. Talking about I-am, who is the entire manifest universe. So you see I always throw it back to you. This is your ball game. It’s your life. Are you tired of playing games? Reading the books, going to gurus, running all over the world. When everything has always been within yourself. So again, the three
rules to remember: Be at satsang as often as you can. When I use the word satsang, I'm speaking of the spiritual truth which is within you. So satsang could be in your office, in your home, in the woods, the mountain top, it's all satsang. Always be at satsang.

Rule number two. Sit with me at the prescribed hour, 12 to 3am and 9 to 6am.

Number three. Practice atma-vichara, self-inquiry. By inquiring, "To whom do these things come? Who has these thoughts? Who do they come to? I feel them. I have them. They come to me. Who am I? What is the source of the I?"

If you practice these things I've outlined for you, you have to make spiritual progress. There is no question about it whatsoever. There is no doubt about it, you have to make spiritual progress. That means you have to drop everything that has been taking hold of you all of these years. You've got to drop it! And practice these three rules. Let go of everything else.

Of course in the ultimate reality, there is absolutely nothing you have to do, because there is no one to do it. Like I say you've got to be honest with yourself and ask yourself, "Am I living the ultimate reality? If I am living the ultimate reality I will not be aware of my body or my mind or the world. I will be in the world but not of the world." And your feelings will no longer be hurt. You will no longer really feel anger or distraught. Then you can stay in the ultimate reality and don't have to do anything. Because again there will be nobody left to do anything. You will have transcended the I-thought and the body and the mind. They'll all be gone and you'll be totally free. But as long as you still feel the body and react to it, then practice the three rules that I outlined for you and become totally free. Peace.
Robert: (tape starts abruptly) ...makes you one pointed. Removes problems from you. Makes you feel wonderful all over. So let's all get involved in the chant. You were all supposed to join in. (students laugh) You all looked like a bunch of zombies. I've seen better expressions on a dead corpse. (laughter)

SH: You didn't lead us.

R: I'm not a leader. (SH: You didn't even follow.) I'm not a follower. (laughter) (SH: What the hell are you.) I am a nothing. (SH: Good. (laughs) You've made it.)

(silence)

R: Even though you look like a bunch of zombies, so serious. You look like you have the whole world on your shoulders. You shouldn't feel like that. You should feel joyful and happy. This is a happy occasion. It's raining. It's the end of the world. Rejoice! (students laugh)

People continuously keep asking me how do I get rid of my problems? Everybody seems to have a problem. I keep telling you there aren't any problems. But you tell me about your particular problem. Things are like this, things are like that, that's not a problem. You want things to be a certain way, your way. You want things to fall into place the way you've been brought up to believe is right. It will never happen. Life goes on just the way it is.

It's our business to understand what life really is, what we're all about. If we have a clear understanding of ourselves we become the happiest people on earth. Where we become compassionate, kind, peaceful. Where we no longer have anything to fight. We no longer wish to change anybody or anything. We leave everything alone just the way it is including ourselves especially. We stop feeling sorry for ourselves because we don't have what we think we should have or because we have what we think we shouldn't have.

People want to know in Advaita Vedanta that the best way to get rid of a problem is to sit still and surrender everything to God. Or if we should become active and make something happen ourselves.

As an example: Somebody cheats you. Should you sue them take them to court? Should you take any action? Should you just sit still and say, "Let God take care of it." What should you really do?

S: Both.

R: Both are wrong. (students laugh)
Both supposes that you are the doer. That you can do something. That you have a choice in the matter. That it’s up to you. In reality you have no choice whatsoever. Everything is predestined and preordained. This means that whatever you’re doing was inevitable to happen.

In other words if you find yourself sitting still and doing nothing this is what you’re supposed to do and nothing can make you do anything no matter how hard you try. If you’re supposed to do something nothing will make you sit still. You’ll go ahead and do whatever you’re supposed to do. But the whole secret is that you’re supposed to understand that you are not the doer. Whatever you wind up doing you’re not the doer you’re not doing a thing. It is not you that is doing anything whatsoever. Everything is happening the way it’s supposed to happen.

There is a karmic principle involved that causes you to do what you do. You are like a puppet and the puppeteer is karma.

A lot of you do not like to hear something like this. Because the ego tells you that I’m the doer, I’m supposed to do something. I make my own decisions, I make my own laws, my own rules, my own regulations. That’s what you think. That is how it appears to you. But whatever happens is happening from karma. Everything is a continuum. Nothing happens to you that is not supposed to happen. The only freedom you have is your reaction. This is the freedom you have. If you react in the right way you’ll be happier than you can ever imagine. I’m not saying the problem will be resolved the way you want it to be resolved. I’m just saying you’ll be happier than you can ever imagine.

There is no one on this earth who does anything. The whole universe is a puppet show. We’re dancing the dance of Shiva. We think we’re something important. But we’re really nothing as we appear. Your job is to observe to watch, to see what’s going on and not to react to anything that is happening but to stay...to stay separate from the happenings. To separate yourself from what is happening. What’s happening is happening to the I, to the ego, not to you. Nothing can ever happen to you. For your true nature is Brahman, absolute reality, pure awareness. This is what you really are whether you like it or not. Yes you are God whether you like it or not. Whether you care or you don’t, you are God. So what are you going to do about it.

All you really have to do is to know who you are, to know yourself. Not intellectually, not physically, but consciously. When you see yourself consciously as God you will see the whole universe as your Self. Everything in this whole universe will become you. There will be no separation between you and your fellow man, the animals and the minerals and the flowers. It will all be one. They’ll be you. You are that!

So you see there are no real problems in the world. There are no challenges in the world. Some people like to use the word challenge for some problem. Who wants to challenge you there is nobody who challenges you. There is nothing you have to overcome. There is nothing you have to fight. There is nothing you have to attain and there is nothing
you have to become. All you have to do is see this clearly for it to happen. Just see it clearly. Not cloudy but clearly. When you see it clearly you become that which you see.

Now my question to you is, what have you been seeing all of these years? What have you been seeing? What have you been looking at? Have you been seeing problems, lack, limitation, feeling unloved, feeling as if there is something wrong somewhere? This is the reason why you see things outside of yourself to. The world becomes what you see and you have the freedom to choose what you see. That is the only freedom you have. Everything else is preordained. This doesn't mean you're stuck in karma or it doesn't matter what you do because whatever you do is preordained. It means that as you see the truth about your life you become free.

In other words to the extent you can see the truth about your self that you are really Brahman, God, that you are that which will never change, that which is permanent and totally free of anything, to the extent that you can see yourself this way to that extent are you free. If you see yourself 20% this way you're free 20%, 50%, you're free 50%, 100% you're free 100%.

How can you tell what you're doing? By the way you react to conditions. What frightens you. What makes you mad. What makes you angry. What makes you think something is wrong. This will tell you where you're coming from. When you are filled with peace and harmony nothing can ever hurt you. You become unhurttable. But when you believe what you see, when you believe what you hear, when you believe what the world tells you is true, then you have to experience all the things that you see and believe and hear. It's so simple.

Life your head to heaven and you'll be in heaven. Lift your head down to hell and you'll be in hell.

The world has absolutely nothing to with it. People have nothing to do with it. You have the freedom to being known as Brahman. You have the freedom to being known as a person who has problems. The choice is always yours. The choice is always yours.

How do you feel about yourself right now? Do you really like yourself? Do you appreciate yourself?

It makes no difference what position you're in or what you're doing in life. You can't say you like yourself if you have a good job and you're making a lot of money and you're the healthiest person on earth. These things have absolutely nothing to do with it. For you are not the body. You are not who you think you are. Let go of all the thoughts about yourself, good or bad.

Right now let's go over everything. Everything that has ever bothered you. Everything that has ever hurt you, drop it. Lift yourself up to the highest. Where there is no pain, no lack, no limitation.

This is the land of the Buddha, the end of samsarra. In the land of the Buddha there is only peace and quietness and joy. You have crossed the ocean of samsarra and you
are totally free, right now. Your burdens have been expunged. You no longer have to carry your karma around with you.

Samskaras, karmas, it's all finished for you, feel this. Feel your freedom. Your freedom from being confined to a body. Feel free from this. You are consciousness, pure awareness and you encompass the whole universe. How beautiful it is, all fear has left you. You are seeing the whole world as a dream. It can never hurt you again, it has no power. The only reason you’ve been hurt previously is due to the fact that you thought this world as being real and you’ve reacted to it. But now you’re beginning to see that this world is maya.

It is a dream and like in a dream you are the dreamer. When you’re asleep you are total peace. You have a dream about a war, you’re in the war, you get wounded. Your leg has to be amputated. You go through all kinds of experiences. Then you wake up and you feel refreshed. You had a long and beautiful sleep. But you were dreaming about the war. You were dreaming about the experiences.

This is how this is right now for you. The whole world, the whole universe that you behold is your dream and you’re taking it for reality. This is where suffering ensues. You take the world to be real and you react to this world but you’re reacting to a dream. And as long as you keep reacting to this world you’ll never awaken. It is virtually impossible to awaken as long as you think this world is real.

Catch yourself thinking, ask yourself, "Who thinks?" Be truthful to yourself say, "I think." But you’ll realize that you are not the I. So I thinks and you have absolutely nothing to do with it. "Then where did this I come from? If I have absolutely nothing to do with it," you say to yourself, "why is the I there? Why does it present itself to me?" By that very question the I will be destroyed and you’ll find absolute freedom. You have to learn to keep inquiring within yourself. Nobody outside of you can help you. All the answers are within you. You are the answer.

Feel how wonderful this is. That all the answers you’ve been looking for are within yourself. Whatever you’ve been searching for, whatever your needs are they’re all within yourself. You’ve got everything you need within yourself. Dive deep within yourself. Don’t be afraid to let go. Nothing can ever hurt you again.

As you’re sitting here this way all of the stuff that has been pulling you back from your highest good is melting away. Feel this happening. All of those things that have held on to you for so long in the form of disease, lack, limitation, unhappiness of any kind, ignorance, feel it all dissolving right now. Feel it happening. You are the divine one. You are that which has always been and that which will always be, pure awareness, total joy and peace. You do not have to try to make it happen it’s already happening.

There is nothing you have to do just be still and know that I-am God. "Be still and know that I am God," say this to yourself. Not your ego, not the personal I but I-am which is really you, is God. "Be still and know that I-am God. Be still and know that I-am God."
Robert: Good evening. I welcome you with all my heart. It is good to be with you once again. I love you all. All is well. There are no mistakes. Everything is in its right place unfolding as it should.

There are some schools of Advert that teach that when a person becomes enlightened and I use that word loosely - for nobody really becomes enlightened, it is your natural state - but they say when a person becomes enlightened so-to-speak, that particular person brings peace and joy and happiness to the world. That person brings healing to the world. That person makes the world a better world in which to live. That person alleviates man's inhumanity to man. This is all a lie. No such thing happens. How can it? Think for a moment. When a person awakens there is no ego left, there is no mind left. It is the mind and the ego that create the world and its manifestations. But if there is no mind or ego left in a Jnana what business does he have with this world. This world is a non entity to a Jnana. It doesn't exist. So if a Sage goes around trying to heal people, heal the world there is something wrong there. For a Jnani does not make this a better world in which to live. A Sage has transcended the world where there is no longer an ego or a mind left to do anything with.

This is why Advaita is known as a selfish teaching to some people. Some people believe that this is a very selfish teaching, for a Sage really has nothing to do with the world whatsoever, because a Sage knows that the world does not exist. To the Sage this world does not exist at all. The universe does not exist. To a Sage it's like a moving picture. They're images on a screen. Yet you do not get involved with the images. For you realize they're only images, they're not real. If you try to jump in the screen to beat up the bad guy you're only punching the screen. That is how a Sage sees this world.

Now perhaps you can understand why people like Ramana Maharshi, Rama Krishna and others had nothing to do with their body or healing their body. For the body is part of the world. It's part of maya. Do not get both worlds mixed up. The spiritual world is completely different than the material, relative world. To the enlightened one there is no relative world at all. The relative world does not exist. It never has existed. There is no relative world whatsoever. People see a world which is really a movie. It's a play in consciousness. The universe, the world is a play in consciousness but people take it to be real so they suffer accordingly. The Jnana realizes that the world does not exist whatsoever. It never existed and it never will exist. Therefore the Sage has absolutely nothing to do with this world. Ponder this, try to understand this, it's very important. There is no-
body to heal, there is nobody to save, there is nothing to do. The whole universe is maya, an illusion. It has no substance and no validity. It is false. This is the reason I say do not get mixed up in the world. A real Satguru, a real Sage, never gets mixed up with the world, never takes the world seriously. For again he sees the world as you would the water in the mirage. He realizes it's an appearance. It has no substance. So again you will never find a Sage going around the world healing people, saving the world, trying to make this world a better place in which to live due to the fact that there is no world. It's all maya.

An illustration of this maya is told by a little story I tell once in a while: One day Sakimuni Buddha and his chief disciple Nerada were walking down a dirt road in the forest, in the silence, they were both silent. Then Nerada asked Buddha, "Master explain to me what maya is. What is maya? What is this maya of yours that you always talk about? You always talk about maya, I don't understand what you're talking about, can you explain this to me, what is this maya?" And Buddha didn't say anything and they kept on walking. An hour later Nerada asked the Buddha again, "Please Master explain this maya for me. I do not understand this maya please explain it for me." The Buddha looked at him compassionately and he said, "Would you please go to the first house you see and get me a glass of water, I'm thirsty." Nerada obeyed.

He ran half a mile ahead, he saw a house and knocked on the door, and an old lady answered. Nerada told her that my Master Buddha would like a glass of water can you oblige please. And she said, "Certainly my son, come in." He came into the house, he saw the most beautiful girl he ever saw in his life, he couldn't keep his eyes off her. The old lady saw him looking like that, full of lust and she said, "How would you like to marry my daughter." So Nerada was spell bound by her and he said, "Certainly." They had a big wedding at the Beverly Hilton Hotel... (laughter) ...thousands of guests were invited. Just before they were about to be married the girl asked Nerada, "By the way Nerada how often do you have sex?" and Nerada said, "Infrequently," the girl says, "Is that one word or two?" (laughter)

SF: What was that again I didn't hear. (laughter) (R: You're better off you didn't hear me.) (laughter) Depends on what? (R: You're better off that you didn't hear.)

(Robert continues) Anyway they got married and their relatives gave them forty acres of land. Nerada had to get up every morning and grow rice, he was a rice farmer he worked very hard. Pretty soon the girl became pregnant and Nerada had to work harder. He bought a cow to have milk for the baby. He became more successful. Bought stocks and bonds. Became president of the chamber of commerce. And had two more children. Was an executive, owned property houses, had money in the bank. They built a bigger house for the big family. One day a hurricane came along. Powerful hurricane with winds of a hundred thirty miles an hour. Nerada's house began to flood and he took the family up to the roof and the flood was rising higher and higher. The winds were blowing harder and harder. On the roof were the grandmother and the three sons, Nerada and his wife holding onto a television antennae for their dear life while the winds were blowing. The winds
were blowing so hard that the old lady couldn’t hold on any more she let go and she drowned. Then Nerada said to the rest of the family, "Hold on! Hold on!" and he told his wife, "She was old anyway. She only had a few more years to go so it’s okay we lost her.” But then the winds became stronger and the TV antennae snapped and his three sons were drowned in the hurricane. They were swept away. The wife was screaming and hollering. Nerada was troubled, but he said to his wife, "We’re both young we can have more children." Then she said, "Nerada I can’t hold on any longer," and she let go and she drowned. He was completely distraught. He was about to let go of the antennae also when he found himself on the road again with Buddha, walking on the dirt road. And the Buddha said, "Well did you get my cup of water?" And Nerada said, "Now I know what your maya is."

It’s all maya. All this stuff about properties, marriage, children, stocks and bonds, Beverly Hills hotel, it’s all maya. It’s all an illusion. It’s not the truth, it’s not reality. There is only one reality and you are that. You are reality there is nothing else but you. Yet you think you’re not. You think you’re something like a human being. Who has to go through experiences and suffer and you’re hurtable. When will you wake up and realize the truth about yourself. That there is only Brahman, not duality. Not Brahman and the world or Brahman and man, only Brahman. Nothing comes out of Brahman. There is no world that comes out of Brahman. The world is an hallucination, your hallucination. You've been taking too much L.S.D. (laughter) You’re seeing a world with people and things.

Yet some of you may say, "Robert you see the world also?" “Yes, I see you. Peek-a-boo I see you.” But I see you as a movie. I see you as images. There is no question about it at all, that you don’t exist. No question, you don’t exist as you appear. But I see the appearance. I know it’s like the movie screen with the images but you think its real. That is the only difference between me and you. I’m a thousand percent certain that this is all a movie, picture show that doesn’t even exist. My body is the same thing. The body that appears as me is a part of the picture show. So naturally it’s going to see you as a picture show also. If I didn't have this body I wouldn't be able to see you at all. I wouldn't be here at all, I’d be everywhere. But since I have this body I’m able to see you.

You have to stop getting caught up in maya. I have lunch with many of you and you get so involved in your problems, you get so involved in circumstances. You think you’re the only one that has this problem in this whole world. You know what has a problem? Only the mind, only the ego, not you. This is why in the highest teaching is to get rid of the mind and the ego completely, totally, absolutely. To work on that. Do not work on resolving your problems. For if you have that consciousness where you have problems, when you resolve one problem another one will pop up. As many of you know it’s happening in your life. You try for years to resolve your problems. You work at your problems you go to psychiatrists, psychologists, witch doctors, trying to resolve your problems. And then when you think you’ve been helped and the problem resolved something else pops up to the same degree as your other problem which is a different situation completely. And you always have that happening to you.
If you look back in retrospect you see I'm telling you that truth. It's one problem after another. The secret is to leave the problems alone and get rid of your mind. When you no longer have a mind how can you have a problem. It is the mind who has the problem not you. You are bright and shining. You are absolute reality, sat-chit-ananda, nirvana that is what you are. But you don't believe me because even now when I'm talking to you some of you are thinking of some problems. You are thinking of something being wrong someplace. Something that you have to deal with. Something that you have to overcome and I keep insisting that there is nothing to overcome, there is nothing to deal with. All is well. But you won't believe me. You keep on feeling problems. You keep on feeling hurtable. You keep on feeling that there is someone trying to do something to you. What can anybody possibly do to you? Even if you're playing this game of karma you have to realize that your karma is burning up as you keep going. You only accrue new karma when you react to a situation, when you react to a condition and those of you who feel the world on your shoulders have karma to work out. Only because you feel the world on your shoulders. As soon as you let go of the world it will fall off your shoulders and crack into a million pieces and there will be no more world for you. So drop the burden right now. Drop whatever burden you're carrying right now. Whatever it may be, how serious you think it is, drop it right now, be rid of it. Think of it for a moment then drop it and watch it crack into a million pieces. Your problem it's gone, it's finished, kaput. You're free. You're totally free, absolutely free. Do you feel free? Some of you actually refuse to feel free. For some strange reason you don't want to feel free. You're afraid to be free because you don't know what you will encounter. You've been caught up in problems for so many years. They've become like a friend of yours and you're afraid to release them, let them go because you'll be in space. There will no longer be anything to lean on, to hold on to. Yet I can assure you if you let go you will be filled with bliss. Bliss is waiting for you to let go. Do not pay attention to what your body does. You will do whatever you have to do. Everything will be done at the right time in the right way. Trust the current that knows the way. Having faith in the efficacy of consciousness will do it for you. Even if you do not understand what I'm talking about. Just having faith in the efficacy of God, of Brahman, of pure awareness, will do it for you. As you keep saying to yourself, "Not this, not this, neti-neti," to the world, to conditions, to situations, you keep changing slowly but surely.

Begin this when you get up in the morning. Immediately when you get up in the morning when you open your eyes. Deny the whole universe. When your mind starts to think of the problems that you have or the situations that you're involved in, don't carry it through, deny it. Keep denying it as long as you have to. Accept nothing, good or bad, it's all maya. It all turns into suffering. It's like the presidential inauguration. Everything is beautiful during the inauguration then problems begin. Then there is trouble. This is true of everyone on this earth. As long as we believe in the world as authentic we're going to suffer there is no question about this. This planet is a third grade planet. Since the beginning of time we've had wars, man's inhumanity to man, dastardly conditions going on in
this planet. Things have not gotten any worse. The only reason we believe things are worse is because of communication, television, fax. We are able to know what is going on in any place in this world at a moment. So it's all condensed for us on television. People getting killed all over the place. We therefore believe things are bad for us than they've ever been before but this is not true. These things have been going on since the beginning of time. We had Atilla-the-hun, the Spanish inquisition, the crusades, go on and on where millions of people were killed. And noone has ever saved this planet. Noone has ever saved this planet. Yet we read about Sages, Sages, Jnanis all kinds of people in this world and the planet is still going on the way it's supposed to go. This is the point I'm trying to make. Everything is unfolding as it should. This planet is unfolding the way it's supposed to. It's not your business to run this planet. Your business is to try to get the hell off this planet, by awakening. But as long as you believe you're part of the crowd you have to realize that you are on a third grade planet and go along with this until you get old and die. And according to your karma you go to another planet perhaps, which is a little more peaceful. You may go to a second grade planet. If you think this is bad, you ain't seen nothing yet, or a first grade planet where things are really terrible or a fourth grade planet where things are improving. It's like school. Maya is a university to educate the soul so-to-speak. There are different grades, different classes. But who needs to go through all this, the ego, the mind? Why do you allow this to be? Stop it now while you hear these things. You are fortunate that in your life that you're able to hear these things. To understand that you're not the body nor the mind nor the world. Do something about it, free yourself. Do not accept this any longer. Forget about this world. Don't pay too much attention to your body. Do not think too much about having a good time or a bad time. You have to loose it and let it go. Let go of all the stuff that has been hounding you for years and years. Become free, happy. By knowing who you are. It's only by knowing who you are that you become free and have unalloyed happiness. If you're looking for happiness in this world you'll be fooled all of the time. The world will show you happiness for a while and then it will pull it right out from under you and you'll start crying and screaming again until more happiness comes your way. The same thing happens, again and again and again. And maya is laughing its head off because you are taking it all so seriously. You're taking the world so seriously, you're taking the world so seriously, why? Stop it, stop it right now. Quit while you're ahead.

You're all divine beings. You're all consciousness. Pure awareness is your nature, why not go for it, why not do it now. It's not hard. It only means emptying yourself out. Becoming totally empty of your thoughts, your fears, your emotions, your reasoning, your dogma's, your preconceived ideas. Empty it all out of you. Get rid of it. It's not important. Save yourself. You can do it and you will. Peace.
Robert: Good afternoon. (Students: Good afternoon Robert.) It is good to be with you again. I welcome you with all my heart. Peace unto you.

There are many people who still believe that when you become enlightened you have to give up your entire lifestyle. I use the term enlightened loosely. Nobody ever becomes enlightened. What you do is you sort of wake up to your natural state. That's not really true because there is really no state to wake up to. You just become what you've always been.

For instance the sun shines all of the time but when the clouds hide the sun you do not go around saying, "Let's go create a sun? We have to create a sun or the sun won't be here." You realize that if you wait a while the clouds will dissipate and the sun will shine once more time with all its glory and splendor.

So it is with us. We don't have to make anything happen to us, there is no enlightenment we're looking for — as if it were gone and we're trying to bring it back to us — we simply wish to awaken to what we were before we were born. Before the body came into being so-to-speak what were we? Where were we? We always were and will always be. The body has absolutely nothing to do with it. The body is simply a superimposition on consciousness. We are consciousness. We are an image as a body but consciousness is our real state. And when we forget about the body, consciousness takes over by itself. There is nothing you have to do. There is nothing you have to make happen. There is no prayers you have to do. There is no mantras you have to do. You just have to be still and everything happens by itself.

So, there are those beings who think when this happens to you, you become dull, uninteresting. You have to give up all your life. This is a false notion. The only thing you ever give up is your thoughts. Your thoughts about person, place or thing that is what you give up. But your body will continue doing whatever it has to do. In other words you don't have to give up sex or wine or beer if you like to have a drink now and again. You do not have to give up your family or give up anything for when you awaken everything takes care of itself. You will find you’re just the same you’ve always been. Yet you see things differently. Nothing actually changes only the mind has been transcended.

When the mind has been transcended there is no longer a world that you see like it was before. You see the world as images, appearances on the screen of life and you become blissful. You become more blissful than anything this earth can offer you. This world, this universe cannot offer you anything as good as this bliss that you already are.
As good as the bliss that your Self is. And we want to have this bliss because it's our natural state. This bliss is peace, happiness, joy. Can you ever imagine being in eternal happiness, eternal peace, eternal joy? When nothing bothers you any longer. Nothing comes into your mind any longer. Nothing disturbs you any longer. Yet the so-called disturbances are still going on. They're still going on as it was before but not for you. For you no longer have a mind to comprehend these things. The mind has been totally annihilated, totally destroyed. Yet the body will continue what it does yet you will understand that you are not the body. You are free. You are total freedom. You are effortless, choiceness, pure awareness. This happens by itself.

Now this may cause some of your habits to drop away. It may cause some of your negative things to disappear from your life. It'll bring you a peace that you never understood before. A joy, a happiness that you never realized existed before. But we're talking about two different worlds so-to-speak.

There is really only one. That one is Brahman. Yet it appears there are two, the world of reality and the world of relativity. This appearance goes on until the body is dropped completely. When the body is...body is dropped completely the Jnani becomes the Self which has always been, the consciousness which has always been, he is merged in the absolute.

You don't have to think about giving up things. Some people say this teaching is for monks and nuns. People who have renounced the world. But again I say to you there is nothing you can renounce as a human being which will stay renounced. There are certain people all over the world who say they've renounced the world because they said so. There is nothing you can do about these things with your physical body, with your active mind like renouncing the world. You may say you're renouncing the world then the feelings may come to you when you see the world in action. Feelings of greed, feelings of lust, feelings of inadequacy, feelings of depression, feelings of fear these feelings come to all these so-called people who say they've renounced the world.

For who are you to renounce the world. Who gave you permission to renounce the world. You are not here to renounce anything. You are here to transcend. To see yourself as who you are, bright and shining. It has nothing to do with the mind or the ego or your mouth or anything you may say or do. It's not a question of wanting something or trying to become something. You simply let go of everything as it is by doing nothing. Then you will find that whatever you're supposed to be doing you're doing and whatever you're not supposed to be doing you're not doing. Everything will take care of itself.

It's a wonderful feeling to realize that you have nothing to do, nothing to prove, nothing to become, nothing to be. It's a beautiful feeling. You have absolutely nothing to fear, nothing to fight. Just be what you've always been and you don't even have to know what that is, because they're just words. Noone is called upon to renounce a thing. Yet this doesn't mean that you make a fool out of yourself and use this teaching as license to do anything you want.
Remember as long as you think that you are the doer you are under the laws of karma. As you sow so shall you reap. This law is always in effect for those of us who have not reached the other side. The law of karma is always in effect. No one can escape it. It is only by inquiring, "To whom does this karma come?" by inquiring, "Who am I?" that the time will come when you no longer have any karma to bare. All of the samskaras have been transcended. Karma has been eradicated forever. But of course this only happens when you have dropped the body mentally. Everything is done mentally, not physically.

When you're able to see yourself as your true nature, who you really are then you will find that you never had a body to drop to begin with. There never was a body. And if this sounds sort of contradictory, it is. The body that you feel you have, does not belong to you. You do not own your body. So why concern yourself with it, why worry about it. Keep your mind on God always.

How do you keep your mind on God? By keeping your mind on yourself. How do you keep your mind on yourself? By not thinking, by stopping your thoughts, by erasing your ego. When the thoughts slow down you become happier and happier automatically. For when the thoughts slow down something is rushing in to take their place. And what rushes in is bliss. Therefore to the extent that you make your mind slow down to that extent do you feel blissful and happy. Some of you have already proven this in your life, you've told me so.

When you're no longer fretting or worrying or concerning yourself about anything, you're becoming more peaceful. Do not think you come here to solve problems. Some people still believe they come to this earth to work things out. There is nothing you have to work out. Only if you believe you have to work things out, then you have to work things out. But where does it come from? It comes from your mind. You are giving power to things like this. You are creating the situation like this that you have to work things out. There is nobody to work anything out.

Just be your Self, what you've always been. Rest in your own swarrupa. Center yourself, drop the past, drop the future. See yourself as an expanding entity — what I mean by an expanding entity I mean — your body circumference is not the end of you. You think you're a body and you're enclosed in a jail so-to-speak which is your body. This is not true. Break through this shell called the body and you will pervade the whole universe. The whole universe is really your nature. How is the whole universe your nature?

Think of the dream state. In the dream state you see a universe, a world, actions taking place. You dream that you're a prince or a princess, you own a kingdom, you go through all sorts of experiences. Where did this dream come from that's so real for you? The dream comes from your mind. Which means that you are in the dream, you are in everything, you are all a part of the dream. For the dream comes out of your mind and you're playing all the parts, aren't you? How can there be different people playing the parts when you're dreaming the dream?

Do you see what I'm saying?
The dream is coming out of your mind. Not out of a thousand minds just your mind. So you are the grass in the dream, you are the trees in the dream, you are the sun in the dream, the people in the dream. It's all you because it came from you. And when you awaken in the morning the dream is gone it's gone back inside of you.

So it is with this world, what you call the earth, the universe. For some reason you have been hypnotized to believe that you're separate. So you've got to take action, you've got to work, you've got to stick up for your rights. You have to do all sorts of things. It's just like when you're dreaming you believe you have to do all kinds of things also. And then you find out your dream was just a bubble. It came from nowhere and ends in nowhere.

This world is exactly the same. What you think is the world is only an extension of your consciousness. The whole universe emanates out of your mind. You are dreaming the mortal dream right now, right this minute. Because you're thinking there is you and me. There are the trees outside, the flowers, there is furniture and you believe it's all external to yourself. This is what keeps you back from your freedom, from your unalloyed happiness, from your total bliss. By thinking that the things of this world are apart from you.

So the solution is just to understand that everything in this world comes out from you. This understanding alone will take away all of your fears, all of your frustrations, all of the things that have been disturbing you, just by knowing this. This universe cannot be if it were not for you.

Again as in sleep. When you are in deep sleep and you do not dream where did your world go? What happened to the world? There is no world for you. The world only begins when you wake up or when you dream. Then there is a world. But in deep sleep there is no world, where did you go then? What did you become then? Find out.

So the beginning of wisdom is when you understand that this world is only an emanation of your mind. That is all it is, it's a bubble, a dream bubble. If you really new this and you understood this, would you ever feel serious about anything that's going on in this world again? Would you believe someone is trying is trying to hurt you? That you have to have revenge and hurt somebody else? Would you believe that you have to have your own way and make things happen the way you want it to be? You would simply become the observer wouldn't you? Where you observe this whole world and all its manifestations wouldn't you? You just watch everything happen, taking place. You would not react to person, place or thing. You would not react to anyone and you would never be hurtable again. What could possibly hurt that you think is separate from you? For in truth you are one with it.

This is the reason I say so often, noone can ever leave you or be away from you. There is nothing you could ever lose. For you are all of these things yourself. All of your relations, all of your co-workers, all the people you dislike, all the people that you like. They're all part of your creation. If they're all part of your creation consequently you would not wish to be in conflict with them because you would be in conflict with yourself.
Do you see what is happening now? Whenever you’re in conflict with anything, any place, any person, you are really in conflict with yourself. For there is one Self and you are that. Just by knowing this frees you. Just by understanding what I’m saying to you.

Your body is also part of the dream. For when you sleep and you're dreaming you are not aware of your body, you're only aware of the dream. And so it is that your body is also part of the dream. It's all part of the whole dream. This is wonderful news. It's something you always have to remember. Always be aware of this. Just being aware of this causes something to happen to you. Become aware of this truth. Now you know what I mean when I say, "You're not the body. You're not the world. You're not the situations." They are all part of this dream. Awaken to your Self. Become free.

Stop trying to analyze things, to figure things out. Do not be judgmental. Do not walk around with a chip on your shoulder. Stop playing a role. When you start looking into these things you will find out they all drop away and then your true nature will be revealed. Then you will understand what Brahman is. Brahman is that aspect where everything is dropped away, including your body. I don't mean physically, I mean mentally. To others you will still appear to be in a body, but you will know definitely, sincerely, truly, beyond a shadow of a doubt that there is no body. There never was a body and if there is no body there is no world. See it all starts with a body.

Do not try to eradicate anything in this world, or change things in this world because it's the body that is doing this, can’t you see this? It is your body that is trying to make the changes. It is your body that believes something is wrong, that something has to be changed. But when you realize the body is a dream like the world is, like the universe is, like everything else is, then there is nobody left to change anything. You just observe it you watch it you let it go and it dissolves into the Self which you are. Everything dissolves into you, you are the one and there is no other.

Think of yourself as a God and let the dream manifestation take place. Do not fight it. Just observe it, watch it, look at it. Do not fight it or try to change it because if you do this it is the ego that you’re working with and the ego will take over and become more powerful. Anytime you use your mind to try to change anything you are inflating the ego and it will cause you more problems. Watch yourself or your body self. Look at the things that you’re thinking about. Watch yourself doing things as if you were the doer.

Watch yourself in action, judging people, coming to conclusions. Saying, "This is right, this is bad, this is good, this is terrible, this is wrong." Who can say such a thing? Can God think like this? If what we call God were able to think this way there would be total destruction, total chaos and confusion. To God all things are a dream. They have no relevance of their own, no existence of their own yet you walk around the world trying to change things, trying to do things. Even visiting holy temples, visiting holy people. It’s all part of the dream, where there are no holy people. It’s all yourself. You’re playing games with yourself.
In other words some of you think this is okay as far as problems are concerned. When it comes to visiting holy people or seeing holy books this is different, there is me and a person. This is all false, it's all false thinking, false imagination. You are the one. You are the holy one and there is none other but you.

Think of all the years you've wasted, yes wasted, reading holy books, chasing holy gurus, going here, going there, trying to find answers outside of yourself. Can't you see now everything has been happening outside of yourself. Why didn't you go inside of yourself to begin with where everything came from? Doesn't this make sense to you? Everything came from yourself to begin with, therefore why don't you jump into yourself and you would have been free many years ago. But instead you insist on thinking the things external to yourself are real and have power. But you always wind up with yourself, don't you? When it's all over. You might get a big thrill, feel good for a while.

Go and tell all your friends, your relatives, "I saw this person. I felt so good when I saw this person. I felt bliss, I felt joy." The bliss and joy you're feeling are coming from your Self not from the person. For the person is your Self. You are that one. There never were two of you there has always been one and you are the one. Awaken to this truth, awaken to this fact, and be free once and for all. You are the one you've been searching for all of your life. It helps to understand what this means by understanding that everything comes out of you. That is why you're the one. There is no other one. You are that one.

Be still and know that I am God. Again this means to be still. Not to do anything. Not to try to make things happen. But be still and know that I am God. Only when you are still can you know that you're God. When you're making noises with your mouth, when you're blabbering all over the place, then you think you're someone. You think you're a person who has to blabber. You have to get your point across, win an argument. But when you really know that you are the one, there is absolutely nothing to win, nothing to lose, nothing to be, nothing to become. For that one there is no delusion, there is no liberation. There is no good, there is no bad. Why? Because you have created that one out of your Self. And that one has created all of these conditions out of itself and they're all happening within you.

This is why when I talked to you in the beginning I said, you do not have to do anything to become enlightened. You do not have to give up anything that you're doing. Stop thinking that you have to give up something. Things that you love. By thinking this way it will go away from you, physically because you're thinking that you have to give it up. Therefore forget about giving up anything and turn within the Self where all the answers are and be free.
Transcript 220

CONSCIOUSNESS IS EVERYTHING

January 28th, 1993

Robert: Good Evening. It is good to be with you again.

I want to thank those of you who celebrated my birthday and gave me some gifts last week. Thank you for thinking about me. To be born is really a curse! So I don't know why I'm thanking you. (laughter) But thank you anyway. I especially enjoyed all the tapes and the shirt I'm wearing, all the clothes I'm wearing are gifts. Otherwise I'd be here naked! (laughter) How would that look. (SH: Good.) Anyway you know that you're giving to yourself. There is only one Self. And when you give from your heart to the Self, you'll never lack or want of anything. This is universal law.

There are certain points you have to remember, if you want to be happy and live a good life, never make a pretty woman your wife! This is an old calypso. (laughter)

ST: That's not going to make the pretty woman very happy. (laughter) (SR: How do you know?) I'd be grateful. (laughter)

R: But anyway...

SH: Get one to love Bob. (laughs)

R: There are certain things that you should remember, if you want to be happy and live a good life. And what I'm talking about is consciousness. Consciousness is everything never forget this. Consciousness is absolute reality, pure awareness and pure awareness is Brahman. If you could only realize that consciousness is everything, you'd be at peace and you'd be very happy. For consciousness is peace, love, God, bliss. And if you remember that you are consciousness, and so is everything else, how can you be sad or upset or depressed or feel there's a problem going on? It's virtually impossible to have a problem of any kind when you consider and ponder that consciousness is everything. Everything, everyone, every situation, no thing is apart from consciousness. But when you know that consciousness is bliss then nothing will ever disturb you again. Whatever your eyes behold, whatever your ears hear, wherever you are, wherever you go, realize that consciousness is all of these things. Everything is consciousness, everything! Again, this means that everything is harmony. Everything is good. Everything is perfect, just the way it is!

This is what the word consciousness means, that everything is perfect. Perfection.

There are no mistakes and there is nothing wrong anywhere. If something appears wrong to you, then you'll have to re-evaluate your thinking. "Why does this thing appear wrong to me?" you say to yourself. It's because it's not acting the way you think it should act. It's not doing the things you think it should do. In other words, the world is not turning the way you think it should. So you become upset, you become angry, you become
mad, you become depressed. But again, when you realize that everything is consciousness, you will only associate everything with perfection. Then you can say to yourself, "Even though I do not understand this, it is perfect and good." By making this statement, by realizing this greatness in the statement you make, you will be put back on a harmonious path and everything will be resolved in your life. This is true!

It's not that things will change to your liking. It's just that your attitude and reactions to things will be quite different, when you had the realization that everything is consciousness. You will be able to see through the things going on in your life through the negation, through the depression. Through all these things that have been bothering you perhaps. You'll be able to see through these things. And you'll see bliss. You'll see peace. You'll see joy. You'll be the happiest person that ever lived when you realize and know that consciousness is everything.

It means the universe is your friend. You have no enemies, nobody's against you. No one wants to hurt you. You're free! You'll develop a great deal of humility, a great peace, loving kindness towards person, place and thing. All of this happens just by realizing that everything is consciousness. You should do this when you first awaken in the morning. Do not start thinking about your life and what you have to do during the day. But as soon as you get up in the morning, realize immediately that everything is consciousness. Consciousness means there's something alive going on, some living thing happening. The very air you breathe. The space that you take up is consciousness. It is your true nature. You are that your Self. Everything is consciousness. Nothing is left out, nothing!

You may say to yourself, "What about the evil going on in this world, or man's inhumanity to man going on in this world?" To whom does this happen? Who thinks this? Who sees this? Who believes this? The ego. The mind. But when you have the realization that everything is consciousness, you transcend the mind and the ego, you go beyond the mind and the ego. You become the substratum of all existence, the underlying energy where all images rest. The world and the universe seem to be resting in space but it's really consciousness.

What I am saying is all is well. Exceedingly well. In order for you to prove this you have to let go of those things that have been hounding you for years. Those things that appear to be wrong or erroneous. You have to turn away from these things and turn to consciousness, which is your friend, your lover. Which will never desert you, never leave you, which is always with you under all circumstances. All you have to do is know this truth. That is all you have to do is know it. Know it intimately and wonderful things will begin to happen to you.

Do not judge the world or judge by appearances. Do not judge other people. If you find yourself in a certain situation, do not think that this is bad or something is wrong with this. But see the situation for what it is consciousness. See the people you are associating with as consciousness. Remember consciousness is bliss. It is goodness. It is God, joy.
It is love. There can never be consciousness and anything else. There is only consciousness. Everything is consciousness. Ponder this deeply. Realize what this means to you personally. Assimilate this.

There are many things happening in this world that some of us don't understand why these things happen in this world. Yet you can never look at this world as if it is real. If you realize the world is not real, you will no longer react to things. It's only when you believe the world is real and can hurt you, do things to you that you feel you have to respond in the same kind. You have to get even, you have to do things to other people. When you do this, when you act this way, then you're setting up karma. You're accruing karma. You come under the law of karma. And you go through all kinds of experiences believing the experiences to be real. But instead of trying to hurt somebody or do something to somebody or get even with somebody, if you realize that everything is consciousness, all is well!

I know it sounds too simple for some of you, but nevertheless, try to do this and see if it's simple. Try to think of everything as being consciousness. When you're watching television, when you see dastardly things happening in the news. When you're dealing with a body that may be sick or you're the care-taker of somebody else that's sick or somebody just mugged you. All kinds of situations may happen. Yet if you prepare yourself ahead of time you'll be able to handle it correctly. But if you wait until the last minute, you'll not be able to handle it correctly. In other words, you have to know that everything is consciousness before anything happens.

It's just like when you're leaving your body. It is known that when you leave the body the last thing that you think about you become. So you say, "That's good. I'm going to think of myself as a saint, a Sage that will live forever." But if you have not practiced being this, when it comes time to leave the body you will not be able to do it. You will be filled with fear, anxiety. You think you'll be able to do it but you won't. When death knocks on your door, you become a coward. You become afraid.

But if you've been practicing all these years, where is there fear? You will realize that you came from consciousness and you're returning to consciousness. You're just becoming your real Self, that's all. You will feel beyond a shadow of a doubt that you were never born, you can never die and you have never prevailed. That you are total freedom right now, this moment. You're all-pervading, effortless, choice-less, pure awareness is your nature, this is who you are, all the time. No matter what appears, do not allow your mind to decipher these things. Look at it and turn from it. Turn to your real Self. Turn to consciousness. I know it's hard to imagine that you're not the body when you see yourself every day as a body. But your body is really consciousness. You never did have a human body. Even though it appears human to you. It is like a dream body. In a dream body you may cut yourself with a knife and bleed all over the place, but you wake up and it was only a dream. So it is with consciousness. When you realize and know that your body is a dream, nothing will ever bother you again. Nothing can ever hurt you again. But when
you take your body to be real then you become like everybody else. You have to fight for survival. Always be aware of this truth.

Just by knowing this, the knowingness goes deeper and deeper and deeper inside of you, until everything is transcended totally and completely and absolutely. And even though you still appear to be walking around in a body, there’s nobody home! Nothing can ever happen to you again! Do you see what I’m trying to say? If somebody shoots you, hits you over the head, tears your eyes out, and all these other good things, it will not be happening to you!

This sounds strange, I know, to some of you, but it’s the absolute truth. All of these things can only happen to a human being. As long as you believe you’re a human being you’ll experience these things over and over again like all good human beings do. But as soon as you give up the body, I don’t mean dying, I mean giving up the body and you will say, "This is not me. This was never me. I am not a being that gets older and older and older and dies. That’s not me at all! I am pure consciousness. I am Brahman." Then something very interesting will happen to you. You will see through the dream to reality. The world will never fool you again. The world to you will be like water in the mirage. It will be an hallucination. The world will never hurt you again.

The choice is always yours. You have total freedom of choice. The question you have to ask yourself is, "Whom shall I follow this day, God or mammon?" Who the heck is mammon? (students laugh) Mammon is the bad guy! And you have the choice of what you want to do. You can believe in this world, go through many experiences of this world or you can become free and have life everlasting. This is the only freedom you have. Everything else is preordained, predestined. You’re like a puppet on a string, manipulated by Ishvara, the God of karma. To break out of this hypnosis, you merely have to see the truth. You have to see yourself as all pervading consciousness.

You were born to be happy, so-to-speak. You were born to have peace and love and joy in your life, but you’re seeing something else. All of the power is within you. You have the choice to see whatever you like. Whatever you see you become. Whatever you believe you become. Whatever you think you become. Whatever you think you become. Look back in retrospect on your life and see if what I am saying is not true. There are no mistakes. No mistakes have ever been made, none are being made and none will ever be made. Everything is in its right place right now, everything. You are in your right place. You may hate the place you’re in. You may hate your job. You may hate your environment. You may hate lots of things. But you’re in your right place because you put yourself there. How else would you get there? Life is not chance. You didn’t get there by chance. You got there by your actions, your belief systems, your thoughts, your vision. This is what put you where you are today. If you don’t like where you are, change your mind. That’s all you have to do, is change your mind. When you change your mind you then get rid of your mind. It begins by taking a good look at yourself. You have to be totally honest with yourself. If you’re not totally honest with yourself you’re defeating your whole purpose. You have to inquire within
yourself, "How did I get into this position? What caused me to be the way I am?" Accept yourself as being responsible for being where you are and what you are. Once you accept yourself as being responsible for your actions and responsible for who you are, then you make an about face and know the truth about yourself.

