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Loneliness:  
A  
Sign  
of  
Seeking

By Ishwar Puri

## LONELINESS: A SIGN OF SEEKING

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Welcome to Rochester and the Venice Room at the Holiday Inn. The title of today's lecture is "Loneliness: A Sign of Seeking" and Mr. Ishwar Puri will speak to us.

Thank you, Gala. Ladies and gentlemen, friends, nice to see you again.

Is there anybody here in this audience who has not heard me before? Please raise your hands. Thank you. Anybody in the audience who has never seen me before? Please raise your hands. Thank you. Anybody who's heard me before? (laughter) Anybody who's not sure? (laughter)

I sometimes in a lighthearted way ask this question. But it has occurred to me that there are so many things of which we are not sure. And what is it that makes us uncertain? And what is it that makes us certain? Sometimes we see things right in front of our eyes and are still not sure. And sometimes we see nothing, nothing is happening, and we wake up one morning and we say, "I am sure it is like this." Where does this certainty come from? Is there any part of human consciousness that generates a sense of certainty?

Specifically, I have referred to the process of waking up from a dream in the morning. If a person wakes up in the morning without even opening ones eyes, without looking around where one is sleeping, doesn't one get a sense of certainty that one is awake? Everything else we want to check out before we can be sure. We want to check out and get proof. We want evidence and proof for everything. How can we be sure?

People tell me, "Ishwar, you speak of higher levels of experiences. Flights of the soul. Journeys into astral and causal worlds. Going into skies that are beautiful. Pink and orange and purple and white. And you talk of all these things. How are you sure they are real and not imaginary? And how can we be sure that what you are saying, even if you are saying with sincerity, is real? What is the proof?" People want proof all the time. And yet I find when a person wakes up in the morning and I am sitting near the bedside and I say, "My friend, you are not awake yet because you have not tested out by pinching yourself or opening your eyes and examining the world around you, if you are awake." And the same person who was dreaming and is now awake says, "I am sure I am awake. You can't fool me into believing I am dreaming. I am awake!" What makes one so sure? How can the process of awakening, of wakefulness, create a certainty that so much proof and evidence cannot create in us?

It looks very strange to me what makes people say, "I am sure." and what makes people say, "I am not too certain about it. I have my doubts." Actually the spiritual path, the path of seeking for the truth is based a lot on how sure or unsure we are about the path. If a person is full of doubts and skepticism, then those doubts and skepticisms have to be overcome, resolved before we can make any progress. And a person who is sure just goes along on what we call faith. What is the definition of faith? Faith is to be sure of a thing we haven't seen. What about being sure of a thing we have seen? That is not called faith.

That is called experience. When you have seen something you don't need any faith for that. You've already seen it. But when you haven't seen and somebody says it is there, you need faith. And faith can make a person sure of something one has not seen. The deeper the faith, the more sure a person becomes even of something one has not experienced. So this faith becomes of such paramount importance in the spiritual path that many Masters have said that faith is the key to growth of spirituality, faith is the key to lead you to your spiritual destination. Yet when questions are asked, "How do we build up faith?" they gave a very strange answer. "You can build up faith with experience." If you have experience, why do you need faith? But they say faith can be built up on the next sequential occurrence of the experience.

For example: If you wake up in the morning and find the sun rising from the east, you can have faith it will rise again in the east. One experience of the sun rising in the east can lead to faith that the second incident will take place. So experience builds up, level by level, our faith of what can happen based upon the same sequence of events of which we have experienced. So this business of faith and experience has bogged down a lot of people because we wait for experience to come, especially spiritual experience. They want to know what kind of things should happen in their life that they can feel sure that they are on the spiritual path. And while waiting for the experience, they don't have faith because the faith will come with experience. And experience does not come. It is waiting for faith. Have faith, you'll get experience. And you must have experience to have faith. We are caught in this dilemma. We do not even know if we are on the spiritual path, if we are really making any progress, unless we have this sequence of faith and experience going together. Of course, once it starts, experiences start, faith rises very rapidly. But how to start is the problem.

What is the starting point? Is there something we can recognize in ourselves which could be a starting point and can kick off these experiences? This has been examined. This business of spirituality and spiritual progress and spiritual path and going towards our own real home, finding the nature of this illusion which we call the real world, -- all this has been examined by Perfect Living Masters. Who are Perfect Living Masters? These human beings who came into this world, still come into this world, live like ordinary human beings. They eat, drink, grow, die, and yet while they are in our midst, in spite of their ordinariness, they share with us an awareness, a knowledge of a higher level of consciousness to which we do not have access. They give us a conviction that there is something more that we cannot see. They tell us why we were born here in the first place, why we are growing up, why we will die, what is the purpose of life. They can shed light on these fundamental questions. These human beings, they are so ordinary. It is very difficult to recognize how many of them have a higher level of awareness because they act so ordinary, they live so ordinary that it's very difficult for us to know if this ordinary person is really a Saint or just a con man. And many people are busy trying to determine, after watching very closely, whether a particular person is a saint or a con man.

A friend of mine has been trying to determine about one particular person. He's watched him for nearly 20 years. He's still watching. (laughter) You can spend a lifetime. He says he's so clever! Either he's a highly realized Saint or he's a very clever con man. The difference is so little. How can we allow intelligent beings to be conned by such a person? And yet how can we miss the opportunity of following a person if he's really and truly

realized and enlightened? We are troubled by our own lack of certainty, our own unsureness, that we are not sure. How do we find this?

When a magician comes and shows a nice trick, it is easy to see that he has some art, some talent. If he can levitate himself into the air we say either he's using some mirrors, some magical trick, or he's really a Yogi who can levitate and must have some spiritual or psychic power. But if the Yogi who comes is such an ordinary Yogi, such an ordinary person that he doesn't even see his way properly, knocks against a chair and falls down and we are to help him up and say, "Sorry, Sir. Are you hurt?" and he says, "No. Thank you" and then starts talking of the higher levels of consciousness, it becomes very difficult to find out how this ordinary person could hold the treasure-hold of higher levels of consciousness.

I remember I recommended to one very eminent professor who was a great seeker. He read all the books to which he had easy access, being a professor, in his library, and he understood the spiritual path perfectly in an intellectual, theoretical sense. And when I told him to go and see a Master in order to get exposure first hand to a human being, not books, a human being who could answer his questions, he went, he saw a Master and came back disappointed. And he told me, "I am very sorry. The man you recommended to me could not be a Master." I said, "Did you ask him any questions?" He said, "I did not need to because when I went there that man was reading a newspaper! If he has to read a newspaper to know what is happening in this world, how can he be a Master? I came away." (laughter) There are so many of these things happening to us which make us unsure. How can we be certain? How can we be sure? How can we be sure of our own path, our own longing, of our own seeking?