I-am parabrahman. I-am the absolute reality. Never was I born. Never can I die. I-am not the body nor the mind nor the doer. I-am pure consciousness, all-pervading. Fire cannot burn me. Water cannot drown me. No harm can ever come to me. For I am not what I appear to be. How wonderful this is. You should spend all of your spare time thinking of these things. Most of us do not like to be alone without people around us, without the radio playing, without the TV playing, yet you have to face yourself someday. Why not do it now? Sit by yourself for a half hour and see if you can do it. When you're getting depressed or feeling bad, sit by yourself, no noise just yourself. And watch the thoughts that come to you. You will see how uncontrolled your mind really is. Some of us believe we've got it together. Yet we're afraid to sit by ourselves with nothing to do. Try staying up all night sometimes, just sitting, doing nothing, watching your thoughts, watching your emotions, observing yourself. This will explain to you how disciplined you are, how spiritual you are, by what happens.

When you sit by yourself you can practice self-inquiry which becomes very interesting. Watch your thoughts as they attack you and inquire, "To whom do they come?" Observe your thoughts, become the witness to your thoughts, and inquire, "What is the source of my thoughts? Where do all my thoughts come from? I do not wish to think about them but yet they attack me from all directions. Where do they come from? Who thinks these thoughts? I do. What is the source of the I? Where does the I come from who thinks these thoughts?" You see I share these tools with you for you to use and play with. Some people have read a lot of books on Jnana, Advaita Vedanta and they think there is nothing they have to do. Some of these people believe that enlightenment will come to them sooner or later anyway. So they might as well do nothing. The only problem is while you're doing nothing the world will press itself in on you and you will find the world is very strong, because your mind is very strong and your mind is the world. But when you start controlling the mind through self-inquiry, asking, "How did I come by this mind? Where did this so-called mind come from? What is its source?" You will soon find that you're becoming more peaceful, more kind and more joyous, happier than you've ever been before. All of these things happen by themselves if practice self-inquiry or you practice some spiritual discipline. So spiritual discipline is very important. The ego is very cunning. It will tell you, you do not have to do anything, but it will control your life more than you can ever imagine.

I have met many people in my travels who claimed to have been enlightened, who tell me they're on the verge of enlightenment yet the first person who bumps into them they become angry, when they trip and stub their toe they start cursing, is this control? Do not fool yourself. Forget about things like enlightenment, awareness, liberation. Just work
on yourself and let the consequences take care of themselves. One of the methods that works very well for people who enjoy to meditate, people who like to meditate, is the I-am meditation. The I-am meditation is a very powerful meditation. When you're alone and you have nothing to do you should practice this all of the time, it's good for you. It lifts you up. So let's all do this together. The I-am meditation.

Close your eyes, make yourself comfortable, become aware of your breath. Listen to your breathing. Practice a little bit of vipassana meditation. Observe your feelings, observe your thoughts. Do not attempt to change anything, just observe. Ask yourself this question, "Who is the observer? Who observes? Why I am." Now with your respiration inhale say, "I," exhale say, "am." Inhale say, "I," exhale say, "am." If you loose your thought and your mind starts telling you all kinds of things gently bring it back to I-am. This type of meditation transcends the mind. Makes you very powerful and strong. Keep on doing this. 'I' inhale, 'am' exhale.
Transcript 221

Robert Are You Really A Jnani?

31st January, 1993

Robert: Shanti shanti shanti om peace.

Good afternoon. (Students: Good afternoon Robert.) I love you with all my heart. I love you unconditionally. Which simply means you can throw pies in my face, throw stones at me, do what you will I'll still love you because that is my nature. I can't stop loving. It makes no difference what you do or don't do, it has nothing to do with it.

Love is all-pervading. I love the Self. I love the Self in you. There is one Self. You are that. The Self which has always been and will always be. You may call this Self God if you will. It makes no difference what you call it. There is the Self, if you learn to love the Self you will become the happiest person on earth and you will receive love from everyone. No matter what is going on in the world. Man's inhumanity to man. The dastardly conditions that are happening in the world. If you can love enough you will receive love back. For where does the love go? It is omnipresent. You are that. Learn to love.

Notice I'm not saying, "To love yourself or I love myself." Myself is ignorant. It knows nothing. Robert is absolutely nothing but the Self is God. The Self is the substratum of all existence. That is your real nature, Self. Know your Self, love your Self, as Self, not as ego. What you see you become. What you feel you become.

See and feel the radiance of the Self and that radiance will be brilliant everywhere. Wherever you look. Wherever you go. It'll follow you. It will guide you. It will take care of you for it loves you, the one Self. Open your heart to it. Do not allow world situations to make you cynical, arrogant, afraid. We live in a wonderful universe as-it-appears. We are the universe. All is well. There are no mistakes.

Never allow your ego to tell you how things are or what's right and wrong, what's good and bad. For the ego will turn one against another.

Try to understand what the Self is. Know what the Self is and you will always be happy. You have to be happy. For the Self is infinite happiness and you are that.

I receive many phone calls. Sometimes I like to share them with you.

I received a phone call from a lady this morning and she asked me, "Robert are you really a Jnani or are you just Robert? What are you? You never say that you're a Jnani. You never say that you're enlightened. You never say anything about yourself. What are you Robert?" Inquiring minds want to know. (students laugh) I will share the answer that I gave her with you.
I told her neither is correct. I am not Robert and I am not the Jnani, because those are relative terms. They’re part of the world. The words mean something to you and it spoils the whole thing. Go beyond the terms, the words.

If anyone tells that they’re a Jnani or they tell they’re something important and they have a special message for you, be careful of those people. There are no special messages. There are no special people. We’re all one. I’m not any different than you. What you see is of your own imaginings.

Now let’s talk about you.

To remove problems from your life, to get rid of unhappy situations, to remove fears frustrations, you do exactly the same thing. You do not try to change a condition by working on the level of conditions. Do not try to change bad for good, evil for happiness, for you’re working at an ego level. Rather turn away from both terms. Let go of both situations, the good and the bad, the happy and the sad. Turn from it. Turn to the source, the source of all existence. And you will find that the situations resolve themselves. For the source is total harmony, total peace and total love. The source is God, consciousness, pure awareness.

This is what you’ve always been but somehow you got lost in the shuffle, and you think you’re a human being. You think you’re limited to your body. You’ve been brought up this way with that kind of thinking. Your schools, your churches, your environment, your parents have emphasized the fact that you’re limited. You can only go so far.

But I say to you, you’re totally unlimited, you have no circumference anywhere. You are space. Space is maintained by consciousness. You are really all over the place. You’re falling apart. The atoms that you’re made out of are not permanent. You turn this way and you turn that way, you go in all directions and there is big spaces between the atoms. Just like everything else in this world. You’re simply a part of all things. All things are a part of you.

You are wonderful, made in the image of God, but what God? The God that you created in your mind. So if your God is a good God then you think of yourself as a good person. If your God is a santa clause God who lives in the sky, with a long beard that you pray for things to give you things, the anthropomorphic type of a God saying, “God I need this, I want this. Please let me have this,” whatever God you believe in you become. You become the God that you worship.

Or should you worship a God at all? If you believe that you’re an ego or a human being that is blown around like a leaf, then you should worship a God. For you have to turn to someone, you have to turn somewhere. But if you realize that God is within yourself, if you understand that you are the God that you’ve been worshipping all these years, it’s a whole new ball game. For you stop worshipping and you start meditating. By meditating I mean you keep still. You become quiet. You no longer need use words.

As the mind becomes quiescent, as the thoughts subside, the divine harmony which has always been appears to awaken within you. You become radiantly happy for no
reason. You become totally peaceful for no reason. You gravitate to the place that you’re supposed to be. The right people come into your life who are supposed to be in your life. Everything happens by itself. You need not do anything.

It is like a fruit tree. The tree bears fruit by itself. It doesn’t have to talk and say, "I’ve got to bear fruit." It doesn’t pray for the fruit to grow. It doesn’t do anything, it just stands there and the power which maintains and sustains the whole universe takes care of the tree, in the correct way. So apples grow, oranges grow, mangoes grow, everything happens to sustain mankind and the animals and the bugs. Everything takes care of itself.

Now we call ourselves advanced people, human beings. We’re supposed to be higher than the vegetable kingdom, the animal kingdom the mineral kingdom.

But are we?

We as human beings appear to make trouble wherever we go. We’re selfish, greedy, lustful, we have a lot of pride, a lot of ego. We think we came to this world to take over the world. To leave our mark, do something great. This is not why we’re here at all. We’re here to cooperate with the animal kingdom, the vegetable kingdom, the mineral kingdom and the human kingdom. We’re here to cooperate with the whole universe. It begins with yourself by seeing peace. We don’t try to change people to be peaceful like the way you want them to. Not by making people do what you want them to by your ideas of peace. What you think peace should be and try to enforce it on somebody else, but by keeping still, keeping quiet and allowing the divine circus to break through.

If you practice keeping still you will see what I’m saying is true. Things will happen all by themselves. You no longer have to fight for survival. You no longer have to change anybody at all, any situation, any condition. You just become still. That is all you have to do.

As you practice this being still, being quiet, you will find that you’re expanding. Not because you had a big meal but because you’re becoming a part of all things. And you’ll begin to ask yourself, "Who am I?" This also will come by itself. The quieter the mind becomes the greater the inquiry within the self. You let it happen by itself.

When you’re busy, busy busy running around here and there trying to make things happen and thinking if you don’t do something everything will fall apart, the question of, "Who am I?" never arises. For you’re too full of yourself to think of something like this. But if you learn to keep still and keep quiet and stop reacting to things the question of "Who am I?" comes by itself.

And you realize that I is not Self, it is the ego. What you’re saying is, "Who is this person who is saying these things? Who is bothered by these things? Who is hurt by these things? Who feels something is wrong? Who is this I that feels this way? Who am I? Where did the I come from? Who gave it birth? What is its source?" All the answers are within yourself.

As you begin to investigate the source of the I, the I will one day disappear, for it never existed to begin with. And you will find that you are that which has always been.
That which is, that oneness, that nirvana, that sat-chit-ananda. It’s all within you awaiting to come out. But you hold your beauty back by identifying with the world, your body and your mind as being real.

You are holding yourself back from your Self, by continuing to believe that all is wrong. That something is wrong someplace. But as you let go, as you stop thinking, as you stop trying to change people, then it becomes very evident that the I is the ego. For you will see that it is the I that has been trying to change people, trying to change conditions, that reacts to things, that feels hurt. Not you but the I. You’ve always been free. You’ve always been God. You’ve always been bright and shining, this is your real nature. But it is the I that has caused all these problems.

Work on removing the I totally, completely through self-inquiry, "To whom does the I come? Who gave birth to the I? What is its source?" As you keep inquiring within yourself like this, things will begin to happen. Things will begin to change. You will find that you are not the same person who started years ago. You are somebody else completely.

You will feel that you used to be a bubble on the sea of consciousness. Now you’ve become consciousness and the bubble’s burst. You are no longer like the bubbles that come into play then disappear, come into play then disappear then return to the ocean. That is what all human beings appear to be like bubbles. You seem to be born here for a short time then disappear. More bubbles keep coming, more bubbles disappear. It goes on eternally. But the ocean always remains the same. So it is with consciousness, pure awareness, it always remains the same and your body is only an image on consciousness. The whole relative universe rests in the lap of consciousness. It keeps changing continuously constantly, while consciousness remains the same forever.

So you have to make the right identification. Are you consciousness or are you the bubble or the image? If you believe you are consciousness then you begin to act like consciousness. You will stop worrying, you will stop fearing, you will stop thinking something is wrong someplace. You will feel all is well. Everything is unfolding as it should. You will be at peace with yourself and the world. But you will know beyond a shadow of a doubt that you are all-pervading. Your essence is everywhere and you are total freedom, total freedom. Right now! Right this minute. You are totally free of any problem that has ever been bothering you. You are totally free right this minute of anything, of everybody. You’re totally free, totally free. Feel it. You are free! You’re no longer in bondage to person, place or thing. You are infinite freedom, infinite bliss, infinite love. This is your real nature. Love the Self. Love the Self always, and you will always be happy.
Transcript 222

UNCREATE THE UNIVERSE!

7th February, 1993

Robert: I welcome you with all my heart. I love you all unconditionally. All is well. There are no mistakes. Everything is in its right place where it's supposed to be.

People keep asking me, "Robert how long does it take to become self-realized? When will I become self-realized?"

The answer is always the same. When you get rid of the world in your mind. The world is in your mind. Where else would it be. It doesn't exist on its own. It has no existence of its own. It exists in your mind. You have created it out of your own mind. Consequently when you uncreate the universe, the world and your mind, self-realization will be there. It never went anywhere. It's yours. You've got it.

It is the world that you believe in that keeps you back. It's like the clouds in front of the sun. Today we have no sun we have rain and we think there is no sun. What happened to the sun? We call it a gloomy day. We say we feel depressed when it's not sunny. Yet the sun is in back of the clouds and the clouds will dissipate and you'll be full sun again. And so it is with life. You believe conditions are real. You believe persons, places and things are real. You will not remember they are of your own creation. You forget about this. No matter how many times I tell you this you look at the world and react to it because you think the world is real. This is what keeps you away from self-realization. This is the only thing there is nothing else.

If you're only able to get rid of the world in your mind by putting it back up into the mind, going for the source, the source of creation. You will see it comes out of you. You are the one that created everything. You are the one. So, what you have to do is uncreate the universe. You uncreate the universe by looking at things and not reacting to them. By just observing the world, doing this and doing that but having no reaction whatsoever, neither good nor bad, neither happy nor sad. It's like looking at a movie. You as the audience are looking at a movie, the movie has a beginning, a middle and an end, but it has absolutely nothing to do with you. You wouldn't get up on the screen and start beating up the bad guy. Maybe you would, I don't know? Because you realize that this is a movie. It will end soon. And then you go back home.

So it is with spiritual life. It's a movie, you are the screen. And the images of things are superimposed on the screen. For this means it's all in your mind. All of creation is in your mind. You have created your own world. The world that you live in now. You have created your own world. The world in which you live in now. It came out of you, you've done it. Otherwise where would it come from? Now as I have said, I've explained
this to you many times but most of you still believe that you have to read books. Find sacred teachers. Meditate for hours. Travel the world looking for the right person, the right place, the right thing. Searching for the holy grail to become free.

What are you doing when you do this? Aren’t you accumulating more knowledge? You want to empty the garbage pail, not keep adding to it. True? But yet you keep adding to it. Every time you read a new book it comes out. You’re adding to the garbage pail. In other words you’re inflating your ego more and more, your ego becomes bigger and bigger. Because you have something new to talk about don’t you. A new teacher, a new method, a new mantra, you become excited over this and you become excited over that. This is what keeps you back from realization. Always remember this. Never forget this. You want to subtract, you want to delete, not add on.

No matter how many times I tell you this there is still somebody who calls and says, "Robert have you read this it just came out. Great book!" or, "I found a new method, standing on my head repeating a mantra will do it." (laughter) Think of what you’re doing. There are no new methods. There are no methods. All you have to do is remove the world. You do this simply by looking, by observing, by watching intelligently. And inside of you something tells you, "This is not real. This is not me. I have nothing to do with this world. My nature is Brahman. I am the absolute reality. I am consciousness. I am pure awareness, not the world." You want to unlearn everything you’ve ever learnt. You want to become a divine madman. Know absolutely nothing. Nothing means no thing.

You may say then, "Well what about a profession? This is okay for people who live in ashrams or who’ve given up the world but I’ve got to work for a living." It’s all foolishness. What you have to do will be done without you. This again is something to remember. Your body will do whatever has to be done and do it perfectly and good, when you get yourself out of the way. As long as you believe that you are the doer and it’s up to you to make things right or wrong, you suffer accordingly. But when you let go and let God so-to-speak, everything works harmoniously, beautifully and you will always find yourself in the right place doing the right things. Yet you never plan anything, you never scheme, you never try to make anything happen you are simply observing the world, observing conditions by not reacting to them at all. This is how you become self-realized.

When the last ounce of world is removed from you and there is nothing left, you awaken to the truth of your being. But as long as you’re holding onto something. Things frighten you, things make you angry, things make you mad then you have a problem. Again you have to unlearn everything you’ve learnt. You have to let go of everything you’ve been holding onto. To be free you have to become nothing, perfect nothing, no thing and then freedom is yours. Another problem we have on this path is judgement. Many of us are very judgmental and this again keeps you back from your realization. When you’re judgmental who are you judging but yourself. If you’re familiar with metaphysical Advaita you begin to understand that there is only one Self! And you are that Self, so whom are you judging? You’re judging yourself. You hurt yourself when you
judge someone else. You have to learn to leave people alone, to leave the world alone and not be judgmental. You say to yourself, "Well this person is doing this, this person is doing that." This person is you! This person is not separate from you.

When you hear about the bank robber, hear about the murderer, you hear about man’s inhumanity to man you want to become outraged, but as long as you’re studying Advaita and you’re coming on this path, you will have to understand that there is nobody to be outraged at. There is nothing to be outraged at. It’s all yourself. There is only one Self and that Self is you. You are that Self. Out of you emanates everybody and everything. So you’re becoming outrageous to yourself. This strikes me to be very funny when I see people being angry at people, hurting people, hurting themselves. It comes back to you. It comes back in different ways, strange ways, but it always comes back to you. Then you say, "Well you mean I’m supposed to be a doormat and let people walk all over me?" On the contrary, that will never happen to you if you’re in the right consciousness. If you’re in the right consciousness people will not walk all over you at all. People will leave you alone. When you understand that you are the one Self, who can hurt you? But think of the ways you get mixed up in this world by believing situations are real. Think of your life just today since you got out of bed. How many things turned you on, to anger, to hatred, to disharmony? It’s your fault, it’s always your fault.

A wise students of Advaita never reacts to anybody or anything. But when your ego is at play then you’re going to say to yourself, "They can’t talk about me like that. They can’t do this to me, I’ll show them. I’ll get even. I’ll do this and I’ll do that." Who are you hurting but yourself, for you believe you are a body going through experiences and that is a lie. You’re not a body and you’re not going through any experiences. You are Brahman. You’re all-pervading. You’re not a body that appears to be a body that is bound, you are boundless awareness.

Whenever you’re judgmental, again you can never get the correct picture. I use the keyhole example again. You look through the keyhole and you see four people fighting with each other with knives and clubs, beating the hell out of each other. And you’re looking through the keyhole and you’re saying, "Wow this is terrible. This is awful, look what’s going on, they’re beating each other to death. I’ve got to do something to stop this." So you open the door and you’re surprised you are no longer looking out of the keyhole you’re seeing the whole picture. You are seeing these people on the stage and you see an audience of millions of people and they’re acting this out. It’s not real. It’s all a play. It’s a play of consciousness, it’s a leela and you’re amazed. Now the audience represents consciousness. The players on the stage represent the ego. The ego is always fighting, always angry, always trying to get even. Only thinks about me me me me me. While the infinite lies in sweet repose smiling, observing, watching, does nothing. Then you notice the play is over and the people who were fighting go down to the audience and become part of the audience. They have overcome, they have transcended, they’re a part of consciousness and new players take their place. Now there is a war on the stage. Like the war in the
Bhagavad-Gita or like the civil war. Nation against nation people are killing each other, there is blood all over the place but now you’re able to see the whole picture and you’re not disturbed for after a while all the players come down off the stage and join the audience and they become part of consciousness. Then you look you again and you see there is nothing, there is no longer an audience, there is no stage, there is no players, there is absolute bliss. Everything has turned into bliss, into joy, into happiness.

So you see all of your judgements were wrong. Remember you were programmed since you were a child to believe certain things are good and certain things were bad, this is this way and that is that way, but nothing is anyway, everything just is and your programming makes you feel upset, your programming makes you feel something is wrong that you have to take some action to do something to somebody. This is all a lie.

Another example is the tapes I play here. Some people after all ask me, "Robert why do you play some of these tapes that have nothing to do with spirituality?" I say, "You’ve just answered your own question. I play them because I have nothing to do with spirituality. To break up your linear thinking." Some of you believe that being spiritual is having a long face, never laughing, taking things seriously. (students start laughing as Robert puts on a mask, a students comment)

SB: Now we’ll call you miss sugananda.

R: This is my real self. (laughter) We have to be serious about spiritual life. (laughter) You’re not supposed to laugh. (laughter) You’re supposed to be real serious. (laughter) This is a serious situation. (laughter) (SB: So you finally had your nose fixed, it’s an improvement.) Therefore you believe things should be a certain way. So I play certain tapes to break up that thinking. Everything I do with you is planned. (SE: Seconds ahead of time?) Exactly. (laughter) True. Everything is sacred, everything. There is no such thing as this is sacred and this is not. Somebody else asked me, "Well Robert, why do you play some love songs once in a while?" Because I’m in love, with you, with life, with the Self. So I do this for you. Learn to be loving. Not to pick pick pick pick pick. Learn to be happy. Learn to be yourself. That is all I’ve got to say to you. (pause) Now I’ll play a little of those songs. (Robert tries to play his tape) Nothing is happening here. Okay let’s see. Nothing, nada. (laughter)
Robert: It’s wonderful to be with you once again. I love you with all my heart, unconditionally just the way you are. All is well. There are no mistakes. Everything is in its right place. Everything is the way it’s supposed to be.

There was once a man who was training his son and he went outside and put his son on a step and he said, ”Now jump into daddy’s arms and daddy will catch you.” The son did so. And he put his son on the second step and he said, ”Jump into daddy’s arms. Daddy will catch you.” And the son did so. And he put him on the third step and said the same thing, only this time he didn’t catch him and the kid fell and hurt his legs. And the dad looked down at him and he said, ”Son never trust anybody, even your father.”

Now what does this have to do with anything? Absolutely nothing. (students laugh) This story is not a metaphor, it’s not a parable, it’s nothing! (students laugh) It’s worthless, doesn’t mean a thing, yet you listen to it with great interest as if it will enlighten you. But let’s see what we can do with that story. The son represents pure intelligence that comes into the world as a body, and is totally innocent. The father represents the ego. The son comes into this world, pure, innocent, as pure intelligence, and begins to lose that, by looking at the world, looking at the ego. The ego tells the son, ”Look at this world, it’s yours. You can have anything you want. You can do anything you want, this beautiful world. Believe in me, the ego. There are riches in this world beyond your imagination. Look at the beautiful trees, the sky, the clouds, the flowers. Everything is beautiful.”

And the son being young, without any experience, begins to identify with those things but just because everything is going smoothly and rightly the ego pulls the rug from under the son and the son has negative experiences. Starts to fret, worries, become upset. It forgets about itself being pure intelligence. It forgets about itself being innocent. But now it begins to identify itself with an ego and it says, ”I want this. I desire this. I’ll feel upset if I don’t have this. I want this person. I want this toy. I feel hurt. I feel alone. I feel happy. I feel sad.” He has come into full swing as an ego.

This is what happens to us. When we first came into this world we came from pure intelligence, absolute reality and while we’re still babies we took on this body we still had this innocence, this sweet innocence within us. This great beauty and joy, this pureness. But as we became programmed in the world we forgot about this and we became human and here we are today full blown human beings with the I dominating. The I desires this, the I desires that. The I is full of desires and we try to pacify the I by giving it what it wants. Consequently sometimes we’re very happy, sometimes we become miser-
able when we do not get what we want or what we think we should have. We have forgotten about our divine heritage. We have forgotten that we are divine intelligence, pure awareness, we identify completely with the body. And you know this is true.

Look at your life only for today and see the desires you had, the wants you had, the needs you had, the things that you think you want enough to have. See how miserable this makes you when you do not achieve what you want. Then you become totally body conscious. Believing that you are a body-mind phenomena. Yet as we go through the vicissitudes of life, some of us because of previous experience because something happened to us begin to realize, “This is not all there is. This is not what life really is. Who am I? Where do I really come from? What is my mission in life? What am I here to do?” We keep asking ourselves these questions and the answer is all within the self. We have all the answers within us. Yet we keep searching, going from pillar to post, running around the world, seeking answers, seeking teachers, seeking wisdom when all of the time it has been within yourself. You have been what you are seeking all of this time, yet you keep on seeking. As if some force has made you go seek something that you’ve lost. When you totally surrender, when you sort of give up searching and seeking, then things begin to happen and not before. As long as you keep seeking you will keep on seeking. There will be no end to it. You have to put an end to it yourself.

You have to sort of say to yourself, "What I have been seeking has been seeking me." There is no more going out and going in, going out and going in. There is only that which is, and I am that. You become more peaceful, more loving, kinder. You begin to understand that there is only one life and that life is pure intelligence and that life is your life now. There is nothing to analyze, nothing to discover, nothing to really do, but to be yourself just the way you are. There is no one around that can tell you anything. There is no book around that can teach you anything. You are the one right now. You are the one you’ve always been looking for. You are that! Right this minute, right now, incomprehensible beauty and joy. That bliss that you hear about if yours. It is yours right this moment. Yet you appear to be struggling. What are you struggling for? It is your mind that has been programmed that tells you that you have to struggle, that you have to fight, that you have to survive, those are ideas that have been printed in your mind, you’ve been programmed. You believe you are a person with rights, you like to stick up for your rights, fight for your rights. This is all the mind, it’s all the ego that tells you these things. You have no rights. What are these rights anyway? You can always read the bill of rights. It will tell you all kinds of interesting things. But it is something beyond all of these thoughts. Something beyond all of your desires and wants and needs, feelings, emotions and that something beyond it is you! The real you! You are the ocean and the bubbles your body. Bodies come, bodies go continuously, but you remain as the ocean not as a bubble on the ocean. To do this you have to think about these things everyday. Instead of getting up in the morning and thinking about your work or thinking about the clothes you’re going to wear or the food you’re going to eat for breakfast. You have to think about these
things we're discussing. You have to become aware of yourself, of who you really are. To understand that I am not this body, I am not this mind that tells me all these things all day long. I am neither person, place nor thing. I am pure awareness. I am absolute reality. I am total freedom. Not limited to the circumference of my body, not limited to anything, I expand in all directions. My essence is in the plants, in the trees, in the sky, in the people, in the animals, I am all of these things. The whole universe is my Self. Everything emanates out of my mind. Everything comes out of me. This whole creation is my creation. If I want to find this is true I have to go deep, deep within myself. I must dive deeper within myself and find the source of my being which is consciousness.

As I go deeper within myself, the whole universe follows suit and the whole universe dives deep in me, everything goes within me, everything. That's where it came. It goes back to where it came, to the source of all life itself. I am that Self. The one Self, unblemished, pure, all-pervading. I and the father are one, I and the Self are one. I am that one! You must talk to yourself that way. As you talk to yourself this way the ego begins to listen. The ego begins to diminish. Until one day it will disappear entirely completely. Then you will discover you have never been the ego, you've never been human, you've never been anything. You have discovered your nothingness and the you as a feeling that disappears also. There is no you left that has discovered anything. You is gone. There is just is-ness. You have become is. Is you is or is you ain't my baby. Remember that song? (laughter)

Why will you not admit that you're free? Why will you not accept your is-ness? If you only knew how beautiful you were. The true Self. If you only realize the joy that you are, the love that you are, the peace that you are. You have no problems, no worries. There never were any problems or worries. The worries and problems simply appear to you because you didn't know who you were but now you know who you are. You are the truth, the whole truth. You are the light. You are the way. What appears to be your body disappears, nowhere, like a dream, and the world follows suit. That is not you, you know this now. Never will you be disturbed again by anything, by anybody. How can you be hurt if you're not hurt-able? What can possibly hurt you? Only when there is certain wants and needs that you think you don't have can you be hurt-able and you can only do this by comparing yourself to other people. When you realize that your Self is totally sufficient, totally sufficient, there is nothing missing, then you become divinely happy but when you believe you are a human being, then you have problems, wants, desires. So the secret is not in getting rid of your desires or wants or longings, but awakening from deep sleep of mortality. When you awaken from the deep sleep of mortality all your wants and needs and desires will be gone. They will disappear by themselves.

Look to yourself. Learn to worship yourself, to bow to yourself! You are the one! Never forget this. You are that one that has always been and will always be, it is wonderful. There is nothing you have to seek any longer. You have heard the truth, you have seen the truth, be satisfied with it. If you are the one then there is nowhere to go, there is nothing...
ing to do. You’re just happy all the time. When you recognize that you are the entire uni-
verse what is there to do? Where can you possibly go? It’s all within you. Everything is
within you, everything. Why not accept this for yourself? Your needs will be fulfilled of
their own accord. Everything will unfold the way it’s supposed to in your life. Give it a
chance. It is when you are peaceful that things resolve themselves in the right way for the
good of all concerned. When you are at total peace with yourself. You are the power, the
totality of everything. Accept this about yourself. Say to yourself, "I am that I am. I am
absolute reality, nirvana. I have never been anything less than that." Everything I see and
behold with my eyes, I have created myself. If I do not like what I see I simply uncreate it
by letting it go back into my mind where it began. I am in control of my world, my des-
tiny, and it is all good. It is all wonderful. I am at peace with myself and with this world in
which I live. For after all the world is my creation and I am infinite love. Subsequently
everything I see is love. I see love everywhere.

In the clouds in the sky, in the tree, in the birds, in people, in the animals. I am able
to see this because I am that myself. Nothing and noone can hurt me any longer. For I have
become unhurt-able. Noone can show me any evil anywhere because evil is not a power. It
has no validity. It is just wrong thinking. All is well, all is right, all is good. If you truly
wish to repent just sit in silent meditation and see that perfect reality within, for all man-
ner of evil merely arise in erroneous thought and like the morning dew before the rising
sun can completely be eliminated through the magnificent wisdom and light. You are that
light. You are that wisdom. And all is well.
Robert: Om shanti shanti shanti om peace. Good evening. (Students: Good evening Robert.)

You must always remember that silence is the greatest teacher. Quietness, silence, total stillness, it is the greatest teacher. Reality shines through where there is silence. If you want to experience reality just keep quiet. That is all you have to do. Shut up. Stop talking. Stop thinking. Stop imagining. Leave it all alone.

There is a power that will take care of everything for you. This is the truth. If you leave it all alone, if you stop worrying, you stop fretting, if you stop imagining what is going to happen, everything will work out. It has to. It has to because we live in a universe of bliss. Bliss is your very nature. Joy, happiness, harmony, this in truth is what you really are but when you start to think you spoil it. When you start to talk you mess it up. When you start to worry you will fail.

You are where you are because that is where you’re supposed to be right now. This is why I always say you’re in your right place, right now at this moment. There are no mistakes. If you do not like where you are do not try to run from it, hide, go somewhere else, dive deeper within yourself and you will see the true reality which is harmony. Where there appears to be disharmony if you dive deep enough you will see harmony, you will feel harmony, you will feel joy, happiness, you have to. Because the happiness and the harmony are the substratum of the universe, of all existence. That’s what really is. If you’re not experiencing joy you’re living in an illusion.

One of the questions most frequently asked me is, "How do I solve my problems?" No matter how many times I tell you this people still ask me the same question. I’ve got problems you say, "How do I solve them?"

Well, there are many ways to solve your problems. It depends on your maturity. How mature you are. First of all you have to ask yourself, "To whom is there a problem? Who has this problem? To whom does this problem come?" and separate from it immediately. Separate yourself from the problem immediately. Do not carry it along with you by thinking about it. Because as most of you know by now that when you think about a problem that you think you have, the problem seems to expand, to enlarge. It brings you more thoughts about the problem that makes it sound impossible to ever get rid of it. In other words you must turn away from the problem, totally, completely, absolutely. No matter how serious a problem may look. No matter what other people think. You have to turn away from it.
This doesn’t mean that you do nothing. It simply means that you are not functioning on that problem any longer. And when you’re not functioning any longer the solution arises. There can only be a correct solution when the mind is not functioning on the problem. As long as the mind is functioning on the problem you may come up with solutions, they will be the wrong solutions. It will be the wrong reactions. Why because you’re at the level of the problem. But if you turn away from the problem totally and completely then you have risen to a higher degree. And when you have risen you will know what to do. It’ll come to you as a...like a flash. You will know exactly what to do.

But when you worry, when you mope, when you feel sorry for yourself, when you keep pondering the problem over and over and over again, it will become relatively worse because again it will expand in your mind. This is how the mind tricks you. This is how the mind plays games with you. First it makes you believe something is wrong someplace, with your life, somebody else’s life somewhere, then it gives you all the ammunition to make it happen. In other words you will do things that will make the problem worse and you will worry and you will fret to no avail. And the problem goes away for a while as it usually does but doesn’t lasts long, it has simply gone into the mind deeper and deeper, taking a rest, taking a nap. It will come up in full force soon, again, perhaps in a different way.

As an example: Let’s say a lady is a secretary, she is an executive secretary, she has a good job in a big company. She can’t get along with anybody at work. She blames people for her errors. Always finds fault in everything, with herself, with people. Always feels that somebody is cheating her, somebody is doing something to her, someone is trying to hurt her. So she says, "I’m going to get out of LA I’m going to go to Tucson." When she decides to move the problem goes to sleep. It’s in abeyance, because you’re making a physical change.

When she gets to Tucson she gets another job same problem all over again. The problem comes out again. Different people, different environment, different places, same problem. Unless you nip the problem in the bud it’ll keep haunting you again and again and again in different ways. Because you’re at that level, at the problem level. You have to rise above it not change it or stop it. And you rise above it by knowing the truth about yourself. This is the only way to alleviate the problem forever. This is the only way to transcend the problem forever. You rise above it. You can inquire, "To whom does this problem come? Who has this problem?" And realize the I has the problem, not you, but the I. Of course when you ask and you inquire, "Who has the problem," you’ll say, "I do, I has the problem, I worry about this problem, this problem is terrible." But you say, "I have it," all of the time don’t you? Not you but I. Not you but I. I has the problem. Then you must separate yourself from the I, the I is not you. The I that has the problem is not you at all. The I that has the problem is the ego. Not you!

Then you further inquire, "Then who am I?" Which simply means, what is the source of the I? If I’m not this I then what is its source? Where does the I that has the prob-
lem come from? If it isn’t me where does it come from? How did it arise? At this point you keep still. If you keep still in the right way, then you’re in the silence we were discussing previously. You have entered the silence. In that silence there is total bliss and joy. And you’re able to see that the problems are a product of the mind, the ego, not of you. To the extent that you’re able to see this, to that extent will your problem be totally resolved. You will find that all is well.

Now why does this happen? It happens because the universe in which you live is the absolute reality, Brahman. In other words you are not Brahman but Brahman is you. For as long as you’re thinking and you have to analyze it and inquire, "Who am I?" You can never be Brahman. So you keep affirming, "I am Brahman. I am the absolute reality," you’re making a fool out of yourself. Does Brahman who is all-pervading say, "I am Brahman?" Since Brahman is omnipresent and is everything to begin with, there is nothing but Brahman, it would be pretty silly for Brahman to keep saying, "I am Brahman?" Because there is nothing else. There is only Brahman. But Brahman can never say, "I am Brahman," or God could never say, "I am God," but you can. Which shows you that you are not that.

Anyone ever tells you that I am God be careful of that person. What you are can never be God. What you are doesn’t even exist, a mirage, an hallucination. Only Brahman exists. When I say Brahman exists as you, I’m not referring to your body. I am not referring to your affairs or your world or your universe. I mean that Brahman exists as I-am. See it’s the other way around. You see it’s not, "I am Brahman. It is Brahman, I-am." Which leaves no place for your body or your mind or your thoughts or anything else. You’re free. How can Brahman have a problem? It’s ridiculous. The absolute reality cannot have problems. The pure awareness cannot feel hurt.

Some of you have told me, whenever you feel upset, whenever you feel depressed, you say to yourself, "I am God. I am Brahman," is this the right procedure? This is the wrong procedure. We’re only confounding a problem. You have to get yourself out of the way in its entirety. You have to get totally out of the way and allow Brahman to function as Brahman. There is only Brahman. There is no world, there is no body, there are no problems, there is no universe, there is only Brahman. If you can only get this far in the thinking, by the time you get this far your problem would be resolved and gone. You will start laughing at yourself. To think that you had a problem, that’s an insult.

When you believe you have a problem you are insulting God, blasphemy, think about this. For how can you say there is something wrong? What you’re really saying is God or Brahman doesn’t know what he’s doing and there is something wrong, I’m hurting. God made a mistake, that’s what you’re saying. As you know it’s virtually impossible for Brahman or God to make a mistake. There is no such thing in Brahman. Again Brahman occupies every corner of the universe, every nick and every cranny. Brahman is everything and everywhere and this world is only a dream in Brahman. That’s all the world is. This so-called world is a dream in Brahman. So when you’re fearful, when you think something is wrong, something is not going your way, you feel hurt-able, this is blas-
phemy. This is why you can't get rid of your problem because you keep insisting this problem is for real. Whereas in truth the only reality is Brahman.

So do you see what you've been doing all of your life? You've been reacting to TV, to the newspapers, to the dastardly things you see happening in this world, the things in your own life that are going on, you have been reacting to these things. No wonder you suffer.

Some people who are new here may ask, "Why does Brahman allow this to happen in this world? Why does God allow all these dastardly things to take place? Wars, man's inhumanity to man." The answer again depends on your maturity. To the average person I will say to them, "This is God's leela, God's sport, brahmans play. Brahmans playing with himself and creates all these conditions," and this satisfies the people who are at this level of thinking. To others I'll say of a more mature nature, "First find out who you are then see if Brahman brings these conditions to you. In other words forget about everything. Forget about the world, your problems and find out who you are. How you relate to all of this, then see if anything matters." To a further mature person I will say, "Brahman only knows himself and nothing else exists," so the answer is determined by where you're coming from. What you can comprehend this time. And you have to be very careful how you talk to people.

If I visited a patient in a hospital dying of cancer and who was not aware of the ultimate truth. He's not aware of the ultimate truth that Brahman is Brahman, nothing else exists. I wouldn't tell him that while he's dying of cancer. He wants compassion, love, kindness, nice words, not an advanced advaitan philosophy. They wouldn't understand. Think how you answer people. Some of you have read the books but you have not had the experience. You've never had the direct experience of the truth. Therefore you get into debates, arguments about who is right, who is wrong. What exists, what doesn't exist and try to be smart and say, "Brahman is everything. Nothing exists, everything is a dream." Wanting these people to respect you and say, "Boy he knows everything, he's smart." You're only fooling yourself. If you're not demonstrating a lot, keep silent. This is how you will grow spiritually. You will stunt your spiritual growth when you start telling people how much you know or trying to impress them with your knowledge of Advaita.

The most advanced advaitan is a fool and knows nothing. There is no knowledge in Brahman. Can't you see that now? To have knowledge there has to be someone to receive it. And if there is no one left, who has knowledge? Knowledge of what? Knowledge of whom? All of the so-called knowledge is head knowledge. It's what you don't know that sets you free, not what you know!

This is complete in reverse from going to school. In school they jam all kinds of knowledge into your head and look what's become of you. Look at our politicians and great souls, so-called, who have knowledge. They create great problems in the world. Knowledge creates problems. So you really don't want knowledge.
And other people they ask me, "Robert, if I only knew this I’d be so happy." I say, "Wrong, if you didn't know this you’d be happy. Remember it's how much you know, it is how much you don't know." This is very important to understand. Can you see now that most people who have become self-realized did so before they read a book. If they would have read a book before they would be complete idiots and joined a debating team. I will not say most I will say just about everybody, for centuries who have become self-realized, never read a book. Take the Rishis of old. The Rishis didn't read books. They sat under the trees in the silence, in quietness and everything was revealed to them.

Now take yourself. What's revealed to you everyday, problems, situations? Stop thinking this way. Start to feel in your bones that there is only Brahman, nothing else, period, end. And do not qualify that statement. It's even better if you say one word, if you say, "Brahman," nothing else. Sit in the silence and say, "Brahman." Let's do this right now.

Close your eyes. Drop everything. Say, "Brahman," to yourself, nothing else. Wait a few seconds and say it again, "Brahman." Wait a few seconds and say it again, "Brahman." Feel how happy you’re becoming, just by uttering the name of Brahman. What joy you’re beginning to feel. You feel uplifted. Your so-called problems vanish without a trace for they never existed to begin with. "Brahman!"

For those of you whose mind starts to work and thoughts begin to come. Ask yourself, inquire, "To whom do these thoughts come? I think these thoughts. What is the source of the I?" Keep still and say, "Brahman," again. Sit in the silence. Be in a state of no thought.
Robert: Good afternoon. (Students: Good afternoon Robert.) Greetings and salutations. I welcome you with all my heart. It is good to be with you once again this lovely Sunday afternoon.

How many of you believe you were born? That’s the first mistake you make. To believe that you were born. You may say to me, you may say, "Of course I was born. Everybody was born." (Robert turns to the barking dog as students laugh and says): You wasn’t born. It appears as if everybody was born doesn’t it. Yet water appears in the mirage. The sky appears blue. Appearances are all over the place. We accept them until we know otherwise.

To know that you were never born, that you can never die, that you do not exist, frees you from the attachments that most people are attached to. It gives you a different life, totally different life, to realize that you were never born but yet you’ve always existed.

So the question is, "Who were you before you were born? Where were you before you were born?" Only you can answer this question. I can tell you all kinds of nonsense, why should you believe me? You must answer this question for yourself to find happiness and freedom. For as long as you believe you were born, you suffer. Everything was born to suffer because everything dies as soon as it is born, it begins to die. Everything trees, animals, people. As soon as it opens its eyes when it is born it begins to die.

There have been those few people in the world who have gone beyond birth and death. There have been those people, very few, who know the secrets, the answers to life, to the mysteries of life. Yet they can do nothing for you until you can find out yourself who you really are, what you really are, what you’re all about.

For if you believe you were born you begin to accumulate knowledge, as soon as you’re born. You become aware of your environment, then you become aware of other people. Your parents feed you all kinds of knowledge and all this does is expand your ego. Your ego begins to live. It’s fattened up by thoughts, knowledge. Just like the body is fattened up by food.

When you’re about four or five years old you go play out in the street with your friends, you acquire further knowledge. You go to your particular church or school, you acquire further knowledge. And the more you grow up the more knowledge you receive. And the ego expands and expands until you believe you know something. When you believe you know something the ego has taken over completely and you become an ego.
So when some of us believe there must be an answer, or this is not the answer, there must be an answer to the riddle of life, we start to give ourselves further knowledge by reading books, searching out teachers, listening to lecturers and we receive further knowledge. It appears to help but it’s fooling you. The appearance is a lie. You become intellectual, you’re able to debate, you acquire more knowledge at university, you study philosophy and soon you become a walking encyclopaedia. You’re now filled with knowledge, filled with relative knowledge, worldly knowledge. Has this done the world any good?

Look at the precarious condition the world is in. Has all the knowledge of lawyers, politicians, doctors, Indian chiefs done this world any good? Knowledge seems to be destroying this world not making it a better place in which to live. The great secret is we have to unlearn everything we’ve learnt if we wish to become free and liberated. No matter how many times I say this to you, you’re still acquiring more knowledge, some of you.

Think of the books you read recently. The news you’ve watched on TV. The newspapers you read. Aren’t you acquiring more and more knowledge? What is this knowledge doing for you? Expanding your ego and your ego grows and grows and encompasses the whole world, the whole universe. You have complete knowledge of the universe, of the world in which you live and you think this is going to free you.

Freedom comes when you’re empty, when you know nothing. That’s when you’re free, completely absolutely free. Not when you accumulate knowledge yet you keep on doing it. And you will keep on doing it until life throws you around so much, that you’ll get disgusted with this world and start searching for answers within yourself. Then you will know that you have to give up everything, not gain anything. You’ll have to drop everything you ever learnt. Everything that you’ve learnt in school, in your travels. All of this must be given up if you want to be free, if you want to be liberated. Liberation is your very nature, your swarupa. Absolute reality is what you really are. Pure awareness.

But it’s emptiness. These things are totally empty of anything. Pure awareness, absolute reality does not carry any knowledge to it. It does not contain any bit of knowledge whatsoever. It is emptiness. Total absolute emptiness. Emptiness is what makes the universe comes to pass. Everything comes from nothing.