If we have made some study of the spiritual path and we have found that the spiritual path is for realizing our own spiritual self. If that much is granted, then some of these questions I am raising can be answered. If the spiritual path is an answer to our own seeking, then obviously the answer to our own seeking must be found within our own self. If somebody else is providing the answers there is a little catch there. The answers must match with our own answers. *Since the question is in our own heart, the answer should come in our own heart.* That is a very basic principle in case the spiritual path is a seeking of one's own true self. If one is seeking something else outside, of course you have to get a guidance outside. You have to go and look for something outside if the destination is outside. But if the destination is within, then the guidelines, the guidance, the instructions must come from within.

What is it that makes us a seeker? I have met many seekers around the world in different countries. In Asia, in Africa, in the West, in Europe, in Americas, and I found one thing common among seekers. I do not know if you will share this conclusion I came to after watching seekers, but I found they were disappointed with the life around them and they felt there was something more real they were missing. They were even disappointed with the reality of the people around them. They were disappointed with the reality of the pain around them. They were disappointed with the relationships around them. They were disappointed with the disappointments around them. They were being pushed back to themselves. And they felt there was nothing real, nothing making sense outside of themselves. This I saw in seekers in every country of every culture. Naturally it occurred to me: how could all the seekers get disappointed at the same time? Don't they have some

good destinies? Some of them must be having a good time. And I saw some seekers who I thought were very rich. A lot of money. Good fun. And I went and spent time with them to see how they derived their happiness from their money. And they were disappointed with the very thing I thought they had. They were disappointed with money. Some were disappointed that they had ten million dollars but their friend who was uneducated had fifteen million dollars. Some were disappointed with the very things they had which were good, just because somebody else had something else. Their sense of disappointment, their sense of disillusionment, their sense of frustration was arising from all the factors which we thought were contributing to their happiness. You had to spend only a few days with these so-called happy, prosperous people to find out how much unhappiness they were carrying in their hearts. It was a shock discovery for me to find that so many people apparently with good families, wives, children, parents, relatives, nice big homes, cars, automobiles, boats, all kinds of goodies of life as people thought in the West, that these are what makes you happy. You spent three days with them and they cried with the unhappiness of their life, how they had been cheated, how they had been cheated by their spouses, how they had been disappointed by their children, how their houses were not what they expected, how they were cheated by the banks, how they were cheated by everybody, how this whole world was a place full of cheats and they were the victims. And how they cried if you just let them cry on your shoulder. How were they so unhappy? And what was this unhappiness doing to them? The unhappiness was causing disillusionment with people around them, with things around them, with places around them and bringing them back to themselves. Actually, I made a discovery. It was the disillusionment with the world that was making them seekers. *They would never seek anything else if they could find everything in this world.* That the seeking for the Lord, the seeking for the truth, the seeking for true happiness, the seeking for even a notion of a heaven which is full of happiness, that seeking was coming because they were disappointed with the world here, they were unhappy in the world here.

One of the Indian Mystics five hundred years ago, Nanak said, "Oh, Nanak, go around the world and see everybody is unhappy except one who feels that he has been able to connect his seeking to something within and can get happiness." Looks such a simple statement. I did not know I could find verification for that statement round the world...including the West which Nanak never visited. That this was true everywhere. That people were driven to finding happiness within themselves when they found disappointment outside.

During my studies at Harvard University in this country, in a course on economics, I explored the possibility of finding happiness without economic means. That can a person have no economic means, get no economic reward, get no return in terms of dollars on one's investment and still feel happy? My professor was aghast that I could take up this kind of a subject for research in an economics course. But Harvard has a tradition of allowing innovation so he allowed me to proceed with that. So I picked up from the telephone book three thousand names in the local area, prepared a questionnaire: Are you happy? What makes for happiness? Are you unhappy? What makes for unhappiness? I distributed all those questionnaires, got my answers. About a thousand answered. Quite a big proportion answered my questionnaire as part of Harvard studies. And they said happiness can be achieved if we have a good home, good family, good children, not

runaways, not dropouts, a lot of money... The usual things that I would expect them to say. And in the column for unhappiness they listed: poverty, bad truant children, unfaithful spouses, and so on. Exactly the opposite of the positive list. They gave the negative list. So I was pleased that at least in this society people were unanimous on what makes for happiness and what makes for unhappiness. Then I picked up my sample for interviews. So I interviewed those people who had all the symbols of happiness. Good home, good spouse, good children, good... When I interviewed them, they were the most unhappy! I was shocked. I said, "You wrote that this will make for happiness. You have all this. Why are you unhappy?" But they say, "You don't know! Life is not that simple. You should see how your heart is crunched when a friend disappoints you. You should see what an emotional pain means. You haven't seen that. How can a big house compensate for emotional pain in my heart? How can I go... The very house looks like a monster to me." And I remembered the little story that my Master in India had told me. That when a carnival came, a theme park was set up there with a lot of those merry-go-rounds... What do they call them? Ferris wheels, those big Ferris wheels and then those little horses that go up and down. What do they call them? Those wooden horses? Carousels! Those carousels with all kinds of goodies and the children go on them and they are so happy and they shout and scream. And then you see a mama bringing her little child and the child is so happy. And the mama puts the child up on top of the horse and as the horse goes up and down the child smiles and it looks such a beautiful place! Like heaven. And when that child lets go of the mothers hand and is lost, when you put the same child on the same horse, the horse becomes a monster. The child howls and cries to look at the very things that were giving him happiness. Was the theme park giving him happiness or something else? What made the same things that were giving happiness to the child give horror and fear and pain to the same child? The lack of security. The fact that the mama's hand was no longer there. The child did not know where mama was. The child was howling with the same thing that was giving happiness. That thing became the cause of unhappiness.

That was a simple story. But when I found by personal interviews with American families, that the very children they celebrated birthdays with great glee and joy, those very children were now the cause of unspeakable suffering and unhappiness. Made me wonder. The very child who was born and they celebrated, the child had gone against, he's on drugs and is working a plot against the parents. The same child is giving so much pain. The very woman the man dated and thought had come from heaven and was like a heavenly angel was now the cruelest person who was designing how to kill emotionally and physically this man. Same person! This very show, the same theme park of this world which with a sense of security, with a sense of companionship was an entertaining carnival, the same place became hell and a monster house with that lack of security and being alone. And when you were alone you thought of some alternative, some alternative to happiness which could not be found in this carnival, in this world. Therefore no wonder when you found that the seekers were those who were lonely, it was a natural conclusion from all this investigation that we did that aloneness, loneliness, not finding a true friend was really a sign they were now seeking truth within.