There is a story I tell you every once in a while about the boy who is going to the school on Advaita and the teacher is telling him, "Everything is nothing. Everything comes out of nothing, there is no creator, there is no creation. It’s all nothingness." And the boy keeps telling the teacher, "I don’t understand this please tell me more, explain it to me more. I do not comprehend what you’re talking about." The teacher told the student, "Go out and get me a fig that’s hanging on a fig tree outside." So the students obeyed obediently and he brought the teacher a fig. The teacher said, "Cut open the fig, what do you see?" The boy said, "I see seeds, tiny little seeds. "Here is a razor blade open the seed and tell me what you see." He opened the seed with a razor blade, a little hard to do but inside
the seed there was a hollow, nothing, emptiness and the teacher wisely said, "The emptiness that you see in the seed produces the fig tree. When you see emptiness within yourself you will then realize that the whole universe emanates out of your own mind, but the mind must be free and clear. The mind must be empty like the seed to realize this.

And so it is with us. We’re all looking for freedom, for happiness, for fulfillment, for joy, but you are all of these things. You’ve always been all of these things. Nothing can stop you from being this. You can only stop yourself by accepting your limitations and the biggest limitation is that you were born as a person. You are consciousness, you’re not a person, you have never been a person, even though you appear to be a person. You must find this out for yourself, by going deep within yourself and see that I’m telling you the truth.

Who are you? What are you? Never accept things as they are. Nothing is as it appears due to the fact that we live in a world of constant change. So nothing is ever the same. You’re not the same person you were ten years ago, twenty years ago, you’re a totally different person now. So where did you really come from? What is life all about?

There are valid answers to these questions but you have to discover them for yourself. You should not believe a word I’m saying to you. Find out for yourself.

You are the one with the answers, yet you keep reacting to life outside of yourself. You keep allowing the world to show you how you should feel. If the world shows you something nice and good you become happy. If it shows you something that is not nice or good you become miserable. Depending on your upbringing, what you believe is good, what you believe is bad. But yet nothing is good or bad but thinking makes it so. It is your mind that dictates to you and tells you that this is good or this is bad. It is your mind that tells you that this is right and this is wrong. Where did your mind get this knowledge? From experience. But is experience the truth? No. The experience is not the truth, it’s just your training, how you grew up.

If you want to make this world a better world in which to live look within yourself and inquire, "Who lives? Who’s world is this? To whom does this world belong?" Some of you are saying to yourself, "It belongs to God." How can it belong to God if you don’t even know what God is? The word God is just a word that you’ve been trained to say. You picked up the word in your church, in your synagogue, in your mosque, in your temple, God. People kill for God, rape for God, murder for God, do all these dastardly things in the name of God, their God. My God is better than your God.

It’s like a world full of kindergardeners, fighting with each other, killing each other, murdering each other. Trying to achieve success for ourselves or we step on somebody else. We’re filled with fears, frustrations, most of us become psychopaths and we think we’re living. You’re not living until you know who you are, until you find out what you are. What you are doing now is vegetating.

Most of us are not satisfied with our lives and we try to improve our lives and what do we do we try to improve everything external to ourselves and this can never be
done. We try to change our environment, meet certain people, do certain things and we think this will make us happy. But it only lasts for a short time doesn’t it? And you’re back to what you were before.

This world can never make you happy, it’s impossible. It may appear to make you happy for a while because you’re gaining something that you want. But it will only last a short time. True happy...true happiness comes from nothing. When your happiness arises from nothingness then you’re really happy, because nothing made you happy and nothing can take it away. If something makes you happy then if something take it away you will be miserable. But if you learn to achieve happiness from nothing this is everlasting. It will never leave you because there is nothing to change.

The same is true for peace of mind. If you want peace of mind stop reacting to life’s situations. Turn within to yourself. Nothing can keep you back from knowing yourself except you. Know yourself!

Who am I? Where did I come from? What is the cause of the I?

These questions must be pondered within yourself and inquired within the self over and over again. In all situations at all times. Do not think about what I’m saying to you. When you think about it you spoil it. Do not accept anything I’m saying to you. If you accept it there will be a fight within yourself. Your ego will fight you at every turn. So how are you to react to me? You’re not to react to me at all. Listen to the words I speak to you. Just become still within yourself. Never attempt to analyze anything I say.

Empty yourself, and the truth of life will be revealed to you. Get rid of this extraneous knowledge and then you will know. Remember you do not know by acquiring knowledge, you know by getting rid of the knowledge. When you are empty you will know. As long as you are filled with knowledge then you will know relative knowledge of this world, but you will never know the truth of your existence, of who you are, where you came from. With all these things you have to be empty, not full.

You appear to have taken the body that you have because of karmic reasons. The body that you appear to have right now, you have created yourself. You have made this body and now you appear as it. If you do not like who you are or what you are, first realize that you have made the body for yourself, then understand that you are not the body. You have never been the body, even though you have appeared to have made it out of karma.

When I say you have made this body out of karmic substance, I mean every so-called cell of your existence appears to be under the laws and influences of karma, and everything you do has been preordained. Every step you take, every move you make, has been preordained. You’re like a puppet on the strings being manipulated by the laws of karma. Therefore you appear to be not free at all. Now how do we get out of this trap?

The first thing we do is we surrender everything to the Self, everything. We do not try to analyze things and figure it out or try to come up with more knowledgeable facts about who we are or what we are. We surrender it all, we give it all up to the Self. We sur-
render everything to the Self, everything. Then we inquire, "Who am I? Who appears as this body? Where did this body come from? To whom does it come?" Then you say, "Why it comes to me. I feel this body. I feel hurt, sad, happy, depressed, peaceful. All these changes are going on within me." But then catch yourself and remember that you said, "I feel these things." Not you, but I. You are the imperishable Self that was never born and can never die. You are the absolute reality, Brahman, infinite bliss consciousness. This is what you are, but I is the ego.

Therefore you begin to follow the I to its source. For I is the first pronoun that you learnt when you’re born. You say, "I, mine," that’s what inflates the ego. Now you’re going to reverse the situation. You are going to cause the I, the ego, to return to its source from whence it came which is pure awareness, sat-chit-ananda, the atma Brahman. The I causes everything to happen to you that’s happened to you. You are the I, the ego I. Follow it, follow it to its source.

When the I goes into its source, it’s completely swallowed up and your true nature emerges, all-pervading, all-encompassing. Whatever happens to you, wherever you go, whatever you do, practice self-inquiry. It doesn’t matter where you are, whether you’re in prison or a castle or market place, if you live in Egypt, wherever you live it doesn’t matter. "Who am I?" should be asked of yourself twenty-four hours a day. "Where do I come from? What is my real nature? Who feels hurt? Who feels depressed? Who feels this way? Who feels that way? I do. Then who am I?"

So the important point to remember, do not acquire any more knowledge. For it sort of makes sense to you to realize the more knowledge you acquire the more your ego grows. That is what you’re doing expanding your ego more and more and more.

Then some of you are saying, "If I do not acquire any knowledge then how am I going to make a living? Nobody will hire a dummy." See you’re becoming judgmental. You’re believing that unless you have relative knowledge that you can’t get a job, you can’t work on the contrary. When you let go of the relative knowledge there is a power that knows how to make mangoes grow on a mango tree, oranges grow on orange trees. The power that makes the grass grow. The power that makes the sun shine, the rain fall. That power will sustain you and maintain you of this I can assure you, when you let go of all the knowledge that you’ve had.

But as long as you’re fearful to let go, then you have to fetch for yourself. It appears that you have to make your own life. But when you develop faith then you will realize that there is nothing in this world that can give me anything. Everything comes from within. All my needs are met from within. And you turn within more and more each day, surrendering everything and everybody. Then you will find that you’re in the right place, going through those experiences that you’re supposed to go through, totally happy, completely peaceful and all is well.

Let’s practice this right now. Close your eyes. Free yourself of any...of all your preconceived ideas, your dogma, your feelings, everything. Feel yourself becoming per-
fectly empty. Feel all those years of karma loosening up. Feel how light you're becoming. You're breaking down the circumference of your body, as you begin to expand throughout the universe. Feel that you've got no shape, no circumference.

All the animals, all the plants, all of the people of the world are all within you and you keep on growing and growing until you feel all of the planets, the galaxy, all within you. Feel all of your Gods that you've always believed in, the heavenly bodies, the heavens, the hells, all of your beliefs are all within you. All within yourself. Surrender everything to the Self. Give up everything.

Feel how light you're becoming, how happy you're becoming by surrendering everything, that you have no life of your own any more. From now on consciousness will be your guide. You will never worry about anything again. You will never be concerned about anything again. For the power which knows the way is now active in your life.

Become aware of your respiration, as you inhale say, "I," as you exhale say, "am." I-am encompasses the entire universe. Your real nature is in I-am. With your breathing inhale, "I," exhale, "am." As you exhale feel the thousands of years of karma going out of you, you're blowing it out. You're inhaling the I-am, reality.
Robert: Om shanti shanti shanti om, peace. Good evening. (Students: Good evening.) I welcome you with all my heart. It is good to be with you again. I love every one of you, unqualified. Just the way you are, for I love my Self. If I love my Self I have to love you because I love my Self. There is no difference. This means if you go out and rob a bank I'll still love you. It makes no difference what you do because I'm still seeing my Self. There is only one Self and you are that. Always remember this.

Whatever you see is the Self. There is nothing else. If you see something else you have problems. For you'll see the maya world closing in on you. Giving you all kinds of thoughts and feelings and ??? When you go to sleep you are devoid of all possessions and also the body. Yet strange as it may sound when you wake up you're happy. You say, "I slept well, I wish I could have some more sleep. It was a wonderful sleep I had." You would think that you would be unhappy for you are devoid of all of your possessions when you sleep. There is nothing, but you feel happy.

Compare this with the dream state. In the dream state if you're devoid of all your possessions you feel miserable. Especially your body, which means you're dead in the dream state. The same as this waking state, this reality here, right now. If you are devoid of possessions you feel miserable. You feel as if there is something missing. Yet of all three states sleeping, dreaming and waking the dream state is the only state in which you wake up happy. Yet you have nothing.

The conclusion we come to, is that happiness is inherent within the person and nothing to do with the world. By finding the Self you find happiness. Ponder this, think about this.

In the deep sleep state is the only state in which you find true happiness. So a Jnani or a Sage, is one who is consciously experiencing the dream state. Not a dream state, a deep sleep state. One who consciously experiences the deep sleep state. In other words there is nothing in the deep sleep state but the Self. And the Self becomes the Sage or the Jnani. And the way to get to that state is through experiencing the Self, as I-am.

This means that you must negate the world or what it appears. You must do self-inquiry or going deep within meditation negate the senses. Whatever you see, whatever you smell, whatever you taste, whatever you feel, whatever you hear, is false assumption. What you're really doing when you are identifying with the senses is you are seeing how you've been programmed since you were a little boy or girl. This is all the senses are is programming.
You’ve been brought up to believe that this is good, this is bad, this is right, this is wrong, this is this way, this is that way, since you were a little person. And you grow up disliking this and disliking that, according to your programming. Everybody thinks something is right, something is wrong of their own making. So you have to deprogram yourself by leaving the world alone.

This is a strange thing for me to say to leave the world alone because we’re always involved in the world, but yet this is exactly what we must do. Remember the only thing going for you is your programming. You’ve been programmed. In other words everything you see, taste, touch, hear and smell are erroneous it’s not the truth, it’s not reality. Yet most of us identify with these things and make it our reality. We become depressed, we become anxious, we become upset, we become angry, we become happy, we become this way and we become that way by what our senses tell us is real. And our programming that tells us this is right this is wrong and this is what is keeping us back from self-realization.

And I can share these things with you over and over again for many years. Certain people are set in their ways, and it’s very very difficult to break it up. To break up the programming, because they refuse to let go. Going smoothly simply means, things are going your way. Things are going the way you think they should go. Then something happens you lose your job, there is a death in the family, your house burns down, your car is stolen. What do you become then? Are you in control? Do you remember it’s all a dream? And in truth you cannot lose anything or gain anything? Whether you react violently or you react with malice? Be honest with yourself, see what’s going on. See what is really going on with your life.

You have your ideas what is right, what is wrong, what is good, what is bad and you don’t want your world to shake up. You want the world to continue the way it’s going the way you think it should go. If anyone comes along and shakes up your world you become totally upset. How can a being like that become self-realized? Awakened? When the world of maya presses them down.

As I mentioned before happiness is your swarrupa, your reality. And you have a taste of it in a deep sleep stage, when you are in deep sleep and you wake up you feel happy. But then you go through the day, you go through various situations and you go through the vicissitudes of the day, catch yourself and see how you react to things. See how many times a day you become angry, mad, upset over something. It’s all going to change in any event, no matter what you do. Everything must change, yet you are going along with the way things are in this world. As if the world were real. You keep forgetting it’s a dream. You keep forgetting it’s all maya. You keep forgetting it’s God’s leela. It’s all a cosmic joke. Yet you take it seriously. And I tell you, you can never awaken when you take this world seriously, it’s impossible. All you’re doing is accruing more karma. Ponder this, this is very important.
Every time the world shakes you up, you feel something has happened not to your liking, you’re accruing karma. You have to be aware of these points all of the time.

Point number one: This world is a dream, just like the dream I dream at night. Everything in this world is karmic. Nothing is real. So I will never again allow this world to dictate to me what is right, what is wrong, what is good, what is bad.

Point number two: My nature is divine. I am not the body nor this world nor have I got anything to do with this world or this body. The body goes through its own karma, it takes care of itself, does whatever it’s supposed to do. It has absolutely nothing to do with me.

Point number three: Everything I observe in this world is myself, nothing else. I only see myself wherever I look. Whatever I’m involved in. I see myself and nothing else.

Point number four: In order to transcend this world and become totally free, I have to somehow awaken from this mortal dream. And I can only do this by becoming non-judgmental, peaceful within myself, looking at this world like a moving picture, in all kinds of scenes in a movie. I know I’m not affected by these things, by the things of this world or any other world.

Point number five: I-am the substratum of all existence. I-am the screen in which the movie is being shown. I-am the director and producer of the movie. I-am also the actor. I play all of the parts. Therefore I will never again become confused in the picture or the screen.

You should ponder these things every morning when you get out of bed, when you first wake up. Become aware of this. Do not turn on the television and watch the news, or read the newspapers, because this will confound you and confuse you totally. It’s the same old thing always going on in this world, so we get involved in those things. You profess to be a student of truth. You want to become free and liberated in this life. Yet what are you doing about it. You can’t live the same old life and expect to be liberated. Changes have to be made within yourself. And it is up to you to make these changes, nobody can do it for you. You have to do it yourself. You have to see where the years have put you in this world. What your situation is, what you’re going through, and transcend the whole thing. There is no other way. The whole ball-game is yours.

You have the freedom to accept your reality, by letting go of everything else, or you have the freedom to want everything else, and let go of reality. This is the only freedom we’ve got. Everything else is preordained, predestined. So when anybody asked me, "Is everything predestined, preordained?" I say, "Yes and no." For the average person it is. The person who is walking around reacting to everything in life or is judgmental. To that person everything is preordained. But to the person who is truly working on themselves by not allowing conditions to upset them, situations to come upon them make them judgmental, that person is working for their freedom. And little by little they chip away their karmic blocks, the samskaras, until they become totally free and liberated.
You appear to come into this world alone and you appear as if you're going to leave this world alone. All the things that have upset you or made you happy, you can't take those things with you. All the things you've accumulated, your furniture, your houses, your cars. Everything has to be left behind. You hopes, your dreams, all left behind. And where you go is determined by what you're doing right now. What's important to you? Be honest with yourself. For some people it's important to worry, to fear, become upset. To look at the shady side of life and believe something terrible is always happening. Everybody is different, but you make your own life by what you allow yourself to think and believe. Thoughts are things. Whatever you ponder, whatever you identify with becomes your reality sooner or later.

Why not ponder I-am continuously. Why not ponder pure awareness, nirvana, sat-chit-ananda. There is an old saying that says, "Think of God and God will think of you." Which simply means, think of your higher Self and you will become what you think about, your higher Self.

But if you get mixed up in this world and you think of worldly things, what do think happens to you. You become a worldly person that worries, upsets herself, himself, who gets into all types of mischief, troubles, the choice is always yours. There is one reality, one Self, one principle, one consciousness and you are that. Why will you not accept this? Open your heart to it.

You are not alone. As soon as you begin to think of your higher Self, the higher Self begins to think of you. Happiness is your reality. Peace is your true Self. You've got it, it's where you are right now. Awaken to it. But you must leave your world alone. Stop trying to change things or people or situations. Remember this is what keeps you back from your self-realization.

Do not try to figure people out or analyze conditions, situations. You cannot do this, it's too complicated. This is why it is written in all the great books, leave everything alone. Leave people alone, leave the world alone. Remember there is nothing to fear and there is nothing to fight. You are carried along in a stream of blessedness to your highest good. Everything is on your side. There is nothing against you you know. There is no one or nothing trying to hurt you. You do not have to defend yourself against anyone or anything, because there is nothing trying to hurt you.

Every situation that comes into your life is necessary at this time, everything. If you look at everybody and everything as God you'll be on your right track. Look at every situation, every condition as Brahman.

If there is only Brahman, and there is only Brahman, how can there be mistakes someplace. How can people make a mistake? See what I'm saying? There is only the one, and that one is all-pervading, omnipresent, perfection, love, happiness, joy, that one is you. You are the one.

So when you react negatively to a situation, you can call it blasphemy. For you're saying that God doesn't know what he's doing. That somehow consciousness has made a
mistake someplace and you have to correct it, what nonsense. Yet most of us are doing these things everyday. Thinking that it's up to us to straighten something out, up to us to correct somebody, it's up to us to fix things. These things that you're trying to correct and fix have been going on since the beginning of time, when the illusory universe first appeared. It's all God's leela. The sport of God, it's a joke and you're taking it seriously.

Is there any wonder that you're feelings are always hurt. That you become angry everyday over some situation that is a trifle or nonsense, for you refuse to understand your divinity. You're looking at yourself as a mortal being who has to go out into this world and fight for survival. It's a lie, it's not the truth.

This is what you should focus on day and night, and the best way to work on yourself is through self-inquiry. It encompasses all these things we're talking about. But it's up to you to do it and keep doing it day and night without stopping. Whatever comes to you, whatever you see everyday, whether it's a trifle or it's a serious thing, you have to inquire, "To whom does this come? Who feels this? Who sees this?" I know it's hard for some of you to do this and this is because you're not practicing the little things.

If you keep practicing the little things first, then when a so-called big catastrophe comes along, you'll be able to handle it beautifully. You'll simply say, "To whom does this come? To me, the ego, the I. I am free of it completely," and be able to shrug it off and walk away in complete peace. But if you're not practicing this, then when a so-called catastrophe comes along in your life, you will become violently upset over it, depressed, mad.

It's like when you're going to die and leave your body. What you occupy your mind with when you die is that's where you're going to go. So some of you say, "Well I'm going to occupy my mind with Brahman, when I die I want to go straight to Brahman." Of course it doesn't work this way. Because if you have not been practicing previously to death, so-called, you will not be able to do it. When mr death comes to pay you a call, you will be in total fear. You will not be able to think straight. This is why it's so important to practice now. It makes you stronger, in control.

Practice "Who am I?" constantly, continuously. "Who is this I that has this problem, this fear, this frustration? Where did the I come from?" As you keep separating yourself from the I daily, continuously soon you will not have to voice these things. It will be automatic. Whatever situation unveils itself, you will not say anything you will just look at it and smile and not be involved in it whatsoever. You will have risen to a higher consciousness, just by smiling at the condition, the situation. But if you are not practicing, then when a situation confronts you'll get angry, mad, upset, depressed and the rest.

So this world of maya is yours to play with as you wish. You can take control of it or it can take control of you. It's your choice. If you do not wish this maya world to take control of you, then you have to get out of it as fast as you can. Again you get out of it by not reacting to conditions to people to places to things and inquiring, "To whom do these things come? Who is feeling this? Who is...to whom does this come? To me. Who is me? Who is I? Where did I come from?" You keep doing this without looking to time and space.
and anything else. Just keep doing it. Try and make yourself happy everyday, laugh at yourself.

Sit in the silence by yourself as much as you can. When you sit in the silence do not think about the world and conditionings, just sit. Observe your thoughts in your mind. Observe your feelings.

You are a product right now from the conditioning you had since you were little. That is what you’re experiencing right this moment, nothing else. Most of us believe we’ve got our own thoughts, we can think. We can make decisions, but that is not true. You’re totally programmed, mesmerized, hypnotized. You have many false beliefs inside of you, waiting to come out at the first opportunity you give them. They’re like dormant seeds waiting to sprout. Yet you’ve got all the ammunition that you need to get rid of all of these things if you will but use it.

You have self-inquiry to work with. You can become the witness to your thoughts and emotions. You can realize the world is maya and not identify with its conditionings. You can know that your body is also maya and not react to it. You have all those wonderful tools in which to work. You are free, totally and absolutely free. You are boundless, pure awareness right now. The old you is melting away. All your fears and frustrations of the past are gone. You have lifted yourself to a higher vibration. The things that used to bother you, annoy you, are now gone totally and completely. You’re awake and all is well.
Robert: Good afternoon. (Students: Good afternoon Robert.) I welcome you with all my heart. It is good to be with you once again.

The question arises, "Who am I? What am I doing here?" If you investigate deeply within yourself you will find there is longing within yourself for the Self, to know who you really are. To understand who you are, what you are. This longing is in every human being, this longing for the Self. When this longing is deep enough, you gravitate or you attract to yourself a living teacher who is really your Self. There is only one Self. I am your Self. You have created me out of yourself. I didn't just happen along, I didn't just appear, you have made me what I am today. You've created me, you've made me and here I am.

The only thing I can give you is love. This is all I'm capable of being, love. This is why when I say, "I love you with all my heart," I really mean this, I can't help it. Sometimes it's so hard to love certain people but I have to love I can't help it. No matter what you may do, wherever you go, whatever you are, whatever you think, I love you just the way you are, unqualified. Love, that is all there is.

If you can only learn to love enough, if you can turn within yourself and love yourself with all your heart, with all your might, with all your being, then when you look at the world you will see yourself. For isn't that what you're seeing right now?

You're only seeing yourself when you look at this world. You believe you're seeing something else, but you're not. You believe you see trees, people, sky, mountains, rain. You're only seeing yourself. Whatever you think of certain people, whenever you look at people, whatever conclusion you come to about people it's your self you're talking about. This is the first metaphysical principle of Advaita Vedanta. There is only one Self and you are that! So how can you possibly see something else. Ponder this. Think about this.

The one Self, the only Self, the absolute reality, consciousness, that self is active within you. When I say, "Active within you," I mean there is no real you the way you appear. There is only the Self appearing as you. In other words there is not the body and you, there is no body. There is only you, the one. If we appear to see bodies, this is like a dream, hallucination. They seem real enough and we react to them, but if we can hold onto the first premise that there is only one Self and I am that, then you'll be careful what you say to another person.

You'll be careful how you look at another person, what you think of them, how you judge them. For in truth you're judging yourself. There is only you. The whole world emanates from you. You have created this world out of yourself. Where else would it come
from? It just didn’t appear out of nowhere. You have created this universe out of yourself and who you are.

Do you like your creation? Do you enjoy what you’ve made?

If you see something wrong anywhere you have to go deeper within yourself and find out who sees this thing that is wrong. Where did it come from? Did it just appear out of nowhere? Does somebody else have power to create situations, conditions? You are the only power. This is something you have to ponder deeply, to really understand. There is nothing going on without your consent. To react to a condition is pure ignorance. For there are no conditions there is only the Self and you are that.

When people become pure enough this way, and they get to understand what I just said and ponder it day and night and think about it. They will be attracted to the right teacher, to the right books, to the right situations, where you can go further and realize that you are the only one that exists. Noone but you. You are the one.

Ponder this.

A question that I’m most often asked, "How can I tell if I’m making spiritual progress? Is there a sign? How can I know if I’m making spiritual progress on this path?"

The answer is very simple. When you look at the world what do you see?

Do you see the same world you saw five years ago? If your habits haven't changed. Your judgmental-ism hasn’t changed, your ego hasn’t changed, your anger hasn’t changed, this really means you’re not doing anything. Not practicing anything and you will see the things that you are, outside of yourself. But, if you're feeling more peace, more harmony, when there is strife going on, so-to-speak, you look right through it and you see harmony. You no longer are judgmental towards anybody or anything. Right and wrong, good and bad, up and down, forward and backward are all illusory to you, then you know you’re making progress, things are happening. Only you can save yourself.

Remember you do not know how much time you have left in this world, in your body, so-to-speak. You never know when you’re going to give up your body. What are you doing with your time? Do you waste it by worrying over nonsense or trying to change person, place or thing, or trying to get your own way, manipulation? You’re only fooling yourself. You must try your best to let go of this world, if you want to make spiritual progress.

By letting go of this world I don’t mean you have to go live in a cave and ignore everybody, I mean mentally. This all begins mentally. You have to mentally make the correction within yourself.

As an example: You go to a school room and you look through the window in a school and you see a teacher adding on the blackboard, two times two is five. That’s the wrong answer. You have no right to go into the school and beat up the teacher. I guess that’s what they do now. You can go to the teacher and become angry at the teacher and scream at her and say, "Look what you’re writing down, two times two is five, this is wrong!" Of course in her words, she is just trying to show the class. You really don’t know
what's going on, you're seeing a partial picture and you're judging by the partial picture. But your duty is to make the correction mentally. You see the difference? Mentally you're saying to yourself, "Two times two is four, not five!" And once you're made the correction you're finished with it. That is how you should live in this world.

When you see disharmony, man's inhumanity to man, wars, all the nonsensical things going on in this world, you mentally change it, by knowing the truth about these things. The truth is there is only Brahman, there is only the absolute reality and you are that absolute reality. There is only the one and you are that one.

As you begin to do this day after day, make mental corrections, the day comes when you no longer have to do this, for you now live in a higher consciousness, where there is no disharmony, no confusion, no chaos. You have lifted yourself up to a higher plateau. Even when I say there is no confusion, no chaos, no disharmony, I'm not saying it will stop being like that in this world. This world will never change, this world is the world that we see.

This world goes through certain universal karma and it has absolutely nothing to do with you. This is why you learn to leave the world alone. You learn to leave people alone. You learn to leave yourself alone. It all starts within yourself.

If you're not satisfied with yourself, if you do not love yourself, how can you possibly love other people? Or be satisfied with other people? You will always find fault. That fault comes from a deep dissatisfaction, probably since you were a kid.

How do you remedy this? By staying the mind on God, on Brahman, on consciousness.

How do you do this?

By inquiring, "To whom does this come? Who sees these things? Where do these things come from? Where does everything come from? Where do I come from? Where does the sky come from? Where do the trees come from?"

If you do this often enough, you will be taking a step backward from this creation. You will become the screen, the screen of life, on which these images project themselves. But you always remember that you are the screen and you're not the images. You will be able to observe the images and smile. You'll see all the images fighting with each other, shooting each other, killing each other, being happy sometimes, being sad sometimes, going through all kinds of experiences. But you will smile and you will not identify with these things anymore. You have risen. You have risen to that place where there is only the screen.

The screen in this instance is boundless space. Boundless space when you look all around you, you see air. It's nice to see the air, and you say this in the air. But it goes further than air, it's boundless space. Boundless space is the screen of life, consciousness. And everything that you see with your eyes or with your senses is a superimposition on boundless space.
In other words boundless space is like the book without the print. When the print is on the book you forget about the boundless space you forget about the white pages in the book. You now focus on the images which is the print. The print is not reality, the print is an effect. Reality are the white pages or the boundless space or the screen. You must ponder these things day and night.

When you ask yourself, "Who am I?" The picture of boundless space will come into your vision, the screen. And one day you will discover that you're not this world at all, for this world does not exist at all. It never existed it has no validity. Where did it come from? How did it begin if it just appeared like a dream? In the dream you don't have a beginning, the world just begins at any place, any spot. The dream just is, there is no beginning to a dream. And so it is, there is no beginning to this world. This world has no beginning it never began. It came out of you because you are consciousness. You are pure awareness. Anything that exists came out of you so-to-speak.

When you begin to inquire, "Who am I?" you're pulling it back in. The more you inquire, "Who am I?" The more you pull the whole universe back in within yourself. You are the one. There is no one but you.

So you can see how foolish it is to become angry over something, to judge something, to think something is good, something is bad, something is right, something is wrong. You are supposedly truth students. Students of the highest truth. You can never get anywhere by judging this world, by coming to conclusions, by taking sides, by feeling angry. All it does is keep you back into humanhood, pushes you back into humanhood, thousands of years back.

Yet, sooner or later you will find yourself. We're all hell bound for heaven, so-to-speak. But take a look at what you do with your life everyday. Catch yourself, watch yourself. You have to become very diligent. Watch your thoughts everyday. Watch your actions, observe yourself in action, observe what you do. Observe what is important to you. Where your mind is most of the time. Are you feeling sorry for yourself? Do you feel depressed, discouraged about something? How can you?

When you realize that you are a God, how can a God become discouraged or disappointed? You must always look at yourself as a God. You're not a human being with problems. It's not really you. You are Brahman, nirvana, sat-chit-ananda. You have to feel this in your bones. You must keep going deeper and deeper and deeper.

Never let a day go by that you do not think about these things. There is an adage, if you think about God, God will think about you. This is true, if you think about reality, reality will think of you. But if you sink to the lower depths of society and think about all confusion and nonsense what do you expect? That'll think of you. That will become your teacher and guru. It's your choice.

This is the only freedom you've got remember, everything else is preordained. Everything else has been mapped out. If you would only be aware of this why would you worry about anything? And realize everything is karmic that you see. Under the laws of
Ishvara, the God of karma, there is really nothing wrong and nothing right. Things are just the way they're supposed to be.

Now can you see what I mean when I say, "All is well and everything is unfolding as it should?" Everything is in its right place just the way it's supposed to be. There is no mistakes. If you don't like the way things are then go have a talk with Ishvara, tell Ishvara your troubles. But when you start to flow with the universe instead of fighting it, not trying to change things to make them your way, you will find that all is well. Very well indeed.

So the only freedom you've got is to make a choice. Whom shall I follow this day, God or mammon? Who the heck is mammon? You have this choice to go toward freedom or go in the other direction. This is the only freedom we've got. We have no other freedom. So be happy.
Taking Refuge In Consciousness

4th March, 1993

Robert: Good evening. Welcome. I welcome you with all my heart. It is good to be with you once again. I love every one of you unconditionally.

When I say, "All is well and everything is unfolding as it should," I mean that literally. If you understand the nature of the universe, you would realize there's no time or space. It doesn't exist except for the ego. If there is no time or space then what appears to exist is the one source appearing as, person, place or thing. As we get deeper into this, we realize that person, place or thing never existed and does not exist at all. Only the one source exists, which is called nothing, Brahman, sat-chit-ananda, nirvana. Consequently, all is well. For the one source is the ultimate reality, the absolute reality. It is bliss consciousness. This is why when I say, "All is well," I take it literally.

I'm not saying that you're suffering and all is well, or there is something wrong and all is well. I'm saying, "All is well irrespective of what's going on." All is extremely well because all is really God, the ultimate reality, the oneness. Now what you're seeing is your own business. What appears to you is a product of your own mind, your own imagination. And we grow up a certain way, brainwashed by society, by our schools, by our churches, by our parents, thinking this is right, this is wrong, this is good, this is bad, this is up, this is down. And we get further pulled into the illusion as we grow older and we see the world and all of its ramifications and we go through the vicissitudes of life. All of these appearances seem so real to us, and we react to them. Consequently, whenever we react to something, we expand the experience, karma increases and we become further deluded.

So you should ponder carefully these words, "All is well and everything is unfolding as it should." After all who makes a mistake? If you have your eye on the Infinite, and you have taken refuge in consciousness, for whom is there a mistake? Where is the error? There isn't any. This is why sometimes I continue that statement and I say, "No mistakes have been made, no mistakes were ever be made and no mistakes will ever be made." For where would they come from? If there's one principle, one consciousness, one absolute reality? Is there room for anything else? The absolute reality is self-contained consciousness. There could be nothing else but that.

It is only when you begin to think, that the problems begin. You have preconceived ideas of life, what it's all about. When you begin to think, you're thinking in time and space. Time and space exist for you so you can think. But in the absolute sense it does not exist. And there's no room for you to think.
It's like having a room full of furniture and bringing more furniture in and more furniture in until the whole room is cluttered with furniture. There's no room for anything. But what happened to the space? Did the space disappear? The space never went anywhere. Even though the room is filled with furniture the space still exists, except it appears to be cluttered with furniture.

And so it is with your mind, so-called mind. You have all these thoughts, feelings, emotions, that's all the furniture. But all of your feelings, emotions and thoughts rest in space, in boundless space. The boundless space rests in consciousness. Therefore everything returns to the source, the one primary source, the absolute reality. Ponder this, this is very important.

There is absolutely nothing in this world that can rise up against you if you understand who you are! It is only when you believe that you are human, when you believe you are a body and a mind, then and only then do you begin to have problems, as it were. But if you stop thinking, if you allow yourself not to think, where are the problems? The problems are in the thoughts. Your body is in your thoughts. Your experiences are in your thoughts. Where else would they be? And ultimately the thoughts do not exist. There are no thoughts. There is no mind. So you're playing games with yourself. This is God's divine leela, the play of consciousness. And we all get sucked into it, putting on all kinds of emotions, feelings, thoughts when you become agitated, insulted, hurt.

This is why as students of Advaita, you must inquire within yourself, "To whom does this come? Who is seeing all this? Who's feeling all this? Who's experiencing all of this? Where does it all come from?" Ask yourself!

All the answers are within you. Everything you're looking for is within you. You've got it all. But yet you refuse to go within yourself. Instead you go outside of yourself reacting to external conditions. You allow this world to show you a certain thing and then you react to it!

As long as you think you're a body and a mind, then you can accept the fact that everything is unfolding as it should. Everything is in its right place. In other words, that which is happening is supposed to happen and whatever you do to try to stop it, you can't do it. That which is not happening is not supposed to happen and no matter how you try to make it happen it'll never happen. Be resigned to this.

Consequently, what to do? Take refuge in consciousness! This is the only liberty you’ve got. Take refuge in consciousness! Or in Buddhism they say, "Take refuge in the Buddha," same thing. The Buddha is consciousness. The Buddha is pure awareness.

What I'm saying is this, instead of thinking to remedy this world, to make this world a better place in which to live, to straighten people out, to make things go the way you think they should go, rather than do all these things, turn within and take refuge in consciousness. If you can really do this, you become the witness consciousness. You become the witness to what's going on without reacting to it, and you're at peace. And if you
do not react to things, they change. They disappear from your life. For they were never real to begin with.

I hope you can hear what I’m saying?

The only solution for your salvation is to take refuge in consciousness, the one reality. And if you can do this, you can say you’re a Jnani. That’s all you have to do.

There are virtually thousands of Jnanis in the world today who profess to be Jnanis, but they’re really a knower of words. They have read many books, memorized many cliches, have sat at the feet of many teachers, and then profess to be a Jnani. But I’ll give you one little test to see if you’re a Jnani, one simple test. What have you been thinking about all day long? Have you been thinking about your attachments, your health, your finances, the world, conditions? That’s it. This shows you where you’re at.

What is the nature of a true Jnani? A true Jnani rests in the silence.

There is no reaction to person, place or thing. To most people, a true Jnani seems to be a fool. For they never defend themselves. They never react to anybody or anything. And they just go on with their business, which is no business. When most of us see a Jnani, he may look like an ordinary person. He may have habits you don’t like. He may do things that you think are wrong. What you should do in a case like that, is to go within yourself and ask yourself, "Who am I?" Discover your true nature, that’s your job. That’s the only reason you came to this earth. To find your Self. You were really never lost, but you think you were. So now you have to find your Self because you think you’re lost, imagine that!

How do you tell if you’re lost? Again, things annoy you, things bother you, you react to situations, and the world hurts you. Then you’re lost. Because you’re trying to make yourself a better life externally, and you can’t do this. Remember what I said before? What is supposed to happen is going to happen whether you like it or not, and you will never be able to stop it. What’s not supposed to happen will not happen, even though you try to make it happen, you will not be able to.

The world appears very confusing and a spiritual adept leaves the world alone. They do not accept the confusion of this world no matter what it shows them, no matter what appears to be going on. We see wars all around us, man’s inhumanity to man, these dastardly conditions going on all over the world. How are we to react to these things?

I can’t tell you how to react to these things, because you’re going to react to these things determined by your level of consciousness, where you’re coming from. So I cannot tell you not to react to these things you will react to these things, again, depending on where you’re coming from in consciousness, what you really know, where you’re at. It’s all going on within yourself. Nothing is going on outside of yourself. It’s all happening within you! The good, the bad and the ugly, are all going on within you. You look out of your eyes and what do you see? You see your-self. What else can you see? (laughs)

Believe me when I tell you this, you cannot see anything but yourself! And some of you will say, "What? How can you say that? All these terrible things happening in this
world, in my life? I don’t want these things to happen!” Sure, consciously you don’t want them to happen, but where you are at right now, you’re causing them to happen. Otherwise, where would they come from? If they didn’t come out of you, then you are saying there are two conditions. There is me and there’s the external condition going on outside of me. You know by now this is all duality. And you know duality does not exist.

Therefore, you can only come to one conclusion, that everything I see is part of me. Not only part of me, it is me! I see myself wherever I look. "If I don’t like what I see," the intelligent student says, "I’m not going to fight the world and try to improve it because it won’t happen. It may appear to happen for a while, but it will come up somewhere else. So I’ll turn within myself and try to lift myself to a higher state of consciousness. Then again, wherever I look I will see myself. But this time, instead of seeing the good, the bad and the ugly, I will see harmony in the midst of all confusion. I will see love in the midst of all hatred. I will see happiness in the midst of all sadness."

You’re not trying to psyche yourself out and imagine that bad things do not exist. No, that’s not what you’re trying to do at all. You’re trying to know the truth about yourself. The truth about yourself is, "I am not the body or the mind phenomena. If I am not the body or the mind phenomena, then I cannot be the external world, for the external world is an extension of my body-mind. Consequently, I turn within myself. I dive deeper within myself, until I begin to feel the bliss, the joy."

There’s nothing to change. Do not you think that you have to change yourself, because this will keep you back. There is no self wrong that you have to change. You just have to awaken to the truth, that’s it. Awaken to the truth.

Do not play mind games with yourself. Trying to change bad for good, wrong to right, hate to love. These are all mind games. They’re both opposites. They do not exist. You want to awaken to the truth. And you can do this by becoming the witness consciousness or practicing self-inquiry or surrendering taking complete refuge in the Self. There are so many methods that you can use to do this. But are you doing this or are you just coming here to be entertained?

There has to come a time in your life when you start working on yourself. I know that there are certain Jnanis in this world who tell you, "You don’t have to work on yourself, there’s nothing you have to do." In the ultimate reality this is true, because who does what to whom? But you cannot fool yourself into becoming a false Jnani, as I mentioned before, by saying to yourself, "I don’t have to do anything. I’m already enlightened." You can immediately disprove this to yourself because if you’re already enlightened, why do you feel hurt? Why do you have thoughts that you react to, conditions that you react to?

This will show you’re fooling yourself. So, you develop humility — that’s a hard one for some of you. Let go of the arrogance, the cynicism. Develop some humility. When you begin to develop humility, then the hard core stuff begins to melt away, that you’ve had for years and years and years. It begins to dissolve, to disappear. And you don’t have
to make a ridiculous statement like, "I'm already awake. I'm already self-realized." If you were, you wouldn't say it! For there would be nothing to say!

As you work on yourself this way, as you become the witness consciousness or surrendering to the Self or self-inquiry, you will notice within yourself that you're becoming more peaceful all the time. The thoughts come less and less. You become less vulnerable, less hurt-able. And then you do awaken one day. Yes, you will awaken one day. You have to awaken one day because the truth is you're already awake. This is the truth about you even though you don't know it. There are no hindrances except the ones that you impose upon yourself. There's absolutely nothing that can hurt you except the hurts that you impose upon yourself.

Look at yourself intelligently. Do not fool yourself into believing that you are something that you are not. If you are not a Jnani, you are also not a human being. They're both wrong. Therefore, what are you? Find out! Find out if you are something at all. Remember, as I often tell you, do not try to accumulate more knowledge. Rather, empty yourself out of the knowledge that you already have. It is knowledge that you have that's keeping you back from your self-realization. Ponder this!

It is all your beliefs, your preconceived ideas, your concepts. And every time you read a book, you add on more and more concepts. You learn more words. You become a knower of words. Whereas, the truth is in reverse. You have to know less and less words. You have to do less and less reading, less and less debating, less and less arguing. It all has to go!

In the human world, the best debater wins the contest. If you ever went to school and were on the debating team, the better the debater you are, the bigger the hero you are in the eyes of men. But in the spiritual world it's completely opposite. The more of a fool you are, the greater your spiritual knowledge. I'm speaking of course, being a fool in the eyes of men, in the eyes of the world. (pause)

Ask any questions.

SR: Robert, what can we do to encourage the Self to envelope us more? (R: To encourage yourself to do what?)

R: Who has to encourage whom? (SR: Excuse me?) Who has to encourage whom? What can you do to encourage the Self? The Self doesn't need any encouraging. You can't encourage the Self at all. You just have to let go. Stop your mind from being so active. Become still. You have nothing to do with the Self, per-se, by encouraging it, trying to make anything happen to it. The Self is the Self. It's like saying, "What do we have to do to fill up all of the air of the universe," which you mention.

The air exists. The Self exists like the air. You're already that. So you have to remove the thoughts that tell you otherwise. By not getting into debates or hot gossip or trying to make things happen, because whatever is supposed to happen will happen. By leaving everything alone, by turning within instead of without, by trying to see what is stopping you in experiencing your true Self. Be honest with yourself. See what is stopping
you. Is it your emotions, your anger, your reaction to life? And surrender those things to the Self. Every day keep letting go more and more of all of the stuff that you’re going to relieve. Empty yourself out totally and completely, just like a garbage pail. Empty the garbage. Begin to have more faith in the power that knows the way.

When you get up in the morning do not turn on the television or the radio or read newspapers or drink a cup of coffee, turn around and look, look deep, inquire, "Who am I? What is this body? Where did it come from? What are my thoughts? Where do my thoughts come from?" Inquire, dive deep within and everything will take care of itself. But what we call the Self doesn’t need any encouragement from anybody. It just is, like the air, like boundless space.

Try to be still most of the time. Try not to get into heated discussions, heated debates about anything. The mind always wants accomplish something, wants to do something, wants to be the doer. Discourage the mind by becoming the witness to its actions. Learn to be by yourself more, leave the world alone. Do not have any opinions for or against and everything will take care of itself.

(pause)

Thank you for coming. Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself. For God dwells in you as you.
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The Choice Is Yours
7th March, 1993

Robert: Om. Shanti, Shanti, Shanti, Om. Good Afternoon. I welcome you with all my heart. It is good being with you again. I love every one of you, unqualified, just the way you are.

People still inquire and they ask me, very often, "Robert, is the world really real or is it an illusion?" Now the answer I give is dependent on who is asking the question. It isn't an easy answer to give. Those of us who are well read in Advaita Vedanta can give these flip answers that the world is an illusion, only Brahman is real. Everything else doesn't exist. This may be true in the ultimate reality, but as far as we're concerned in our every day experiences, the world is as real as you make it.

Always remember, you are the creator of the world. The world that you see is a creation of yourself. All that you're involved in, the circumstances in your life, the vicissitudes you go through every day, are a result of what you are, nothing more, nothing less. So, if you feel your attachments, if you feel the world pressing down on you, if you feel something is wrong some place, then the world is real! It's real to you! So I would not say it's not real. This would be giving you the wrong advice. The world is real as long as you feel it. But what I will tell you to do is to go within and ask, "Who sees the world the way it is? To whom does this world come to? Who is the seer? Who observes the world this way?" Of course you do. But who are you who sees the world the way it is?

The world becomes illusory only to the person who has transcended the self, the personal self, the ego self. Then the world is only images, like the images on the screen. People are not involved in the screen, they're involved with the images. They know nothing about the screen, they see the images on the screen. Without the screen, the images would be destroyed. The images would be bent out of shape. But with the screen you’ve got a perfect image. So it is with the world unconsciousness.

Your true Self is consciousness but you don't know it. The whole universe is consciousness, but you don’t know it. You identify with the images. Your body appears to be an image also, but you think its real. Your thoughts appear good and real to you. The thoughts appear very valid. Your reasoning is very valid. Therefore, the world is real to you. And you have to go through experiences in this world, good experiences, bad experiences, as long as you think its real.

Now I'm not speaking of belief. You can believe one thing and feel another thing. For instance, you can believe the world is real and you can believe the world is illusory. It doesn't make any difference what you believe. What matters is what you are.

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This is an important point to ponder. What you are determines what this world is for you! Not what you believe. It doesn't make any difference what you believe. Belief has absolutely nothing to do with it. If you can feel in your experience that all is well, that everything is unfolding as it should, then you will know that the world is Brahman. Not the world as the world, but the world as Brahman. Everything will become holy to you, sacred. And nothing will ever annoy you or bother you or disturb you. For you will understand this world to be only of images, and Brahman is the reality or consciousness.

Therefore, it's up to you. It's always up to you. No one is to blame but you. No one can ever do anything for you except yourself. You have the freedom to see what you like. But what you see determines what happens to you.

Therefore, the wise person does not judge by appearances, but observes the appearances without reacting and realizes that everything is for a time. This too shall pass. Everything happens in time and space, in the worldly sense. But in reality there is no time and space. There's no world. There's no universe. There's no God. There's no self-realization. There's no illusion. There is only Brahman, consciousness.

But you can't go around speaking this way if you're not experiencing it! This is a mistake many aspiring Jnanis have. They have ideas about what the world is through reading books, reading sacred literature. And they go on exclaiming their beliefs. Remember, again, your belief system has nothing to do with this. It is only your experience that determines what happens to you, what you're experiencing. Are you experiencing peace and harmony? Are you experiencing compassion and love? Joy and happiness? If you're not experiencing any of these things, then the world is real.

I'm not speaking of fleeting happiness, temporary peace, being quiet for a time. I'm speaking of eternal happiness, eternal peace, eternal joy, eternal bliss. This is your birth right. This is the only reality, this perfect Self, that has never made a mistake, has no problems, this perfect Self that is bliss, it is really you. At that time the world becomes null and void. For the whole world becomes you, your realization becomes the whole world.

Right now most of us are bound by the body. We only expand ourselves as far as our circumference. When you break the binds that have been holding you for so many years, you become all-pervading, omnipresent. You see yourself as a whole universe, as everything and you feel it. You feel this peace that passes all understanding. You're not hurt-able any longer.

Nothing can turn you on and off like a faucet. You see conditions happening, you watch and observe, and you smile within. For you know deep inside that this is not the truth. This is only changing images, like movies. It's just like the images on the screen in a movie and you try to grab them, you grab the screen, not the image. Because the images don't really exist! Yet it appears to exist on the screen. It's a film. Yet it looks very real, but try to grab it and you can't.
And so it is with your life. Your life appears to be so real. Situations appear to be so true. Yet if you see it in the right light, it does not exist at all. They’re a dream. This is all a dream. Nothing is the way it appears.

There should be a little longing in all of us for total freedom. And a little longing for total peace and harmony. And a little longing to realize and experience perfect harmony in all conditions. But what you’re really experiencing right now is your programming. Time passes by, before you know it, you’re gone.

What have you accomplished? Be honest with yourself. What have you accomplished in this life? I’m not speaking of material things, material possessions. You’ve got to leave those behind. You cannot take those with you. I’m speaking of your spiritual life. Have you really been practicing some kind of sadhana to release you from the bondage of humanhood? Or have you just been running along with the tide, waiting for something to happen to you? This is your life and what you do with it determines where you go and what happens to you.

A real seeker of truth is only interested in the truth. Not in situations, experiences, what happens to the world, but is only interested in the truth. The truth being the Self, the pure awareness. And if you’re really interested in the truth, you would not carry any burdens in your mind, of any kind. You learn to let go of them as fast as they come.

For instance, you see an accident. Your job is to help as much as you can, but not to carry it, to let go of it and continue your life. Not to think who is right, who’s wrong, who’s good, who’s bad. It goes through you, you transcend that. You’re of service to the world, but you do not act in the world. Again, this is your life. Where are you on the spiritual path? Only you yourself know. What are you interested in? What do you do with your life all day long? What do you think about all day? This tells you where you’re at. This shows you the progress you’re making.

There’s nothing in this world that’s worth your becoming angry, upset or disillusioned. Remember all things in this world pass. They could be like this today, tomorrow they may change completely!

Learn to go within, where all the answers are. Learn to be true to yourself. Find out who you really are. See if you are this body or this mind! And the experiences that you’re going through. It’s up to each one of you to do this. There is no one who can really help you. In the last analysis you’ve got to know the truth yourself. You are the one. There are no others, there is only you.

Yesterday morning I was in the park walking my dog and I usually let the dog pull me wherever he wants to go. So he pulled me over to the bench because he wanted to sit down and he wanted me to sit down also. I sat down on the bench and there was a little girl playing nearby. She came over to me and she said, "Mister, can you make my wish come true?" And I said, "Maybe, what is your wish?" She was about four years old. And she said, "I want to be big like you. My brother’s bigger than I am. My sister’s bigger than I am. My mommy and daddy are bigger than I am. Will I ever become big?" So I laughed
and explained to her that she'll be big one day also, to have patience. Then her mother called her.

The point I'm trying to make is the innocence that was in the child, the pureness, total awareness. Her only problem was to be big. This was the whole world to her, to become a big person. Then I said to myself, we grow up and look at us then. When we become big, what happens to us? We've been so programmed, so brainwashed, the innocence of childhood is gone. The purity of childhood has vanished some place and we've taken on the burdens of this world. This is maya. This is the grand illusion that most of us are stuck in. And we refuse to let go.

We get involved in everybody's business. We have a television we watch daily. The newspapers we read every day. We identify with soap operas. Metaphysical things mean nothing to us really. And yet we become involved in these things. The first step we have to take is to be totally honest with ourselves, totally and completely honest with ourselves and see where we're really coming from.

Realization will come to you when you empty yourself out of all these burdens that you've carried so long. It will come by itself. But in the meantime, don't walk around saying, "The world is an illusion," or "the world doesn't exist," when you're feeling the world for you're talking nonsense. When you discover the world is an illusion, you will have nothing to say about it. There will be absolutely nothing to say! For you will have become that.

In the meanwhile, practice loving kindness, compassion. Help your fellow man all you can. Do good deeds and work on yourself continuously, twenty-four hours a day. By working on yourself I mean, know the truth about yourself. Say to yourself something like this, "The world I see seems real. My body appears to be real. My mind appears to be real. My thoughts have hold of me. My body has a hold of me and tells me I'm this, I'm that. But I know there's something else, something more profound, something more beautiful than I can ever imagine. There is something beyond my thoughts, beyond my feelings, beyond my body. Perhaps I have not discovered what it is as yet, but I know it exists."

And you give yourself examples. Say to yourself something like this, "The water in the mirage seems real enough, but upon close investigation you realize that it's a mirage. It's not real at all. The snake and the rope seems real enough, but upon investigation I find out it's only a rope. It's not a snake at all. The sky is blue seems real enough. But upon investigation there is no sky and it's not blue. These are all optical illusions, if these are optical illusions then my body must be an optical illusion also. The world I see and believe in must be an optical illusion because it keeps changing all the time. It's never the same. What can I call real in this world? What is real? Everything changes, nothing is real?"

Then you can ask yourself, "Then who am I? If nothing is real and everything is an optical illusion, am I also an optical illusion? Yet I can think. I can reason. Where do thoughts come from? To whom do they come? Who thinks them? What is their source?" As
you keep prodding this way day after day, as you keep pondering these things day after
day, the day is going to come when you find release from all this. It will! You'll find total
release, total freedom.

And you will laugh at yourself so much for you'll understand what this world is, a
dream, nothing but a dream. But again, if you're feeling the world do not say it's a dream.
It's not a dream to you if you're feeling it and it upsets you, its real. And I'm not going to
convince you it's not? I will not tell you it's an illusion at all because you're feeling it! I can
only tell you to go within yourself and find out for yourself. What is the truth about your-
self? Find out.

The answers are all within you. Yet the day will come when you realize there is no
body but until it does practice your sadhana. Forget about the spiritual games and spiri-
tual entertainment. This is your life. Work on yourself.

Do whatever is necessary to make your environment better so you can have more
time to work on yourself. If something is disturbing you put an end to it once and for all.
If you hold on to those disturbances that happened fifty years ago, thirty years ago,
twenty years ago, or even yesterday this keeps you back from spiritual advancement. For
your mind is contemplating the foolishness that you think is so important. Somebody hit
your car and drove away and now you've got to pay for repairs. What happened? That's
the way it is. Do not dwell on this. Do what has to be done and get it over with and con-
tinue. Go forward. Never dwell on a problem! It expands the problem in your mind and
builds up your ego! Dwell only on God. How do you dwell on God? By surrendering all
your stuff to God. Giving up all of the misery, all the attitudes, all the anger, depression.
Give it all up to God!

God will chew it up and spit it out and you'll be free of it. Try to remember that
your life is more than the body that appears to you right now. We forget about who we
were before we were born. We have many experiences but we've forgotten all these things.
We're so wrapped up with our life right now that we think it's so important. We're forget-
ting there was a before and there will be an after. It's up to you what happens.

You have been around for millions of years. You've been around forever! You have
many experiences as other people. You've had many experiences. So why should this one
worry you and bother you? This is only another experience, that's all it is. In universal
time you're here today and gone tomorrow. You're only here for a few seconds in universal
time. You did not come here to get involved in circumstances and predicaments. You came
here to find yourself, discover your real nature.

Now what are you doing to make this happen? It's up to you. I can lead you to the
gold mine but I can't do the digging for you. You have to dig for yourself. I share with you
my experiences. I can assure you that this world does not exist. Not because I read it in a
book some place or somebody told me about it. It has been my experience! There is no
world and yet it appears. The question, therefore, is: "To whom does it appear?" Not, "Why
does it appear?" but "To whom does it appear?" Find out!
I can also assure you and tell you that no matter what experiences you’re going through right now, what is worrying you or disturbing you, if anything, this too shall pass. Therefore, cut through the jungle of maya. Remove all the fears from yourself. There is absolutely nothing to fear, nothing to change, nothing to fix, no body to straighten out. This whole world is preordained, predestined. Everything that happens is supposed to happen but you’re not supposed to react to it.

It is true that you’re absolute reality. It is true that you are sat-chit-ananda, Brahman. It is true that you are pure awareness, but you have to have the experience. And again, you cannot have the experience if your mind is filled with all the garbage of this world. If you think about it, it makes sense. How can you entertain the soap operas of this world and expect to have realization! You can have one or the other! The choice is yours!

You can vehemently make up your mind that from this day on you are not going to judge by appearances whether in your life or somebody else’s life.

Just give it a watch, to be aware, look and let go, or you can stay the way you are and keep worrying and keep fretting. The choice is yours again, it’s always your choice. Yet if you will find out who you are and let go of this world awhile, you will be surprised what happens. Find out who you are. Spend the time doing that. Are you really this body that appears to be a man or a woman, a boy or a girl? Are you really this person? Find out! Who are you? You have been given all the tools to work with. The factory of intelligence is within you. All you have to do is dive down and check it out. And you will be amazed what you find.

So in conclusion, the world is both real and unreal, depending on where you’re coming from. It makes no difference what I tell you or what anybody else tells you. You’re the one who needs to have the experience for yourself. You can run all over the world, visit many gurus, Sages, teachers, read many books, yet until you’re ready to give all this up and do some serious work within yourself you will only build up your intelligence, that’s all. That’s all you will do. You will know about the different traditions, spiritual traditions. You know all about spiritual life and yet you have not experienced this and in the end you go crazy, true, I’ve seen many people do that. They’ve read so much, seen so many teachers, they went mad.

Yet spiritual life is the easiest thing you could ever do. All you have to do is sit by yourself in the silence, keep still and watch your thoughts. That’s all you have to do. Observe your thoughts. What could be easier than that? As you continue to observe your thoughts, you automatically go deeper and deeper and deeper within yourself until you begin to question, “Who am I? Where is this I? Who does this I belong to? Where is the source of it? It’s not me. It never was me.” And everything will take care of itself. Everything will happen by itself.

Become free, for you’re already free. Peace.
You have Created Me out of your Self

11th March, 1993

Robert: Om shanti shanti shanti om. Good evening. I welcome you with all my heart. It is good to be with you once again. I love every one of you, unconditionally.

When you look at me what do you see? I am simply made in your image. Always remember that you have created me out of yourself. I am what you believe I am, nothing more and nothing less. But you should always remember that you are observing yourself. There is only the one Self and you are that. And we all see the Self sometimes through darkly colored glasses so-to-speak. If we were self-realized we would see perfection wherever we looked. We would never see anything wrong anywhere. So depending on whatever consciousness you’re in this is what you see in me or anybody else.

When you look at your world that you have created you’re simply seeing yourself. You can see beauty and joy and love and harmony or you can see sickness and death, upheavals and hurricanes. You are free to choose what you should see. This is the freedom you have. To be able to see what you want to see, and then when you react to it this is where the problem comes in. For what you are doing is accruing karmic debts by seeing what you wish to see. But always remember that you are the seer. We’re all different we see different things. This is also true with the rest of our senses, hearing, touch, taste, smell, feel.

Remember the story of the ten people who were blind and touched an elephant? You’ve all heard the story before. One person touched the elephants trunk and said it was a mighty tree. Another person touched the elephants foot and said it was a mountain, so forth and so on. But each person felt something different and in their mind imagined what it is. So it is with us.

Noone of us are really seeing the right picture. We’re seeing what we are. This is all we can see. We cannot see anything else. We only see what we are. This is something we should always remember, for it will get you out of all kinds of problems. In other words whatever you see with your eyes do not believe it. Whether it’s good or bad, right or wrong. If you come to a conclusion, you come to your own conclusion, observe it and let it go.

Look at life as if you are looking at yourself. Remind yourself of this everyday. Especially when you first get out of bed in the morning. What are you feeling? What are you seeing? What are you anticipating? It’s only yourself. In truth your Self is omnipresence. Your Self is all-pervading, consciousness. Therefore you have the power to see whatever you like. In the creative principle called life, you have the freedom to do this. Yet if
you only understood that there is only one life and that life is consciousness, the absolute reality, there is nothing else. It takes up all space, all time. There is only that one and you are that.

Therefore when you are looking at something that is different from that, it is called an hallucination for you’re seeing something that does not exist. In other words if you see anything except God it’s a mistake, it’s error, false imagination. For there is only the Godhead, the one principle, the one law, one substance and you are that.

It’s wonderful when you can understand this. This is reality. When you look at me you see a person. This is duality, for you see me separate from yourself. When you look at me and you see yourself then you are an advanced disciple. Think about this, ponder this. It is very important to understand this.

Something else you should understand, there is absolutely nothing wrong in the whole universe. Always remember this. No matter what appears, wars, man’s inhumanity to man, earthquakes, cataclysms, there is nothing wrong. It sounds so strange to a beginner who has never heard anything like this before. And even for an advanced student it sounds sort of strange because you say, "Well I see all these things happening before me and how can this not be true? I see murders, rapes, man’s inhumanity to man wherever I look." Who is doing the looking? Who is the looker?

That is what you always must ask yourself, "Who sees this? Who is the looker?" And of course you will say, "I am." Then you’ll start laughing because from practice you will see, I sees all these things going on in the world. I is the ego, the I-thought, not you! You are the divine reality. But it is the I-thought who sees all these things, who observes all these things. Wants to come to conclusions, wants answers, for what? You will always be doing the same thing, looking, judging, comparing, when you finish with one thing, something else will pop up somewhere else, it never ends, if it is not this, it’s that.

It is like a tumor on your arm that the doctor cuts out and it grows somewhere else. When the doctor cuts that out and it grows somewhere else, it keeps appearing all over your body, because the doctor never got rid of the source, the source of the tumor. So it is with us.

Until we know the source of our being we will see duality wherever we look, until we understand our source and I’m not talking about apple sauce. Until that time we have to question everything we see. Who sees this? Who feels this? Who believes this? Who is afraid of this? Who is angry over this? Always go back to I-I-I-I, I am. Find out who the I is, where it came from.

And here’s another mistake some of us make. We say we’re not the body, for we put the emphasis on the body. We say, "I’m not this sick body, I am Brahman." But what we’re doing is we’re admitting there is a sick body or a poor body or a wretched body or anybody. We’re putting our attention on the body instead of on the source. That is the mistake we’re making.
When you say you’re not the body, know exactly what you’re saying. What you’re saying, "There is no body." You’re not saying there is a body and me. You’re not saying my body is going through all these things but I’m not. Again this is taught to beginners in Advaita Vedanta to make them realize they are not the body, but in truth, no body ever existed. There is no body going through anything. There is no body experiencing karma. No body making mistakes. There is just no body.

The Self that you are takes up all time and space. There is no room for anything else. You must ponder these things. There is no space for anything else. There is no space for your emotions, your judgmental views, your concepts, your dogmas, your preconceived ideas, it’s not happening. It never happened. Yet most of us feel these things and we say that it’s the body that’s feeling these things. You’re steeped in duality when you do this. Because again you’re saying there is a body and there is me. There is truth and there is a lie. And you’re saying the lie doesn’t exist. But you’re thinking about the body and its manifestations and all its things that it goes through, the ramifications of it. In other words you’re putting all of your energy into something that doesn’t exist.

This is why some of us do not make any headway on the spiritual path. For we’re paying attention to the body that does not exist. By denying it, by imagining there is two of you. There is a Self and a body. And the body does certain things and the Self does certain things. No such thing is happening. There is no body to do anything. It appears that as you make progress on the spiritual path things will come along to show you this. You’ll be confronted in all kinds of situations. How you react to them determines where you’re at.

You can tell spiritually where you are right now on the path, by what appears real to you, what appears false to you, what disturbs you, what makes you happy, what makes you sad. It’s simple, test yourself everyday. Before you go to bed, ask yourself, "What did I react to today? What experience did I go through today. What mental anguish did I have today? What disturbed me today? What did I have to do today to try to straighten things out?" As if you have the power to straighten things out.

It’s so funny. We think we can actually do something to this world to make the world a better place in which to live, to make our condition more harmonious, to make people see our viewpoint, it’s all a joke. There is no viewpoint, there is nothing happening, nothing has ever happened, nothing will ever happen. You are free pure consciousness right now just the way you are. But you have to feel this, deep deep inside. I use the term deep deep inside and yet there is no deep deep inside, there is no deep deep outside, there’s no inside, there’s no outside, but for the sake of explaining things, for the sake of talking, I use terms like deep inside, jump deep inside, go deep inside. Where would you go? There is no body so there is no body to go deep inside. What exists that will go deep inside? A mouse? There is nothing to go deep inside. Yet when I talk I tell you these things to make you realize that there is something else happening that you’re not aware of, something so beautiful, so grand, so blissful. It is you, your Self. What you really are, just the
way you are, when you’re in the silence. When there is no one to judge. No thoughts to fear. No one to fight, in that second you are God.

Again when I say you are God, again it’s a misnomer. You can never be God, what you are right now. Because when I say you, you’re thinking of the self, this little self, your small self, and when I say, "You are God!" You are believing you are God as a person. This is impossible. No human being can ever be God. But the you which is the absolute reality, which is Brahman, which is sat-chit-ananda is God! So you have to get your body out of the way, so-to-speak. You have to get yourself out of the way and allow God to shine through as the Self, as nirvana, as sat-chit-ananda. Think of yourself this way.

When you say, "I am the body," realize you made a mistake. When you say, "The body is going through karma," realize you made a mistake. When you say, "The body suffers," realize you made a mistake. When you say, "The body does its own thing, separate from the Self," realize you made a mistake. There is nothing separate from the Self. The Self alone is. The Self is Brahman, period! end! There is nothing else. There is not a body that becomes Brahman, from practicing spiritual disciplines for years and years and years there will never be a body that becomes Brahman. Therefore do not dwell on the body at all. Always think of yourself as the Self, as consciousness, as pure awareness. When your mind wants to think of the body or someone else’s body, immediately put a stop to this by simply knowing there is no body. There is nobody to experience anything. How happy you will feel when you can just understand this. You will feel such happiness, such joy, such bliss. Just by understanding what I’m talking about. For as soon as you take the mind off the body, the mind becomes weak and starts to disintegrate. But if you keep your mind on the body or somebody else’s body, the body of the world, the body of the universe, it’s all the body, the same body — remember there is no difference between your body and the universal body. It’s all the same body. Because you think you are a body you think the universe is a body. But there is no universe and there is no body, it’s all an hallucination. This realization really brings you happiness, total happiness, total bliss, total joy. Just to understand and know this, know it with all your heart, with all your soul, with all your being, that you were never a body and you will never be a body.

What about karma? What about reincarnation? Remember this is all an illusion. You have to keep inquiring, "For whom is there reincarnation? Who reincarnates?" If your mind tells you the body does, laugh at it, laugh at your mind and say, "Mind there is no body and you don’t exist either." Talk to your mind like that and it will become weak. It will begin to dissipate. It will stop controlling you. But as long as you believe the condition has power over you, and you react to a condition, you’re putting yourself into a living hell. You will fear, you will worry, you will fret. You will do all sorts of things to make your life be the way you think it should be. And you go through your whole life this way. One thing after another, one thing after another, it will never end.

Why not right now, for once in your life, say to yourself, "I will never react to a condition again. For I realize that every condition comes from a body, a mind, and there is
no such thing. There is no mind, there is no body, there is no condition.” Do not try to analyze this. Just try to keep still. Do not try to figure it out, come to a conclusion about it, or have any opinion about it. Your duty is to keep still, to keep quiet. Be still and know that I am God. Only when you’re still is there a knowingness that says, “I-am.” Only in quietness, when the mind stops rambling, rattling, telling you all sorts of things. Only when you become free of this will you feel the bliss I’m talking about, the joy, the peace which passeth all understanding. This can only come when you stop thinking. This includes good thoughts, bad thoughts, all kinds of thoughts. The thoughts must go. The thinking must stop.

I know I can tell some of you this until you turn blue and I turn green, we’ll be all kinds of colors, and nothing will happen. Nothing happens because you’re still attached to the world and its manifestations that you will not allow anything to happen. There has to come a time in your life when you begin to trust the power that knows the way. When you totally surrender the ego, your anger, all the things that have been keeping you in the lower realms, you have to let go of all of these things.

I know you’re saying to yourself, "Well if I stop thinking, if I stop judging, nothing will go right. I can’t just let go of this. I can’t just let that happen.” But to whom are you addressing? Who are you talking to? You’re dealing with yourself, that’s all. (laughs) Nobody else. But it is yourself that has projected a certain picture of the world and now it’s yourself that is trying to straighten it up. This is so funny to me. Yet we keep doing this constantly, we never stop.

We think we’re so important we have to straighten somebody up, we have to straighten something up, we have to know something, we have to have an answer to something, we can’t sleep. We turn and toss all night. We want to know the answer. Catch yourself! Ask yourself, "Who wants to know the answer? Who needs an answer? What will the answer do for me? Make you feel good for a couple of minutes?” Know absolutely nothing. Have no knowledge. Become a babbling idiot, you’d be better off.

Go into the silence whenever you can. Become silent at every opportunity. Again how do you resolve the problems of your life? By becoming still! Not by looking for answers. Why? Because all of the answers come from the same source, the ego. How many answers did you come with? Were they very intellectual? Were they stupid? Who called on the ego? It is the ego that prods you onward, and you’re allowing it to happen. The choice is always yours. This is the freedom that you’ve got. To follow your ego or surrender your ego. That’s the truth you’ve got. And life presents to you all kinds of situations. So you can make a choice. Everyday you’ll be presented with situations. All kinds of situations for you to make choices. The choice you make determines what happens to you. Is anything more important than your salvation?

We’re so concerned with other people, world situations, we’re so concerned what we read in the newspaper, what we watch on television. Try to understand that these things have been going on since the beginning of time. This is a play of consciousness.
This is God’s leela, maya, and many of us are getting caught in it continuously, everyday, by feeling something is wrong. When you feel something is wrong what are you really doing? Aren't you saying that consciousness, God, doesn't know how to do things right? The ego will have to show him how to do things right by taking certain action in your life? That's what you're really doing, subconsciously.

A person who is on the verge of enlightenment will never react to conditions. Will never say this is wrong, this is right, this is good and this is bad, this is up and this is down, there is no reaction. For it's all an illusion and you're reacting to an illusion, isn't that funny? You're reacting to conditions that are illusory? But to you they are very real, and this is called hallucination. It is as if you're watching a movie on the screen, and you don't like the bad guy and you say, 'I'm going to kill this bad guy, I don't like him at all,' and you run up to the screen and start punching the bad guy, a second later you take out a gun and shoot him, take out a knife and stab him. It's all happening on the screen, but in your mind it's real. You believe the person is for real, so you're doing all of these things. But if you just sat still and allowed yourself to watch the whole movie, you’ll see it comes to an end. And then what’s left? The screen, the images have all been wiped out by themselves. So you didn’t have to worry about the bad guy or the good guy or any guy they all disappeared, the screen is empty, and so it is with life.

Have we stopped reacting to things, have we stopped looking at the world and seeing something we like, something wrong, something good, something bad. To the extent that you can stop seeing that, to that extent will these things disappear of their own volition and you will be able to look right through, through everything. You will know the truth, that the whole world is consciousness, nothing else. For consciousness is self-contained absolute reality, nothing else. And absolute reality is pure awareness, nothing else and you are that. Peace.
Robert: Good afternoon. It is good to be with you once again. I welcome you with all my heart. I love every one of you just the way you are. All is well. There are no mistakes. Everything is in its right place. Always understand this! Everything is always in its right place. The error is in your mind, not in the way things look. Transcend the mind and you will see harmony wherever you look.

Let me ask you a question. What is the purpose for you coming to Satsang? Why do you come here? If it's to listen to a lecture, you came for the wrong reason. If it's for entertainment purposes, you came for the wrong reason. If it's to compare the speaker with other speakers, you came for the wrong reason. There's really no reason to come to Satsang at all, unless you have an open heart! If you come to Satsang with an open heart, reality will be yours. Not my reality or your reality, but reality, the reality, what people call the kingdom of heaven, the kingdom of God.

You are already that, but you have so many concepts, you cover it up. You have so many feelings and dogmas and attitudes that you cover up the Godliness. So you have to open your heart and let your reality shine through.

How do you do this? By keeping silent, by not being judgmental, by leaving the world alone. There will always be something in this world to correct, either in yourself or in your family or in the world or in people. We have learned from experience that you cannot do this. The correction is always made within yourself.

For it is yourself, with a small 's' that sees a problem. But if you try to resolve the problem outside of you, it will never be resolved. It's resolving yourself, knowing the truth, understanding who you are, that brings you peace and realization.

What you see, what you think, what you smell, what you taste, what you hear, this is all false imagination! It appears real. It appears very real, as the world appears real, as your body appears real. But if you investigate you will find there's no reality to it.

Do not be perturbed by whatever happens in your life, whether there is sickness, lack or limitation, whatever you're going through, whatever is happening. Do not be concerned with this. Go deep within, search for reality by becoming still, by not arguing, not trying to make things happen. The universe knows how to cleanse itself. Whenever change comes about there seems to be turbulence, cataclysms, all these things are necessary for change to come about on this earth.

In order for a beautiful rose to grow, the seed has to be destroyed. And if you were the size of an atom, the destruction of the rose seed would be like a major earthquake. Yet
when it calms down, the shoot comes out and the rose is blooming in full beauty and happiness. So it is with your life.

Never mistake suffering for something bad. Never say, "Why did this happen to me? I'm just a poor innocent bystander!" For change to come, there first has to be an upheaval of some kind. For instance, if you're going for a new job, you have to make a lot of changes, you might have to move to a new city, make new friends, drop old friends, buy different clothes. Things have to happen for you to get into the new job. So it is with your life.

Whatever happens in your life, never feel sorry for yourself. Never be too serious about anything. For this too shall pass. If you concern yourself with the spiritual work, then all will always go well with you. But if you get involved in trivialities, materialism, then you will have a nervous breakdown, you will have major problems with your mind. You will go through all sorts of rituals to try to make yourself happy.

Happiness in your birthright! You are happy, totally and completely happy, every one of you here! Yet some of you do not think you are. Simply because of wrong identification. You are identifying with a situation that will change eventually. And unless you've worked on yourself before, you will not be able to handle it when it comes along.

When I say work on yourself, what does this mean? It means you understand the truth about yourself, who you are, what you are. To know that you are not the body, you're not the condition, you're not the situation, you're not the thoughts. You deny the whole world. You let go of the whole world, the whole universe and realize your Self.

Yet people get involved in things. They think it's real. They become hurt-able. And when I tell you it's like a dream, you do not believe me. You say, "How can this be a dream? This is impossible, this is going on in my life and this is going on in my life. And the world is in a complete mess. How can it be a dream? How can I be dreaming this whole world, what I see before me as vast splendor and harmony and disharmony and all kinds of things going on? How can this be my dream?" Yet when you go to bed at night and you dream, where does this dream come from that you're dreaming at night? How did it get there? Who gave it birth? Who else but you.

In that dream you may dream that you're a little person, just born. Then you're five years old, you go to school. Then you're a teenager. Then you go to college. You become an accountant. You get married. You have children. You move to different places in the world. This all happens in your dream in less than a few seconds! The dream only last a few seconds, you know. And in that dream, your whole life went by. Why can't you accept the fact that this is also a dream? What you call the waking state?

You were a little girl or a little boy in the waking state. You grew up into what you are right now, just like in the dream. There's no difference. There's absolutely no difference between the dream and the waking state. Yet when you're in the dream, you take it seriously. You become angry over things. You become upset over all sorts of things in the dream. Then when you wake up, you laugh at yourself! You say, "Imagine me, a prison
In my dream I went to prison for fifteen years. I got hit by a train. My legs were amputated. Then I woke up and here I am.” Then you laugh.

The same thing is going to happen to you in this life. When I share these things with you I am sharing my own experiences. I’m not sharing something I read in a book or something I heard in a lecture. I am sharing my personal experiences with you! You are dreaming the mortal dream! And the only way to wake up is not to take it seriously, but to observe it and watch it and not to react to it. This is the only way to awaken. You have a choice to do this. But you must remind yourself in the morning when you get out of bed. "I just woke up," you say to yourself. "I went from one dream into another dream!” If you remind yourself of this in the morning when you wake up, you will be able to handle the whole day sufficiently. It will be sufficient for you, the day as it is. For you will not get involved in the world too much. You will not become judgmental over things. You will leave everything alone!

Imagine again that you’re dreaming at night, but now you’re aware that you’re dreaming. If you’re aware that you’re dreaming, are you going to react to anything? Will you react to situations, if you know that you’re dreaming? Of course not. You’ll laugh! You’ll see a war going on and you’ll get in the middle of the battlefield and you’ll say, "What are you doing? This is all a dream! Throw your guns away. You’re wasting your time!” Nobody dies, nobody’s killed, nobody’s born. It’s all a dream. And they’ll probably shoot you for saying that! Makes no difference if they shoot you! You’re aware that you’re dreaming so you’re the witness of you being shot and you keep laughing. And then you wake up, sure enough it was a dream.

Now I suppose the only difference between you and me is that I am aware twenty-four hours that this is a dream. Subsequently, if I’m shot or if I’m not shot or if I become a multimillionaire or become a pauper, it’s all the same. For I realize that this is a dream. I’m aware of it, I know it. I don’t think about it. I don’t hope that it is. I don’t pray that it is, it is, for me. And I am the witness to the whole process.

Remember this even if you were dreaming at night. But remember now, instead of dreaming to yourself you’re not caught in the dream anymore you’re awake in the dream. You’re awake in the dream, think of that situation. You see everything going on, but you’re not disturbed. You see things changing, changing constantly like it’s supposed to. You’re not disturbed. You understand also that if you get involved in the dream, you’ll forget that you’re dreaming! You’ll forget that you’re dreaming! You get involved in the dream, you’ll forget all about the dream. But you’ve been practicing prior to dreaming. And you’re in control. Whatever happens you will not react to it. Why not? Remember? If you react to it, you’ll become part of the dream! You’ll forget that you’re dreaming, you’ll be asleep dreaming. You’ll be in deep surrealistic slumber.

This is what the Jnani is, the witness to the dream.

Take a look at your life. Think how serious you make things appear. Since you were a little boy or little girl, the things you took for granted. Imagine if you were a little
boy or girl and you understood this at that time. But here you are, dreaming the mortal
dream as if it's real, reacting to it, getting caught up in it, feeling sorry for yourself.

Again, if you were the witness of your dream at night, you would not try to im-
prove yourself, improve your affairs. You would not even react to anything. Because
there's nothing to improve, because you're not that at all. The dream is like the images on
the chalkboard, they can be erased and new images put on and erased and new images
put on. The dream is like bubbles in the ocean, the bubbles come, the bubbles go, but the
ocean remains the same. The dream is like the water in the mirage. It doesn't exist but it
seems real. And so it is with you.

You appear to be real. Everything appears to be real to you, but it's not. And again
I say, do not believe what I say. Find out for yourself. Prove it to yourself. The only way
you can prove it to yourself, is by practicing sadhana, spiritual disciplines. If you do noth-
ing, you get nothing. You just go through life like a leaf in the wind and your life will end
and you'll appear again somewhere else. Because you continue to dream. In that dream
there is reincarnation, there's karma, there's God. There's all kinds of things happening in
the dream.

But also remember, the dream came out of you originally to begin with. It ema-
nated from you, where else would it come from? There's no one to cause the dream but
you. Who caused the dream that you dream at night? You may dream about God. You
may dream about karma and reincarnation. You could dream that you're an angel. You
may dream that you go to heavenly planes. You hear blissful music. What's causing this to
happen? You! There's only you. You are the cause of everything that takes place. Every-
thing!

Again, to prove this you go into sleep, into deep sleep and you don't dream,
there's no dream taking place. You're in dreamless sleep. The universe is gone, the world is
gone, your body is gone, God is gone, your troubles are gone, everything is gone! This is
why when you awaken, you say, "I feel refreshed. I slept good." Because you were without
the world and its manifestation.

You must become the witness to this dream also, not the doer, but the witness.
There's quite a difference. The doer believes the body and the mind are real. So they have
to take action and make things happen, get involved in the world. But the witness really
just imagines that everything's okay, even though they have not had a realization yet, but
they try to witness everything to the best of their ability. They become the seer, the witness
of all the happenings on this earth. But there's no reaction. And if there's no reaction, the
mind becomes weaker and weaker and weaker, for it has nothing to do anymore. Until the
mind is slowly transcended and you become free and liberated.

The choice is always yours. As I said before, do not believe anything I say. Why
should you? This has been my experience, but you have to have your own experience.
When it comes is up to you.
People ask me sometimes, "Robert, when will I have this experience? I have been waiting thirty, forty years and I haven't had any experience at all. I've been practicing sadhana, nothing happens?" So I tell the person what he has to hear at the time. I may say, "Trust in God. Surrender everything to God and everything will be okay." To another person I may say, "Practice self-inquiry, inquire, Who does not have this experience? Who thinks he doesn't have an experience of enlightenment? To whom does this come? Who feels this?" To an advanced devotee I will say, "Be still and know that I am God." Not referring to Robert, but to I-am. Be still and know that I-am is God, and the devotee will understand this and close their eyes and go deep into the Self. So we work on many levels of consciousness.

Some people ask me certain questions and want certain answers. I will immediately feel their egos are so big that nothing can save them in this incarnation. And I will keep silent. I have nothing to say. And they have to stay in the silence and they begin to work on themselves immediately. So everyone is different. Where you go from here is determined by what you are. It's your ball game.

When it's time to give up this body, to drop it, you can't take anybody with you, nobody, no possessions, nothing. All the things you've been fighting for will have to be left behind. All your beliefs, your politics, everything will all have to be left behind. So how fortunate you are to be able to hear these things.

Do not spend your life discussing politics or the world or people or places. Save yourself! Save yourself!

I suppose this is another reason why we have Satsang, so you can hear these things over and over again, until it clicks and something happens. You are the only one who can really save yourself. Take refuge in the Self. At the end of each day, go back to the day in retrospect, and see how you reacted to situations. This will give you a good idea of where you're coming from. It's between you and yourself. See the kind of day that you had. "What affected you today," you say to yourself. Were you affected by life, life's vicissitudes? Is your mind always thinking, thinking, thinking constantly and consistently about person, place and thing? You have to be totally honest with yourself. It's your life. You can do whatever you want with it.

I can only explain to you how the universe works, what's going on and the experiences that I've had. You must learn to love yourself just the way you are. If you really love yourself you will love others. Whatever quality you have, that's what you see in others. Remember, there's no machine that churns out pieces of the universe. There's no God that's created this universe. It's all coming from your own mind. It comes from yourself. You are the one. You must think of these things when you awaken in the morning. Do not get up and put on your clothes and go to work right away, get involved in the TV and newspaper. It's your dream! What are you doing with it? Are you lost in your dream? Are you taking the world as being real and reacting accordingly? It's your choice.
It's interesting when I talk to people, they tell me what's going on in the world, all these dastardly things happening in this world today. And I say, go back fifty years from now, the same things were happening to different people, a hundred years from now, two hundred years from now, the same things will happen again and again to different people. If you go backwards or frontward, the world will always be this world. The world keeps changing and changing but it only has so much leeway. It will only change so much until it starts from the beginning again. This world is very tricky. It will fool you.

You think the world is personal to you, but the world is going through its own karma, so-to-speak. And people react when new changes come along, how foolish. In other words, they're not working on themselves trying to become free and liberated. They're concerned with the world and what's happening and trying to change things. It will appear that things are changing but it will never change, it will always be the same. It will keep changing so that it becomes the same again and again and again, different situations, different people, different conditions, but the same world doing the same things.

I suppose what it takes is to be totally and completely disgusted with this world, and have no desire or wants or needs. This doesn’t mean that you’ll starve to death or it will cause problems for yourself, on the contrary, you will be well taken care of. If you only become still and watch the unfoldment of everything. You become like a giant redwood tree. Think of how many hundreds of years a redwood has stood there, those big redwoods in northern California. How many wars they’ve seen! How many killings they’ve seen! How many people were born and died in front of them! And they just stood there majestically, no comment, people come, people go, but the giant redwood just stands there in all of its glory and splendor. You have to become like a giant redwood! Let things happen all around you. Do not react to them! Let everything transpire the way it will. Leave it alone. And you will be spared the sufferings and the nonsense most people go through.

And so, to sum up, when you get up in the morning, become the witness to everything that you see. Do not take anything for granted. Do not react to anything. Do not feel sorry for yourself. Every morning is a new beginning for you. As you get out of bed and you get dressed, realize who you are. "I am pure awareness, consciousness, I am Brahman, the absolute reality. Fire cannot burn me, water cannot drown me. For I was never born and I will never die. I am forever." Remember the I-am you are referring to is not you or your body. It is consciousness itself. I-am forever. I have always been and I will always be. If you can start your day like this, then you will remember these things as you go through the day. When you go to work or wherever you go, you'll remember who you are, what you are, why you're here. And you'll do the right thing to awaken. Again, the choice is yours. Do with it as you will. Peace!
Robert: Om, shanty, shanty, shanty, om. Greetings! Welcome. To the new ashram. (students laugh) I know some of you had a long trip over the mountains, over the hills to get here, but it's worth it. I welcome you with all my heart. I love every one of you. Always remember deep in your heart that all is well and everything is unfolding as it should. There are no mistakes anywhere at any time.

What appears to be wrong is simply your own false imagination, that's all. But we live in a universe of Brahman, of absolute reality, self-contained consciousness, where there is perfection, perfect life, perfect bliss, perfect being. This perfection knows nothing about wrong and right, good and bad, happy and sad, it only knows itself as perfection and you are that. You are the Self, that perfect immutable Self. Nothing else exists. Nothing else ever existed. Nothing else will ever exist. There is only the one Self and you are that. Rejoice!

When you really understand who you are you will experience unalloyed happiness. Happiness that you only dreamt about. Happiness in the silence, where nothing is happening, but you're happy, always happy, always at peace.

All of the gods that you've been praying to all of your life, all of the buddhas you've taken refuge in, the krishnas, the Kali-mas, the shivas, the Christ, allah, they're all within you. You are that! There is no god that is external to you. There is no Buddha and god and you. There is only the one Self and you are that. Ponder this.

The knowledge of this brings you eternal infinite happiness, instantly. When you begin to understand who you are, your divine nature, that you are not the body, you are not the mind. Once you understand your infinite nature, who you really are and there is nothing else, you immediately become instantly happy. For happiness is your very nature. Happiness, the Self, are synonymous. Consciousness, absolute reality, pure awareness, are all synonymous. There is only one, has many names. But the one pervades all space and time. That is the only existence and you are that. There is no other existence. Awaken to this truth. You are the only one that doesn't exist and you are consciousness.

When you say I-am Brahman, don't confuse this with your body. When you understand what you're saying when you say, "I-am Brahman," again this will bring instant release, instant happiness, instant freedom, when you realize what you are saying.

I-am Brahman means, I-am, which has nothing to do with your body — who is consciousness and it's all pervading. And what I-am does not refer to your body or your-
self or your thoughts or your experiences. I-am refers to the universe, to everything that exists. Everything that exists is Brahman, everything, and you are that.

Do you realize the implications?

This is what Moses meant in the old testament when he said, "The ground upon which I stand is holy ground." Everything is Brahman. Everything is God so-to-speak, everything. Nothing is excluded. When you truly understand this you have reverence for all of life, everything. You have reverence for the animals, the vegetables, the minerals, the human beings, the astral bodies, causal bodies. Everything that exists is Brahman. It's wonderful. What peace this gives you, what joy this gives you.

When you really comprehend what I'm saying, it means, all is well! All has always been well. But you say, "What about my thoughts? What about my experiences? What about all the things I see?" To whom do the thoughts come? To whom do the experiences come? Who is the seer? Who sees? What is the object seen? Inquire within yourself, "What do I see?" What do 'T' see? The 'T', not you, but the 'T'. Never get the I-thought with the small I, mixed up with you. You are Brahman, not your body, but you, not the I, but you. But when you say, "I see," you're referring to something else completely. Something that does not exist, a mirage, an hallucination. This is where the I is, the I-thought. It's a thought. It has absolutely nothing to do with you.

(A noise interrupts talk, then Robert continues) It's in the monitor. Dinners ready.

(students laugh)

Learn to love the Self, not yourself as a body but the Self, which is your real existence. Everything appears and nothing exists. Things appear to look real and you get involved in all the nonsense of this world. Where did it get you, nowhere. Only true awakening will bring you happiness, not knowledge, not knowledge of something. Knowledge of something is temporary happiness. But true awakening comes when you transcend all the knowledge. When all knowledge is left behind. Then true awakening comes.

It makes sense if you think about it. As long as you have knowledge that you've collected, how can you awaken? Knowledge only tells you something exists. It appears to be real. You have the knowledge that you're a woman, you're a man, you live in a house, you live in this world, you have knowledge of physics or of mathematics, knowledge of life. What can this knowledge do for you? It cannot awaken you. Yet people are trying to acquire more knowledge, to what avail? What you really want to do is, know your Self, not through knowledge but through experience.

How to experience the Self? Be still, quiet, that's how, nothing else. You do not have to go through long processes of yoga, meditation, it's all unnecessary. Just keep still, quiet. Quiet your mind that is all you have to do. When you meditate you meditate on an object, this cannot awaken you, or you have to go to the pure land of the Buddha where there are no objects. No seer or nothing to be seen. This alone will awaken you.

But by thinking, thinking, constantly thinking and trying to change things, trying to make things your way, trying to acquire knowledge you'll never awaken, you'll never
be awakened. Know this once and for all. The only way you will ever awaken is through the silence, not through analysis of facts. Not by sorting out good and bad, but through simple silence, letting go. Letting go of all thoughts, all the hurts, all the dogmas and concepts. Letting go of these things daily.

When you first wake up in the morning be aware of the concepts that come to you. The thoughts, the emotions, the feelings and let go of them, for you will become stronger. When you practice this you’ll become happier over night. Total happiness by doing nothing. There is nowhere you have to go, there are no rituals you have to perform. By looking within yourself your mind becomes weaker and weaker until it’s finally annihilated.