Many people will say this is a very, very unfortunate way to start seeking the truth in the Lord. To first feel lonely, to first get disappointed and then to start seeking. Why can't we seek in prosperity? There are many people who are prosperous and they constantly say,

“Thank you, God, for what you are giving us.” There are so many people who pray to the Lord, “You have given us so much. Give us a little more.” They’re happy with what they had, yet they want more. But generally I have found that those who are thanking the Lord for what they have passed through the phase of loneliness and have come to a stage of acceptance and great gratitude. Therefore loneliness has played an important part in their heart. Why should it be necessary for a seeker to have the feeling of loneliness before one can effectively seek the truth? Any real good reason for it? Or is it just an empirical evidence we have for loneliness being associated with seekers? The truth is the metaphysics of spirituality explains this whole thing pretty well. We are here in this world which is created by illusion. That’s what the Mystics have always said. We are here in a world of the many in which one spirit pervades. That’s what we are told. We are here in this world created by one Creator, one God Who’s never been subdivided, never broken Himself into pieces. The one Creator has created this entire world and all other worlds that may exist or any other world that has existed or ever will exist. That one Creator has created all living things and all living beings and all human beings. That’s what the literature says. But the literature also goes on to say that one Creator is within us! And this human body is the temple of that one Lord, one Creator, one God. The literature also says each one of us has the whole of that God complete in us. Not part of it. If that is true that there is only one God and the whole of that God is within us and there is nothing else besides that God, everything else is illusion. The only reality is the oneness of God within us and that makes us alive. And there is only one. How can we prevent loneliness? There’s only one! This has baffled a lot of people. If there is only one God and He’s the only reality, how does He overcome his loneliness? His or Her. We don’t know if it’s a He or a Her. Or Both. How does He /She overcome the loneliness of being the only single reality? There is no companionship. And how does that loneliness of the only single Creator affect his creation? Especially the human being in whom that only single reality is imbedded as consciousness. How could you have any other explanation except that the singularity, the oneness of the Creator has to express Itself in a human being in loneliness, oneness. What’s the difference between oneness and loneliness? Oneness is when we realize that the whole show is taking place within one consciousness. Loneliness is when we think we are so many and yet we have the one in us. So long as this illusion looks like real, so long as the illusion of the many looks like reality, oneness turns into loneliness because we cannot understand: How can the only single Creator be the whole of the Creator in us and yet we are so many?

This dilemma of so many trying to worship the one Creator who’s never divided gives rise to two different things. Loneliness for the seeker and oneness for the Creator. Loneliness for the seeker seeking that oneness so that the problem of loneliness may be overcome. Is this loneliness a link with that oneness? Of course! What else links us with that oneness? There is no other experience in this world that makes us connect with that oneness except our own personal loneliness. There is nothing else that brings us in touch with our own soul except our loneliness. Everything else that we do has to do with our mind, our thoughts, our senses, our body. Our body, our senses, our mind is spreading the tentacles to try and overcome loneliness and not even look at it. We create relationships, we create desires, we create attachments with everything that is in the illusion to not look at the loneliness. And yet, after we have created so many tentacles and a big web and we

have thrown the ropes to catch people with lassos and we have done everything to grab people, grab property, grab things and make them our own in order that we should not have to look at our inner loneliness. When we have tried all these things... that this car is mine! My house, my car, my wife, my children, my parents, my this, my this. When we are going on saying my, my, mine, we try to make everything mine and we see everybody doing this. And then suddenly we see one person who was saying mine, mine, mine, dying. And when dead, all that he thought was mine is still there. It never went with the person who said it was mine. And we see it and we are affected by it. At least for a little while.

There was one Indian Saint called Kabir and Kabir was constantly aware of death. That we have to die, and nothing will go with us. That we are wasting our time to acquire and possess and say it is mine. He said it is the Lord's. He created this illusion for me, this show for me to live in, to enjoy, and then to go. I can't waste my time trying to possess and make these my own when they are not my own. When I die, they will stay here. So, that is a good thing to remember so that we don't waste our time in trying to make things our own which don't belong to us, don't go with us.

Once a disciple, a seeker was looking for a Saint, found out that Kabir was a Perfect Saint and he should go and meet him. He went to the hut where Kabir used to live and he said, "Is the Saint in?" The assistant answered, "No. The Saint has gone. Somebody has died and he has gone to the cremation ground. They are going to cremate that dead person and he was a follower of Kabir, so Kabir has also gone there along with the other followers." So he said, "All right. Where can I find him?" He said, "Go to the cremation ground and you will find." He said, "How will I recognize him?" He said, "Very simple. He constantly remembers death, therefore there is a little red halo, little purplish halo on his head. You can see it from a distance because his thoughts are always: one has to die. Nothing is one's own. So he has that halo all the time because he is thinking of death. So you will be able to recognize him very quickly." So the seeker went and saw on the cremation ground that particular person. His body was laid on logs of wood and everybody looked at that dead body and it was set aflame and this seeker saw all had that halo on their head. He could not find out who was Kabir because they all had the same halo. So he felt strange that how can I recognize Kabir? As the cremation and the funeral ended and people began to leave, as they left the gate of the crematorium many of those lights disappeared. As he went a few blocks down the road, other lights disappeared. By the time they took a turn at the end of the street, all lights were gone except one. That was Kabir. And he said, "Master, I found you! How come those lights have gone out?" And he said, "People are affected by the death of a person for a little while and as they come away, they forget it and get back into the world which they think is real and again go on to make things their own." It is only a Saint or a seeker who will constantly remember these things, these material things with which we have established contact through our body and senses and minds, they won't go with us. They are not permanent. They are not a cure for loneliness. That if you want to find a cure for loneliness, don't look for these things that are very temporary. Look for something that goes with you, with the spirit. That is your own oneness which will go with you. Find your own reality. And the seeking starts from there. The disappointment with the world makes for the seeker and the seeker takes us within to a reality that goes with us beyond death. Death merely becomes a stage of

transformation for a seeker. But death becomes the end of all the struggle for possessing things that we are gathering.

Alexander the Great went and raided many countries. He went into India. He raided temples because there was a lot of gold attached on the domes of the temples and on the minarets. And he grabbed the gold, he took off the gold. Idles that were placed inside, all the different statues and he gathered the rubies and the other jewels. And he collected all that booty and packed into his bags and loaded on his camels and his horses. On his way back he fell ill. Some of you know he died on the way. When he was dying he said, "I have made thousands young people orphans and made many women widows and killed so many people for the sake of carrying this booty with me. And now I find I am dying. I can't even take the booty to my homeland. Can you call a doctor, the best in the world who can give me at least a few days so I can reach back home and display the trophies I brought?" The doctors who were with him said, "Alexander, there is no way you can get even one extra breath of life." Maybe the Mayo Clinic had not opened in those days. (laughter) He tried very hard and they said not one breath can you get extra! And when he found he was dying and nothing could be done he said, "All right, when you put me in the grave, don't cover me fully with the coffin. Keep my hand outside like this, so people should see that Alexander the Great, when he died, went empty handed. Leave my hand open. People should learn a lesson from this." That's what he said. We are trying to secure those things that don't go with us. And we don't even care how much we hurt people, how much we exploit people, what we do to other people to acquire things that don't go with us and don't become ours. And sometimes in our relationships we think, oh, we are in love with people, at least they are ours. And they are the ones who disappoint us the most because we pin so much hope on them and think this is oneness! The deeper we know a person, the more we find how skin deep the relationships here in this world are. And even these people don't go with us.