As you are aware it’s the mind that causes you problems. The mind tells you I have to pay the rent this month, I’ve got cancer, people don’t like me, something goes wrong someplace and you’re thinking about it, this is what keeps you away from your highest good. It is thoughts like this that keep you from experiencing your Self. Where did the thoughts come from? From nowhere. They have no creator, they have no mother, no father, they just appear. They seem to appear by themselves. You never asked to think, but yet the thoughts appear by themselves. Where do they come from? They have no source.

When you practice self-inquiry and follow the thoughts back to its source, the whole secret is to realize, there is no source to your thoughts. It is only the source that exist, but there is no source for your thoughts, for your body, for your mind. That has no source. For Brahman is self-contained absolute reality. There are no thoughts in Brahman. Brahman is not a source. Brahman is something beyond words and thoughts. Something that you alone can experience. In other words Brahman can be experienced. Not as anything you’re aware of now, not as a person, place or thing but as life experiences itself. Ponder these things deeply.

Continue to ask yourself, "Who am I? Who am I who worries or thinks, who frets, who is upset, always believes something terrible is going to happen? Who is this person? Where does this person come from who thinks like this? This person must go." You find yourself here in a body so-to-speak, on this earth, but is this the truth about you. Is this who you really are? Find out. Find out who you really are.

As you continue to be really silent something will tell you this whole thing appears as a dream. This is what the source says that you’re looking for, it’s a dream. You’re dreaming the mortal dream right now. Destroying your beliefs as in person, place or thing as being real, you’re destroying the dream image. When you dream at night you’re able to awaken in the morning, but when you get caught up in this dream it appears to be very strong and it’s hard to wake up. Due to the fact that you keep identifying with person place and thing as being real. This is why you can’t wake up from the dream.

I’m not saying that you should ignore people, I’m saying you should stop thinking that everything comes from your mind and your mind tells you the truth. Stop believing that everything you see is real. Do not be bothered by the vicissitudes of life, always turn within. That is where all the answers are. Without is the dream, within is the Self. In reality
there is no real without there is no within but for the sake of explaining this we have to turn within because we think we’re living without. When you turn within, the within will eventually disappear and without will eventually disappear. Everything will disappear when you begin to turn within. Yet when you awaken everything will be the same as it is now. Except you will not be a part of it. You will see things as you do now but you will no longer be fooled. The world will no longer fool you. By telling you this is right and this is wrong, this is good and this is bad, you will be finished with all of this.

Remember again, why do you wish to awaken? Because you’re sick and tired of this world the way it is. By the changes that take place. Everything happens here. It is false. You have happiness. You have sadness. You have good and you have bad. When you will awaken you will never experience these things again. You will be in total bliss all of the time and you’ll keep silent, you’ll keep quiet. There will be nothing to explain, nothing to discuss, nothing to prove, then you will become the immutable Self that you’ve always been.

This is your life. You always have the freedom to make a choice. You’re always free to make a choice, always. The choice you make depends on what you know, right now.

Feel how wonderful it is to sit in the silence. When thoughts come just ignore them. Do not try to change them at all or try to stop them. Just ignore them. Let them come, let them go. Feel the sensations in your body. Become the witness of what is going on inside of you.
Robert: (tape starts abruptly) ...shanti shanti om. Good evening. (Students: Good evening Robert.) Welcome to one life to live. (laughter) On this beautiful Thursday evening. Everybody’s wet, it's good for you, make your hair grow. (laughter)

I bet you think you voluntarily came here. You came here because you had to come here. You had absolutely nothing to do with it. All this was prearranged before you were born and here we are. And you think you had something to do with it, you had a choice. You never had a choice to do anything really except to turn within and find out who you are, otherwise you’re like a puppet manipulated by karma. You believe you have freedom. Everything is predestined, preordained. There are no mistakes. Everything is in its right place unfolding as it should.

It's when you react to life that the problems begin. You have been trained, programmed, since you were a little kid and now you are completely spoiled rotten. For you believe this is right, this is wrong, this is good and this is bad, this should be this way, this should be that way. And if it doesn't work out the way you think it should you get mad, you get into a temper. You get upset.

Life is very simple why make it complicated. Life is simplicity itself. Leave it alone don't try to change anything. Be here to enjoy, to love, to be. Never try to improve things or to change things but just to be yourself.

What is satsang? Or why are you here?

When a person begins a spiritual path it is no accident. Again they did not choose a spiritual path it happened by itself. As you are aware there are millions of people who have no spiritual path at all and the world goes on. But those of us who have a spiritual path have not asked for one it just happened to you due to the fact you came this way through karma. You've been this way before and you're continuing the path.

When you first began you were like a little child, learning about God. Does God really exist? Who is God? You were very inquisitive. If you were really sincere in your heart the guru within pushed you forward. Forward to new vista's, new understanding and you come in contact with a Sage at satsang.

Satsang means sitting at the feet of the Master. Literally sat means wisdom, consciousness. The Master, consciousness, presence is all the same. It's not my consciousness or my wisdom. It's not your wisdom, your consciousness, it's just consciousness and wisdom. I don't own it neither do you. So you come to sit in wisdom. You do not come to get
wisdom. You do not come to give wisdom. You come to sit in wisdom, the wisdom which already exists. Which has always existed and which will always exist.

The wisdom which asks you, "Who am I? Where did I come from? Where am I going? What is my purpose in life?" Those question arise of their own accord. There is no answer to any of the questions. Never seek an answer. If you ever come up with an answer it's the wrong answer. Where there is no place to go, nothing to attain, no God to worship, there is no path whatsoever, there is not even satsang. There is no Master, there is no wisdom. Then what exists? Silence. Pure awareness, silence, the silence of the heart. Infinite silence!

In this silence creation begins. Creation begins when you start to think and you break the silence. In the beginning there was silence. Then you came along and began thinking and now we have an entire universe. You created it out of yourself. Everything that exists came from you and you don't even exist yourself.

So how can you do this? How can a non-existent being create a non-existent universe? That is for you to find out.

Suffice it to say everything that you believe exists does not exist. Everything that you have faith in, does not exist. Your personal Gods, your body, your ego, everything you've believed in does not exist. What exists? Nothing exists. Then you ask, "What am I doing here?" Who says you're here? You allow the mind to play games with you. To tell you you're a man, you're a woman. You have things to accomplish. Possessions to accrue. You compare yourself with the people next door and you make a life for yourself. Then you find out life doesn't work like you wanted it to and you get upset. But the life that I'm talking about is like a moving picture, that only exist for a time then it disappears. And you look back in retrospect in your life, you will see that you've wasted so much time trying to improve things, trying to judge people places and things. Trying to make things go your way. All this means that you'll be happy when certain things happen the way you think they should. Then when they do happen you're not happy at all, or you're happy for a short time and you become miserable again. You spend your time searching, looking, reading, trying to discover new secrets, everything is a waste of time.

There is nothing going on. Nothing is really happening. Become part of the nothing. Now you're part of something. This something has to change. Everything that the senses behold must change. Do not allow your mind to think about these things. Do not allow your mind to differentiate between good and bad, right and wrong.

Now you know what I'm saying to you makes you think, "Well how am I supposed to live then? You're telling us we're not to do anything? We're not supposed to react. We're not supposed to grow up in the world. We're not supposed to think. We're not supposed to create anything. Then why am I here?" Why are you here? What makes you think you're here? Find out. Are you really here? Who is here and who are you? What are you? An organism that has some sort of life to it, struggling all these years for survival.
Life in its essence is beautiful, but not the life that you’re living. There is a life that is so beautiful, so precious, so joyous, but it is beyond the senses. It is beyond knowing-ness. It is beyond all concepts. It is your real life. Some people call this life Brahman. Some people call this life consciousness, pure awareness, absolute reality. Yet if you don’t experience this you don’t know it exists. It is just something else in your life that you would know. That somebody else has said before.

You have to keep asking yourself this, over and over again, "What is reality? What is consciousness? What am I doing here?" Find out. Spend periods in the silence, where you observe your breath, where you watch your thoughts, do this as often as you can. Never react to the world no matter what it shows you. Dive deep within the Self.

The way you dive within the Self is by not reacting to life. Every time you see a situation and you do not react to it, you’re going deeper within the Self. You are not who you think you are. Stop feeling sorry for yourself. Stop looking at situations, yearning for better things. Believing that if you change your life style things will be better for you.

Learn to leave yourself alone. Do not interfere with yourself. And you will find you will become happier than you’ve ever been in your life, simply by leaving yourself alone. You have everything you need within you to become self-realized, to become liberated. There is nothing anybody has to give you for this to happen. You have all the tools to make it happen yourself.

Yet you insist on reacting to the world. It is this which keeps you back from self-realization. Who can hurt you? What can hurt you? Nothing but your thoughts, if you stop your thoughts you become unhurt-able, where there is no one left to hurt. If you’re involved in your thinking process you become hurt-able, where your thoughts will always bring to you in your mind certain instances. Certain things that you think will hurt you. If you don’t do this, if you don’t do that, even when you have to do certain things to keep from being hurt. All you really have to do is know who you are. That's it! Understand your real nature, who you really are.

Forget about the past. Forget about people who have hurt you before. Drop everything, let it go. Let go of everything, everything. Hold on to nothing. Stand naked in the world without a foundation. With nothing to take refuge in. Then you’ll be cleansed completely, then you’ll become the ascended Master. But when you take refuge in this and you take refuge in that, this keeps you from your real Self.

As an example: In Buddhism you learn to take refuge in the Buddha, take refuge in the sangha and so forth. Yet when you do this you become an idiot for you’re holding on to something. You become dull, insensitive. Hold on to nothing. Yet most of us have fear. We’re afraid to do this because we won’t know what will happen to us. We feel secure when we take refuge in something. The security is your downfall. As long as you feel secure you will never grow.
It's like having money in the bank. You're afraid to spend it. You're afraid to be without an account. Some of you think this is your nest egg, you hoard it. You always look at the balance to see what you have. This keeps you for advancing spiritually.

Remember the Israelites of old when they were in the desert for forty years they were told not to save any manna. So they threw away the extra manna they had, not to save anything, and new manna was provided for them daily. This is the meaning. As long as you have something to hold onto, something to save you from something, you will never become free and realized. Most of us are afraid of having nothing. Yet nothing is absolute reality. Nothing is your savior. Nothing is reality.

Something on the other hand, is your enemy. Something will always hold you back. I'm not saying you have to give your possessions away, I'm saying possess all you will but not be possessed by your possessions. Do not believe that what you earn will be your security, it never works out this way. Your security is your Self, the faith that you have, the power that you have, the love that you have, this is your security, nothing else. Yet most of us never live this way for we have been brought up to believe that we have to have something. For if we feel that we have nothing, we haven't made it in this world and we become depressed, we compare ourselves with others.

Yet every great spiritual Master has lived from day to day, never caring at all what is going to happen the next day. But you say, "How can we do such a thing in the West?" You say, "This is for monks, nuns. For people who have given up this world." On the contrary, you'll be happier than you have ever been in your life when you stop worrying about your possessions what you should have, what you shouldn't have, for they are not your possessions nor are you your body. It is only the mind that thinks these things.

Why not surrender right now to the power which knows the way. Make up your mind this night that you're going to give up everything, mentally. You're going to let go of the past, the future, the present, you're doing this right now this minute. You're letting go of all your fears, all of your frustrations, all of your thinking. You are no longer concerned what's going to happen to you tomorrow, where you will be, where you won't be. You're not worried about a job, income, people places and things, you have found freedom, absolute freedom. This freedom will take care of you, will guide you, listen to it closely it'll tell you what to do at every turn. This freedom is really you.

Behold I make all things new. I will never leave you nor forsake you. I am with you always unto the end of the world. Notice I-am. I-am is always with you. For I-am is you. I-am with you always. How can it be any different? I-am is consciousness. It is your very soul, your very Self. Every time you say, "I-am," remember what you're saying. You do not have to say anything after that, just say, "I-am," that's the end.

As you go through the vicissitudes of life. Whatever you see just say, "I-am," and everything will be taken care of. When something seems to be wrong in your life say, "I-am." It's very powerful. It will cause many changes in your life. Do not say anything after
I-am, just I-am, that is sufficient. Not I-am this or I-am that, just I-am. I-am knows what to do. I-am knows what you need. I-am knows who you are. I-am.

Let's go within right now and think along with me along these lines. I-am, I have always been, I will always be. I-am is absolute reality. I-am is the truth about myself. I-am lifts me up in the mortal life to that place in consciousness where I am totally free and liberated. The world can no longer affect me in any way. People places and things can no longer affect me in any way, for I-am. I have returned to my source, I-am. All is well.
Robert: (tape starts abruptly) ...Don't you feel wonderful? (Students: Yeah.) Of course. Again good afternoon. (Students: Good afternoon Robert) It is good to be with you here again.

Most of you have come to listen to words, but I tell you the message is in-between the words. In the silence, where there is no talk going on. That's the message. That's where truth is, that's where reality is, when there are no sounds, no words. Words are only to motivate you to keep quiet. That's all words are good for. Chanting ,words, they're only to quieten the mind. Keep you still. In the stillness is your reality. In the quietness is your strength, not in the noise, not in the talk. Try to be quiet most of the time. Do not get involved in too many conversations.

People have been talking since the beginning of time. What did it accomplish them? Look at the world, the precarious position it's in. It's all done by talking, talk, talk, talk talk. And now you come here to listen to me talk to add to the confusion. But I say to you, "You have to give up the talking. You have to give up all the dogmas and confusions and nonsense. Drop it all and be still. Be still and know that I am God."

When you are still you will feel the presence of the power. You will feel the absolute reality of what you are. Only in quietness can you feel this...this peace. Not in noise, but in peace, in quietness. Only then will you feel a stillness and a harmony and joy.

How many of you are happy?
S: We're happy.
R: How many of you are really, really happy?
S: Sometimes. (laughter)
R: How many of you are really really really really happy?
S: No not that. (students laugh)
R: Very few.

We still believe happiness lies in things and places and people. We still believe that if we won the lotto we'll be happy for a while or if you meet the right person you'll be happy. When things go your way you'll be happy.

How many times have you done this and you've not been happy. Happiness lasts for a short time, material happiness, then it goes away. Can you believe that there is such a thing as unalloyed happiness, unbroken happiness, happiness that goes with you and stays with you and never changes? Yes my friends there is such a happiness. If you ever
felt it you'll never be the same again. It's a happiness that brings you bliss and joy and awakens you to the truth of your Self. This happiness is you. It is your natural birthright it is what you really are. But you've been looking in all the wrong places.

Do you know the song, "Looking for love in all the wrong places?" When it's within yourself, all you have to do is turn within. It's not on the outside. It's not in a better job or a better person or more money or more health. This has absolutely nothing to do with it, yet it appears that it does.

We're all born to die so-to-speak. No one is going to last forever. Whatever you accumulate, whatever you do in this life, you can't take it with you. So why are you searching for things that you can't take with you? Does that make any sense? You can't take certain people with you. You can't take your couch or your house with you. You can't take your car with you. You can't even take your body with you. It all stays behind.

Yet most of us never want to think about these things. We don't want to think we leave something behind. We think we're going to live forever, what a joke. And yet there is an infiniteness within you, a joy within you, that never dies, it lives forever. What is it that lives forever? Find out. I'm not going to tell you. I'll spoil all of the fun.

You're not what you think you are. You're not what appears to be. Forget about all your problems, all your joys, all your sorrows, all your happiness, forget about all these things. They can do absolutely nothing to you or for you. Stop thinking, quiet your mind, become still, peaceful, then you will feel the presence, then you will feel the power.

Do you feel it? When it's quiet, silent. Tremendous power, tremendous bliss, joy. It abides as you when you keep still. When you rejoice in your Self. When you take refuge in your Self. When you love your Self.

Have you ever tried really to love your Self? I'm not speaking about your ego, what you appear to be, but to love the Self. The real Self! The Self which has always been and will always be. You are that Self right now just the way you are. Nothing has to change. You're saying nothing has to change, my life is all screwed up. If nothing has to change then it has to change. You're looking at the wrong picture. The screwed up life is not yours. You're not that at all. When you love the Self you love the Self which is eternal, the absolute reality, consciousness, pure awareness, that is your Self.

Have you ever thought of yourself as pure awareness, total freedom, complete bliss, boundless space. This is your true nature boundless space, all-pervading, omnipresence. Feel yourself as that. Forget about your body. Stop thinking about it, leave it alone. It's not you. It never was you. You are boundless space, pure awareness, beauty, joy, everlasting bliss.

You must begin seeing yourself this way. What you see you become. What you feel you become. What you think about all day long you become. What do think about yourself all day long? How you see yourself, how you feel about yourself. It's an important question. For you are what you see. There is only one Self and you are that. But if you see something else it's not my fault.
Why are you seeing the confusion, the chaos, the turmoil, the sickness, the poverty, the lack? Who tells you see this?

You've been brainwashed since you were a little person to believe that this is a universe you have to struggle in, overcome things, that's a lie. There is nothing you have to overcome because there is nothing you ever became to overcome. You are pure consciousness, pure being, this is your nature and if you see and think everything is Brahman, you will become Brahman. If you see everything as lack and limitation, you will become lack and limitation. You're in control, you're in charge of this. No one can really control you, you are the power. You have all the power that exists it is all within you. It is all you. You are that! You have always been that. What makes you think you are something else. Awaken to the truth. Awaken to reality, your reality. The one reality!

What about this world? This world is like a dream, that's all, just a dream. It comes and it goes. It's here today, it's gone tomorrow. Would you get involved in the dream and think it's real? If you're dreaming you get tied up by savages and they're cooking you alive. When you woke up would you try to go put the fire out, try to escape? You'd laugh. You'd see this is all a dream, it's not happening I'm awake now. And so it is with this world, this universe.

Things appear to be real, it makes you react to things. You try to change things, you try to improve this world, yet you're doing it all in the dream. So you say, should I do nothing good in this world? Should I help others? As long as you're dreaming help others. Do good in this world. Do what you can to alleviate the pain and the suffering of others. But when you awaken you will see there never were any others. There is no others, there is only the one, the one reality, you are that. There never were any others, but as long as you don't experience this state you must continue to do good works. Do what you can to help the misery of this world, have compassion, loving kindness. Help others all you can. But all of the time work on yourself. Continue to work on yourself, always. Never stop working on yourself.

How do you work on yourself?

Whenever something happens to you, when you see something in the world you don't agree with, you don't like, or have a feeling inside that disturbs you, question and ask, "To whom does it come? Who experiences this feeling? To whom does it come?" And you say, "It comes to me. I feel this." Then inquire further, "Who am I?" This process is called self-inquiry or the direct path. It skips all the meditations, yoga, pranayama, ni-pranayama, it goes beyond everything. It goes beyond everything. Direct path self-inquiry. It's good for everyone, everyone should practice it.

When you first get up in the morning, as soon as thoughts come to you ask, "To whom do these thoughts come?" Ask yourself, whatever the thoughts are. "To whom do these come? Who is experiencing these thoughts? Who has these feelings?" And the next answer will be, "I do." You inquire further then, "Who am I?" What you're really saying is, "What is the source of this I?" This is what you're really saying. Where did this I come
from? What is its source? I is the root thought, the root thought, root of all thoughts. If you can quench the I all the other thoughts will go with it. You don't have to try to remove thoughts or change thoughts, you simply get rid of the I that thinks that. When the I is eliminated so will all of your thoughts be and you'll be home. This is what you should practice day and night, all of the time. It's the best psychotherapy in the world.

Whenever something disturbs you, no matter what it is. Whenever something annoys you, whenever something bothers you, inquire within yourself, "To whom does this come? Who feels this? Who feels this?" and of course you will say, "I do." The I is the answer. "Where does this I come from that feels this? Am I the I? No, I wouldn't be able to say, 'I do.' Who is this I? Where did it come from? How did it appear? The I is only a thought. It has no validity, no reality, it's a thought." Follow it to its source by observing it, by watching it.

As you do this certain thoughts will come to you again, then you repeat the procedure again and again. "To whom does this come? Who is feeling this? Who is thinking this? I am. What is this I? Who is this I? Where did it come from? Where did I come from?" What you're doing you're separating yourself from the I. Slowly by slowly, little by little you're separating yourself from the I-thought. And one day the I will just vanish completely. At that time you will become absolute reality, pure awareness.

But you have to practice this continuously. As you're going to sleep, when you wake up, all of the time. Who am I? Meaning what is the source of the I? To whom do these thoughts come? Who feels depressed? Who feels disturbed? Who feels out of sorts? I do. Who am I? And you have to yearn for freedom inside. You have to yearn for absolute freedom and make it first in your life. What's first in your life you become.

Think for a moment, what is the most important thing in your life? To be free? To have a million dollars? If you have a million dollars then you have to go to work and do all kinds of things to get rich, it'll take up all of your time and one day you'll drop dead and that is the end of that. Whereas if you're smart you will try to find out what the truth to your reality is. What is reality? Who am I? Where did I come from? What is life all about? It's all within you, all the answers are within you waiting to express themselves.

Do not waste any more time but diligently begin to practice this method. Wherever you are, it makes no difference whether you're driving your car, if you're watching the TV, if you're doing the dishes, if you're working in the office. Anyone can practice "Who am I?"

Now feel the silence. The silence we're in isn't the silence. It's beyond explanation. When I speak of the silence, I'm speaking of reality, God, consciousness. Feel it! Feel it right now.

As you feel it, if thoughts come to you ask yourself, "To whom do these come? Who is feeling these thoughts? Who is being bothered by these thoughts? I am. Well who am I?" This is a definite method that will bring you home if you will practice it. Do not think of time, how long it will take. For time is non-existent.
It's like the story of the student who was with a Master and his Master was teaching him all these truth principles and he kept asking, "Master how long will it take me to get there? How long will it take?" He bothered the Master all day long. Finally the Master told him, "Come with me." He took him to the lake and told him to look into the lake. When he did this the Master pushed him into the lake and held his head under the water for a long time. When he pulled him up by the hair he looked the student in the eye and asked him, "What was it that you wanted mostly when you were under the water drowning?" And all the student wanted was to grasp for air and he said, "Air! Air!" And the Master said, "When you want truth as much as you wanted air you'll have it. When you want to be free as much as you wanted the air, you'll become free." And so it is with us.

Again what do we put first in our lives? What do we get involved in? Think of all the nonsense going on in our lives. Do we need all of this nonsense? Drop it! Drop everything! Your true nature is absolute reality. Your true nature is bliss consciousness. Your true nature is pure awareness. You are that Brahman who has always been and always will be. You are the universe right now. Enjoy it, accept it, be it and be free.
Get Out Of The Dream Business

1st April, 1993

Robert: Om, Shanti, Shanti, Shanti, Om. Good Evening. (Students: Good evening Robert.) I welcome you with all my heart. I love every one of you just the way you are, unconditionally. I mean you could be the biggest bum in the world and I'll still love you. I don't care what you do, I'll still love you. You can hijack cars, rob banks, I'll still love you. Makes no difference. Do what you must, but always remember somebody loves you.

Again, let me remind you, if you've come here to hear a speech, you've come for the wrong reason. If you've come to hear a sermon, you've come for the wrong reason. If you've come to hear philosophy, you've come for the wrong reason. If you came to hear nothing, you still came for the wrong reason! (laugher) So, there's no valid reason for you to be here! Why are you here? Why am I here? (Someone says, The Silence!) That's it!

Someone has asked me to speak about the dream state versus the waking state. So I'll mumble a few words about those things:

First of all, to a Jnani, to a Sage, there's no dream state and there's no waking state. None of those exists for the Sage. But for the ajnani there appears to be a dream state and a waking state. And the remarks that are made is this: "The waking state appears to be long. It appears to go on forever. But the dream state ends." And as a matter of fact, you have about eight, nine dreams a night. You usually only remember the last one.

So how can I say that the waking state is a dream state also?

Well, let's look at it this way. In what you call the dream state, you were born, you go to school, you get older, time passes, you get married, you have a job, you grow older, you're eighty-five years old and you start declining. This is the dream that you're having. Now, if I came into your dream state and I told you, "You're dreaming. You're not really eighty-five years old and you were never born and none of this has ever happened." You would throw rocks at me. And you'd say, "What are you talking about? A century has nearly gone by. I remember when I was a little boy or a little girl and now I'm an old lady or an old man and I've got cancer. And you're telling me, this is a dream?"

You wouldn't believe me. I tell you, do not concern yourself with your cancer or your state of eighty-five years old. Do not concern yourself with what's going on in your life. Rather, look within yourself for reality. Find reality and everything will take care of itself. Again you'll throw rocks at me. You don't want to hear anything like this. You say, "I've gone through all kinds of experiences in my life. And you're trying to tell me it's a dream? You can't fool me, this is not a dream, this is real!" Look I could even pinch you
and you’ll say, "Ow!" But then I say, "Remember, this is a dream pinch! It's all a dream." But you still won’t believe me. Then when I leave, you awaken.

You awaken to this dream state. This state, what you call the waking state. And the dream is all gone, it’s all finished, like it never existed. And you laugh. You were never born in the dream, you never went to school in the dream. You never got married in the dream. You never became eighty-five years old in the dream. You never had cancer in the dream. You've awakened to this state! Yet you say, "This state is longer." It's longer because you're having the dream, that's all! Remember when I was in your dream, when you were eighty-five years old? To you it was a long dream. You went through many experiences. You went through eighty-five years of experiences and they all seemed very valid to you. Yet it happened in a split second. It happened in a split second, all the years, the experiences, the cancer. It happened in a split second and you awake, you awaken to this state.

This state is the same thing. This is also a dream state. Not any different than the dream state that you dream at night. Same thing! It’s only another dream. And you will only understand this when you awaken! A person is no longer in the dream state, no longer in the waking state, they’re in a state of sahaja samadhi between the waking and dream state. There is really no state for a person like that. But to the ajnani, he believes that a Sage is in the waking state like they are.

How do you get out of this, the dream business? How do you transcend those both states?

Simply by going beyond them, you go beyond the dream state by realizing that when you react to conditions, to person, place or thing, you are perpetuating the dream. You can tell where you are by the way you react to life. If you believe that your body’s getting older, that you’re a person, that you have problems, you react to life’s conditionings, then you’re caught up in the dream, just like any dream at night. All kinds of conditions befall you and you believe it’s real and you react to them. As long as you react to them you will never get out of it. You feel angry, you feel fear, you believe something is wrong some place. Then you can never get out of the dream. In other words, you’ll go from one dream to the next. This is called reincarnation. It’s one dream after the other dream. It never ends. You take on body after body after body, always dreaming, always reacting, always believing something is wrong, something is right, something is good, something is bad. And again, as long as you believe this, you’ll never get out of it.

So the way to get out of it completely is to realize that there is an observer who observes both states. The observer observes both states, the dream state and the so called, waking state.

Now remember this is for the ajnani. For the Sage nothing like this exists. For the ajnani, you have to think to yourself, "Who is the observer? Who created this?" in other words, "Who made all this up? Who created the so called dream state and the waking state?" And if you think real carefully, it’s our old friend Ishvara, the god of karma. Ishvara
has been playing with his leela again. You tell Ishvara to stop playing with his leela and he
won't listen. He's feeling these states.

Ishvara, for some of you who don't know who he is, he's a personal god that you
have created out of your mind.

When you believe that you are a body, then you created god in your own image,
and we call this god, Ishvara, the god of karma. It is he who dictates all these things,
what's going to happen, what karma you're going through, how many lives you're going
to live.

Now, here's the secret, if you get rid of Ishvara, it'll be finished. You'll be free!

You've got to kill Ishvara. Ishvara has to be removed, totally and completely then
you'll be totally and completely free! How do you kill Ishvara? By laughing in his face
"Who are you? Where do you come from? You can't frighten me any longer. I no longer
accept you. You're part of my mind, my imagination. You're part of my false imagination!
You do not exist!"

Now, I bet some of you here are afraid to do something like this because you think
you are insulting god. What kind of god are you insulting? A god that you made up your-
self! You created this god. Where else would he come from? Is there a god up in the sky
looking down at you throwing lightening bolts, saying, "You're a good boy, you're a bad
girl! I'm going to punish you. I'm going to reward you." Do you know some of you really
believe this? Yes, while I'm talking to you, some of you really accept this. And you're
afraid to get rid of this God.

But can't you see this very god is keeping you in bondage! It's this very god that
makes you take on new bodies, makes you believe that you're a person, with problems. It
is this very god that makes you worry about your body or about your finances, concern
yourself with the world situation. And this god laughs while you cry! You're concerned
about this. You're concerned about that. You're concerned about everything. Only when
the god is removed will you become free It's up to you to remove this god. You've got to
do it, nobody can do it but you. This is not blasphemy. Blasphemy is when you're believ-
ing that the Self that can hurt you. When you believe in problems, when you believe some-
thing is wrong, that's blasphemy!

But it is virtually impossible for anything to be wrong for this whole universe the
whole world is consciousness. The whole universe is consciousness. It has absolutely noth-
ing to do with gods or goddesses, or karma or reincarnation or dreams. These things are
part of human thinking. When you realize you're no longer human, they disappear. You
must become inhuman. It is up to you to do this.

You have to ask yourself the right questions. Many of you are afraid to question
yourself. You're afraid that god is watching you and you'll be punished. Yet, some of you
actually believe this. But I say to you from direct experience, there's no god at all any-
where in the universe that can punish you or wants to punish you or has tried to punish
you. If there's a god that exists, he's too busy screwing up the world to think of you! (laughter)

What big egos some of us have, we think god is looking at us, judging us. We're so important, we're being judged, by an anthropomorphic God some place up in the sky. We're so important, aren't we? That this mighty god is punishing us personally for being bad little boys and girls. Get rid of all this, once and for all! Remove it from your mind! Empty your mind totally of this kind of thinking.

There is only pure awareness, absolute reality and that is you right now! Right this moment! Don't think about it, just be it! Do not attempt to analyze what I’m saying or try to figure it out in any way, just be it! What I'm talking about you can only be. You can't think about it. When you begin to think about it, the truth about the matter disappears. Then you get caught in the body, in a thinking body. Yet, there's no time or space for any thoughts to exist. For time and space themselves do not exist. So where can you think? There's no place for you to think. For the thoughts have to move. And there is no room for thoughts.

But what I'm telling you is that you're absolutely free right now. Absolutely liberated right this minute. You are. You are the entire universe right now. You who was never born, can never die. You are the one, right now! This very moment! Feel it! There is nothing else.

How wonderful it is to be totally free. Free of praying to gods for your salvation. Free of thinking of a body that needs care or you have lack or limitation some place in your life. Be free of this kind of thinking. I know some of you are saying, "Well, it's okay for him to say that. But the doctor told me I got cancer. I got AIDS. And I have no funds in the bank. My wife or husband left me." Who are you talking about? You're not talking about the real Self, that you are! You’re talking about somebody who doesn’t exist! You’re speaking of a dream person! That's here today and gone tomorrow! You're not speaking of the Self. Wake up!

Try to understand what I’m saying to you. You are the god! You are the Brahman. You are the Self.

Stop thinking of yourself as a mortal being, once and for all. Stop it! Cut it out! Behave yourself! Wake Up! Know who you are. Change your mind. Lift it up from this nonsensical thinking, and allow the mind to think in the heart. The heart will open up as a rose does with its calyx to the sun. And you will begin to laugh in joy and ecstasy, that you are the one. The one that is beyond time and space The one that is beyond reality, beyond causation. You are that one. Awaken to it, now. Wake up! Don't just sit there like a lump of manure, wake up! Who do you think you are? You are the god, remember this always. The only god that exists! There is no other god but you.

Again, do not try to think these things through. The worst mistake you can make is to think of what I’m saying. Do not think about it. Just be it. Let it happen. Why? Because when you think about it, you spoil it. Remember, the mind is only a conglomeration
of energy, of thoughts, that's what the mind is, thoughts about the past, thoughts of the future, thoughts of the present. When you begin to think about your thoughts, it puts you in time and space. And in time and space a lot of other thoughts come. One thought leads to another thought it never ends, as you know all very well. Thoughts keep coming and coming and coming once you let them come in. Stop thinking once and for all.

When your mind tries to think, ask it, "Who thinks? Who's thinking?" Something will tell you, "I am." And you realize you're not this "I" at all. The "I" that thinks is the I-thought, an idea. Not reality. Again, the I-thought has to rest in the heart. As you go into the heart, then the heart is opened again. And that time will you feel your reality.

Remember, all this stuff is for the ajnani. All the nonsense and babbling is for the person who thinks they're human, who gets offended, gets insulted, becomes angry, thinks there's something wrong some place. That's who I'm talking to. If you're not that person, don't listen to a word I say.

(short silence)

You are here for one reason. Don't ask me what that reason is. I don't know why you're here at all. But you're here and I'm here and we're all one and all is well.

I want you now to take a hard look at the problems that you think you have. Those of you who think you have a problem of some kind, take a look at it right now. Look at it carefully. Examine it. And ask yourself, "Who has this problem? Who really has this problem?" Try to understand that if you can get rid of the idea that you're human, that you're a personal self, a personal ego, the problem will disappear of its own accord. Remember, it's only the ego that has the problem, the small self, not you!

You are the god. It's virtually impossible for you to have a problem. But when you identify with the self, the small self, the ego self, it's full of problems. It's time for us to awaken to the truth. There are no problems. There's no body. There's no mind. There's no karma. There's no reincarnation. There's no personal god. There is only that! And you are that! Don't you really feel good now, to know that you are that! Some of you are saying, "What's That?" Don't worry about what that is, just become that and be happy.

I tell you all is well. All is exceedingly well, why won't you believe me? Some of you believe you've come here to do great things on this earth, become famous, invent something wonderful. But I tell you, you didn't come here to do anything like this. Because you don't even belong here. You're in the wrong place! You're in a dream world believing that you've got to become famous. And you haven't become famous or you're suffering, upset. Take a good look at this, look at it carefully. Look at what you've been doing all these years.

You aren't like other people or you wouldn't be here tonight. That's why I can talk to you freely. Your lot is not to go to work every day and come home at five or six o'clock, watch TV, go to sleep, take a vacation once a year. This is not for you. You are here to do nothing, absolutely nothing! That should be your motive, your goal, to become nothing.
This doesn't mean you would be inactive. On the contrary, you will accomplish many beautiful things.

But you will not be the doer. You will realize that you are not the doer and you never were the doer. Isn't this wonderful news? To realize and understand that you are not the doer? Yet, you are doing things. I know it sounds like a contradiction, but it's not. Your body will appear to do something, yet you are not the doer and you're doing nothing! Does this mean there are two of you? On the contrary, there is only one. But the world sees you doing something. Yet, you know you're not doing a thing.

Again, do not try to understand this with your mind. The mind will just foul you up. The mind is only good for one purpose, to foul you up, to make life miserable for you. That's all the mind does. It tells you all sorts of things about person, place and thing. And you react to it and you become further pulled into it. This is the nature of your mind! It's false imagination.

Again, how do you get out of this whole thing? By becoming quiet, still, quiescent, finding the observer of the observed. Asking yourself, "Who observes all these things? I do. I've always been the observer. Then "Who am I? Who is this "I" who is the observer? Where did this "I" come from? Who created it?" Every question you ask yourself, you have the same answer, "I did." It's always "I-I-I."

When you do this enough, you will realize it is the "I" that is the root cause of all creation. "I" is the root cause of everything in your life. Everything! This is a new revelation. It's a marvelous revelation for you to understand. "I" has been the root cause of all your problems, all your good, all your bad, everything that's going on in the world, your idea of what god is, what karma, what reincarnation is. It has been "I" who has been the observer all this time.

Next something will tell you, "Kill the "I" and you'll be free." The "I" is synonymous with the mind. Get rid of this "I" and you will be totally free. The question now arises, "How do I get rid of the "I"?" By inquiring, "Who am I?" That's how you get rid of the 'I'. As you keep inquiring, there will become a greater space between each question. When you ask, "Who am I?" everything will stop and you'll find a big space between "Who am I?" and "Who am I?" In that space is the reality. The space between "Who am I?" is the answer that you're looking for. The absolute reality has no spoken words to describe. There are no words to describe it. But you'll find yourself resting in the silence more and more. You'll find yourself being quiet more and more. You will stop debating with people about points of religion, philosophy. You'll stop talking altogether, as a matter of fact. There will be nothing else to talk about, nothing else to explain, nothing else to prove.

For you will realize it's a personal experience for every person, every being. You will also find yourself becoming happier and happier as the days go by, as the weeks go by, as the months go by. You're becoming more peaceful, more relaxed. You're no longer thinking about the body like you used to. You're no longer thinking about your affairs, yet your affairs are taken care of in a beautiful way. You are coming out of your shell in to the
land of milk and honey. Who wants to live in the land of milk and honey? Can you imagine having nothing to eat but milk and honey day after day?

_SV: No. (laughter)_

_R: But anyway, you've got the answer within yourself. You are the answer. You are what you have been looking for all of your life. It is you and only you. Be it, enjoy it, love it. You are that! Peace._
Robert: Thursday evening at satsang I was referring to the fact that if you want to become self-realized and find liberation, you have to drop your concept of God. The personal God. You have to kill your personal God. And I hit a nerve with some of you, for I had a couple of phone calls which were also...to the extent that they said, "Robert I'm a bhakta, I've been worshipping God most of my life. If I have to give that up it's like pulling the rug from under me. I'll be alone. When I worship God I feel good."

Now as you know I never tell you to stop doing your spiritual practice. If you have to worship somebody outside of you, a God outside of yourself, be my guest. There is nothing wrong with this. It depends on the maturity of the individual, the spiritual practice you're going after. Worshipping God is good at a certain level. But the time will come when you realize that the God that you've been worshipping all these years is none other than your Self. You are the one.

You say, "Robert how can this be? When I pray to God I feel good." Well it's like going to confession. The priest is in a cubicle, you're in another cubicle and the priest goes, "Tell me all of your sins my son or my daughter. What sins did you commit this week?" And you tell the priest all of your troubles, your sins. And the priest tells you to do a thousand "Hail Mary's" and go and sin no more, and you feel great. In other words you've confessed all the stuff you've got inside to somebody, it makes no difference to whom. This is how it is when you worship God. It isn't God that is doing anything for you, it's yourself doing this to yourself. For where would the personal God come from? Is there room in this universe for your Self and a personal God? Of course not. You are the one. You take up all space, all room.

Again it's like going to a psychiatrist or a psychologist. You feel bad and you go into the psychiatrists office and he says, she says, whoever, "Sit down on this recliner, lie down on the couch and tell me all about it." And you can't see him, they sit back of your face. They're taking all these notes and saying nothing. You're doing all the talking. As their time is up and you pay the money you leave and you say, "Boy I feel great now. She's a great therapist." But what has she done? Absolutely nothing! You've emptied yourself out and you feel good.

Again so it is in worshipping God. So you see it is good to worship God for you people who have to do that, but one day you will have to get beyond it and ask, "Who is this God I've been worshipping all these years? Where does he live? What's his name? Who gave him birth? Where did he come from?" (or she) and you'll start laughing. You
will realize that all this time you've been worshipping your Self. This is why I tell you sometimes, "Pray to your Self, bow to your Self, love your Self, worship your Self. For God dwells in you as you." There is nothing wrong with this.

At least you know that you're doing this yourself. It's all a game of the mind. It is the mind that brings all these things out and makes you do all these things. The mind seems to be a very powerful instrument. It can create anything for you, any situation that you like, but you're in control not the mind. Mind tells you things about the past about the future, about now. And what the mind tells us causes us to worry or fear or to become anxious. If we realize what the mind is and how the mind works...

(break in tape, returns to students laughter)

Robert: Happy good Easter to you. Happy passover, whatever you're doing. If you really understood that Brahman is all there is, would you take anything seriously? (students laugh) It is only when you get involved in the vicissitudes of life that you begin to worry, because you think you're separate from Brahman, from God. This is virtually impossible. Always remember this it is virtually impossible for you to be separate from God, what you call Brahman, or absolute reality. If you really feel this in your heart, you feel joy all the time. There is absolutely nothing in this universe that can frighten you or make you upset.

In reality what can really happen to you? There is no such thing as death. There is no such thing as disease. There is no such thing as earthquakes, cataclysms, famine, yet they appear very real to us.

That is why I wear my natural face to make you understand how real everything is. The whole universe is a cosmic joke. Everything is funny. There is nothing to be serious about. I know you can tell me, "How about the starving people in Ethiopia. How about man's inhumanity to man and how about the things going on in this world, in Los Angeles?"

Who experiences all of these things? Who is going through all of these things?

It's as if we're living in two worlds. One world is the God world where nothing can happen. Everything is beautiful all of the time. The other world appears to be a human world. Where you have problems, with so called death and sickness and cataclysms. Where do you belong? Never mind what you see. Remember your senses are given to you as a human being. Which means your senses are a part of the false image. What you hear, what you smell, what you touch, what you see, what you feel, it's all part of the dream, the maya. It is not real.

That even when I speak to you like this, some of you really feel the reality of life. You go into this world and you suffer and have problems, so you think. But are they real to you? They're very real to you because you're suffering from them. And I say to you there is a way to become free from all of this. Totally absolutely free!
In other words by turning within and understanding you’re absolute reality. Understand that you are one with all there is of goodness and bliss and joy. Nothing else exists. You have to prove this to yourself. You’ve got to experience this for yourself.

Every time you worry you’re denying the Self. Every time you fear, you’re saying something is wrong someplace. But again some of you are so involved in this, no matter when I say, you’re feeling the fear, you’re feeling the worry, you’re feeling the dastardly things happening in this life. But I’m saying to you this is not your life. It’s a false life. It comes from false imagination. It is something you’ve been brain washed to believe since you were little. In a world that doesn’t even exist.

You have to do something about your life style. Only you can do it. If you only realize that you are all-pervading, omnipresence and nothing else exists, that’s your reality. Yet you have to come to terms with it. You have to come to terms with it. I can sit here and tell you about it. But some of you are so far gone into this absolute foolishness of the world that you can’t drop it. It’s hard for you to drop it. But you have to drop it one day. Either now or when you drop your body.

The trouble is when you drop your body you will only have a short rest and you will laugh at yourself and laugh at everything that you’ve done and laugh at your reaction to life. You will realize it’s not really you. And because you have not realized it’s your Self, you will have to go through another body and another body, another body, another body like you’ve gone through now. You’ve gone through thousands of bodies because we believe we are the body. That is the only reason we go through bodies.

Let me give you an idea how the mind works.

Compare the mind to the earth and compare the seeds to thoughts. So a farmer has two seeds. One seed is night shade, a deadly poison and another seed is a corn, it’s a food. A farmer plants both seeds into the earth, remember the earth is the mind. Is the earth going to say to the nightshade I’m not going to grow you? The earth has no choice but to grow whatever has been planted. So it will grow nightshade in the same abundance as it will grow corn, because you have planted the seeds.

Now the deeper the roots grow this determines how you can get rid of the seeds of the nightshade. If you dig up the nightshade in a couple of days you will catch it right away, if you wait a couple of weeks they will get deeper. A couple of months, a couple of years, the roots will go way under the ground you’ll have a hard time digging it out. So part of it will be growing, growing it will spill all over the place. This is the way your mind is now.

You have been brainwashed since you were a small child, you’ve got samskaras from different lives, all coming at you in full force. And you have a belief system that you react to everyday. You say this is good and this is bad and this is right and this is wrong, I love this and I hate this. All part of your belief system, the mind.

Now these roots have been planted a long time ago. Therefore to get rid of your negative thinking so-to-speak, you have to dig a big hole to pull out the roots. You do this
by turning away from your problems, turning away from your situations, turning away
from the world and diving deep within yourself. Continually, day after day after day,
ever looking for results. Never saying, I've been practicing a month now and nothing has
happened. Remember how many years it took you to be the way you are. The things that
your mind has accepted. The stuff you've got deep in your subconscious so-to-speak. It
has to come up and gotten rid of.

This is why many people on a spiritual path like ours ask me sometimes, "Robert
since I've started with you things have started to get relatively worse in my life. Every-
thing is falling apart." And I say, "That is very good. It's a good sign, because you're bring-
ing everything to the surface."

If things just got better for you materially, you'd just be adding on to what you've
got already. But I'm trying to free you, totally and completely. To liberate you. And the
way to liberate you is not by adding on goodness to you, good material things. It's by
getting rid of the stuff that's been deep inside for many many years.

As you practice self-inquiry, as you practice observing yourself, being mindful,
being still, all the stuff comes to the surface. And when it comes to the surface you're going
to feel rotten, you're going to feel depressed, despondent. All kind of things may happen
to you. But this is where you have to hold on and really really understand what's happen-
ing. All the stuff that is coming up that has been there for years and years and years, cen-
turies, thousands of years. It's all coming to the surface you're getting rid of it. Never wa-
ver. Never look for results. Never look for anything. Never allow experiences to tell you
how things are. Never judge by appearances. The devotee that keeps still, looks, does not
react, is not judgmental and keeps on practicing, practicing, practicing is a person who
finally finds liberation.

Look at your lives many of you sitting here today. When I talk to you this way you
listen to me and agree with me and say, "Yes." As soon as you get to your home what hap-
pens to you? You revert back to what you were before. You're sort of thinking about this
and worrying about that and complaining about this and worrying about this person,
what this person is doing and you expect to be liberated. You cannot be liberated this way.
You start gossiping about people.

You start finding fault in people. You're not leaving everything alone. You're not
dropping everything. So you're adding on aren't you? Remember you're either dropping
everything or adding on to yourself. When you're doing the range of things I just outlined
you're adding on to your stuff and you have more and more and more and more. You're
accruing more karma. Every time you see something wrong and you feel it, you're accru-
ing karma. Ponder this!

Every time you see something wrong someplace. Every time something bothers
you and you never do anything about it, you're accruing karma. But as soon as the first
sign of negation come to you, as soon as the first sign of depression comes to you, as soon
as the first sign of feeling out of sorts come to you, "Nip it in the bud." Do not listen. Do
not carry it with you. Do not care what your mind tells you. Immediately ask yourself, "To whom does this come? Who is feeling all this? I am? What is the source of this I who feels all this? Where did the I come from? Is the I me?" This is the way you have to talk to yourself continuously, constantly. "Is the I me who feels out of sorts? Is the I me who feels disappointed? Is the I me who feels something is wrong?" and when you keep asking the question to yourself this way something will tell you, "No, it's not you it's I." And you have absolutely nothing to do with the I. The I is not you. The I is merely a thought. It is not real. It is only a thought and when you investigate it properly it disappears like it never existed.

The wonderful thing about this is everything is attached to the I. That is something you have to ponder all the time.

When you start working on removing the I, you're working on removing the world as you see it. All of your problems, all of your troubles and everything that you see, is all in the I. It is the I that feels all these things, not you, the I. When you look at the I objectively and you realize that it is not a part of you how can you suffer? You'll say, "I is suffering not me. Go ahead I suffer all you want. You have nothing to do with me." It is the I that believes that times are hard. It is the I who believes in disease, poverty, lack, limitation. It is the I who believes that people are trying to hurt you, people are talking about you. Not you, but the I.

As you keep practicing this again and again and again and again, the time is going to come when you'll get it and you'll be free and liberated. But it's up to you! It's up to you! Never mind what anybody else is doing. Forget everybody else. Again you ask, "How about helping others?" Of course you help others. You can help the homeless. Help the starving people in Ethiopia. You should never become hard and callous, due to the fact that you know the people I'm talking about, are you. You're not separate from anybody, you are everybody. Remember your real nature is boundless space.

When you begin to observe the truth in yourself you begin to expand and you take in the whole universe the whole world everybody, everything, the whole plant kingdoms, the mineral kingdoms, the vegetable kingdoms, the animal kingdoms, the human kingdoms, it's all within you. So of course your nature becomes kind, gentle, peaceful. For you realize that whatever you're doing to somebody else you're doing to yourself. Whatever you think of other people you think of yourself. There is only one Self and you are that. When you begin to understand this you will begin to treat everybody as you treat yourself. As you want to be treated yourself. You will show mercy, forgiveness, when you're watching yourself.

So to summarize: Your real nature is absolute reality, consciousness, Brahman, satchit-ananda. And there is only you! There is only the Self and you are that. That's all there is. But when you believe you're something else. A human body, the mind, a world, personal God, then you'll have to really work in order to experience this. Simply because we live in a world of constant change. Everything changes constantly, continuously, and
change will come to you whether you like it or not. Therefore I say to you turn from the world, turn within, know the truth about yourself, looking at yourself constantly, everything else will take care of itself and you will be free and liberated and happy.

This is the truth about you what are you going to do about it?

What you’re going to do about it, you should run out and buy a pair of glasses like mine. (laughter) Then you'd show the world what you think. You are free to do what you want, the choice is yours.
Robert: Om, shanti, shanti, shanti, shanti, om. Peace. Good evening.

I want you all to ask yourself this question, "Why did I come to satsang tonight?" Ask yourself this question honestly, truly. "What is my purpose of coming to satsang tonight?" Do you wish to be entertained? Have you seen all the movies locally, and you have nothing to do, so you came to satsang? Do you come to satsang for social reasons, to meet people, see what's going on? Be honest with yourself. Ask yourself the question, "Why did I come to satsang? Really, why did I come to satsang?"

There's only one real answer. You've been in this world for many years and through practicing spiritual disciplines you've come to the inner conclusion that this world really has nothing to offer you. Even though there appears to be good things in this world, you understand and realize that there is also just a law of change. Everything in this world must change. Subsequently, there is absolutely nothing that this world can give you. You have to feel this inside.

Again, you have to wonder, "Who am I? What am I really? I never asked to be born. I'll live a certain number of years and then I die, so-to-speak. What am I all about? Where did this world come from? Who or what is God? Where did all the animals come from, the bugs and insects, the trees, the mountains, the planets? What is this all about?"

If you've been questioning yourself this way, then satsang is for you. You begin to feel and realize that there is something called self-realization. When you touch it, it will make you happier than you've ever been in your life. It will bring a profound peace. There will be no doubt in your mind about anything. For you will have surrendered your mind completely and you will be mindless. You have an innate feeling that the real you is boundless space. That you are connected to everything and everything is connected to you. In other words, you're not just your body. The appearance of your body is a lie. The appearance of the world is a lie. You sort of feel this.

If you feel this, and this is true of people only who have been practicing spiritual discipline and sadhana for many years, many incarnations, then you have to find a Sage who has gone all the way and is experiencing realization. Only a Sage of this type can bring you forward and cause self-realization to come to you. Only a Sage who has realized himself or herself.

It's up to you to find such a person. When you find such a person, you have to trust that person implicitly, have total faith in that person to lead you on the right path. If you have problems with that, you have to find another Sage. All the scriptures, all the
books tell you that unless one surrenders totally and completely to the Sage, there’s no hope for realization. Now it is true there have been certain people in this world who have realized the Self without any help. These people are few and in-between, very few. The average person needs a Sage who has gone all the way.

Who has gone beyond eternity, beyond questions, beyond the observer and the observed, beyond all phenomena, and realized all phenomena is a superimposition on the Self. Which means your body, the world in which you live, the animals, everything, the planets, the universe, is only but a superimposition on the Self. Like the writings on a chalkboard, you can write what you will on the chalkboard, then you can erase it and write something else. You can draw a picture.

But the chalkboard always remains the same. Only the images change. And so it is with a self-Realized Sage. The realization is that everything is the same phenomena. All phenomena is exactly alike. It comes and goes. But the Self never changes. The Self is silence, no words. There is no logical explanation for the Self. It is beyond everything your mind will think of. You cannot find the Self by thinking about it. Only by unthinking! Removing thought.

When you find such a being who has experienced the Self, you have to learn to love this person, totally, completely, absolutely. You’re not really loving the person, you’re loving the Self. You may see a person in the Sage. But the Sage realizes beyond a shadow of a doubt, there’s no person present. Therefore, by loving the Self, you’re loving the Sage. By loving the Sage, you’re loving your Self, the same thing. The Sage is none other than your real Self. The Sage is you! But you don’t know this, you don’t believe this, you’ve not experienced this. So you think the Sage is a person, a place, a thing. Consequently, all you can do is to love the Sage. That alone will suffice.

Now a Sage, having transcended the body and transcended the world comes from a completely different space than you do. And he or she may do things totally differently. But you should know this: everything the Sage does is only for your realization. This is why the Sage or the Jnani exists for you — for your realization, no other purpose. It’s up to you to feel this, to realize this, to understand this.

You really have to learn to love the Sage! It is difficult for many of you to love at all. When you think of love, you think of human love. And you think of disappointments, sorrow. But when you love the Sage, it’s totally different, completely different. When you begin to love the Sage you immediately feel a bliss inside of yourself. You feel joy and happiness. Why? Because you’re loving the Self. The Self is all-pervading, infinite reality, omnipresence. Loving the Sage is loving your Self. There’s only one Self. And you have to really learn to trust the Sage in everything you do.

There’s a story that reminds me of this. One day Krishna and Arjuna were walking down a path. Towards the evening they became tired, they saw a house. In the house was a mean old man. Through some method he acquired lots of money. He was very mean. They knocked on the door. The mean old man came to the door and said, "What do you
want?” And Krishna said, “May we have lodging for the night and food to eat?” Usually the mean old man would have shut the door in their face, but he realized it was Krishna and Arjuna, so he reluctantly let them in. He had a scrumptious dinner for himself but he only gave Arjuna and Krishna bread crumbs to eat. And he had a comfortable bed, but he made Krishna and Arjuna lie down in the corner in the mud to sleep for the night. When morning came, Krishna and Arjuna were about to leave. Krishna put his hand on the old man's head and blessed him and he said, "May you prosper abundantly." And they left.

Evening came again. They came to another house. In this house lived a pious, wonderful, beautiful old man whose only possession was a cow. They knocked on the door and the old man opened the door and when he saw Krishna, he prostrated himself and he said, "What a blessing I've got to have Krishna and Arjuna come to my home! My home is yours.” He gave them his dinner. He made them sleep in his bed and he slept on the floor. And he praised them all night. When morning came, Arjuna and Krishna were about to take their leave, and Krishna put his hand on the old man's head and he said, "May your cow drop dead!” and left. Arjuna didn't say a word. But he was thinking about this all day. Finally he had the nerve to ask Krishna, "Master, I didn't understand your message. The other night when we came into the house and this old man treated us poorly, was mean to us, you blessed him and told him, may he prosper abundantly. And last evening, when we came to this old man, pious old man who was wonderful to us, gave us dinner and his bed, you cursed him and said, may his cow die, drop dead. What is the meaning of this?"

Krishna explained, "My ways, Arjuna, are not your ways. And your ways are not my ways. You may see me do many things which you don't understand. Never judge me by what you see me do. Only love me. You see, when I cursed the first man, and told him, may he prosper abundantly, I realized he would come back many times, many incarnations and have a lot of money, and his relatives would haunt him to get some money. And the IRS would come after him. His relatives would want his money. He will have many lives to work this out. He will suffer many lives because of his greed. Now when I went to the other old man, I realized that he was giving up everything for God. His only possession was the cow. And this was holding him back from self-realization. So when I removed the cow from him, then he will be self-realized. This is the game I play with people."

The same is true with us. Never believe the Sage thinks like you or does the things that you do. A Sage may appear to you to be an ordinary person just like yourself. But that's where the similarity ends. Never try to understand a Sage, his methods or what he does. Again, just love him. That's all you have to do. If you can really learn to love the Sage, immediately you will see results in your spiritual life.

The first thing you will see, you will feel profound peace in yourself that you never felt before. Then you will feel joy in your heart that you never had before. You will feel love for everything, from the mineral kingdom, to the vegetable kingdom, the animal kingdom, the human kingdom. You may be going through some karma, perhaps. Remem-
ber for the Sage there is no karma. I know in some of the books it tells you that the reason the Sage does certain things is that he or she is going through some prarabdha karma, that’s left over and it will be all finished when he or she drops the body. This is a lie. These things were just written to appease the people.

I’m telling you there’s no karma for a Sage at all. What you see in the Sage is a lie also. As long as you see the Sage as a body, your thinking is erroneous. The Sage is not a body. Neither are you, because you don’t know it. Saying, "I am not the body" is not good enough. You have to experience this truth. What good is this teaching if you can’t experience it? Therefore the Sage tests you. You may have many personal experiences with the Sage. The worst thing you can do is become judgmental. Always remind yourself that the Sage is not coming from the place you’re coming from. Do not even try to understand the Sage. Just love the Sage, that is sufficient.

Again, when you really love the Sage, you will see very fast changes in your life. This is more important than practicing self-enquiry, than being the observer or doing other spiritual methods. For if you’re loving the Sage, self-enquiry will become easier for you. When you have a hard heart and a head made out of stone, it is difficult for you to love. Therefore you look at yourself as an individual and you try to practice spiritual discipline and self-enquiry, being the observer, pranayama, mantras. Yet it’s the ego doing all these things! This is why in Advaita, no spiritual methods are required. No sadhana is required. No discipline is required. Only to love. To love whom? To love the Sage as yourself, that’s all that’s required. Once you are able to do this, everything else will open up for you. It appears difficult in the beginning, especially for a Westerner. For you’ve been brainwashed to believe that you’re the ego and everything that you do in your life comes from the ego point of view.

You think you’re making progress, then something comes along that makes you angry and upsets you. And you feel you’ve lost all your progress and you’re nowhere. And you become perplexed and wonder about this and you wonder about that. And you say you’ve been practicing sadhana for three or four or five years. Nothing has happened, twenty years, nothing has happened. You’ve forgotten one thing: to love the Sage as yourself.

Look back at your own practice and you’ll see that this is true, to really love, with all of your heart and all of your soul. True love means surrender. What do you surrender? Your ego, what else? Give it all to the Sage, become empty, totally free and empty. Then I can assure you, you will feel such bliss and it will never leave you again. You will realize that irrespective of circumstances, all is well. You’ll understand that regardless of what is happening to your body, all is well. You will stop feeling sorry for yourself. You will stop judging yourself. You will begin to leave everything and everybody alone.

Another incident of this is when I was with Paramahansa Yogananda, when I was seventeen years old. He initiated me and he told me, "Robert, do you promise to love me, no matter what you see me do?" So I smiled and I hesitated. I said to myself, "What is this
And yet I felt an overwhelming love and I said, "Certainly, yes, I will." And in the six months that I was with him, I'd see him go into different moods, become angry with certain devotees while loving other devotees. I remember a time during Christmas when many devotees wanted to go home to their families in the holidays. And one went to Yogananda and asked him, "Master, can I go home to my family for Christmas?" And he gave him a warm smile and said, "Yes, of course, go home and enjoy yourself." Someone else would come to him and say, "Master, may I go home for the holidays?" And he said, "What? How dare you ask me a question like this? Of course you can't go home. You have no family. I'm your family. The only family you have is here, your brothers and sisters in Satsang." And he would literally scream at him or her and never gave them permission to go home. I observed all this and I watched and I realized at that time also, I'm not here to judge him, to see whether he's right or wrong, good or bad. And there were many incidences that he did in the ashram, that the average person would leave and never come back. But I realized that these were tests to see if people were fit or not. And so it is with us.

What are we really looking for? True spirituality is not easy. It means changing your entire viewpoint, looking at life completely differently. Trying to keep quiet most of the time. Keeping your mind quiet, never allowing it to judge, never allowing your mind to think too much on any one subject. You learn to catch your thoughts. When the mind begins to criticize, catch it before it goes too far. Realize the God within you — your real Self - can never lead you astray.

Ramana Maharshi did many strange things. All Sages do! I won't go into them. Suffice it to say, a Sage comes with a completely different background than you do. Do not try to train the Sage or mold the Sage into your image, like you do God! In other words, do not expect the Sage to do what you think he should do. Because after all who is thinking? The ego! Who else? Realize this, always remember this. If you learn to surrender to the Sage, the Sage will always be with you and never leave you. When you're asleep, when you're awake, when you're working, you will never be alone again! Love will always be with you.

But again, this is only for those people who have been through many, many spiritual experiences in their life, that have an inkling of what I'm talking about. You can't pull a person off the street and speak like I'm speaking here tonight. They will laugh in your face and go their merry way. For these people have not yet even begun to learn the lessons of spiritual life.

When I say there's no person, no world, no God, no universe, no life, I speak from experience. Unless you have the same experience, it's better not to think, better not to speak. This makes sense. For when you stop criticizing, you stop speaking, you stop thinking. Only the true Self can emerge from you. Reality comes in to your existence. It has always been there. But you've awakened it.
You begin by not believing anything the senses tell you. Taste, touch, hear, see and smell. Don't accept what I'm telling you. You stop worrying about anything and everything. Stop worrying! Remember, all is well. You live in an intelligent universe that knows all about you and it can take care of you and meet all your needs in the right way. In ways that you know not of. Trust it. Have faith in that which you do not understand. Drop all fear.

It's so funny to me that people fear something. There is nothing in this entire universe that has a basis in fear. Fear is a human emotion. If you have no thoughts there is nobody to fear. It is only when you begin to think and your mind draws pictures for you and you have all sorts of situations that may happen tomorrow or the next day or right now, and then you begin to fear. And you fear for one reason only. You do not understand who you really are! You think you're a human being with all sorts of problems. And you say to yourself, "If I don't think of these things, who will resolve my problems? How will my problems ever become resolved?" That's why I say, do not try to think about them, just love the Sage and everything will be taken care of. But the answer to all this is simple. Do not try to figure it out. For there's not time or space for a problem to begin. There is no time or space for fear to emerge. Time and space do not exist. Only the Self exists - the pure awareness, the absolute reality, nothing else. And you are that.

I know that some of you listening to these words, you go home and you forget everything I said. And then you become worldly again, start thinking about your income and your sickness, that people don't love you, the job you hate, so forth and so on. But now when you begin to think this way, you have to catch yourself and think of the Sage.

How wonderful it is to understand these things! The rest is up to you. Peace.
Transcript 238

STOP FIGHTING!

12th April, 1993

Robert: (tape starts abruptly) ...so you thought you can get rid of me so easily? It'll never happen I'm here to haunt you forever.

When you look at a situation never judge it. The mind has been brainwashed, programmed for years to judge whatever you see. You cannot do this. It comes from false imagination. You look at me you make decisions, what's wrong, what's right, what shouldn't be done, what should be done, what's happening, it's all false judgement. I tell you in truth nothing ever happens to anyone, no matter how it appears, it's false. Noone is born, noone dies, because noone ever existed. I know this sounds hard to believe.

When you look around you see all the dastardly things going on in this world, with people and you feel it. You hear or see animals being slaughtered all over the place, yet who feels this? To whom does it happen? Really, this is important. Who feels these things? You are the imperishable Self, pure consciousness. This is your real nature.

How can anything happen to consciousness or God? Some of you like the word God, for you are brought up to believe that there is a God in the sky somewhere doing something, whatever he's doing. How can this God, this consciousness bring right action to this world? There would be no place to put it. For consciousness is all there is, there's nothing else and you are that.

In other words you are the one that has always been and will always be, always existed. You are that pure awareness, that boundless space that only knows the Self, nothing else, and the Self is bliss. Always be aware of this. Catch yourself when you see something wrong. See only goodness, see only perfection, see only love, peace. Refuse to acknowledge anything else.

Life appears to be very short on this earth plane. What you call your life is but a split second in eternity. In other words you’re here today and gone tomorrow. This is how it seems. But again what is here today and what is gone tomorrow? That which never existed to begin with. That is here today and gone tomorrow. Because in truth there are no tomorrows and there’s no today. There is nothing. How can there be anything wrong in nothing? I know some of you do not believe you’re nothing. You think you’re something. But if you’re able to really see your body what it really is, it’ll be all space. Your body is made out of space with a little dust spinning around some place. You’re made out of nothing. But you don’t believe me do you, you think you’re something but you’re nothing, zero, nada, emptiness.
When you begin to realize that you’re emptiness, you become free. In other words to the extent that you feel your nothing, your emptiness, to that extent do you become free. Do you feel free? You can only feel free when there is nothing going on in your mind. As long as you allow yourself to think you will never feel freedom, you can’t feel freedom. For the thoughts become things.

When the mind is active it becomes creative in the world and it comes with all kinds of things. But as we all know things change constantly, consistently, so as we grow spiritually we no longer use the mind to create things for us, we use the mind to destroy itself.

When the mind is destroyed that which is the silent witness of itself, becomes yourself. In other words that which is beyond all phenomena is you, your Self. You are that witness, the observer. It is you, noone else but you. You must become fearless. You must observe things, without observing. How do you observe things without observing? You look, you see, you touch, you feel, you smell, but there is no reaction. Like watching a movie. You observe the movie, you watch the movie, but something inside tells you are not the movie. But you’re still watching the movie, enjoying the movie, crying with the movie, laughing with the movie, but you’re not the movie. So it is with life.

Observe life unfolding. Look at life doing its thing. Sometimes it does its thing to you, but you have to observe that also. Never become lost in a material situation. Yet never allow the relative world to dictate to you, to make you think something is like this and something is like that. Never be frightened with the world and its manifestations. They’re all dreams, hallucinations but you must experience this for yourself. You experience this for yourself by surrendering everything to the Self or by practicing self-inquiry.

For some people it’s easy to surrender to let go of everything, surrender leads to self-inquiry. Automatically when you give everything up in your mind something answers you, or something tells you inside, ”Who gives it up?” it comes by itself when you surrender. It’ll happen by itself. Don’t be afraid to let go, you’ll never be alone. The universe is your friend. It will always take care of you if you do your part first. That is to surrender and allow the universe to take care of you.

It's like the story of the man who went to a cave and he felt a beautiful breeze coming from the cave. He wanted to find the source of this beautiful breeze. He was a fat man weighed about four-hundred pounds. And there was a tiny hole in the cave he couldn’t get through. He was so enamored by a breeze and its fragrance he just had to find out the source of this breeze. So he went on a diet, he lost weight, he wouldn't eat and he still couldn't squeeze through. So he gave up everything. He gave up his job, his home, his family. His only thought in his mind was, ”I've got to find some of this breeze that smells and feels so beautiful.” He wouldn't eat at all. He was determined to find the site of the breeze. He finally got down to a skeleton and he shoved his head through the hole in the cave and half of his body got stuck. He couldn’t go in or out. Finally he gave up. He said,
"I've done all I can. There is nothing more I can do." Then the Self pulled him through the hole and he became self-enlightened, self-realized.

What this story means to us is when we stop fighting so much, stop trying to change things, stop trying to make things happen and we let go, depending on God, on consciousness, on the absolute reality, then God will pull you through. In other words you become self-realized. But as long as you rely on one person place or thing then you're alone fighting your battles. This is why true spirituality is not for everyone. For most people are not ready to let go of everything. They still want to hold onto things. So they get involved with spirituality and it makes them pure.

They become involved in various meditations, pranayamas, kundalini, tantra, not realizing all these things come from your mind. They're all mental things and they will never lead you to self-realization. They will only increase the size of your ego. So true spiritual life is very easy. You just need to surrender, let go of everything. Take refuge in the Buddha or the Self or consciousness, whatever you like to call it. It's all names. And you take refuge in this by not allowing the world to make you feel anything. As long as this world makes you feel something good or bad, you're worldly, and you have battles to fight. But when good and bad never impresses you again, then you're free. Only you can make that choice.

Do not look to reality when things are getting bad in your life. There are many people who search for truth only when they become sick or broke or mad at the world or despondent, then they search for truth. If they get what they want they forget all about it and go out and have a good time. But remember things will change as they always do and you have so much time in your body so-called, in this life, you may be called again to leave your body tomorrow or next week or next month you never know. Where will you be then without a body? You'll feel naked. You'll be lost. So you catch another body to get into and to be involved with and go through many many bodies, because you're attached to the world and its manifestations.

So the secret of awakening is to let go of everything, let go, drop everything. All your conceived ideas, all of your dogmas, all of your rituals, everything you've been holding onto, drop it and be free. Do not hold onto anything.

Always question your mind. Whatever the mind tells you ask, "Who is going through this? Who is this coming to? To me, Who am I? Who is the I that's experiencing these things?" Always work on yourself. Remember to do this everyday. Catch yourself daily. It's best to begin when you get up in the morning. If you begin to catch yourself in the morning you'll catch yourself all day long. When I say, "Catch yourself," I mean catch yourself thinking. Catch yourself reacting, judging.

Only in the silence will you find reality. Self-inquiry leads to silence, surrender leads to silence. Be still and know that I-am God. I will never leave you nor forsake you. In this case the I is consciousness, absolute reality, I-am that I-am. This is the only refuge you've got.
You cannot take refuge in this world because it changes, it's a world of duality. Only in the Self can you take refuge. In the I, the I-am. Be not afraid it is I. I is your father, your mother, your brother, your sister, your friend. I is the Self. In order to find this I you have to bring the little I back from your brain to your heart centre on the right side of your chest. That is where your spiritual heart center on the right side of your chest. If you can follow it in the morning it takes a split second. When you're sleeping, the I goes back into the heart centre and rests. At that time you're no longer aware of this world you're in deep sleep. As soon as you wake up a split second the I runs back up to the brain. Then you become that you are a body and there is a world, there are people places and things. It is the I-thought that makes you become cognizant of this.

So the secret is to make the I go back into the heart when you awaken, when you awaken, in the waking state. This is why it's called self-realization. When the I-thought abides in the heart, then you go beyond phenomena. With the average person the I still stays in the brain and causes you to believe that you're a body-mind phenomena.

Try catching yourself tomorrow morning. As soon as you open your eyes before you have a chance to think observe the I, running from the heart centre to the brain. You can also catch it when you go to sleep. Just before you fall asleep. You become very peaceful don't you? You forget all about your problems, the world, you're falling into a deep sleep. But the reason you forget about these things when you're sleeping, is because your I runs from the brain to your heart. If that didn't happen you would be worrying all day long and all night when you're sleeping. The worldly problems would never leave you when you're asleep. So the only reason the world leaves you is because the I-thought is taking refuge in the heart. Follow the I-thought see where it goes, what it does, and if you do that you will soon discover there never was an I-thought. There is only the Self and you are that. Peace.
**Transcript 239**

**TAKE REFUGE IN YOUR HEART**

*15th April, 1993*

*Robert:* Om, shanty, shanty, shanty, om. Good evening. It is wonderful to be with you once again. I love you with all my heart unconditionally.

When you take a look at the world around you and you see all the dastardly things happening everywhere you can take refuge within your heart. Which you do by letting go of the world happenings. By diving deep inside of your heart where there is peace and harmony and love. Your heart can save you from all the destruction happening in this world. All the things you see and hear everywhere. Take refuge in your heart.

Your heart of course is the Self, consciousness. It is all-pervading, omniscient, omnipotent. So when you take refuge in your heart the whole universe changes for you. Things will still appear to be going on in this world, but not for you. For you have contacted the universal omnipotence, omniscience. Yet it appears that I am talking about two different worlds, but I’m not I’m talking about one world, one universe. One Self which is you.

As you become spiritually mature, you become humble, filled with humility and love and you smile at the world, you understand its nature as maya. It’s constant change. You no longer hate the world nor love the world. Just observe the world, leave it alone. You stop debating with people, arguing with people, trying to prove points. You just leave everything alone and leave everybody alone and you’re at peace with yourself and the world.

This happens automatically when you take refuge in the Self, in the heart. In other words your job is not to look for peace, for harmony, for justice, for love for these are fleeting things in this world. Your work is to take refuge in the heart, in the Self. Then these verities come by themselves. In other words you become a living example, a living embodiment of consciousness, of divine love, of peace. Whereas if you just look for peace and harmony in this world, you’re doing something external and you’ll never really find it. Due to the fact that there is not really any love or harmony going on in this world, so-to-speak.

The Self is forever, never changing, never deviating one inch. It's pure bliss. It is your friend. It is you! Learn to love the Self in the heart. Always wake up with a pleasant smile on your face, remembering who you really are. You can say to yourself, “I am the heart.” The heart is all-pervading love. Therefore the universal ??? is love. Imagine waking up like that, with thoughts like that. Your whole day will be very pleasant, beautiful. You can hold onto it. Hold onto your heart. To peace and love, that’s in your heart. Really learn to love yourself. Not your ego but your Self. We were really the Self. Remember there is
never two of you there is only one. And you're trying to make the change from human-
thood to the Selfhood. This is done by not reacting to the world again, by watching the
world, seeing the world, observing the world. But understand that the world is like a play
on the screen. The world is a superimposition on the Self. You are the Self.

Consequently your body and everything else is a superimposition on the Self. So
there is only one.

You observe your body, you watch your body doing its thing, but you are not that.
You never were the body and you will never be a body. You are pure awareness, the abso-
lute reality. As you think about these things you become them. The worst thing you can do
is think about troubles and worries. Always think about the heart. Always think about the
Self, which is forever. If you think about anything else it is only temporary, it comes and
goes. The good things, the bad things of this world, they come and go. Think only of the
Self, the heart. This is your reality, beauty, joy. This is being-ness. This is the I-am that I-am.

Remember all the time it begins in the morning when you first open your eyes and
get out of bed. That's when you catch yourself. If your mind starts thinking about the
work that you're going to do and the problems of the day, catch yourself and change...make the change. Say to yourself, "I'm not my work. I'm not my thoughts that come to me. I'm beyond these things. I-am that, which has always been and will always be. That which remains the same forever. The substratum of all existence, the absolute reality, I-am that." Just thinking about these things in the morning makes you feel wonder-
ful.

I receive many phone calls. I had an interesting call this morning from a lady, an
Indian lady at Phoenix which I thought was really appropriate, I'll share it with you. She
asked me, "Robert, in my house I have a beautiful picture of Ramana Maharshi and every-
day I do puja to it, in the morning and in the evening. I play chanting tapes. I do aarti, the
waving of lights. I put prashad at his picture. I pray to the picture of Ramana. I've been
doing this for twelve years and nothing has happened. Isn't Ramana supposed to give me
some grace or something and enlighten me? That is how I've spent my time in twelve
years, paying homage to Ramana's picture and I feel nothing. Also when I go to sleep at
night I think of Ramana's form and face." It is written in the Upanishads when you think
of the gurus form and face, the guru gives you grace, blessings. "Am I doing anything
wrong, what's going on?"

I replied to her, "The answer to both questions is no. A picture cannot give you
grace. No matter how much you pray to the picture, what you do to the picture, you can
kiss the picture, do anything you like to the picture, it will not give you anything except
plenty of peace. It improves your concentration. It will make your mind one pointed be-
cause you keep thinking of Ramana Maharshi and do podia to him. So it will make you
more peaceful because it'll make you more relaxed. It will improve your concentration
considerably. And as far as seeing Ramana's form when you go to sleep, his face and ex-
pect to get grace you cannot do this because he is dead, so-to-speak. You're thinking of
Ramana Maharshi like...as a human being. Thinking he is in some astral plane. Ramana Maharshi has merged, been absorbed in the Self. He no longer has a form and only the form of a live Sage can give you grace. You can either do one of two things."

"You can begin to realize that you can never find self-realization looking at a picture or thinking of the form of a dead guru, or you can find another guru, or a Sage, who is alive."

"This doesn't mean that you're deserting Ramana Maharshi. You will always hold him in your heart. But you have to realize that only a live guru, a live Sage, can give you grace and self-realization. When a Sage drops the body, you have to understand that he is doing this for you. For a Sage never had the body. It is you who observes the body and sees he's got a body. He never really had a body, the appearance is only for your sake."

Therefore I said, "Stop doing pooja to Ramana. If you want self-realization go find a Sage and surrender to the Sage, this is important." When the ego is too big you develop pride. When you have a lot of pride, a lot of ego, you never think of surrendering to the Sage, you think of getting something from the Sage instead of giving yourself to the Sage. You must stop trying to get something from the Sage like self-realization.

Self-realization comes when you no longer think about it, when you no longer want it. When you totally surrender to the Sage saying, not my will but thine be done. Keeping the Sages form and face before you all the time. The Sage realizes when you're ready, then grace comes, liberation comes, but do not think of these things. Your job is to develop a tremendous humility. When I speak of developing humility, I'm not speaking of you becoming a stepping stone for people. Real humility is strength, power. Real humility means nothing bothers you anymore. Nothing has the power to disturb you, to upset your equilibrium. You have a tremendous compassion.

You develop loving kindness for everything, for the mineral kingdom, for the vegetable kingdom, for the animal kingdom, for the human kingdom. You're stepping out of your humanhood, taking a step forward in eternity. Not comparing yourself with other people. Not trying to do anything to anybody else. You simply see the Sage in your heart all of the time and then you finally become the Sage yourself.

But when you let your mind loose there is a catastrophe going on. Your mind will come up with all kinds of reasons why should not surrender to the Sage. Why you should do this, why you should do that. The mind will confuse you completely, this is its business, its job, its duty to confuse you, to make you go deeper in maya. This is what the mind does. It makes you believe that you are an important human being, that you're here to achieve great things, accomplish great works. Take a good look at the world, where are all the great works?

The most important job you have is to find yourself. Yet the funny thing is you were never lost. So if you were never lost where do you have to find yourself? Due to the fact you think you're lost, we therefore use terms like finding yourself. You believe you are a human being with all kinds of problems, attitudes, karma, dogmas, yet that is not you at
all. You are a god. You are freedom, peace, love. Act on these things. Become simple in your work. Simplicity is the key. Do not make your life complicated.

Do not go into too many details about situations, conditions. There is a power who knows how to take care of these things, your life. There is a power which created you so-to-speak and knows how to maintain you, sustain you better than you can. Yet most of you will not give it a chance to work. For you say I can do it better by worrying, by fretting, by trying to change people, change conditions. The hallucinating power stops, it becomes dormant, it will not work for you when you do not acknowledge it.

A good example of this is when you have a headache. The first thing that comes into your mind is to take a pill, an aspirin, bufoon. There is a power within you that knows how to take care of the headache. There is a power within you that knows how to heal you, take care of you. But when it sees the aspirin, the power says, "Oh well, you’re doing this yourself, so I will do nothing." This is how it is for every situation in your life. As long as you feel and believe that you are he doer, this amazing power which knows the way, will stop working for you. For you’re saying, "I am the doer, I can do it better." When of course you can’t, and you always seem to be having problems of some kind or another. These problems only come to you because you think you are the doer. What I’m talking about is to reverse your whole line of thinking, for you have been programmed in past lives, in this life. Science is beginning to understand this perfectly, we are all programmed in our linear thinking.

As an example: if you put a bunch of flies into a bowl and cover the bowl, for a few hours and then you open the bowl, only a couple will fly away. Most of them have been programmed to believe the bowl is closed and will not be able to fly out. They will fly around inside of the bowl, flying around even if there is no cover. Another example: in India when you train elephants you take a baby elephant and put a string around its foot and tie it to a post, to a tree. When the elephant becomes a big elephant, you put a chain around its foot and tie the other end to a tree. The elephant in one kick can tear the chain and the tree out. But the elephant remembers that he couldn’t do it when he was a little elephant, so he didn’t do it. He think he is stuck, he didn’t realize his own strength, the elephant’s been programmed. Another example for those who own a fish tank. If you put a glass between the fish, separate the fish, they can only go so far and after a couple of days you take the glass away, the fish will only go to that place where you had the glass before. They will not go any further, they will stay separated. These are all substantiated cases and that is how we’re programmed, the same way.

Think about some of your programming. See what you believe. See how your belief system keeps you in prison of your own making. Think of something that you really believe, how you’re stuck somewhere, or something is wrong someplace, and you won’t give it up, you’re holding onto it. They’re simple things.

As an example: You believe if you go out in the rain you’ll catch a cold. If you walk in the rain without shoes you’ll catch a cold. This is not true, yet most of us believe this,
we’ve been programmed to believe it by our parents, our society. Many of you see what I’m getting at. You believe you’re human and that’s all you are. You’ve been programmed to believe this, that you’re a human being, you’re closed in. Where in truth you’re all-pervading, you’re everywhere at the same time. In truth you are the universe. But even if I say this to you some of you can’t believe this and will not accept this, because of your programming.

Think of the situations and conditions bothering you right now. Something that upsets you. Some limitation you think you have. Do you really have a limitation? Of course not. But as long as your programming says you do, then you do, and nobody will be able to change until you give up the limitation, until you give up your programming. I tell you that you are infinite beings, you are not what you appear to be. You are totally free, accept this. It is truth about you. Act as if you were a god. A god is never disturbed by what they see, hear, taste...taste, touch or feel. A god doesn’t get angry or mad at anything. A god does not judge by appearances. You are literally and virtually a god. Why won’t you accept it? Because of your programming.

You may believe what I’m saying while I’m here with you. Once we’re finished and you go your way, human traits come to you again, do they not? As you’re driving home you start thinking about being mugged, being car-jacked, what you’re going to wear tomorrow to work, how you hate your job, so forth and so on. This is your programming at work.

If you were totally free, as you’re driving your car, going where you’re going, going to work, you would never think of these things. You will be virtually happy with everything you do. You’d have complete and total happiness within you all the time. Things will no longer bother you or annoy you. Again you get to reverse your whole life style. You’ve got to think in reverse. Go within, inside of the heart, dive deep, leave the external world alone. You dive deep within yourself, in the heart, where you will become free and happy and all will be well with you. Peace.
Robert: How can we free ourselves from karma?

We know karma is an accumulation of past actions that are similar to unpaid debts. How do we break the effect of the debt that binds us?

It seems the more idealistic one is, the more disappointment we experience. The more attachments we have, the stronger we hold onto life. When we find fault with others, or become too involved with the world, the best recourse is to listen to the words of the Jnani with rapped attention.

He tells us to, “Leave the world alone and follow the current that knows the way.” We learn that time is a split second in eternity, nothing more and yet the value we place on it, the goals we set, are wasted for it has only accrued more karma. At that point we look within for the answers that lead us to the feet of the guru. His words change our whole perspective. We live out what is karmically decreed until we learn that karma is confined to the world of illusion. The mind won’t tell us this, only in silence can we penetrate the veil of illusion. Then we will remember the words of the Jnani and be free from karma.

(silence)

Robert: Om, Shanti, Shanti, Om. Peace, peace. Good afternoon. I welcome you with all my heart. It is good to be with you once again. I love every one of you unconditionally.

Never judge things as they appear. Never look at the world and allow the world to tell you how things are. The world is false. There are all kinds of people living in the world, all kinds of beings, all kinds of animals, all kinds of insects, all kinds of birds. Everything intermingles with everything else. Nothing is as it appears. By judging the world you become very frustrated and your equilibrium gets out of balance. Rather, turn within to reality and see the truth which is within each one of us. The truth is that you are the universe. You are not your body or your mind, it’s an appearance, you are the universe. Everything in the whole universe is within you. You have given birth to the universe. If you did not exist there would be no universe as when you go to sleep at night. When you’re in deep sleep the universe does not exist. You may say it exists, but you don’t know it doesn’t, as far as you’re concerned.

So it is with the Sage, like being asleep but awake. There is no universe, yet there is a universe. What do you see when you look at the world? Problems, man’s inhumanity to man? You’re seeing what you are that’s all you can ever see.
Each one of us is like a mirror. A mirror can never see itself, but sees its reflection, so where ever you look you’re seeing yourself. If you see evil, you’re seeing yourself. You’re seeing your reflection, there’s only one. One is all-pervading, omnipresence, the absolute reality, that one is you! When you look at the world you see yourself, what else can you see? So if you’re seeing the wrong things in this world, do not think they appear wrong or there is something wrong in the world, look to yourself! Ask yourself, "Why do I see these things? Why so I feel these things? Where do these things come from?" And soon you’ll discover you’ve been giving birth to them, and it will change your mind and everything else will change.

Change your mind and change the world!

One day a man was walking through the park at night and he heard somebody yelling at him, "Hey you, come here!" And he looked around and he didn’t see anybody. And he kept walking and the voice said, "Come here, I’m over here!" And he looked down at the rock and he saw a frog sitting on the rock. So he bent down to the frog and the frog said, "Kiss me and I’ll become a beautiful maiden and do anything you want!" And he didn’t say anything and the frog said, "Didn't you hear me?" I said, "Kiss me and I’ll become a beautiful maiden and I’ll do anything you want." So the man picked up the frog and put it in his pocket, and he proceeded to walk along. And the frog yelled, "Hey! I told you you can kiss me and I’ll be a maiden and I’ll do anything you want!" So the man said, "Well, I’m deciding whether to turn you into a maiden or to keep a talking frog." And so it is with us. Are we all talking frogs? What does this story have to do with anything?

SV: Who knows? (Laughter)

R: Interesting story.

I receive many phone calls, as many of you are aware. This morning I received a phone call from a lady who asked me an interesting question. So when a question is interesting I share them with you. I got permission from the lady first, she’s here this morning so it’s okay. She asked me, "Robert, when I was younger, I lived a wretch-able life. I was really a bitch. I cheated people, I hated people, I did everything to get my way and I hurt a lot of people. Now my question is, can this karma be abated? Is there some way I can forgive myself, expunge the karma, or does it have to come back to me? The things I have done to people. Is there any way I can become free of this, of the past? Also in my past lives a psychic told me I was a rotten person in those lives too!"

What to do? "Is there any hope for me," she wanted to know.

Well, my answers are always ambiguous, I said, "Yes and no." We’ll talk about this. I asked her if I could talk about this in class and she said yes. So we’ll discuss my answer, what I mean by yes and no.

No, you cannot abate your karma. You can never remove the karma that’s coming to you. This is a very difficult thing to do. And yes, you can, it depends who you are, what you know and where you’re coming from. There is no human being on this earth who has not gotten into problems growing up, of some sort of some kind. There’s no such thing as
a perfect human being on this earth! This earth is not meant for perfect human beings. If you want to be a perfect human being, you have to go to another planet, you're on the wrong planet. There's no perfection on this planet. I kid you not. This is not a planet of perfection, there are such planets, but this is not one of them. So, when one realizes this, in order to abate their karma, they have to change their lifestyle totally and completely and absolutely. And not many people are willing to do this. In other words you have to do a turn-around, complete about-face. Everything you believe has to be dropped.

Every action you've ever taken has to be changed. The way you react to person, place and thing has to be totally changed, completely, absolutely, not just slightly but altogether. In other words, if you want to transcend the karma, become totally free and liberated, you have to look at yourself totally differently. Look at people totally differently. Look at the world totally differently.

It's very rare this happens. It's very rare because most people refuse to change themselves, they don't want to. They want somebody else to do it for them. They want to keep on going the way they're going. And it's true that when you come to satsang, things begin to happen to you. But yet I am with you about twice a week, maybe four or five hours altogether. And the rest of the week, you're on your own. What do you do when you're by yourself? What do you do when you're on your own?

What kind of life do you live? Only you know that! Do you have loving kindness in your heart for person, place and thing? Do you have peace in your heart? Or do you allow things to bother you, annoy you, make you upset, angry, mad? It is only when you calm down totally and completely, and you have peace in your heart that a change takes place within you. And unless that change takes place within you, you're under the laws of karma.

Most of us here know in the ultimate truth, karma does not exist. But what's the use for most of us to get up and say karma does not exist, when we're controlled by it? It's fine to be able to say that intellectually, there's no karma, there's no world, there's no liberation, no illusion, no God, in the ultimate sense this is true. But is it true for you? Are you living that sort of life or are you just speaking words? People learn at the talking school where you just talk, talk, talk, talk, talk on spirituality.

But are you learning to keep silent and make something happen with your life? The choice is always yours.

What difference does it matter, what difference does it make what happens to you as far as going through life? What difference does it make, whether you lose your job or you get a job, whether you have money or you're broke, whether you have health or sickness, whether you're happy or sad, whether you get what you want or you don't get what you want? There should be no differentiation in your mind. If you can learn to treat these two impostors just the same, they're all impostors, human good and human bad, they're all impostors. If you learn to treat them just the same, then you'll see you'll be free. But, if
you keep reacting to things, all you're doing is you're accruing more karma. That's all you're doing.

Karma comes in two different sections: what you call boomerang karma and prarabdha karma.

Boomerang karma is like when you step on a rake, the handle hits you in the head. That's boomerang karma it came right back to you. You step on the rake and the handle hits you in the head. It's karma like this, when you do something it comes right back.

Then there's prarabdha karma, which is your destiny, which comes to you from past lives, from things you've done when you were little. This seems to go through time and space. In other words, there seems to be a long time before you get it back.

What I'm trying to say, most of us have no idea what karma has in store for us. We have no idea. We may believe and think things are well, things are going right for us. Then we may step off the curb and a bus hits us and breaks our back and we become paralyzed and we're in a wheelchair for the rest of our lives. We don't know! Not one of us knows what's going to happen tomorrow. But by what you do, you can tell if your karma's going to get you by the way you act, the way you think, the way you react. If you begin to understand and realize, whatever has happened to me, is the result of karma, good or bad or in between, in whatever situation I am now, is a result of karma. Nobody made it like this. No one's responsible for my being who I am.

This is the first truth that you have to remember: No one is responsible for your being the way you are, where you are, where you're living or whom you're living with. No one is responsible. Not even you! Because you're experiencing karma. If you knew what was going on, you'd put an end to it. But unfortunately, you don't know what's going on, so you're experiencing karma, different situations, different moods, different times, different days, different weeks, different situations. All kinds of things come to you.