One man who did not believe this. Again an Indian story. The man did not believe that all this good talk that his family was giving him, "You are the greatest husband.", "You are the greatest father.", "We never found a man like him." they kept on saying. The fatter his bank balance was, the more they praised him. The more the goodies in his house, the more they praised him. "Nothing like you!" So, a saintly friend of his said, "You think this is all real love for you? I'll give a solution to this. Find an answer to this question, whether it's real or not. Fake your death tomorrow morning. Pretend you are dead and then see how they react." So this man faked he was dead and they tried to move him and they said, "He is gone. He is dead. Should we call a doctor?" They said, "Why call a doctor? Let's bury him and be done with it. Let's grab the accounts first. Let's get his money first." All the reasons for which they were expressing love for the man came out and they were the same material reasons. To acquire things, to possess things to make them their own which he thought was not real and the love was real. There is no love here! It's all attachments. These are motivated attachments.

It's hardly ever that you come across a person consistently talking to another person and saying, "I love you." and not thinking of "I". The very expression "I love you." implies "I" comes first, "love" comes next, "you" are last. Otherwise why would you say, "I love you."? And if you understand the psyche of that person, a person who is experiencing this so-called identification with another and he's saying, "I love you, I love you. Do you love

me?" Have you heard that? (laughter) What is this kind of reassurance you want? A person who really loves another forgets "I"! A person who really loves the beloved can think of nothing but the beloved, can make a mistake and call himself or herself the name of the beloved. The identification can be so strong one forgets. In true love one forgets the "I", one forgets the ego. And it is extremely rare. It is so rare that often the saints have said that we get flashes of love, but the mind does not allow us to sustain it. We get a flash of love for another human being, the mind takes over and starts a commentary on that experience and says, "That was great, but are you sure? Does the other person also love?" And the same uncertainties that do not allow us to go on the spiritual path do not allow us to reap the harvest of pure love. And we get into attachments, conditional love... "What have you done for me lately that I should love you? What is the reward I have got for this?" The conditions attached to love become stronger and stronger and love disappears and bargain hunting starts. (laughter) This is not love though we use the word love for it. The saints say each human being several times in a lifetime gets the experience of true love. It comes suddenly. It comes from nowhere. It comes without cause. It comes for a person you may not even think of. It comes unplanned. It cannot be cultivated. It cannot be cultured. It comes suddenly... but you cannot sustain it. We cannot sustain it because our mind works on and the mind is the greatest creator of doubts. Mind is the greatest creator of fear. It is the nature of the human mind, it is the nature of the thinking process, it is the nature of the rational process to generate skepticism and fear. It is not that the mind has to be a sick mind to do it. It's a healthy mind that does it, because it shows the health of the mind to create a doubt. It shows the health of the soul, of the spirit, to create love. It shows the health of the spirit to give instant knowledge. It gives the health of the mind to question it. The mind is not doing something unnatural. The thinking mind is doing something it is designed to do. To create this doubt, to create this fear. "No. I can't take a risk here. It's too dangerous. How do I know about it?" So these doubts that the mind creates can be overcome only by spiritual health that is too strong for the mind. The world that gives us so much material for assimilation by the mind and senses does not allow us to overcome the distractions of the mind. Therefore, the disappointment with the world, an experience in life that this is not where we can find true happiness, is a prelude to spiritual seeking. Therefore loneliness is the starting point of spiritual seeking. And how many of us have experienced loneliness? We have experienced loneliness more often than even love. We have experienced love and with the love we have experienced loneliness. We have experienced an inner love as if we are waiting for a beloved and yet we are lonely and don't have the beloved, yet we still have the love. The human soul which is the essence of the single Creator, which is the frontage of that Creator who is in us, the human soul, consciousness, life, that is naturally full of love, intuition, beauty, joy,... It's natural. It doesn't learn it. It comes automatically. All these things happen instantaneously. They cannot be cultivated. Neither love, nor intuition, nor beauty, nor joy. They're instantaneous... (end of tape 1, side 1)

...the reversal. You cannot dismiss it as the delusion of a few people. The truth is consciousness which gives us experience, which gives us life, is actually not going to die. The truth is we are immortal. The truth is that the intimation of immortality is coming from within because our soul, our spirit, our consciousness is in fact immortal, has never been born and never will die. What dies is our body. Not the soul. The body dies, the soul

still lives to see its own death, death of its own body. Therefore this feeling that we will always be there is as natural as the feeling of loneliness. These feelings that are so strong, so universal, especially in the seeker, are because of the reality of immortality and loneliness of the soul.

The soul in its real full form is alone. The soul in its real full form is immortal, is beyond birth and death. The soul in its own full form is beyond karma. The soul in its own full form is beyond ethics. The soul in its own full form is beyond all the laws of time, space and continuum here. So all these feelings we get are coming from our own soul from within. Not from outside. When those feelings come the spiritual journey is no more than the conversion of loneliness into oneness. What does that mean? Loneliness separates us because of the bad company we are keeping of the mind. The mind tries to find companionship for us and we react and rebound and get back. No, no, no. That's not real. The mind says, "Now try this." and we try that. It doesn't work, we come back. Mind says, "You didn't find your real soul-mate. Now you wait and see. Next time you'll get a real soul-mate." And the real soul-mate looks so much of a soul-mate. After a few whiles we find that there must be some cracked edges in the souls. We didn't mate. We break up. And the soul comes back. This mind plays all these games to find companionship for a lonely soul and the lonely soul eventually is so disheartened and has to find its own oneness. The soul in the company of the mind thinks of separation and when it is on the spiritual path it finds oneness and leaves the companionship of the mind. And in oneness finds that all the people were one, that all were soul-mates. Not one. That all the souls were mates and were the origin and the display and manifestation of one soul, of one Creator. And a person, a seeker who goes into meditation with the seeking of a solution to loneliness awakens realized and looks at the same people around and finds they are all one and instantly loves them and gets love in response which had never been experienced in the company of the mind.

It is amazing how a spiritually enlightened person finds love in such great abundance from the very creation which was disappointing that person earlier. Oneness makes all one, whereas loneliness separated you from everyone. The spiritual path takes us from a separateness to oneness and unity. The oneness is what gives happiness. When you are one you don't become weak. When you are lonely you become weak. A lonely person is weak, helpless, separated, cornered, doesn't know what to do. A person with oneness knows the whole world is his or hers. The Creator is Himself or Herself. The whole world is just his gameplace. It's a carnival to enjoy with the hand of the Father, the Creator in your hands. You have the security that you have found out the knowledge of the permanent relationship you have in that oneness. Loneliness disappears and the whole world becomes one and one can enjoy this carnival and laugh and joke and find everything is so good just because you have the security of finding the whole creation, the Creator, the way it is planned, why it is planned. The beauty of the spiritual path, starting from loneliness to oneness, is it takes you gradually and tells you the levels of experiences, the levels of consciousness, the levels of understanding, the levels of realization, through which you can go to find out what made oneness into loneliness, how this devolution took place.