The important thing for us to understand is that this is all karma. If you know it's all karma you realize if you react to any condition that comes to you, you're accruing more karma, that's all you're doing. Nobody wins, nobody loses in this game called life. There are no winners and no losers. You're always accruing karma, always, by the way you react to a situation. It's up to you to see this, be aware of this.

If you can see this and be aware of this, you develop loving kindness, peace. You no longer believe there's a god that dealt you a bad hand or you can't be like this one or that one. Or, "I wish I was like this person or that person." You stop thinking like this. You look at yourself you make the best of who you are and you work through it. But you've got to do it! You've got to do it yourself! This is what I mean when I say, you take an about-face. You reverse everything.

Never mind what anybody else is doing! What are you doing? That's what matters. For what you do determines what's going to happen to you over and over again.

So here we are. Karma's all over the place. Do you really wish to transcend karma? Do you really want to get rid of it, totally and completely? Then you must turn within,
and never react to the outside world again! Understand that your happiness is within you, not in things or people or places. Everything you're looking for is within you. That's the first principle you have to understand. All the answers are within you. The way to become free is within you. Liberation is within you. It's all within you, you've got it all, not outside, nothing's outside. Do not pay attention to one thing in this external world. Do not take one thing seriously.

You've got the power to change anything if you would but recognize it. But as long as you keep blaming person, place or thing, as long as you keep reacting to things, the power lies dormant within you, in abeyance. It will not come forth until you begin to recognize it.

Principle number two: Realize that there's a power within you and know that it transcends all the karma that you ever had and sets you free. You must call upon it, acknowledge it, for it to do anything for you. This power is beyond any earthly person, any earthly situation, and it's beyond all phenomena. This power can be called the Self, the absolute reality. It is the Self that seems to have created karma and the way to get rid of it. The Self is the source, the source of everything imaginable.

Your duty is to merge with the source. Your duty is to become the source. When you are the source of karma, how can you experience karma? When you realize that you are the atman, the Self, and you're all-pervading omnipresence, there's no time and space, where can there be karma when there's only the Self? Do you see what I'm getting at? Only the Self exists! The Self is pure awareness, nirvana, sat-chit-ananda, I-am that I-am. Only that exists, nothing else. There's nothing else, only that!

Now what are you identifying with, worldly situations? You're not identifying with the Self. You can't identify with both! You have to become absorbed in the Self. This is your duty! To become absorbed in the Self, totally and completely. Now do you see why very few people can overcome their karma, for most of us do not want to be absorbed in the Self. We want to go on playing games. We think that if we become absorbed in the Self, we'll be lonely, we won't have anything to do, all the fun will be gone, there will be no TV to watch, no music to listen to, no sex, no friends! Where are you coming from that made you believe that? That's not the Self that you're talking about, it's you, it's your idea of what liberation is.

Liberation means that you're totally and completely free, without thoughts. There are no thoughts in the Self. If there were thoughts in the Self, it wouldn't be the Self. For the Self is only one and all-pervading. When you become absorbed in the Self, it's completely different than what you ever believed. It's not explainable. But as far as you're concerned, you become totally free, happy, peaceful. There is no longer anyone to argue with or become upset over. This is the Self. You become absorbed in the Self by thinking about the Self. How else? And you stop thinking about your problems, your affairs, your mind, your karma. And you begin to think of your Self. You practice the meditation we learned on Thursday. And you never acknowledge the world again! But you remain ab-
sorbed in the Self. And at that time, all the karma will disappear and you’ll never have to worry about karma again. You won’t even think of the word. You will no longer think about overcoming karma, transcending karma, for there is no such thing to transcend.

And it’s a new stage of your life. It is only where most of us are coming from now that we have to worry about karma, so-to-speak. But when you start diving deep within yourself and you become absorbed with the Self, that’s it. You’re cooked. There’s nothing else you have to do. So my question to you is, what are you doing with your life every day? How do you see things every day? Do you still have to be entertained by the world? As long as the world has to entertain you and you don’t get entertained by reality, you’re stuck in karma and you’re accruing new karma every day.

Leave the world alone, leave people alone, leave everything alone. I’m not saying to ignore people, to live by yourself, on the contrary, that’s not what I mean. When I make statements like this I mean, mentally. Mentally! If you mentally begin to go within, then you never have to worry about the physical again, the so-called physical body will take care of itself. You’ll always be happy, always. You’ll have real happiness, real joy, real peace. It’s not what you think it is. It's complete bliss. Bliss in itself.

Feel the peace that prevails. Feel the emptiness. Feel the love. Feel the harmony. Do not think about it, feel it. If you think about it you spoil it. Just feel it, it's here, it's everywhere. (pause) Feel free to ask questions. I know why you won’t ask questions, you’re afraid of this:

(Robert presses a button on the doll it says, “Were you always this stupid?”)

SG: What’s wrong with laughing? (R: Nothing.)
Voice: "You’re a schmuck! The biggest!” (Laughter)
Voice: "Screw you at your front door!"

SV: Robert, if it isn’t necessary to overcome karma, nobody objects to good karma, they object to bad karma. What I object to is my own reaction to karma, not the karma itself. If I don’t react I don’t care what happens so there’s no need to overcome it. If I don’t care about it, it doesn’t matter as long as I don’t react of it. (R: This is true, of course.) So there’s no need to overcome it.

R: No, you’re right. When there’s no reaction, there’s no karma. When you learn to be still, you won’t have any karma to worry about. But when your mind is always rattling, making noises, always thinking, thinking, thinking, it accrues karma by the very thoughts. Learn to still the mind. Keep the mind quiet, quiescent. Then you don’t have to worry about karma.
Robert: Om, shanti, shanti, om. Peace.

Good afternoon. I welcome you with all my heart. It is wonderful to be with you again this Sunday, May the second, in whatever year we're in.

Most of you have come here today to listen to a message, to hear a talk, to listen to a sermon, to listen to words. It is really not the words that does it for you. It is the silence between the words. When you are quiet, your mind is still, the reality shines through.

You become happy, peaceful, joyous, by sitting in the silence. There is really no message I have to give you. What you are looking for is within yourself. You are That. You are what you're looking for. There's nothing else, nothing. See this in yourself. Understand who you are and what you are. Never put yourself down. You are the immortal Self, without beginning and without end. You are Shiva, you are sat-chit-ananda. Always see this in yourself, never see anything else.

Feel the presence within yourself. Feel the happiness and the joy that you really are. Feel it! You can feel it. No matter how many so-called problems you may appear to have, no matter what is going on in your life, good or bad, forget about that. It doesn't matter. Feel the presence, the presence of consciousness, the presence of pure awareness. Feel this in yourself. Do not think about it, just feel it. When you begin to think about it, you spoil it. Allow the mind to rave on. Do not pay a bit of attention to the mind whatever thoughts it brings you, whatever it tells you. Pay no attention whatsoever to the mind. Feel the bliss! You are the bliss. There is absolutely nothing that you need or have to become.

Do not search for enlightenment or liberation. You'll never find it. There's no where to look for it. When you look with your senses, where is liberation? Where's freedom? It doesn't exist. When you go beyond the senses, when you pay no attention to the senses and go beyond them by observing them, looking at them, and not reacting to them, then you find that you've always been in bliss. Bliss happiness is your very nature. You are that.

Everything becomes so peaceful when no words are spoken. When there's nothing to think about. Never believe that you have something important to think about. All things are not important. No matter what you may think about it, it's not important. As long as you have to think of something, it's not important. Yet you're saying to yourself, "How can I function without thinking?" Think of what you said, "How can 'I' function without thinking?" Not you, but I. What you're really saying is, "How can the I function
without thinking?" What are you referring to? The ego-I has to think to exist, but the I-am consciousness is self-existent. There's nothing to think about. So whenever you’re thinking about something, realize it’s the I-consciousness, which turns into the I-ego so-to-speak, that does the thinking. If you go beyond the I-ego and go back to the I-consciousness, the thoughts will stop. There'll be no thoughts.

For again what is reality to think about. Reality is reality, it’s all-pervading, omnipresence. There’s no room or space for it to think. It is a power which knows itself. It doesn’t have to ask if it knows itself or find out if it knows itself or think that it knows itself. If it had to do that it wouldn’t be the power that knows itself. The power which knows itself as consciousness, the absolute reality, it can only know itself and nothing else because nothing else exists apart from the Self. There is no duality in the absolute Reality. Duality only appears to exist at the human level. It’s an appearance. It’s not true. It’s not real. You can say this to yourself.

Therefore, whenever thoughts come to you, ask yourself the question, "Who thinks these thoughts? Where do they come from?" As you keep posing these questions to yourself, you will find that the thoughts disappear, they vanish. They return to the nothingness from whence they came.

It's so easy to become peaceful. It's so easy to become loving, blissful, happy. You just have to reject all those thoughts that come to you — all those thoughts, all those feelings, all the emotions. Just reject them. You reject them by not giving them power. You give them power every time you let them feel something inside of you. When your thoughts take on a feeling nature you give them power.

But when you refuse to take on that feeling nature, the thoughts will disappear. In other words, you are the one that gives them power. You are the one that creates your condition, be it good or bad. You are the one who sees the world the way you see it. See only yourself, see only reality. See only emptiness. It’s really very simple to do this. Just sit the way you’re sitting now and observe. Do not analyze, don’t try to change your thoughts, do not fight your thoughts, just observe them, watch them, look at them, and when you’re ready you can ask the question, "To whom do these thoughts come?"

Otherwise, just sit and look at your thoughts. Let your mind do whatever it likes. Let it become as nasty as it wants! Let the mind tell you all kinds of things — scary things, happy things, wrong things, right things. The mind is only here to make trouble for you, that's all. But when you do not allow the mind to make trouble for you, it disappears! And, how do you do this? By not reacting to your thoughts, by not allowing them to feel anything.

Where do these thoughts come from? Nowhere, they are called false imagination. All thoughts are false imagination. False imagination is like the water in the mirage. That’s all your thoughts are. They appear to come to you but they don’t exist. If they were real you’d be able to grab them, hold onto them, save them, put them in a box, store them.
away. But you cannot do this, which proves that they have no substance. How can they frighten you?

You see, you live in a universe which is self-existent, self-abiding, self-sufficient. This means that all of your needs are met from within. All of your needs are met from within. But this will only happen when you accept it this way. If you think that your needs have to come from a person, place or thing, you've always got a fight on your hands, because you're hoping to get a better job or get some money in the bank or someone will come along and help you with some problem, these are all erroneous thoughts.

If you could only learn to rely on the Self, miracles would take place in your life! If you can only learn to rely on the Self. How do you learn to rely on the Self? By trusting life, trusting life just the way it is. I'm not saying to trust certain people or to trust certain conditions, certain situations. I'm saying just to trust life. To trust life you go beyond people, places and things. You trust the substratum of all existence. You trust consciousness. In other words, you feel and believe in your heart that there is a power that knows the way. You came out of it. So you're that also, for you are it. You are that power yourself and you feel good about it. This is what I mean when I say, trust the power that knows the way.

There's nothing to fix in your life. Nothing to change. Nothing to accomplish. Nothing to do. Except to abide in the power that knows the way. It's so simple yet it's so hard for some of us. And it's hard because we allow the thoughts to come to us and spoil everything. You have to control your thoughts, control your thinking. When you are free from thinking, you will always abide in consciousness, which is the power that knows the way. And soon you'll find yourself becoming happier and happier every day, peaceful, harmonious.

What can really disturb you and make you sad, make you afraid? Only something that you think may happen to you? But if you're living in the eternal now, if you exist this moment, and you do, in this moment is there a problem? There's no problem in this moment, it's only when you begin to think of tomorrow or the next week or the next week. But if you learn to stay centered in the moment where nothing is happening, this moment will become the next moment. And the next moment will become the next hour, the next day, the next week, and the next year.

This is how to live, from moment to moment. But what do we do? We stretch out those moments to days. We like to see the future. We think something's going to happen to us tomorrow or the next day or the next day. But nothing can ever happen to you unless you allow it. You allow it by believing it, by thinking about it. You give it power by fearing it. But I say to you in truth, there's nothing to fear in this whole universe. There's no fear. Fear doesn't exist. Only the Self exists.

Only the Self exists, catch the meaning of those words. Only the Self exists, and I-am that. That's a profound statement.
I-am Brahman. When I make a statement like that, I'm not speaking about Robert. I-am encompasses all of you. I-am, is Brahman. Therefore when you admit to yourself that you are Brahman, you are saying that you're the whole universe. And something has to give. You really don't know what you're saying, you don't understand what you're saying. Say this to yourself. See how it feels, "I-am Brahman. I-am Brahman." You are declaring the highest truth in history, the highest truth in the world. There is nothing that comes after that. There is absolutely nothing to say after that. When you make the declaration, "I-am Brahman." Those are mighty words. The whole universe is Brahman. Yet what we call Brahman is not a thing, not a place. It is complete emptiness. So when you say, "I am Brahman," you're saying you're emptiness. Feel this in every bone in your body, if you have any bones in your body.

What can possibly happen to you? There is nothing that can happen to you! But when you think about something happening to you, you're creating your own destiny, aren't you? For you take certain facts, that are factual to you and you analyze them and you say, "There's no escape from this." And then you wonder that people suffer, so-to-speak. But when you realize that you are the creator of your own destiny, and when you allow yourself to think, then you begin to take stock in yourself. Did you ever take stock in yourself? You can buy stock in yourself! It's on the open market. Call your broker tomorrow and say you want to buy stock in yourself. That's the best stock you can ever own! For out of it comes everything else.

You are never what appears to be. It goes back to the mind again. The mind will read something in the paper, watch something on television and begin to ponder things seriously, worry about it, get upset over it. Is it any wonder that people go through certain experiences and suffer a lot? You are creating your own destiny. You are power. You can do anything you want with your life. If you want to sit around feeling sorry for yourself, nobody cares.

I will tell you again: You are all Brahman. You are all consciousness. You are all the ultimate reality. This is your true nature and nothing else exists.

Accept this for yourself. Accept it right now. You have never been the body or the mind. This is a false image. For when you believe you are the body or the mind you have to suffer accordingly. No one can get away with that, no one on this earth. Everyone who believes they are the body or the mind has to suffer. Why? Because things change. Things are always changing constantly, continuously. And you have a certain idea of how you're supposed to live. You have a certain idea of how you're supposed to feel. You have a certain idea of how you're supposed to...what you're supposed to do with your life in this plane of existence. You have a preconceived idea of these things and this is what causes you the trouble.

So I say to you again, “Stop thinking. Live in the moment. Stop worrying about the past or the future. Awaken to yourself. Be happy. Be free. You are not alone. You have divine forces right now taking care of you, guiding you, directing you to your ultimate

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good. Trust these divine forces. Have faith in them. All they want is your recognition. When you recognize there are divine forces taking care of you then you will find they are working for you and you find infinite joy.”

But when it’s taken in reverse and you believe life is against you, there are forces against you, then you create your own hell. So;

**Number One:** Stop thinking. Take control of your mind.

**Number Two:** Live in the here and now. Forget about yesterday, forget about the future. Live in the moment and be happy in the moment. Do whatever you have to do to be happy in the moment.

**Number Three:** Do not be judgmental. Do not judge anybody or anything, ever, no matter how it looks, never judge anybody.

**Number Four:** Leave everything alone. You did not come into this plane of existence to change anybody or anything. You’re not here to fix anything or anybody. You’re here only to become free and liberated by knowing the truth.

**Number Five:** Always catch yourself and say, “I am Brahman.” When you say, “I am Brahman,” you’re not talking about your physical body, or your ego. You’re talking about the truth about yourself. Reality itself is Brahman. It has nothing to do with your body. Your body doesn’t exist. It never existed, it appears to exist but it doesn’t exist. Your nature is pure consciousness, pure awareness.

Always remember these things, learn these things. You have a lot of tools to work with. If you only can use these tools every moment of your life, you will never be unhappy again. How can you be unhappy if you know the truth? You were not born to suffer or have problems.

You are here to rejoice! To be still and know that I-am God. To remember that I-am with you always, even unto the end of the world.

You are not an ordinary person, or you wouldn’t be here. There is something special about you.

You’re ready to be out of the show, the show of materialism, the show of relativity, materialism and relativity.

You’re ready to break out of that shell. Let it happen.

The mind will create all kinds of situations to stop it from happening. It will show you all kinds of nonsense. But you know now that you have the power to change these things, to turn from the nonsense, to reality!

You can do it. Work with it. Peace.
Remember Always What Satsang Is

9th May, 1993

Robert: (tape starts abruptly) Students: Good afternoon Robert.)

Happy mothers day. (students: Thank you.) Welcome to satsang. I welcome you with all my heart. I love everyone unconditionally, equivocally. You are all divine beings. Everyone here is a replica of God. There are no exceptions.

Whatever you do whatever you don’t do, you’re God incarnated. Whether you have sins of omission or commission makes no difference. You can never be separated from God or consciousness that is impossible. Therefore you can only say, "God made you do it." True! For there is only God. Who else would do it? There is only consciousness, absolute reality. Every move you make, every step you take, every action you take, is nothing to do with you, it’s all consciousness. Therefore what do you have to fear? What is there to be afraid of? You are the one. You are the holy one. Rejoice!

You have to love yourself, to worship yourself, to bow to yourself. For you are the holy one of Israel. Is there a holy one of Mecca? A holy one of Hinduism? Whatever you like, but you are that. Never take yourself for granted. You are the one. Never mind what the physical form shows you, the world shows you, what people show you, do not take these things seriously. Look to your Self! Abide in the Self! Find the absolute reality, this is you. You are that.

What is satsang?

Most of us do not have any idea what satsang is. You know what satsang is, but not what satsang is not. Satsang is not a philosophy. Where you come in and have a debate over points of religion. Satsang is not a sermon that I give. Satsang is not a place where you make casual relationships. Meet new people, new friends. Satsang is not a place where you come to emulate the speech.

The only reason I talk like this is because I see you about twice a week, for four hours a week. In real satsang, if I were with you all of the time, I would sit in the silence with you. I’ll be available to you all day long and you can sit with me all day. So since you are not in that position you should be here twice a week, to feel the benefits of satsang.

Sat means consciousness, being, the absolute reality is sat. Sang is a getting together of people sitting at the feet of the Sage. Sangha the holy temple. If one comes into satsang they should be quiet, still, for they’re in the presence of the Self. The holy one. You are that.

In satsang there may be bhajans where you sing together, kirtans where you chant together, silence where you do nothing, just sit. Questions once in a while. This is what
satsang is all about. It really makes no difference what I say. Whether I talk about God or I talk about chocolate, makes no difference what I talk about. It’s not the words. When you sit in satsang with me, you take the form in the name of the Self in your heart, and see the form in the heart, the Self in the heart, the name in the heart. You become the heart, you are the heart. The heart of awareness. The heart of consciousness. This is what satsang does, it opens your heart, totally and completely, absolutely. If your heart is to be opened, you have to have a tremendous humility, tremendous surrender. When you’re surrendering, you’re surrendering your ego, your past karma, your dogmas, your preconceived ideas, all these have surrendered to the Self in satsang.

Remember this all the time, what satsang really is. Just being here is the same. Be here twice a week. The world has you the rest of the time influencing all kinds of ideas, nonsense. To get away from the world and come to satsang is refreshing, like a gentle breeze that comes along, takes away the heat from you. Makes you calm and cool and collective and peaceful. To help in this process, we sing bhajans which we’re going to do right now.

(bhajans sung)

When I say, all is well, and everything is unfolding as it should, I mean that literally. All is well, everywhere. You may see things that you do not agree with. Any experiences that make you mad, angry and upset. When you have personal problems in your life with health, finances, people. You have to ask yourself, "Are these really problems, or is it something I do not understand?

If we live in universal bliss, and we do, how can there be such man’s inhumanity to man. These dastardly things that are taking place all over the world. Yet the question for you is, "Who sees this? To whom does this come?" You’ve been programmed to see things a certain way and you have your likes and your dislikes, your good and your bad, your ups and your downs. You have to go beyond that, take a step backwards from that.

You must never allow a condition to get the better of you. Whatever that condition may be. And you do this by simply not reacting to the condition. Do not give any condition any power, by fearing it, liking it, seeing it, hearing it. Your nature is bliss consciousness and the universe is also bliss consciousness. There is no difference between you and the universe, yet somehow you’ve been programmed to see something else. Where does this programming come from? Your mind, where else?

You think you have a mind that creates things, and it experiences the things it creates. But the truth is you never had a mind. You do not have a mind right now. There is no mind. Awake from your sleep and see this. There is no mind. There has never been a mind and there will never be a mind. For whom is there a mind? Ask that question to yourself. Who has to fake to make their life better? "Who?" ask yourself. Be patient with yourself. Never be in a hurry.
You have an eternity. And eternity is this very moment. So this very moment all is well and everything is unfolding the way it's supposed to. Yes, everything is unfolding the way it's supposed to, everywhere. There are no mistakes!

If you cannot comprehend something in this world, it gets to you and makes you feel upset. Do not try to change the condition, for the condition will pop up wherever you go. It's like a person who gets disgusted with the world and she comes to live in an ashram some place, but the world that she got disgusted with is in her mind. And she has to take that mind with her. She is going to find the same problems in the ashram as she found in the streets, no difference. Places will not change you. It'll make you feel good for a little bit, but soon you revert to your old self which has always been.

Try to leave people alone, leave things alone. You will know what to do when the time comes. Everything has been planned for you. Every step you take. Every action you take has been predetermined for you. Consequently do not worry about these things. Don't be concerned about anything. All is well! It is!

What difference does it make what you're going through? The experiences you're having, good or bad, it has absolutely nothing to do with you. For you are beyond experiences, beyond karma, beyond God, beyond eternity. You are that substratum from which everything comes. Learn to love yourself deeply, purely. Never never feel sorry for yourself. You have to see the truth by going within. Spend time alone. Dive deep within yourself, where all your answers are. Everything that you've ever been looking for is in yourself. You are the one. The holy one. There is no one else, but you. See this, feel this, become this.

It's so wonderful that you're beginning to understand that you are the universe. The whole universe is you, everything that exists. Everything that has ever existed is you. There is nothing to fight, nothing to fear. When you begin to think this way then moksha will be shown to you. You will know where to go, what to do, with whom to meet. And you will know everybody you see, every situation you encounter, is only a projection of yourself, that's all, your creation. You are the one, no one else but you. Feel this, see this, accept this. Become free, liberated. You're already free and liberated. Know this!

Stand up tall, fear nothing. There is more going for you than against you. The truth only wants acknowledgement from you that's all, it wants you to acknowledge it. It wants you to acknowledge that you are not the body or the mind or the problems, acknowledge it now. You are free already...
Robert: Om, shanti shanti om, peace, peace. Good evening. I welcome you with all my heart. It is wonderful to be with you again this hot Thursday evening. You had nowhere better to go so you came here! Welcome! Good to see you.

Ask yourself the question, "Why do I really come to satsang?" And the answer will probably be, "To become free! To awaken, to become self-realized, to become liberated." Most of us understand that this is your real nature. Liberation is what you really are! But we've been covered over with ignorance, what we call Maya. We believe the world is real, it can hurt us, do all kinds of things to us and we react to the world. So your answer is really right. You want to uncover the ignorance and become free!

Now what happens when you become liberated? When you awaken to your Self? You have unalloyed happiness, total peace, unfathomable joy, infinite love. These are all attributes to awakening. Therefore, develop these if you want to awaken. For you will feel beautiful, wonderful all over and nothing will ever spoil it. In other words, if you awaken, you will not react any longer to the television, to the newspaper, to the people, what they say or think. When you awaken, you will know that all is well! All is exceedingly well in every area of your life. And your life will be the life of the universe. There will be no difference between you and the universe! Basically this is the reason why people come to satsang, to awaken!

You have read the books. You realize there's a world of beauty, a world of joy, a world of love that interpenetrates this world. That brings you total happiness always, total peace that never changes. Whereas, now in the world that you're living in, so it appears, certain things make you happy. Certain things make you sad. You react to what the world gives you, how the world treats you, you react to that. So you're never really happy all the time. You never really have peace all the time. Your peace and your happiness is determined by what's going on in your life.

Whereas, to an awakened being what's going on in your life doesn't matter at all. You're deliriously happy all the time! Whether they throw you to the lions, or you win the lotto, or your body is cut to pieces, or you have the healthiest body in the world, it makes no difference, for you're totally peaceful all the time! You're totally happy all the time! This is the reason why you want to be happy for you realize being happy feels wonderful. Therefore, these are valid reasons to be happy. But you don't want the happiness to end.
You want it to be forever. This is what satsang is all about. This is why we’re here, to experience unalloyed happiness. To experience total peace, total joy!

Now, the main obstacle that keeps you from experiencing this joy and this happiness that I’m talking about is attachment to person, place and thing. It is this attachment that makes you earthbound. It keeps you reincarnating over and over again, so it appears, on this earth plane. For if you’re attached, you believe you are a body and a mind. When you believe you’re a body and a mind you’re going to experience all kinds of things in this world. You’ll experience worldly things and become attached to these things. You will believe that somebody, some place can make you happy. Somebody, some place can make you miserable. You will believe that if you attain this, you’ll be the happiest person on earth and if you do not attain it, you will be miserable all the time.

You believe if you can only have this person in your life, you’ll be the happiest person on earth. But when this person comes into your life after a while you’ll wish he never did. Because he’ll make you miserable! And so it is on this plane. So learn to be detached!

A good example of detachment is this: Let’s say you have a dream. In that dream you are a little person and you grow up. You get married and you buy a brand new home. You buy a brand new car. You have three children and they grow up. And you live a relatively good life. And then you awaken from the dream. Let me ask you, how long are you attached to your children of the dream before you forget about them? How long are you attached to your wife or husband of the dream before you forget about them? How long are you attached to your car and house? And anything else that you worked so hard to get in the dream, before you forget about them? A couple of seconds? A minute? An hour? It’s usually minutes, you forget all about the dream. This is detachment.

If for some reason you did not forget about the dream people and the dream experiences, you wouldn’t be able to function. You’d be living in two worlds! You’d be living in the dream world and this world and you’d think they’re both real. So your nature makes you forget about the dream. You have enough problems to handle in this world. Imagine if all your dreams were on your mind all the time as if they were real! And so you become detached from the dream quickly.

Now you’re done with this world called the earthly plane. In this world you believe everything to be real also! And you do the same thing. You grow up. You elicit the things that you want to make you happy. You want to meet the right person to get married to and you become attached to these things. This is the problem, you become attached to person, place and thing. This is the only problem that you have.

Now, I’m not saying to be totally detached so that you have no feelings, no love, I’m not saying this at all. So being detached is totally different from what you think it is. To be detached means you no longer feel an affinity to hold on to things.

You no longer have the necessity to own things. To hold on to them. You’re free from this. The more spiritual you become, the freer you become. For you no longer have to
obtain things, have things to make you happy. You leave things alone. You are no longer obsessed with people, places and things. But you have a great compassion and love for everybody and everything. But you’re not attached!

In other words, when you’re with another person, you love that person. But you’re not obsessed with them. You don’t own them. You give them freedom to express themselves, yet you love. And if the person ever leaves, the love is still there. It didn’t go anywhere, for you are love itself! If you understand what this love means, it can’t come or go depending on person, place or thing. For love is always there because that’s what you are. The attachment is gone. So, if your mate wants to leave you, or your car is stolen, or your house burns down, this does not affect you one iota.

For something deep within your heart tells you all is well. There are no mistakes! You’re no longer hurt-able. You can’t be hurt by any body, no matter what they do. This is true detachment. In other words, you can own things and not own them. You can have certain people in your life and not have them in your life. You can live in certain areas of this world and not live in certain areas of this world, it’s all the same. There is no difference.

Your life will not depend on external things or internal things. Think of what it means to live this way, how wonderful you will feel all the time. You’ll never depend on people again for anything, yet you love people. It doesn’t mean that you become sarcastic, obnoxious. It means that you become a loving being, an understanding being, a compassionate being. You leave things alone and you leave people alone. You turn within yourself. And all the answers are within yourself. All the answers that you’ve been looking for, everything that you’ve been looking for is within yourself! You will learn to depend on the Self for everything. Yet, you cooperate with people. You cooperate with the world, but you understand in your heart that the world is a passing show, a passing fantasy. Nothing is ever the same.

Consequently, you become unhurt-able. The world cannot hurt you again, ever, no matter what it shows you. It doesn’t matter if you’ve got cancer, or you’ve got AIDS, no big deal, it’s okay. It’s only the body and you are not the body. The doctor tells you you’re in perfect health, all is well in your body - it’s okay, too. It makes no difference. See, they’re both two sides of the same coin. The only thing that’s going to make something happen to us is the way we react to them - the conditions. The only thing that determines what happens to us, is the way we react to a given condition. You are in control. You are in charge of your being, your body. You are the Master over yourself. It is up to you, always remember this!

This life is but another dream! And the only time you will ever awaken from it, know that something else, that something other exists even more beautiful than you could ever imagine, is by not becoming attached to anything. Own anything you want, but never be possessed by your possessions. Learn to live this way and you’ll be very happy all of the time. And one day you will awaken and you will laugh hysterically.
You will understand this is only a dream. No matter how real it may be, it's a dream. You are not what you appear to be. You are beyond anything you could ever comprehend. Learn to sit in the silence and be still. Because your true nature is infinite wisdom, absolute reality, pure awareness, consciousness. You do not have to do any methods to become free. If you weren't free you'd have to practice all kinds of yoga, meditations, all sorts of things to become free. But since you're already free, there's nothing you have to do to realize it. So we don't meditate as in Advaita Vedanta. We sit in the silence.

We sit in the silence and we watch. We work intelligently on our conditioning. We observe the mind. What is the mind, but a bunch of thoughts about the past and worries of the future, that’s all the mind is! We learn to stay centered in the here and now. We observe things happening around us but we never react. We act from our heart. But we never react! As you begin to live this way, you'll notice as the weeks pass, as the months pass, as the years pass something begins to happen to us. We’re becoming more peaceful, more loving, kinder, we feel happy most of the time. We're on the path of self-realization. But if you’re arrogant, sarcastic, obnoxious, you have a bad temper, then you have a problem. For these are the things that keep you earthbound. They keep you attached to this earth. And you’ll come back again and again and again, unless you do something about it. It’s your choice!

This choice is really the only freedom you have. Everything else is predestined. But you have the choice whether to turn within or to react. The choice is always yours!

Nobody wants to hurt you. We live in consciousness, it’s virtually impossible to be hurt. Consciousness accommodates us as images. Because consciousness is absolute reality, we’re absolute reality, also. Consciousness is all-pervading, everywhere present at the same time. There’s no room for anything else. This means that you’re made out of goodness, love, peace, happiness, joy. This is what you really are! Focus on these things. Do not focus on the TV news or the newspapers, what people say or do. The world has been the way it is for millions of years. It'll never change.

Your mission is to get out of this world. And you do this by becoming detached, by ridding yourself of the emotions that you have. I know some of you say, "Well, I've had a real hard life!" Everybody had a hard life at one time or another, forget about that. Live in the now, live in the moment.

Become free now! Become liberated now! If you live correctly in the moment you don’t have to worry about the future, the future will take care of itself! As far as the past is concerned, it can’t hurt you unless you think about it. Unless you think about all the things that happened to you in the past, then you bring them back again. You create them again in your mind, you bring them to life again. You must learn to let go of the past totally and completely. Not to worry about the future and feel wonderful right now. And you do this by taking time every day to sit in the silence observing, watching, inquiring, "Who am I?"

As thoughts come to you, you inquire, "To whom do these thoughts come? They come to me. I think them. Then, who am I?" The I-thought is the main source of all of your
problems. The I-thought, "I am this. I am that". Therefore, if you get rid of the I-thought, all of your problems will disappear with it. And the way to get rid of the I-thought is to inquire, "Who am I? Where did the I come from? What is the source of this I?" The I-thought comes from your heart, your spiritual heart and moves into your brain. When this happens you become what you are now, a human being. And you say, "I need this, I want this, I have to have this, this hurts me, this makes me feel good."

The object of self-inquiry is, of course, the act to return to the heart. So, you become mindful of the I-thought. When you sit in the silence, you watch it. And as this "I" comes to you, a question comes to you, you inquire, "To whom does it come? It comes to me or the I-thought." It is the I-thought that has the question. It is the I-thought that feels sad, upset, you inquire, "Who am I? What is the source of the 'I'?" Who am I? Really means, what is the source of the I-thought. What is the source?

You ask yourself this question over and over again. One day there will be sort of an explosion in some of you. The I-thought will return to the heart and you’ll become all-pervading, omnipresent, consciousness, the real Self, which you truly are! You will have unalloyed happiness and eternal peace forever! It will never leave you again. You will understand that you are not the body or the mind or the thoughts, but you are the substratum of all existence. You are the God that you’ve been praying to! You are Krishna, jehovah, all of the gods that you’ve been praying to all of your life. You are that now! It is you. It has always been you. You are that. There is no God apart from you. You’ve been praying to your Self. You are the God you’ve been praying to all these years.
Robert: Peace. Peace. Good afternoon. Welcome. It is good to be with you again on this lovely Sunday afternoon. I welcome you with all my heart. I love every one of you unequivocally, absolutely. All is well.

Last Thursday evening I touched a subject on which I received many phone calls. I was speaking of the fact that a Jnani, when a person becomes self-realized and becomes a so-called Jnani, the body no longer has anything to do with him or her. In other words, the body has nothing to do with the Jnani, but it appears to be a body. And the body will go through its own activities, and do what it came here to do. I must have touched a nerve when I said that, for some people, for I got four or five phone calls in regards to it. And people wanted me to elaborate on this subject, so I will. We'll discuss it a little further, see where we get.

First of all, what is a Jnani, a Sage? To come up with that answer, is the question, “What is not a Sage?” A Sage is never a yogi or a spiritual teacher, or a meditation teacher. I use the term Jnani and Sage interchangeably. A Sage has absolutely no teaching to give you. If you want to have a teaching, you'll have to go to a spiritual teacher, a yogi, a meditation Master. But a Sage never has a teaching to give you whatsoever. The idea is to just be in the presence of the Sage, that does the teaching. A Sage does not teach tantric yoga, kundalini yoga, hatha yoga, raja yoga, laya yoga, or anything else. For all teachings are from the mind. Where else would they come from? They are all mental concepts.

The Sage is beyond the mind, beyond the mental concepts. So how can a Sage give a teaching? A Sage is absolute reality, pure awareness. The term Sage is loosely termed, Sage is meant all-pervading. The Sage is not confined to a body whatsoever.

A Sage is the whole universe, all-pervading, everywhere present. So to be in contact with the Sage all you have to do is think about the Sage, and you're in contact with the Sage.

But there is no teaching to give. The teaching is emptiness. When a person, so called, becomes enlightened. I don't like to use these terms, they are so meaningless. But so you understand what I'm talking about I use these terms loosely. I make it simple for you to understand. But when a person, a being, so called, awakens, the awakening has nothing to do with the body whatsoever.

This is why throughout history we've had Sages who have been kings, queens. Sages have been laborers. They've been married or single. They've had boyfriends or girlfriends, whatever the case may be. Some have lived in caves and shunned the world com-
pletely. Some traveled from country to country, not interested in one place. A Sage is never looking for anything, for he has nothing left to look for. A Sage has attained everything there is to attain. Total freedom is the Sage, absolute reality, absolute freedom. Freedom from desire, freedom from wants. Yet the body of the Sage remains the same. Not to the Sage, but to the people looking at the Sage. The Sage realizes he has no body. He has no body. But the body of the Sage goes through its karma.

In order for a Sage to come to this plane, to present himself or herself as a Sage, they have to take on a body, otherwise no one would ever hear of a Sage. If Ramana Maharshi didn’t have a body, no one would ever have heard of him. So this is true of every Sage that ever lived. They have a body in order to teach in their own inimitable way. So every thing that the Sage does is a teaching, so-to-speak. The Sage is not a teacher, but everything that he does is a teaching.

A Sage kills your mind, destroys the mind. When the mind is destroyed there is eternal, happiness, total freedom. As long as you have a mind, you’re thinking, you never will be happy or peaceful. Impossible, for this is not a world of happiness or thinking. This world is not a world of peace. Yet the body appears to be doing the same thing everybody else does.

It’s like the example of the fan. You pull out the plug of the fan, it keeps rotating till it stops. You pull out the plug of the fan, it doesn’t stop instantaneously, does it? It keeps going for a while before it stops, slows down and stops. Such is the body of the Sage that comes to this plane with the plug out. When the fan stops, so-to-speak, then the Sage disappears. He drops the body and leaves. So while the Sage is on this plane, always remember he’s like the fan, going without the plug. There is no karma being accrued, and he never appears to be.

There are many different Jnanis, and we can’t judge these things. The worst thing we can ever do is to become judgmental, compare, find fault. As long as we believe we are a body and a mind, we can never really understand what a Sage is, never: It’s impossible. For the mind is not meant to do that.

There are also certain Sages in this world called Avadhuts. Avadhut really means “crazy adept.” This Sage comes to this world to tear your world apart. He purposely is here to tear your world apart, to see what you believe, your systems. Everything that you stand up for. The Sage tears you all to pieces, to show you it doesn’t matter, not be wrapped up in anything. In other words the Sage can go into a bar, see a bunch of people drinking, he’ll join them drinking, be one of them. He can get twice as drunk as they are. But they will feel the difference by being with the Sage. So what happens then, they will become sort of realized inside, and start to pursue a spiritual life. A Sage may appear to be a fool, but this comes from your viewpoint. Yet the Sage has nothing to do with the body.

Take the example of the screen. You go to see a movie called, “The Godfather.” On the screen you see all sorts of violence, murders, mayhem, confusion. All this happens on the screen, blood falling all over the place. But is the screen affected at all? After the movie
is over, the screen is just the same as it was before. The screen has not been affected one iota. The images have finished and are gone, and the screen remains the same. That is how it is with the Sage. A Sage always realizes he is the screen, and all the images are a superimposition on him.

Everything the body of the Sage does is simply like the images on the screen. Yet the paradox is the Sage knows he is the Sage, with other words, with other names. He realizes the body is a body. When you look at the Sage, you see something different. You see a human being. You see a person like yourself. And you create a Sage in your own image. You want certain expectations with the Sage.

You expect the Sage to behave in a certain way, do certain things that you believe are true and right. You believe is real.

Whereas the Sage is always smiling and happy and observes you and watches you. Leaves you alone. Lets you dig your own grave, so-to-speak. The Sage will never interfere in your life. Remember the Sage is not a problem solver. All problems are of the mind. What does the Sage have to do with this? Nothing, all works out of the mind. The Sage is beyond the mind, beyond thinking, beyond thoughts, beyond doing, beyond appearances. This is why there is nothing more powerful than being with the Sage, and having a quiet mind.

Your job is never never to be judgmental whatsoever. Have no opinions for or against anything. Why? Because it’s where you are coming from. That’s how you see it. But when I speak like this sometimes, it blows the ego. Because the ego’s sitting there saying, "You can’t say that to me. I’ve got my own mind. I’ve got my own opinion." It just keeps you back really, if you’re here to try to become enlightened, so-to-speak, awakened. You hold yourself back because you’re judgmental.

You’ve got your own preconceived ideas what a Sage is, what you are, what you want, what you need, and it stunts your growth. This is why the best course of action is for you to stop thinking whatsoever. Catch yourself every time you think. And put a stop to it. Stop your mind from thinking totally and completely. For all thoughts are erroneous. I don’t care what the thoughts are, how good the thoughts may be, how twisted your thinking may be. As long as you’re thinking, you’re hindering yourself.

Again, some of you might say, "But what about my work? I’ve got to think of my future. I’ve got to think of the present. I’ve got to think of my bills. I’ve got to think of my family. I’ve got to think of this and that."

There is a power which knows the way.

If you but surrendered to this power, all your needs will be met from within. All of your needs will be met from within, always. But if you sit there being judgmental, say that you can find peace and happiness by doing certain things, it will never happen. And the body will come back again and again and again on this earth plane. Always searching, always looking for something, but never just being.
A true Jnani is something that you can never understand yourself. It’s impossible. You can’t understand with your mind. For there are no explanations in the mind. Therefore you expect the Sage to be what you are. And you will say that is just a person like me. He or she does the same thing that I do. Always remember the Sage knows he has no body. Even if a body appears to you, the Sage knows a 100% that he has no body. Never had a body, nor will have body.

And the Sage looks at you and sees himself. He looks at the world and sees himself. There’s no one else for the world to look to the Sage but the Self. Because he always sees himself everywhere he looks. By seeing himself I mean he realizes the whole universe is inside of him.

It emanates through his mind, so-to-speak. It’s how it appears to you. You are told not to judge by appearances at all. Every teacher has said this. Do not judge by appearances. Yet most of us do. It’s up to each one of us to do the right thing, and learn the truth about your body.

If you think of the Sage, the Sage will think of you. Again because the Sage is all-pervading omnipresence. Now, where are you coming from? What do you see when you wake up in the morning? You worry about your life, it’s not going where you want it to go? You think you have to find a teacher someplace far away? And the teacher will give you something that you need. A special book that you can read, that will enlighten you and make you happy. Give you something that you can do, become peaceful, relaxed, that will last. None of these things ever last, for a while, for a few moments, for a few days, a few months, a few years. Then you revert back to what you were before, because the mind has never been destroyed.

Your job is to destroy the mind that thinks about these things. That’s why you’re here, to destroy the ego completely. That’s the only way you’ll be free, totally free forever, the only way. Ponder these wisdoms I’m speaking to you and see if I’m not right. Every teaching is of the mind. Every teacher that you chase, go after. Every teaching that he gives you or she gives you is from the mind. Only from the mind.

If there is no mind, you’ll have nothing to look for. And the mind wants to search and look. But if there is no mind, who’s left to look, who’s left to see? So life goes on with the seek and the object of the seek. This is how you were made to see the objects, and identify with the objects. I’m saying transcend the seer and the objects both, by enquiring to whom does the object come to? Who sees this object? What is its Source? You must ask this question repeatedly all day long. What is the source of my misery? What is the source of my happiness?

Will your mind try to be judgmental? Catch yourself. Ask, ”To whom does this come? To whom does this judgment come? It comes to me. I think this. But am I really the I that thinks this? Am I an I? Where did I come from? Who am I? Who is the thinker?” And go beyond. Keep going beyond everything that comes to your mind. Go beyond all the
answers. Until you’re left in total peace. When there are no more answers, you’re totally free and peaceful.

As long as you are looking for answers, you can have no peace or happiness. Always remember, this world is not a world to improve. Even if you are trying to make this a world in which to live. You can’t do this. It will only be for a few days, a few months, a few years. This world is not a world to be improved at all. It’s a world to be gotten rid of, IN THE MIND. It starts in the mind. It begins in the mind.

Don’t think, some day the world will be a better place in which to live. You’ll be happy. It will never happen. Since the beginning of time, man has tried to improve this world, of no avail. Things some time seem to improve for a while, but it will become worse than ever before. Why? Because this is the way of this world.

You have to have friction in this world in order for it to survive. If there is no friction in this world, this world would disintegrate totally. You’d have no world. It’s good and bad, right and wrong, up and down, forward and backward. In order for a jet plane to fly, there has to be the same amount of power pushing it back, resisting. This is how the plane flies. It has to have resistance. If there was no resistance it wouldn’t fly. It wouldn’t be able to get off the ground. So it is with our life. In order to achieve something, there has to be resistance. Think about this. All you wish to achieve in life, you have to have resistance, in order to achieve. If there was no resistance, there would be nothing to achieve.

This is why I say to you, Advaita Vedanta has nothing to do with this world whatsoever. You try to make yourself a better human being, or a more competent person. This just makes you more worldly. You’ve got to get off this planet totally and completely. And when you get off this planet, you have to fly away to some place like mars, where you go deep within and touch reality. Its what’s comprehensible.

What happens when you touch reality? It’s more beautiful than you can ever understand or appreciate. So stop searching, stop looking, stop being what you are, what you think you are. Stop doing everything you do, mentally. I know you’re concerned what’s going to happen to you if you stop thinking. You’ll always be taken care of. You’ll get all the things you need.

One thing you’ll awaken now. Whether you like it or not, you will awaken. And then you’ll see who’s been awake. There never was a time when you were asleep. So do not become bored, bored with life. Some of you become bored with satsang. And you look for new teachers, new satsangs, new jobs, new people in our lives. We’re looking for happiness, aren’t we? Immediately we’ll have happiness, if we do all these things we just mentioned. Nothing could be further from the truth. It will only be a temporary condition.