And it is not based upon hearsay. Somebody having to tell you this is how it happens and therefore you believe it. It's not take it or don't take it, believe it or don't believe it. It

is a personal exposure to reality. Progressive reality as we go on. We find out how and why we are identifying with the physical body. Why are we taking this body to be so real that even when people tell us this is just a cover, this is not real, it will die, you are real, we still get hurt with a little pinprick here. Hurts us more than poking our soul. Why does the body hurt so badly? Why does the body get so much happiness? Why does the name of the body get associated with our name? Somebody said, "Ishwar, are you there?" I should say no, this is my body called Ishwar. I am just occupying it temporarily. I never answer like that. Somebody were to say, "Is that your son?" I say no, that's my body's son. I am the spirit. Why don't I answer like that? Why do I go into this question of identifying myself fully with the physical body? Where is the answer to this? The answer is in the growth from loneliness to oneness, the growth of the spiritual awareness, the awareness that this body is you. That your identification with this body is so real that you take this as your self is an essential ingredient to get the loneliness to get out of it. The ego, the "I"-ness... Mine, mine, mine, I, I, I, which is the main obstacle to our growth into oneness, the main roadblock to our spiritual progress is the most necessary element for spirituality and for going within.

Nanak says, "The greatest disease we have is our ego and the only solution to ego is ego." Only ego can cut ego. If ego is destroyed that is the disease, there is no ego left to become the seeker. If the very "I"-ness that we are flaunting as an enemy is going to be kept away, who will then fight the enemy? We have no other fighter except the same ego. The ego is the same "I" that will seek! The ego is the same lonely self who wants to find the oneness. Therefore it's a strange positioning of the ego as a friend and not as a friend, as an enemy. The same mind as an enemy obstructing us from our own reality and as a friend taking us to that reality. The same body, as a cover, not letting us know that the immortal spirit is inside, and the same body that can make us say, "I have such a short life to live. Let me seek and find something quickly." It's the same body. Therefore the identification with these covers outside and making them real at a certain stage in the growth of the spiritual path, that is the necessary step. How do we find it? By growing out of it. By raising consciousness stage by stage. When you find out that you can have a body which looks real and by withdrawing of attention from the body to your own conscious self you can become unaware of the body, as if the body is dead and you can walk about and see the body dead. You find out the body is not me. But if I did not take the body to be me I wouldn't have had the experience of going out of my body. And having found the experience that the body is not me, to return and say, "Now I know why the body was given to me. To use it in the experience where I was blocked." That awareness with a switch in which we can switch on and off our reality of the current system is the secret of self realization and God-realization. A person who constantly gives lectures to others and constantly hears tapes that this body is not real, this world is not real, such a person has never gone anywhere else except in this world of illusion.

Somebody asked me what can you do with a person like that? So many Yogis and Sadhus and Swamis come and they keep on telling us this world is not real. And we listen to them. Yes, it's not real. Then we run for our own car, run for our own house, run for our own bank balance, run for our... Somebody grabs. I said that's the answer! When they say this world is not real, grab their wallet. (laughter) When a person says, "You know realization has come by contemplating upon the illusory nature of this universe."

attack them! Provoke them and see how angry they will get at you. And then say, "But I am not real. Why are you getting angry at me?" The fallacy of these big discourses can be found out so easily by little provocation. Doesn't need too much. And the more these people talk high stuff, the more haughty they get. It is very easy to provoke them and make them angry. And if they are angry you can easily see they know nothing! How can they get angry with the very thing they are discoursing to us? It's only the actual perfect Mystics, the Adepts who practice the withdrawal of attention and have experienced uncovering themselves stage by stage. They find this body is not themselves, but is a necessary part to make this world real and the starting point for seeking, who leave this body and think the senses are the soul. They can see without eyes, and they see the soul is seeing, till they can leave the sensory body and see even the sense of seeing is not necessary to be conscious. And they can say even the so-called sensory or astral body is not real. It is merely a cover. And they can go within by withdrawing their attention to their core, to their inner self, to their consciousness and can find even thinking about who they are is not necessary. That thinking is confining them to time and space which they could clearly see how the time and space was created, how they can move on it, backwards and forwards, so it was not real. And yet they are alive and they are kicking and they are full of love, full of oneness. It is only those who by practicing inner meditation and self realization have actually experienced the effect of these covers on consciousness, who can then come back and tell us "Start from here. Take this as real till you find it is not real." They don't even discourse to us too much. In fact, one Indian Saint, Bicar says, "Because the truth is so wonderful, so strange, you can't speak much about it. Those who talk a lot probably don't know it." No exceptions. And those who know it don't talk about it.

How do these Mystics and Saints come into our life and affect us not so much by their talk, but by their silence? I was amazed to see how in the company of a Perfect Living Master who doesn't speak, our life undergoes a change. I was amazed to see how the Perfect Living Master is talking to a person way over there and can't even see I am standing on one side, and all the answers I need are coming through that conversation. I can't understand how he's performing this, then the realization comes. These Perfect Living Masters are not relying on any book knowledge. They are within us, they are the external symbol of our own higher self. That they are making the changes in our own consciousness. That the seeking is within, the answers are within, and they are merely catalysts providing the truth within our own self. So these actual practitioners, the Adepts, the Mystic Adepts who are practitioners who have gone through the process are quite different from the learned men who have read all the books and give discourses. They affect us in a way quite different from the books and the teachings. They affect us by transforming us. They affect us by making us seekers. They affect us by taking us stage by stage. And they affect us most of all by a feeling of love and a friendship which is sustained and doesn't come in flashes. We suddenly begin to feel we have a friend. We don't visit the friend too often. But the friend seems to be there. Here is a friend who can operate through remote control, because we get messages, we get changes in life, we get the answers to our questions.

We sometimes in the company of our mind wonder how can a Master give me an answer to my question? And we are driving. I have this question. How can he answer? And I take

a turn and there is a billboard giving the answer. It had nothing to do with what I was thinking of. The billboard is advertising something else. But the middle sentence is the answer! And the moment I see, the answer is there. Who has given that? What are all these coincidences happening? How come since one becomes a seeker, things one seeks through loneliness within one's self, not outside, since one finds out the truth has to be found within, the number of coincidences starts increasing? What are these coincidences? How do these things synchronize like this and give us some answers that not only satisfy our thirst for knowledge, but more important, satisfy our thirst for happiness? Because I have not come across a single seeker who when such coincidences happen, has not had one of the most beautiful smiles on his or her face. That smile of knowingness. I know how it happened. I know who sent it. But when such a person talks to a friend outside, the friend says don't be stupid! This is just a coincidence! Why are you raving so much about it? And the person remains quiet and knows the knowledge is within. It cannot even be shared. Because when you share the other person has no access to understanding how the Perfect Masters are operating. They are operating through our inner self. Not by outside communication. This communication takes place inside.