This is why the wise person hangs on the Jnani in all circumstances. They don’t look to be bored or not bored, no matter what’s going on. If you’re being in the presence of the Sage all the time, it’ll happen automatically. If you get bored and want to change things, you start all over again. You’ll be born again. You go to a new country, you find a so-called teacher. And hear something interesting. Get involved with the teacher. The
teacher becomes boring after a couple of years, and you look for somebody else. It never stops. Everything will stop when you stop. When you become still and consciousness begins to move through you, becomes you.

This is the meaning of “Be still and know that I am God.”

Be still! Stop searching! Stop looking! Stop being!

Everything you already have. You are totally free and liberated now. So be it.

Peace.
Try it. Then you will be with the Sage continuously. Whenever you think of a living Sage, the Sage becomes part of your heart, it’s the complete heart and you feel the love of the Sage within you. So if you think of the Sage, the Sage will think of you. Whatever you think about, that you become ultimately. So you have to be very careful what you think about. Whatever you think about, you become. Think of the Sage, you become the Sage.

S: Robert, this week you said that the mind has to be destroyed. And in the past you’ve said there’s no mind, the mind doesn’t exist. So how can you destroy something that doesn’t exist?

R: To the one who believes he has a mind, he has to destroy the mind. But the one who knows he never had a mind, there never was a mind, there is nothing to destroy. So it’s a question of the person who is seeking, where they’re at with their mind. There is no mind. No mind ever existed. But because people have a strong belief they have a mind, just like there is a body. As long as you think there is a strong mind and a strong body, you have to do things to make it become less and less. Destroy the mind and the body.

We have to sit around talking like this many times. Depending on who I’m talking to and depending on who’s asking the question. Certain people will have to do everything they can, to obliterate the mind. Other people want to be still for a while and the mind will disappear by itself. Everybody is different. But everybody has a state of mind. Obliterate the mind completely and become liberated. This is everybody’s gift. You don’t have to stay where you are, you can become liberated. It’s a gift to become liberated. But will you do it? I mean you have to want liberation more than anything else in this world. So think of the things you’re attached to that come before liberation. That’s what I’m talking about. You have to let go of everything. Let go of all your attachments, and liberation will come by itself.
Robert: It’s good to be here with you again. I welcome you with all my heart.

Everyone is looking for peace and happiness. Everyone wants to be happy and peaceful, without any restrictions. So here, with Advaita Vedanta, we hear about a teaching of one path, non-duality. And we become interested in this, thinking that if we become self-realized, well be very happy, very peaceful. This is a big mistake. For as long as you feel that you’re going to be self-realized, you never will be self-realized. For you’re already self-realized. You’re already awake. You’re already free and liberated.

And thinking that the body can become self-realized is a big mistake. The body can never be self-realized. Yet you believe you’ve got a body, and trying to make it self-realized. You can’t do this. What you must do is to let go of the body completely, totally. Not looking for anything, not desiring anything, just being your Self, and then things begin to happen.

The question arises, if I become self-realized, will I still have a body? This is a question only a ajnani would ask. A person doesn’t understand and know, to the Jnani, there is no body. Yet it appears as a body, does things all the time. But that’s what you see. I know I have no body at all. Yet I appear to have a body to you. The body does things, eats, sleeps. Yet the only difference between you and me is this. I realize Brahman is everything.

There is only Brahman. There is only the Self. There is only absolute reality appearing as the world, as people, places, and things.

Whereas most of you think that what you see is real. You take the body, the world, the Universe to be real. The body, the Universe, can never be real by itself. It is only consciousness that is real. What I’m saying is this. What you think is the body, is Brahman, the Self, the absolute reality.

Yet you do not see it that way. You see the body. And that’s where the problems begin. For you react to a body, the Universe, the world, people, places, and things, and you try to solve your problems that accrue, with the idea of a body, world, and Universe. When in truth, you have absolutely nothing to do with this. You have nothing to do with your body or the Universe or the world. It’s a paradox. You think you are alive. You think you go to work, you do things. In reality, nobody is doing anything. Nothing is really happening at all.

Yet it appears to be happening to you, and then your mind reacts to it. And then the mind creates conditions, situations, and you try to solve them. You spend your entire
life trying to solve conditions, situations. Whereas if you only let go of everything, and take things as they come without fighting, without interfering, you will soon find that all is well, very well indeed. For there are no mistakes.

In other words anything that happens in your life is right, necessary and good. There are no mistakes. You are your Self, just the way you are. You are immortal, absolute reality, just the way you are right now. Only when you begin to think, you spoil it. For when you begin to think, your mind imagines all kinds of things. You start getting all kinds of feelings, emotions. You try to change things by psychological means. Yet your mind will never let you go. The more you worry, the more you fear. The more you think something is wrong, the more your mind will perpetuate these things and make them worse.

You must accept life as it comes. Never believe someone is trying to hurt you. Or you’ve made a mistake and something is wrong. Everything in your life is right, good. It is the way you see it, that the problems begin.

So the question arises, what is a Sage? What is the difference between myself and the Sage. There is no difference. Only you see the difference, but there is no difference. If you want to see a Sage look in the mirror, and see a Sage. You’re that one. I’m not saying there’s different.

Sages for everybody, everyone’s a different Sage. There’s only One Sage. Look in back of your face and you’ll see the Sage, the One. Not the body with a mind, but reality.

There is only one reality, and you are that.

You’ve always been That. All is well, just the way it is There is absolutely nothing you have to change in your life, nothing. But do not think about this. If you think about it, you spoil it. You exist right now this moment. And in that moment, All is well, true? It is only when you start to think about past and the future that problems begin. But if you stay centered in the here and now, how can there be a problem? How can there be a mistake?

When you have found this way, the power begins, power begins to move, Universal power. When your mind moves, trouble begins. When the Universal power moves, happiness and joy ensue. Therefore you have the choice to think which one you’ll identify with. Will you identify with absolute reality, or with mammon, the world, the trends of this world.

Who are you? Who do you think you are? Forget who you think you are, you are not that at all. Nothing that has ever happened to you has been wrong. No thing that has ever transpired in your life has been a mistake. Everything is in it's right place, right now. So why do you worry? Why do you fret? The past is gone if you do not think about it. Your karma has no existence if you do not think about it. It is your thinking that causes things to happen. And that's only an appearance.

I kid you not when I tell you that you are the Absolute reality, that you are consciousness, that you are Brahman, that you are God. But you don’t believe me. You think you are a mortal person, having problems, going through experiences. You have to rise
above this. You have to drop everything and rise above it. There is absolutely nothing in this Universe that wants to hurt you, or can hurt you. It is your false imagination that makes you hurtable. Therefore work on quieting the mind. Not in changing your life or changing your problems, but quieting the mind. When the mind becomes quiet, it changes by itself. But when you allow the mind to think, it creates new situations every day for you to solve, to be upset over. Know who you are. Stop feeling sorry for yourself. Stop believing life has dealt you a bad hand. There are no bad hands. Everything is good. Everything is wonderful, just the way it is.

You should rejoice, continuously rejoice.

For when you make yourself happy, life comes along and gives you more happiness, and makes things work out for you. But when you believe something is wrong someplace, when you’re suffering, your mind will perpetuate the suffering and it gets worse. Therefore drop everything right now. Surrender it all, surrender everything. Become empty and free.

As you work on yourself, as you practice, you’ll know that you become more peaceful everyday, happy everyday. Things that used to bother you before, no longer bother you. This is your Universe, of your own creation.

Everything comes out of your mind, everything. Just as when you’re sleeping, you’re dreaming, and dreams seem real to you, then you awaken. So it is with this world. You’re dreaming the mortal dream. You think it’s real. You get involved in it, and you’re caught up in it, and it gets worse and worse. You just have to realize it’s a dream and wake up. And what happens when you wake up? You do not find yourself in a place called heaven, in a strange land. You’ll be as you are. When you awaken, you will function as you do now. Except you’ll know you’re playing a part. That’s the only difference.

The only difference between you and an awakened person is that you figure the part you’re playing is real. And to an awakened person it’s a play, a show, a dream. Does an awakened person take a part in the dream? He plays the part that was given to him or her. But he is always happy, always peaceful. For it’s all an act on the stage. He’s playing a part. So why get angry, why get upset? As you get angry and upset, you know it’s a part you are playing, it’s a part that you choose. To be an angry person, an upset person, as long as you know the part that you’re playing is not real, it’s okay to be upset, it doesn’t matter. For again you know it’s only a part you’re playing.

But when you think it’s real, then you get pulled back into the mire, and you have to start all over again. In other words if you want to become free and liberated in this life, you don’t have anything to do with the part, the play, the movie. It’s all good indeed. But when you get caught up in it, then you have to play the part again and again and again. It is called karma and reincarnation.

As long as you feel the world is real, people are real, things are real, you have to keep playing your part over and over again. But when you get to the point where you give
up, and just focus on reality. You focus on reality when you realize it's all a dream. Then you become free and liberated.

So freedom and liberation, it’s not something foreign. It’s not far away from you. It’s right where you are, and where you see life. That’s all awakening is. So you observe the life. How do you see your life right now? If what you can say about yourself, you feel bad, you feel limited, slighted, upset, then you have to turn around by realizing that you have chosen this world of play. You have chosen this world. It’s your play, and accept it. But do not react to it. It’s reaction that causes the problem.

You see there are all sorts of Sages in this world. I refer to the term Sage to talk about an enlightened person. So Sages live in caves. When they come out, Sages roam around the world. They don't stay in one place too long. Sages get married. Sages work in banks, work in construction. You see what you’re doing, your life has nothing to do with Sagehood.

That’s something that's most difficult to understand for most people. What you’re doing has nothing to do with whether you’re enlightened or not an enlightened person becomes a simple person, uncomplicated. They sail through life easily, joyfully. Some people believe if you become enlightened, you’ll see visions, you’ll not see your body anymore. On the contrary.

Again, let me remind you again. An enlightened Being simply sees the world as Brahman, as the Self. That is all. They see everything as God. Everything is God in this universe, everything.

Where the ajnani sees the world as the world and reacts to it. That’s the only difference. By coming to satsang you should try to become free and liberated. Yet I told you before you are already free and liberated and don’t know it. So to know it you have to quiet the mind. That’s what you have to do. Stop reacting to person, place and thing. Be yourself. Very easy, no problem.

I recall when I was with Ramana Maharshi, I used to stand at the door of the meeting at the old hall, when people used to come in to hear him, to see him. I was interested in the people that came in to see him. And because I was a Westerner, the Westerners would stop and talk to me. They were very funny. They change expectations, and ask me, is Ramana going to speak today? What subject is he going to speak on?

Then one Westerner would ask me, does Ramana speak like J. Krishnamurti? I just smiled and said: ‘go in and listen.” Then we’d go into the hall and sit down, and Ramana would be lying on his couch reading a newspaper, saying absolutely nothing. He would look at some of the people, then go back reading his newspaper. And these people were insulted. They would get up and leave. Some people would remark, "that is just a silly old man. He has nothing to say." And he had nothing to say. I’m sharing this with you because many of you think you have to find a Sage that give you profound lectures, or give you certain techniques.
Always remember a Sage is not a yogi. They do not teach meditation practices, or hatha yoga, raja yoga, ashtanga yoga. The Sage does absolutely nothing. Meaning there is no thing of the Sage left. The Sage is an empty shell. Yet the empty shell walks, talks, goes to the bathroom, eats, and most people don't like to see this.

They say something like this. How can this person be a Sage? He acts like we do. This is a paradox. How do you want the Sage to act? What do you expect of a Sage? What you expect is erroneous. Expect nothing and get everything. Expect something and get nothing. It’s simplicity in itself. Just be yourself. Don't put on an act of some kind, or imagine you're holy or spiritual, be yourself. You are that right now.

What you've been looking for, that's what you are right now. You are totally liberated right now, totally free right this minute. Can you feel it? Feel your freedom. Feel all the pain leaving you. All your negative emotions are disappearing. Feel yourself melting in consciousness.

Feel your Essence becoming all-pervading. You have become boundless space. And all the planets, trees, mountains, are superimpositions on your Self.

Just as the sun hangs in space, the earth hangs in space, planets hang in space. You're that space you're hanging on. It's you. It's from you they come. In you they go. You’re the creator of all persons, places and things. You are the one.

Rejoice. There are no others. All your fears are gone now. You are totally absolutely free right now. Right this moment.

Everything is all right, right now. Part of yourself is gone, the worries that you came in here with. The fears that you came in here with. The doubts, the illusions. They're all gone. For you realize now that you’re not hurtable any longer. No one wants to hurt you at all.

The Universe is now your friend. You are that. Everything is your friend There is nothing against you any more. You feel wonderful. You feel wonderful all over. All is well.
Robert: I love every one of you unequivocally, unconditionally, just the way you are. Ask yourself, why did you come here tonight? Why come to Satsang? Ask yourself this question. You come to hear Robert mumble? You come to hear Robert give a lecture? Or did you come to sit with Robert?

Of course the last is the right answer. You came to sit with me in the silence. In the silence is where all the power is. In the silence is where all the Answers are. Because when we talk, when you use words, words have their place, but what can the words really do? Think of the billions & billions of words that have been spoken since the beginning of time. Where does it end for us, for humanity, for the world?

Think of how many words you spoke since you got out of bed. Think of all the words you spoke. What have these words done for you? It is worthless. So sitting in the silence is magic. This is when things begin to happen, wonderful things. Peace comes to you. Happiness comes to you all by itself. Joy comes to you. When you sit in the silence you remember who you are. We come to see we are all one Self. What does this mean? It means we are not separate, we are one, One Self. Think of that. We are all the One Self.

The one Self expresses itself through choiceless, effortless, pure awareness. Choiceless, effortless, pure awareness. This is what you are, pure awareness. Think about this.

You are pure awareness, choiceless, effortless, pure awareness. What do we mean by pure awareness?

Pure awareness simply means that you are all-pervading consciousness. Your essence is in everything. You are aware that the whole universe is a direct product of your thinking, of your mind. It is only aware. You are aware of the trees, of the mountains, the sky, like boundless space, pure awareness. You are aware of reality, the Truth of yourself. Yourself is pure awareness and you are that. Ponder this.

The Self is Pure Awareness and you are That.

If you only knew what this meant to you. You are totally free, completely free, effortless, choiceless, freedom. Everything else is an illusion. Everything else is an illusion, the world, universe personal God. Everything else is an illusion.

So where do all these things that look so real come from? Where do all the people come from? Where do all the things come from, that you see all day long? Where does everything come from? From the 1-thought. The 1-thought produces the small self. That's what makes you think you are a body and a mind, that it's your condition, that you have problems. You have to work through things. The 1-thought does all these things for you. It
ruins your life completely. It hides reality, and produces a world. Therefore, you come back to the self.

You have to somehow transcend the I-thought. And this is done by forgetting all the knowledge that you have up to now. All the knowledge that you know. Everything you’ve been taught since childbirth has to be given up. All your beliefs, all your dogmas, preconceived ideas, they all have to go. When they’re gone, you rest in the Self, and you will be unconditioned, choiceless, awareness. You see the beautiful thing about all of this, you are already enlightened. You are already self-realized.

But you refuse to believe it. How do you refuse to believe it? By completely believing everything else. By feeling the world. By allowing all conditions to annoy you, to bother you, to react to them. This hides your reality as if you were hypnotized. And you believe there’s a world with others. Believing there is a world that you have to overcome; conditions you have to transcend, and you have a battle on your hands.

The truth is you have nothing to transcend, nothing to overcome. Silence is your reality. Stop thinking. Be silent. Be quiet. Allow the mind to become quiescent. Never mind what’s going on. What is going on is always going on, and will keep going on when you’ve gone. Do not concern yourself with this world, or get caught up in it, and it will be like the world will come and go. Sitting back from the world, you remember who you really are, what you really are.

You are absolutely nothing to do with this world. I know it sounds strange when I say this, but you have absolutely nothing to do with this world. Nothing. This world doesn’t belong to you at all. For you are not here at all. There are no mistakes. Where are you? You are nowhere, yet you’re everywhere. Why ponder these things? Why think about these things? Just be yourself. Refuse to acknowledge the world, and worldly things. Know yourself as pure awareness, effortless, choiceless pure awareness. Know yourself this way.

When you first awaken in the morning and get out of bed, say this to yourself: "I am choiceless, effortless, pure awareness." And keep still. You’ll be surprised how good you feel. “I am effortless, choiceless, pure awareness.” Yet you think you’re somebody else. You think you are a male, or female, you have a name, you have a profession, a program and you refer yourself to these things. But I tell you, you are not these things at all. Drop these things. Get rid of your pride, your ego. So you believe you have to make things happen, you have to get ahead of people. What has to happen has already happened.

So you come to sit with me in the silence. Be still. Know that you are effortless, choiceless, pure awareness. Know this deep in your heart. As soon as thoughts come to you ignore them. Let the thoughts come, let the thoughts go. Pay absolutely no attention to the thoughts and they’ll disappear of their own volition. But you try to change them, and the power of them will become so much stronger. Remember don’t try to exchange good thoughts with bad thoughts, or bad thoughts with good thoughts.
Whenever thoughts come to you just ignore them. Sometime in the morning, just scream it out at the top of your voice: "I am effortless, choiceless, pure awareness." That’ll send the message home, who you really are. And go through the day like this.

Be still. If you can only be still enough, you will feel this unalloyed happiness within you arising. And you will just become happy, for no reason whatsoever. But it only comes when you’re still, when you’re quiet, when you’re peaceful.

Do not be two different people: one who comes to satsang and is quiet and one who argues in the world all day long with people, and finds everything wrong in the world, gets angry, gets mad, and upset.

Be one person. All-pervading consciousness. Be That.

Never allow yourself to believe that something’s wrong in your life. Catch it before it starts. And say to yourself: “I am effortless, choiceless, pure awareness.” Whatever comes up, say that. Know the truth about yourself. God has no problems. Neither do you. For you are That.

Have mercy on yourself, your upset. Forget about body, how can you be the You don’t have to worry. Stop those thoughts that make you angry or make the past. If you are not the mind, not the past? Never mind the body, the individual, about the past. But you don’t. For there was never a beginning, there was never an end. You were never born, you can never die. You do not prevail.

Don’t try to analyze what I’m saying or figure it out. Just be it. When you say to yourself, I am effortless, choiceless, pure awareness, this transcends the past, transcends the future, it transcends everything and awakens you to the Self which you are now. Awaken to that Self right now: Awaken to it! Awaken to it, right now! To your true Self.

You come to sit with me to realize, that there is no teacher, there’s no truth, there’s no teaching. There is only the One, and you are That. I am not your teacher, there is no teacher. I Am. I Am the universal. I Am That I Am.

Be still silly mind, let the true sun shine forth.

Now let us close our eyes for a few moments. Say to yourself, “I am choiceless, pure awareness. I am effortless, pure awareness. I am choiceless, effortless, pure awareness.” And keep still and watch. Observe. Watch your body disappear, the mind disappear.
Robert: Good afternoon. It is wonderful being with you once again. Good to see you all, love you, all is well.

How many of us are really happy today? (Show of hands). Really really happy? (Another show of hands). Really really really happy?

S: When? (laughter) (R: Now.) Now, oh yes.

Robert: Not because things are going your way. Not because you like what you see. You’re just happy because you are. There is no reason for it. Just to serve consciousness, happiness. That’s our real state of consciousness, who we really are.

Were really happy people. We don’t know it. We think that things have to go a certain way for us to be happy. This is not true. Not true at all. You can be happy when you have good things, and be very depressed -when you don’t have them any more. Happiness has nothing to do with person, place or thing. Real happiness has absolutely nothing to do with person, place or thing. Real happiness comes from realization.

Realization that you are not the body, you’re not the mind, you’re not your affairs, you’re not the world. When you can drop all these things, you’ll be very happy. It’ll come by itself. Otherwise you’ll have a false sense of happiness.

Most of us walk around with a false sense of happiness. If you’re happy because it is a beautiful day, the sun is shining, the flowers are blooming, you go to the beach, the movie. We think were happy. But if you search deep within yourself, you’ll realize there’s a big sadness at large of unhappiness inside. This is true of all human beings. As long as you believe that you are a human being, it is virtually impossible for you to be happy, real happy. That’s what I’m referring to. The happiness I’m referring to is beyond humanity, beyond good and bad, beyond experiences. It is your real state. It’s what you are. But again to experience it, you have to let go of everything else. You cannot be attached to anything.

Happiness and Bliss is synonymous. It has absolutely nothing to do with this world in which we live. In this world all kinds of things happen. And we believe we have to live a certain kind of life to be happy. We believe we have to have certain kinds of possessions to be happy. It’s all false. It is the happiness that will bring the good to you. It’s opposite. It is the reverse. In other words if you want to be happy, happiness is the same as abundance, health, joy, peace, harmony. These things come to you as a result of your happiness. It’s the other way around. Most of us believe that if we have certain things we’ll be
happy. but Fm saying to you be happy first, and the other things will come to you, on its own volition. Ponder this.

Consequently we all want to be happy. How to become happy, what do we have to do? Sit by yourself, go deep within yourself, and realize the truth about yourself. Which is: You are not the subject or the object. You are not the seer or the thing seen. You are the witness to all these things. The witness, everything you see. The witness is the witness. You watch, you look, you observe. And yet, you’re not the observer, you’re not the watcher, you’re not the looker.

You’re like a clay pot. A clay pot has space inside of it and outside of it. The space inside is not any different than the space outside. When the clay pot breaks, the space merges with inside and the outside. It’s only one space. So it is with us. Your body is like a clay pot, and it appears you have to go within to find the truth. The outward appears to be within you. The outward is also without you. There’s boundless space.

When the body is transcended, it’s like a broken clay pot. The Self within you becomes the self outside of you. Always emerges with the Self. As it’s always been. The self merges with the Self. Some people call the inner Self the atman. And yet it is called Brahman. When there is no body in the way, the atman and the Brahman become one. They become Brahman, one-ness, absolute reality, pure awareness. They become free and liberated. We don’t have to wait until the body dies for this to happen, it can happen to us now. You can become totally free and liberated now, if you will. All you have to do is let go. You let go of everything that’s been keeping you in bondage, mentally. Listen to your heart. Observe yourself. Become cognizant of your feelings, your emotions. Is this really you? Are you really your emotions? Are you really your feelings that you ‘observe’? Where do these feelings come from? Ask yourself: “Who am I? Where do my feelings come from? Where do my thoughts come from? Where does my life come from? Who is playing the game? Who is being alive? Who is growing up, becoming old and dying? Who is playing this game? Who is the I that is playing this game? Who is the I that is playing this game? Who am I?”

You must want to be free. It must become first with you before anything else. Everything that you’ve done all your life, is only a game, a game you’re playing with your self. Only it seems to be real. The only reality is the Self and you are That. Why look for anything else? Everything else will take care of itself. You’ve got to abide in the Self, just in the Self. Everything else will take care of itself in a beautiful way. Know this, you are boundless, space, like the ocean, like the sky, all-pervasive. This is your real nature. But for some reason you believe you are a body, confined to a small space. This is not you. It’s illusion. You are all-pervading absolute reality. This is your true nature. This is who you really are.

Just by thinking about these things all the time, something begins to happen to you, something wonderful. Do not think about the weather, or about the days work, or your problems. For all the thinkers, who thinks?
Find out who has the problems? Who has problems? Find out who you really are, who am I? It's up to you to awaken from this mortal dream. You can keep on going like you are right now, with the good things and the bad things. Yet you live in a Universe of dualities. Which means for every good there is a bad. For every bad there is a good. It's a false world in which you live. You need to awaken to this truth.

Always realize that you're like the ocean. Any thoughts, ideas, body beliefs, bubbles the same are simply ripples on the ocean. Bubbles come and go. They appear, stay for a time and disappear. The Ocean always remains. This is like us. Our true Reality never changes, but the body appears and the body disappears. New bodies come, they appear, and disappear. Things come, things go. The Ocean will remain the same. Know the truth about yourself. Never forget it. Understand who you really are.

Be aware of yourself, always. The world has its own karma. The world goes through its own karma. It has absolutely nothing to do with you. You belong to God. Everything you see is God. This is why you should be non-judgmental. Leave everything alone. By practicing these things, you become radiantly happy.

Everyone wants something. If your mind stops thinking, what happens? Some of you believe you will not have anything, that you will have more problems. But it's in reverse. You solve problems, you want something and you can't get it. But when you do not need anything or want anything, true bliss comes into the picture. You experience bliss, joy and happiness when you don't want anything. From what we know people want something and when they get it, they become more miserable than ever before. Leave the world alone. Leave people alone. Leave everything alone.

There never was a time when you were not the Self, pure awareness, consciousness. This is your destiny, to awaken into consciousness. Yet you can do it now, or, you can do it in a thousand lives from now. It all depends on you. It's the way you are reacting as yourself to the world which determines the directions you are going in. There are no mistakes. Nothing is wrong. Everything is right just the way it is. Do not try to understand this or figure it out. Leave it alone. It will happen by itself, by keeping yourself quiet and still. You quiet the mind because of realization. Let it be calm. In all situations be calm. Let it be still and quiet.

The world doesn't need any help from you. Aren't you the world, aren't you the Creator? You created the world the way it is. It came out of you, of your mind. Or else where does it come from? The world that you are in, is a creation of your own mind. The mind becomes still, the world begins to disappear. And you're in divine harmony and joy. Therefore happiness comes to you when you stop thinking, when you stop judging, when you stop being afraid. When you begin to contemplate what is happiness.

All the answers are within you. Everything you're looking for is within you, everything. Nobody can help but your Self. Know who you are. You are the Power. All the power of the Universe is within you. You have all the Power you need. All is well, exceed-
ingly well. It has always been well, it will always be well. When you leave here today act like a God or a Goddess.

Do not act like a human being any longer. Stop feeling sorry for yourself, saying you’re unhappy. Stand up tall. Know the truth about yourself. Become the witness of all phenomena that you see, and be free. Peace.
Robert: It's good to be with you again on this lovely Thursday evening. I welcome you with all my heart.

I love everyone of you unconditionally, just the way you are. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place.

I receive many phone calls, as most of you know from some people all over the world. I always enjoy sharing the interesting ones with you. I received a call recently from Denver and the gentleman asked me, Robert, can you tell me the easiest way to become self-realized? What is the direct path, the really direct path, one that I don't have to do any work? I want to become self-realized. I'm practicing atma-vichara self-inquiry for sixteen years. Before that I practiced vipassana meditation. I've done yoga, and everything, but nothing ever happens. Is there a way where I can awaken to a simple practice?

I laughed and I said, it's real interesting that most westerners want to be enlightened in one week-end. It's taken you so many years to be where you are right now. Even though you've been practicing for many years, think of how many years you've been the way you are. It's a drop in the bucket.

There is a way for a person to awaken, and that way is to stop thinking. Stop thinking. He says that sounds good, but how do you do it?

There are three steps to mind control. When the mind becomes quiescent, quiet, still, realization comes all by itself. There is absolutely nothing you have to do to bring it about.

As an example, the sun shines all by itself. Let's call the sun the Self, consciousness, pure awareness. Yet every once in a while, clouds form beneath the sun. And the sun doesn't seem to shine any longer. Thousands of years ago, people built statues, idols, Gods, temples to the sun, so the sun would come out and shine once more. But now, it's sort of evolved. We no longer build statues to the sun or pray to the sun to shine. We realize that the clouds will dissipate soon and the sun will once again shine in all its glory and all its splendor. Your thoughts are the clouds.

Whatever you think, no matter what you think about, as long as you think, you're covering up the sun, which is the Self. It makes no difference what you're thinking, good thoughts, bad thoughts, or any kind of thoughts. All thoughts are clouds, all thoughts. And they cover up the sun. So it is your true nature, is the Self. You're really the Self, all-pervading, reality. It is your thoughts that cover up the Self. Whatever you allow what you think, you cover up the Self more and more and more.
You read various books, you take different courses, you go to different teachers. They’re only coverings for the Self. You’re only covering up the Self. The Self will shine all by itself when you stop thinking. Stop thinking, totally, unconditionally. Stop thinking.

I’m going to give you three steps for mind control:

One, is to stop talking. Stop talking.

Two: have no opinion for or against.

Three: neti-neti, not this, not this.

We’ll start with, stop talking. Has all of your talking since you were first born, has it made any difference in this world? Has this world become a better world in which to live by your talking? Have you really accomplished anything by talking? Sometimes it appears you have accomplished something, but not really. By talking you accomplish very little. Asians, Hindus, American Indians talk very little. Most of them realize that talking is a waste of time. It is when they become westernized, they begin to talk like us. Talk, talk, talk, talk, talk. They become part of a gigantic talking school. They go on forever talking, never stopping.

There’s a story about the American Indians. They will listen to the white man talk, telling them all kinds of nonsense. Then they say ugh, ugh. That’s their answer. In other words they’re saying, you wasted all my time talking nonsense. I don’t believe a word that you say. This is as much talking as we should do.

Many of you go to lunch with me, and there are those of you who hardly say anything. Some of you tell me all of your troubles. That’s OK. I’m here to listen. But if you notice I never answer. I grunt. I just say, “oh”, which means I’m listening to you, I can hear what you’re saying, but it doesn’t mean anything. So I grunt “oh”.

Talking doesn’t do anything for you. It’s when you stop talking, that things begin to happen. For every time you talk you use a lot of energy. You have to think what you’re going to say. It all happens instantaneously. For every word that you say, there’s a thought that precedes it. In other words you have to think about the words that you are saying.

But most of you don’t understand it because you talk so much. It’s only words that come out and you say this is all spontaneous. But then you have to think about every word that you speak. Whenever you speak, you’re cluttering your mind with stuff, till the mind becomes agitated. It never does you any good anyway.

Think of all the talking you’ve done since you were born. Think of all the talking politicians do, lawyers, doctors, and the world is worse because of it.

If no one ever said a word, the power that knows the way would take over and peace and joy would be on this earth.

For an example, take an orange tree. Does the tree ever talk about growing oranges? Or discuss it with the next tree? The orange tree doesn’t say a word. Yet lovely oranges grow all over the tree by itself. Wheat grows in the wheat fields. Bananas grow on banana trees. The sun shines just right and makes everything sustained and maintained in
a great way. No talking is done. Nothing is happening. But everything is happening. And so it is with us. When we learn to shut up by keeping quiet, not talking about thoughts in your mind, I’m talking about keeping quiet and keeping still in the mind also. Things will happen all by themselves.

Everything is preordained in any event. Everything is predestined in any event. So everything will unfold the way it’s supposed to. It doesn’t need any help from you. Every step of your life has been outlined. Every move you make has been determined before you were born. Therefore you don’t have to argue about anything. There’s no reason to debate about anything. Just keep still.

This is the meaning of ‘Be still and know that I am God’. Not talking, I am God, just be still.

Ramana Maharshi never used to talk. Sages and Jnanis hardly ever talk at all. I used to sit in the old hall at Ramana Ashram, in the corner, and watch Ramana handling the people. They would all line up to talk to him, to see him. He would just stare at them and hear most of their troubles.

He wouldn’t say anything. Sometimes he would utter a few words that were necessary. I recall one instance when a person came to Him from the Punjab. First day he told Ramana all of his troubles. It seems he was talking and talking and talking. Ramana looked at his attendant and said, “he comes in with all of his troubles, to whom shall I tell mine?” Meaning that it was the embodiment of consciousness, pure awareness. There is no one for I to go to. So whom shall I tell this to?

And so it is with us. We think we have problems. We think we have troubles, something wrong with our lives. But in truth and reality, those are the clouds I was talking about. All your so-called problems are only clouds. They’re covering the Self. As long as you identify with the problems and the clouds, you become sicker and sicker and sicker, covering your Self more and more and more. And so it becomes hidden, so that you are forgetting to think about the Self.

Your mind is continuously on your problems and your affairs and on your nonsense. Stop talking. There’s really nothing to say. Everything happens in silence. Everything that is happening in the invisible world, everything. Do not believe that you are worth nada (nothing).

Think of all the beautiful words that have been written down in books for us, Socrates, Plato, Aristotle, Emerson, Thoreau, Walt Whitman, so on and so forth. How beautiful their words are but they made a difference in the world? They made a dent in the world? Look at the world. What have they done for this world? It would be better if we never heard of these people at all. For people take refuge in their words, and the world becomes worse and worse. So we have to come to the conclusions there wasn’t any answer. Talking is not the answer. So to straighten people out, to get your way with people, is not the answer. To win arguments, to try to win a point of view is not the answer. Stop talking.
We come to step number two, mind control. Have no feelings for or against, for or against anything. Look at everything in the same way. Do not differentiate too much with things. This way you can reconcile yourself with the whole Universe, with the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. You’re not to see differences. Although it’s hard for most people. But yet if you want to awaken, you can’t see differences with people or with things.

It’s like going to a play. One person is the good guy and the next person is the bad guy. You take sides with the good guy. Then the play is over. There was never a good guy or a bad guy. It was just a play, actors playing a part. Therefore the difference was in your mind. It is your mind that creates differences.

As an example I always use the key-hole. You come to the door and look through the keyhole, and you see Mahatma Gandhi getting shot. That’s all you can see. You become very angry. You say to yourself, I see the murderer. Lets get him, hang him and shoot him. He killed Mahatma Gandhi. Then you open the door and you see the whole picture. That’s not what you saw through the keyhole. You look to the left and it shows previous lives. He is the same as Mahatma Gandhi in different roles. In previous lives Mahatma Gandhi was a murderer and the murderer was Mahatma Gandhi. The murderer shot Mahatma Gandhi and the people shot the murderer and they are both dead. You look and notice they are in the astral plane now. They are talking about it and they say, well it looks like we chalked some karma for ourselves. Only when we come back again to this earth plane, this time I’ll be the murderer and you be Mahatma Gandhi. Exactly, let’s do that. This is the way to transcend karma.

So you appear at this time and the same thing takes place that you watched through the key hole. Before, you saw only one scene. Now you see the whole picture. Then you look to the right and you see both people are again laughing and smiling with each other. And you begin to realize nobody was murdered. And there was no murderer. Nobody was killed Nobody dies. No one is born. No one prevails. You’ve gotten the whole picture. So you see certain things in your personal life. You become totally angry. Who offends you? You only see a small part of the picture You do not see the complete picture. You only see the part you’re involved in. That’s all you can see. If you could only see the whole picture you would see there is nobody right and nobody is wrong.

As long as you keep reacting to things, you’ll have to do it again and again and again, and it will never stop. You’ll start laughing at yourself and begin to understand it is all God’s leela. It’s all a play of consciousness. All of life is a play of consciousness. Nobody is right and nobody is wrong. And yet it is not easy to get out of this plane. You say to yourself, I don’t wish to play any longer. I don’t want to play this game any longer. I want to be free, liberated. And when you make up your mind to be free and liberated, you’ll be led to the straight and narrow path where you have to go to meet the right people, the right teachers, right dharma, right action, and never be involved again. Have no opinions for or against.
Now we come to the third step, mind control, which is neti-neti, not this, not this. If you wish to awaken you have to deny the whole world. The whole world has to be denied by you. In other words everything that you see has to be denied.

From the moment that you get out of bed, all the thoughts that come to you, what your eyes see, what your ears hear, what your mouth tastes, what your nose smells, all have to be denied. These things have nothing to do with me, and I have nothing to do with these things.

I am pure awareness. I am not the body or the mind. I am pure consciousness.

Keep on denying your thoughts. Deny your life. Deny what you see all around you. The day will come when you will become absolutely free. For there is no one attached to person, place or thing. You'll no longer react to life's vicissitudes. You have freed yourself totally and completely. This is what you must do.

- Stop talking
- Have no opinion for or against
- And deny everything that you see

What do you do with your life right now? Where are you going with it? Are you happy, totally happy? If you only realized who you were, it would be absolutely impossible to think you were not happy. Happiness comes by itself. Happiness and the Self are the same thing, no difference.

As you begin to see everybody as your Self, a whole new world opens up for you. The rest is up to you. You can begin practicing these things we discussed, or you can go on with the way you've been going on with your life up to this point. What are you going to do? It’s up to you. Be still -and know that I, am God.
Advaita Vedanta: A subdivision of Vedanta. The non-duality approach.

Ahimsa: [Nonharming]. Abstention from harmful actions, thoughts, and words. An important moral discipline [yama] in Yoga, Buddhism, and Jainism.

Ajnani: One who has not realized the Self.

Ananda: [Bliss]. In Vedanta, the mind-transcending blissfulness of the Ultimately Reality or Self. This is not considered to be a quality but the very essence of Reality.

Arunachala: The holy mountain in India where Shri Ramana spent all his adult life.

Atman: [Self]. The transcendental Self according to the non-dualist [Vedanta] schools of thought, which is identical to Brahman.

Avadutha: [Cast off]. A radical type of renouncer who abandons all conventions; a crazy adept.

Avatara: [Descent]. An incarnation of the Divine, such as Krishna and Rama.

Avidya: [Ignorance]. Spiritual nescience, which is the root of all human suffering and the cause of one’s bondage to egoic states of consciousness.

Bhagavad-Gita: [Lord’s Song]. The earliest and most popular scripture of Yoga, containing the teachings of Lord Krishna to Arjuna.

Bhakta: [Devotee]. A follower of Bhakti-Yoga.

Bhakti: [Love, devotion]. The spiritual sentiment of loving participation in the Divine.

Bodhisattva: [Enlightenment being]. In Mahayana Buddhism, the spiritual practitioner who has vowed to commit himself or herself to the liberation of all beings, postponing his or her own ultimate realisation.

Brahma: The Creator-God of the famous medieval Hindu triad of gods. The other two are Vishnu [as Preserver] and Shiva [as Destroyer]. Brahma must be carefully distinguished from the Brahman, which is the eternal foundation of existence.

Brahmacarya: [Brahmic Conduct]. The practice of chastity in thought, word, and deed, which is regarded as one of the fundamental disciplines [yama] of Yoga.

Brahman: The impersonal absolute according to Vedanta; the transcendental Ground of the world.

Buddha: [Awakened]. Title of Gautama, founder of Buddhism.

Chit: [Consciousness]. Pure Awareness, or the Transcendental Consciousness beyond all thought; the eternal Witness. See also atman, purusha.

Dharma: The cosmic law or order. Teaching-doctrine.

Dhyana: Meditation.

Diksha: Initiation by the guru.
**Gopi**: Female shepherd. In Vaishnavism, these terms refer to the devotees of Lord Krishna.

**Guna**: [Quality]. One of three primary constituents of Nature [prakrity]: Sattva [principle of lucidity], Rajas [principle of activity, and Tamas [principle of inertia]. The interaction between these three types creates the entire manifest and unmanifest cosmos, including all psychomental phenomena.

**Guru**: [Heavy]. Spiritual Teacher.

**Hinayana**: [Small Vehicle]. The minority school of Buddhism, which has arhatship or arhantship as its leading ideal.

**Ishvara**: [Ruler]. Personal God. The Lord Of Karma.

**Janaka**: An Indian king: An account of his Self-realisation can be found in The Ashvatthaka Gita.

**Japa**: [Recitation]. Meditative recitation of mantras.

**Jiva**: [Living Being]. The psyche, or finite conscious human personality, which experiences itself as different from others and does not know the transcendental Self.

**Jivan-Mukti**: [Living Liberation]. The Self-realized adept who is fully liberated while still embodied.

**Jnana**: Knowledge of the Self.

**Jnani**: One who has realized the Self.

**Kali-Yuga**: [Dark Age]. The modern age of spiritual decline, which requires a new approach to Self-realisation. It is thought to have started in 3,012 B.C.

**Karma**: [Action]. Activity in general of the unenlightened individual, which activates the law of cause and effect.

**Krishna**: An incarnation [avatara] of Vishnu.

**Kundalini**: [Serpent Power]. The power that lies dormant in the lowest psychic centre of the human body. The ascent of the kundalini to the highest psychic centre, at the crown of the head, brings about a temporary state of ecstatic identification with the Self. [In Nirvikalpa Samadhi].

**Leela**: The play of God.

**Linga**: [Mark]. The phallus as the symbol of creativity, which is specifically associated with God Shiva.

**Mahatma**: Great soul, great man or saint.

**Mahayana**: [Great Vehicle]. The majority branch of Buddhism, which has the bodhisattva as its great ideal.

**Mantra**: Sound that empowers the mind for concentration and the transcendence of the ordinary states of consciousness. Usually the sacred words are given to a disciple by the guru.
Maya: Illusion.
Mouna: Silence.
Muktas: Liberated ones.
Nadi: [Conduit]. Channels in the body where the prana or energy travels through.
Nirvana: [Extinction]. The transcendence of the ego, a condition that is untouched by space and time.
Nirvikalpa-Samadhi: [Transconceptual Ecstasy]. Samadhi in which no differences are perceived. It is characterised by an absence of body-consciousness. Although he has a temporary awareness of the Self in this state, one is not able to perceive sensory information or function in the world. When body consciousness returns, the ego reappears, so the ego has not been finally eliminated.
Om: The key mantra of Hinduism, symbolising the Absolute.
Para-Brahman: The Supreme Brahman.
Prana: [Life]. The life-force sustaining the body which has five principals forms.
Pranayama: [Breath Control]. The careful regulation of the breath. This is the most important practice of Hatha-Yoga.
Puja: [Worship]. Ritual veneration of one’s teacher as an embodiment of the Divine.
Rama: The main hero of the Ramayana, deified as an incarnation of God Vishnu.
Rishi: A type of Vedic seer, who sees the hymns of Veda.
Sadhana: [Realising]. The spiritual practice toward Self-realisation.
Sadhaka: A spiritual seeker.
Sadhu: A noble person or a spiritual seeker. However, Shri Ramana frequently used this term as a title for someone who has realized the Self.
Sahaja-Samadhi: [Natural Ecstasy]. The effortless ecstasy. This is the state of the Jnani who has finally and irrevocably eliminated his ego. A Jnani in this state is able to function naturally in the world, just as any ordinary person does. Knowing that he is the Self, the Jnani sees no difference between himself and others or the world. For a Jnani, everything is a manifestation of the indivisible Self.
Samsara: [Confluence]. The finite world of change and illusion.
Samskara: [Activator]. Innate tendencies.
Sat-Chit-Ananda: Being-Consciousness-Bliss.
Satsang: [Relationship to the True]. The spiritual practice of being in the presence of someone who has realized the Self. Association with ‘being’.
**Glossary**

**Savikalpa-Samadhi**: [Ecstasy with form-ideation]. In this state of Self-Awareness is maintained by constant effort. The continuity of the Samadhi is wholly dependent on the effort put in to maintain it. When Self attention wavers, Self-Awareness is obscured by thoughts and imagery.

**Shakti**: [Power]. The feminine power aspect of the Divine, which is fundamental to the metaphysics and spirituality of Trantism.

**Shanti**: [Peace]. Ultimate peace. Quality which coincides with Self-realisation.

**Siddha**: [Accomplished, perfect]. A Self-realized adept. One who has reached perfection.

**Siddhi**: [Accomplishment]. Paranormal power, that comes as a result of spiritual practice.

**Swarupa**: Real form or Real Nature.

**Tamil**: A South Indian language: Shri Ramana’s mother tongue.

**Tapas**: [Glow, heat]. Ascetism, religious austerity, penance, heat.

**Tiruvannamalai**: A town about a mile from Shri Ramana’s Ashram.

**Turiya**: The Fourth State of Consciousness.

**Vajrayana**: [Adamantine Vehicle]. The tantric branch of Buddhism, especially of Tibet, which evolved out of the Mahayana.

**Vasana**: [Trait]. The concatenation of subliminal activators [samskaras], deposited in the depth of consciousness. Mental tendencies.

**Vedanta**: [Veda’s End]. The dominant Hindu tradition, which teaches that Reality is singular and One.

**Vedas**: Four collections of scriptures dating from 2,000 B.C. to 500 B.C. which are the ultimate source of authority for most Hindus.

**Vichara**: Self-Enquiry.

**Vishnu**: One of the three principal deities of Hinduism. Vishnu periodically reincarnates in a human body.

**Yoga**: [Union]. Spiritual practice in general.

**Yoga-Vasishtha**: A massive advaitic text attributed to Valmiki in which the Sage Vasishtha answers questions put by Rama, an incarnation of Vishnu. Composed sometime in the tenth century A.D.

**Yuga**: [Age]. According to Hindu mythology, there are four yugas, each of several thousand years’ duration. The present age is Kali-yuga.