When one is seeking and is feeling lonely, one is considered to be ready. If you are not ready, nothing will happen. The spiritual path is not meant for mass consumption, is not advertised, is not given any brand names, is not a religion, not a group, not a cult, not a society. The spiritual path is an internal personal discovery of one's own self. The spiritual path is the journey from loneliness to oneness. The spiritual path is the journey from ignorance to total knowledge. The spiritual path is the journey from individuated trapped consciousness into the totality of consciousness. And it takes place within the same single consciousness called the self. Therefore this is not something that has anything to do with religion. These Perfect Living Masters, these Adepts, when they come into our life come by coincidence. You can't seek them. You can't search them. We search in one direction and all the while they are walking with us. And then you say we are searching. They say we are searching, too. And we suddenly turn around and find that was the Perfect Master. Not the Perfect Master of the world. The Perfect Master for the lonely self. Don't forget this. All the Masters have said, "Many are called, but few are chosen." When such an enlightened person walks upon the earth, many are called around that person. But the chosen ones are those who are marked. We call them marked souls, marked sheep who come to their own shepherd. So when we find in our life that when we are ready, the human being, the ordinary human being with that awareness appears.

In India we have never said you are to search for a Guru and find one. The Chela has to wait in readiness. When the Chela is ready, the Guru appears. That's how we call it. The appearance of the Spiritual Teacher, the appearance of the Spiritual Adept takes place when we are ready within. Not outside. We don't have to blow our horn or trumpet. Come on, I am ready! We have to seek quietly in whispers inside. When we seek quietly in whispers inside our own self the Master appears outside.

Why doesn't it appear inside? Why does he have to take the trouble of, you know, coming outside like an ordinary person and then say, "Go and find the truth inside."? Why can't he just appear inside and say, "Yes. Here I am. You were looking for me." There is a very simple explanation for that. Inside our mind has taken such control over us. It sets up any kind of image that it likes. Our imaginative system is so strong that the mind can

quickly form an image and say, "I am your Master." when the mind is the Master anyway. We've become slaves of the mind. And the mind, when it finds that the loneliness is prompting us to seek, can take the form: "I am the Master and here I am giving you guidance." There is no cross check. There is no way to find out whether we are being deceived by the mind or we are being led and guided by the mind. That mind will never say no to the mind. The inner self will never say no to our own seeking. It will take us exactly in the direction of the mind. Whereas, that ordinary person coming outside, having no relationship with us except coincidence, comes and says, "That's your mind. Don't listen to it." For the first time somebody can tell us that there is a mind sitting inside misleading us. That's the purpose. We can't find the Master within, so we find outside and then after that stage is over, that same Master resides inside. Once we have recognized the Master is the one we are a marked soul because the certainty is so strong. It's the certainty of wakefulness in the morning. When the certainty is so strong the same Master goes within and becomes a permanent companion whether the physical Master is there or not. But now we have a cross check. We can cross check whether it's our mind or Master. And some very good identification marks are given to us. A Perfect Living Master looks like any other human being. But, if you try to imagine the face of a Perfect Living Master by closing your eyes and imagining, it's very difficult to see the eyes and the forehead of a Perfect Living Master. You can easily imagine the face of any other human being. It's the same. But there's a little distinction kept. A mark that is not the mind making it up. The mind has been disqualified from copying even the physical face of a Perfect Living Master. So there is a key. If you are in your meditation and you are not sure is this the face of the Master, and you look at the face, the forehead and the eyes break up like this and the rest of the face remains, the mind was trying to make up. It didn't work. If you can see that form of a Perfect Master, it is the Master and can talk to you and give answers right there and then. There are some other distinguishing signs also which the Masters explain when they initiate us. But the question is: once we have been initiated, accepted by a Perfect Living Master who is our shepherd and who takes us within and rests inside, after that we have a companionship forever. That's the first real experience we have of overcoming loneliness. Of course it takes the whole spiritual journey, stage by stage, to find that the self of the seeker and the consciousness of the Master are the same. That this play of duality arose from one Creator, one consciousness. So this whole game of loneliness going up to this totality takes place with the catalytic agent we call a Perfect Living Master who comes into our life by coincidence. And his coming creates a certainty. And his companionship creates a certainty that no amount of mental willpower can ever create.

So when I have sometimes wondered how can people be sure, I find they can be sure if they live with their spirit and not with their mind. If people became spiritual they will be sure. When people are mental, they'll never be sure. I found it so simple as that. And what is the difference? When we are conscious beings and operating from our heads and things are happening in our head, can we say what is the spirit and what is the mind? Is there an easy way to find out? Most people can't.

When I came to this country in the sixties for the first time there was a lot of cultism, groupism, new movements, new age movements going on. They're still going on probably. But one thing people could not understand is when I try to distinguish between soul and the mind. When I said we have a soul that gives the motive power, that is the

consciousness. And there's a mind that plays upon that consciousness and splits it into past, present and future, they wouldn't understand. How can you experience soul and not the mind? How can anything be not in past, present and future? Till I had to go back and find out is there anything that the soul is doing in human beings all the time that the mind cannot do? And is there something that the mind does which is so different from the soul that I can tell my friends look out, there is a distinction between the two? And I found the most remarkable distinction. I found what we call the mind is nothing but the essence of our universal mental self called the universal mind. Where the Akashic records exist, from where we have picked up this package constituting this destiny and our life. Therefore the mind is the creator of time, mind is the creator of past, present and future. Mind puts every experience into this framework. There is no mental experience which does not require this framework, and there is no experience in this framework which is not mental. So there was the clue that if something happens to us which takes time, has to be mental. For example: a thought. There is no thought which is not mental. Every thought is mental because every thought takes time. It may take one second. It may take one minute. Every thought takes time. Every thought takes space, therefore it is mental. Sense perception, seeing something, you need to take time. You see it in a glance, you see for one minute, you see it for two minutes. It takes time, it takes space. All sense perceptions work in space and time therefore they are all mental. The body and it's movement. It's all in space and time. Therefore it must be mental. So I found out that the very experiences we were thinking could be spiritual experiences were all in the domain of the mind. Because they required a beginning, a middle and an end, and they were subject to the laws of cause and effect, which is automatically generated by time. When something happens in time, there is an earlier period and you are to look for a cause. Why did it happen? And if this has happened, what will be the effect of this? So long as you are holding onto a string of time, cause and effect becomes inescapable. And all these experiences which we thought could be spiritual experiences were tied down to this beginning, middle and end, and cause and effect, and were therefore in the domain of the mind which was not our self, and which was not our destination. So we could rule out these experiences as mental ones. But are there any experiences which are outside of this domain and take place now, every day in our lives? And I found three-four beautiful experiences. One: the experience of intuition. The sudden flash of knowing something with no cause, no effect, no time, no relationship. It could not be mental. The mind cannot invent an intuitive flash. It is too timeless to be mental. Two: love. It cannot be invented by the mind. It's too instantaneous, too sudden, too cause-less to be attributed to the mind. Of course once you have the intuitive flash, the mind jumps in to comment upon it. How did it happen? Maybe it's like that. Mostly it pushes the intuition out. Similarly with love. When the love occurs, when it happens, when it happens in our life the mind comes in. "Was it real? Did it really happen? Do you believe it?" It kills the love that has happened.

Spiritual functions, like intuition and love, or furthermore, like beauty... You open the window, see a beauty you have never seen before. Instantaneously! No cause. Use your mind for the same beauty... "What's giving the beauty? Is it the trees? The green color or what?" and in a few minutes the beauty is gone. Mind can destroy the experience of the spirit in no time! Actually it is taking a little time. But, the discovery that even in our day to day life we are having spiritual experiences all the time. Love, intuition, beauty, joy that

come spontaneously are all spiritual experiences coming from the soul, have no relationship with the mind. And all the thoughts and senses and analysis and reasoning and finding causes for that are all mental. Here are two different things happening. Are we living a spiritual life or are we living a mental life? If we are being guided in our life only by the mind, to think out... Even in the big university they used to put out big plaques called "Think". They don't do it anymore I think. They've become wiser since then. Think! That thinking was the only solution to the world. The more we thought the more we wondered, the more we were in doubt.

I can give you a simple experiment to do any day with any person because I have done it. A person comes and is sure of something. He says, "I am sure this is like this." Sit down with that person and make that person think. Say think more, think more. After a little while they say, "I am not so sure anymore." You'll find a person who is fearless. You come and make him think. Think deeply all the consequences, think of what is possible. The person will be frightened. You can create fear and doubt in any human being by a simple device called thinking. And thinking is nothing but using the mind. And you can reverse it by letting the person live spiritually upon the inner intimations which are without time. The intuition, the love, the beauty, and the joy. These are the most valuable things of life. A person who lives on intuition, love and joy is leading a spiritual life.

But how do we manage the combination of the two? The mind is there to stay while we are in this body. How do we decide? The best combination for a good spiritual life and a practical life is take all major decisions intuitively. Having done that, put the mind to work implementing and carrying out those decisions. You'll have a beautiful life. You reverse this and say let the mind think out and give me what I should do, and the mind thinks out and thinks out and thinks out and says, "Do this!" and then you start doing it and say "Oh, I missed out something. I should have thought differently. I made a mistake. I didn't know about this part." The mind can never know everything. And then we try to find intuitively how to do what the mind has told us. It puts the cart before the horse. We should use both. Intuition is our self and we should decide. The mind is a computer, a slave, an assistant, a secretary, given to us to use. We should not let the secretary decide for us what we are supposed to do. We should intuitively decide and rationally carry it out. You'll have a beautiful, wonderful, successful life.

All our lives are governed by destiny. But we can control the destiny by making use of the two valuable elements in everybody's consciousness. Every human being has this opportunity to use this device. No other being has this capability. Only a human being can use intuition and reason at will. The animals can't do it. They are too programmed with their instincts to use any choices. Their choice is governed by the genetic code. The birds, the plants, all other forms of life that we see are all governed by predetermined choices. The angels, the gods, the higher region, the inhabitants of higher regions, the disembodied souls, they can see everything that is happening, they are to decide nothing. They are too knowledgeable to have to decide anything. Only a human being is ignorant enough and with free will enough to make choices. There is no other form of creation in this whole universe that makes choices, uses free will, except a human being. Therefore while the free will is there, at least the illusion of free will is there, at least while we feel we have to make choices, it will be quite a while before we discover that when we thought we were making choices, they had already been programmed. But while it looks that we are making

choices, why not make choices to our best advantage by using intuition as the self, the decision maker? And the mind, the mental process, the rational process as one that carries those decisions out and makes life worthwhile. And all the while, while doing this, converting this loneliness into oneness and experiencing a universal love that can come from no other form of growth in evolution than the spiritual evolution from individualized consciousness to total consciousness from the spiritual journey that these Mystics teach us. Loneliness, sure, is the key starting point for spirituality and spiritual growth and oneness, its end. Thank you very much.

I shall be glad to answer any questions. Yes?

Q: If you know you have to make a major decision then there is thoughts that proceed any kind of intuition that you might receive. You know how you just said let your intuition help you with your major decisions. If you know that major decisions have to be made, and there is previous thoughts that come before any kind of intuitive flash, wouldn't it?

Ishwar: Yes. Let them be there.

Q: I thought one of the definitions of intuition was that there was no previous thoughts.

Ishwar: About that intuition. When the intuition will come it will have nothing to do with those previous thoughts. When the intuition comes it is unrelated to previous thoughts. It is not even a decision for those thoughts. It's a decision for something else you haven't thought of.

Q: But you knew you had to make that decision you got the intuition about.

Ishwar: That's mental. If you can anticipate intuition it is not intuition. People try to develop what they call mental intuition. That means quick thinking. Let me decide intuitively and not rationally. Ahhh, there! I am going to do this. That is still a mental exercise and not intuition because you take time.

Q: So major decisions are not something that you plan to make?

Ishwar: No. All planning is mental. Major decisions are made for you in life by intuition. When it comes it doesn't come when you want it.

Q: You don't even know when you're making the decisions...

Ishwar: You don't even know. The real secret is not to plan for intuition to come. The secret is to wait. If it comes, use it for decision making. There is nobody in this hall, I can challenge you, who hasn't at some point had a hunch "This is what I have to do." and then missed it and not done it because of the thinking that followed. That was the time to make a decision. Anybody had that experience? A hunch? Please raise your hands. It's quite universal. You too? So the point is that intuition and love, they come automatically in a flash. You have to hold on and not let the mind destroy it. Then they become decision makers. They do not come in response to a planned activity saying, "OK, I am planning it. Now I'll sleep over it and tomorrow I'll get the answer."

Q: Let's get a little specific here. If you think that marriage in your life is a possibility...

Ishwar: Very strong possibility. (laughter) Going by statistical information that I have, marriage is a very strong possibility.

Q: I mean that when you get an intuition that you think that you should marry the person that you have an intuition about, is that intuition then? (laughter) You have a previous thought about marriage and then all of the sudden you have this flash that this is the person you're supposed to marry...

Ishwar: If you're not even thinking of marriage and suddenly a person comes to marry, it's intuition. But if you're thinking and planning and waiting for intuition to tell you, that's not intuition. Intuition is too spontaneous and sudden. If you're looking for something, forget about intuition. The whole process is mental. Looking for, planning, reasoning, waiting, anticipating, those are all mental activities. Intuition doesn't fit into this. But intuition does come. Nobody can say they haven't ... Is there anybody who can say they never had any intuitive flash or hunch at all? How many of you have had a hunch sometime in life? Everybody! Hardly an exception. So the hunch comes, that's the starting point for what decision is it making. All right. I'll tell you a simpler way. The hunch or the intuitive flash comes to us. If we ignore it, it comes very rarely. If you use it, it comes very frequently. Therefore there's a way. How to develop for intuition is not by planning for it. But by using it when it comes, it comes frequently. Because the intuitive apparatus is in us. It is a part of the spirit, the soul. The consciousness itself has this apparatus. But if we don't use it, it becomes rare. So don't plan to get an answer from intuition. When intuition comes, work on it and find out what it is saying. Use it. Yes?

Q: Is the spirit's relationship to the mind about the same as the soul's is to the body? Or are you seeing soul and spirit are the same form?

Ishwar: I see soul and spirit to be the same thing. The soul is related to the mind and body like the spirit is related to the mind and body. These are just words I am using. Some people use spirit from where the Eastern Mystics got the spiritual path as higher than the mental or physical paths. Or in between the two, the mental and the physical, they placed another one called the sensory, where only the senses operate. So they created these levels of awareness, levels of consciousness, levels of experience, physical, where the body was involved, The astral or sensory, where only senses were involved. The causal, where only the mind was involved. And the spiritual, where the spirit or soul was involved. But these are just terminology and I have been using it in that sense where I have equated spirit with soul. Yes?

Q: I thought when you had intuition about things that aren't very major or important, like you might just know when someone is going to be standing somewhere and they'd be there... Little things like that. Does recognizing those kinds of intuitions lead you to ..like does that mean anything for, let's say, intuition for making a decision of some kind?

Ishwar: Depends on who is standing there. When you get the intuitive flash of somebody is standing there, its relevance how important it is will not depend upon that you found out somebody standing there. Who is standing there? Depending upon who is standing there will give you the clue whether to use it as a decision maker or not.

Q: So otherwise ignore it?

Ishwar: Otherwise ignore it. These things happen all the time. It's not important. Just like we are walking on the street, so many things come and go we don't pay any attention. The thing that interests us, we look at that. Only that which interests us draws our attention.

Q: Right. But sometime you think that that is supposed to mean something to me, like maybe I should read that a certain way because I had the intuition about it.

Ishwar: That's the mind wanting to read too much. The mind likes sometimes to read too much into things for its own joy. The mind sometimes feels that it has been able to develop a habit of reading codes, that nature is sending everything in coded messages and the mind

can decode it and the mind gets some pleasure and joy out of it. It is not a good decision-maker though. Yes?

Q: When you know that you know that you know...

Ishwar: That's it!!! Give me another good definition of intuition. Thank you. Yes?

Q: I would like to define how reason provides(?) proper living. Can you give us a little idea the role that emotions plays with or against when you use emotions as a guiding principle in you life?

Ishwar: Well, thank you. That is a very important question that you raised. I should've made some mention of it at some point. We have been talking of soul and mind and never talked of the body. What is the role of the body? What is the role of the physical system here? We talked of the mental plane and the thinking plane and what thinking thoughts can do and what spirit and intuition can do. We are all thinking that those are the only things that work. What about the physical apparatus, the body here? The body itself has its own operational apparatus called emotions and energies. Emotions and energies are physical. And these emotions and energies operate in the body and they are distinguished by this cut-off mark behind the eyes. If you draw a line here behind the eyes and draw a plate here, all the emotions and energies belong to the part of the body below. They don't come above. All emotions are coming from the throat, the heart, the navel, the reproductive organs, the rest of the body. They are all related to six chakras below, the six energies below. All energies, all feelings of energy, all manifestations of energy, and all feelings of emotions are coming from these six centers. And they play an important role in your physical movement, physical growth, physical disabilities, physical abilities in dealing with physical situations. So even before you are coupling them with your mind and soul, these energies are operating automatically in this level of physical world. But when you start thinking about them, some input is given by mind to these emotional activities and these energy activities below. So these emotions and energy levels are useful in dealing with the physical world. Useful in paying off karma. They are very useful in living out your destiny. This destiny is predetermined. When we are born, we are born with a destiny. For example: we are born at a certain place which is predetermined. We have certain parents, predetermined. And from there onwards the environment seems to be also predetermined based upon what happened at the time of birth. When you were born, what the parents were, what they were doing seems to predetermine our course of life, environment also. Some little openings come out where we feel the free will moves us along that destiny. Most of the events of life are destined. We can't do anything. Starting from birth until death, in between most of the area is covered by destiny. Some small spaces are available where free will and choice and decision making comes. And there is where we really make use of intuition or reason. The rest is all automatic, without emotions and other energies. So these six chakras lead us through life. These six chakras are also responsible for such instantaneous physical responses like anger, lust, greed, attachments, ego. All these right up to the eye level, all these are rising from these chakras. And these are the very emotional responses...(end of tape 1, side 2)

...in our destiny that we can complete our life. So emotions and energy play an important role in our physical life. But in the spiritual life we have to be very careful. Being physical, as we rise, if we rise in our loneliness for spiritual seeking and that seeking is being accelerated by emotions, it may be temporary. Supposing the physical emotion of

crying and feeling like you're missing somebody like you miss in this world, physical world, and you want to put the same emotion and substitute it for spiritual seeking within, it can help for a while to accelerate, then may drop and we find that the true spiritual seeking did not need that support. True spiritual seeking, like the Americans say, is a very cool process. It's so cool that you rise in calmness. The awareness grows in strange calmness. Not with agitation. In fact it doesn't look emotional. The emotional supports come right in the beginning and then later on we drop them and find that the process of rising to higher awareness above the physical is all cool, collected, calm. And such people that you meet are very calm. That is why I gave a test in the beginning: if somebody discourses too much, test out his haughtiness by provoking him into anger. If he gets angry easily, he is in his emotions and not in spirituality.

Q: So joy, anger, and intuition as you use them are not noted as emotions?

Ishwar: No. Not the joy and intuition. It's not at all emotional. Anger, yes. Love is not an emotion at all. Attachments, infatuation is an emotion. Love is not. Yes? Last question.

Q: You were talking about how everything is destiny. That where our parents and where we come in. Does this have any belief or hold true if we believe in the reincarnational process where the soul chooses their parents for the lives that they need to live?

Ishwar: Yes. When I talked of a predetermined destiny, I talked of a predetermined destiny after we are born here. But, how we pick up the predetermined destiny is a matter of choice that takes place before we are born. Yes? You had a last question?

Q: Ishwar, this may not be appropriate to the lecture this afternoon, but it is appropriate to the fact that we're in Rochester. Recently I've been reading and hearing some talk by a Deepak Chopra, one of your countrymen who's written a book called "Quantum Healing" and he talks about Ayurvedic medicine and also something called Primordial Sounds and bliss Technique. Can you comment on that?

Ishwar: That's a whole new lecture! (laughter) They might do it in the Theosophical Society sometime. Thank you very much, ladies and gentlemen. It was a pleasure to be with you here today. I hope you enjoyed the lecture.

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