

MORALITY OR SPIRITUALITY

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...happy to meet lots of old friends and some new ones today. The subject of this lecture is a very provocative one: morality or spirituality. I thought the subject might be morality and spirituality, but by saying it's morality or spirituality, the provocation is made that the concept of morality, as we ordinarily understand it is not consistent with true spirituality. I shall try and elaborate upon this theme: that the morality as we understand it cannot be consistent with true spirituality.

Actually I do not have to talk too much to make the point that morality is basically the experience of choice between good and evil. If you make no choice, or if you have no choice, you could have no morality. Therefore, the experience of choice alone can create morality. The question is 'Do we have a real choice?' If the answer is returned that we have no real choice, there can be no real morality. And if the answer is returned that there is not real choice if we are spiritually aware, then obviously if we are spiritually aware there can be no morality. Therefore morality would be an exercise in ignorance of spiritual truths. If we are aware of the spiritual truth, there could be no experience of morality, as we know it.

Now let me elaborate what I have just said. What makes us choose between what we think is good and evil? What makes us choose is the idea that we have free will. If we had no free will the question of choosing does not arise. Either we have free will or we do not. Now consider that there is one creator, a spiritual being, a spiritual fountain head of all experience; consider there is one God who created everything, and under whose plan, direction, and will everything happens. If this is true that there is one creator who created everything, under who's direction and will everything happen, there can be no second with a free will. If some other being comes up, a human being with even a little amount of free will, he destroys the creator's uniqueness. The uniqueness of the creator is that it is His plan, His will that prevails. Therefore, it is obvious that if the spiritual truth is that there is one spiritual creator of all that we experience and it is His will that prevails, there can be no other will.

Then how come we all talk of morality, we all talk of 'doing good, avoiding evil'? We talk about it because we are ignorant of the spiritual reality, of one creator and one will. It is the ignorance of spiritual truth that makes us feel we have free will. It is the ignorance of God, it is the ignorance of who the creator is that makes us feel 'we can do this or need not do this.' Therefore man's ignorance creates the experience, or the illusion of free will. I call it the illusion of free will, because when we are ignorant of God, the free will looks real. So do we look real? Human beings look real, this physical world looks real, and physical experience looks real so long as we are ignorant of the spiritual truth of the existence of one creator. When we can experience one creator, this becomes unreal, therefore free will becomes unreal, therefore morality becomes unreal.

Therefore the subject is very appropriate put 'Morality or Spirituality'. Either you have spiritual knowledge in which case you live under one single will of one single creator who alone is one single reality; or you live in the illusion that we are all real, that we all have our own choices. We have free will, we can decide what we want to do, therefore we have to abide by some rules of morality. There is no way to compromise these two positions. The truth must be either one or the other. How can you have a truth in which there is only one creator with one will and yet at the same time we, as individual human beings in large numbers exist each with his or her own choices and our own free will? The two cannot go together. The two will only go together if one is a reality, the other is illusion. When we are ignorant of God, our free will is a reality. When we have knowledge of God, our free will is illusion. If we have awareness, and personal experience of the existence of one creator, then our free will, at the same time automatically becomes unreal. It is not that you need a time space or gap between the two. The moment you come to know that this is one creator, one conscious being, one reality that operates in the illusion that looks like so many of us, free will disappears.

Some philosophers have speculated that free will is a necessity so long as we use a strange device filled into us called the human mind. This human mind is indeed a very strange device. It is a very powerful device. It is more powerful than the best gadgets and best computers we have invented so far, or we are likely to use in the next hundred years. This brain, which holds our mind and makes us think is an amazing gadget. It has done wonders. The most wonderful thing this human mind has done to us is that we have begun to believe we are the gadget. Nothing could be more destructive of the human Self than a gadget fitted onto us which beings to make us believe we are the gadget. The mind functions in a very limited way. It functions only if you provide it a time and space frame. You take away the time and the space away from yourself and the mind cannot function. Therefore, such a limited ability with a gadget that needs this essential condition of time and space and cannot function without it, how can we identify our Self, the real being in us, the real consciousness in us, the real reality of the Lord who exists within us, how can we identify with this mind? And yet that is what we do. We are constantly referring to our Self as the self when we refer to the mind. 'I think like that. I think this is right. I think that is wrong' ... who is this 'I' thinking? It is the mind thinking. The mind alone thinks. What does "I", the Self do? The Self, the conscious being within provides the consciousness, provides the motive force to the mind to think, but does not become the mind. Because, if we were only the mind we would be unable to have the experience of love, of beauty, of joy, of intuition. They do not come from the mind. Nobody living yet has been able to think and think and have the experience of love. Lot of people have destroyed the experience of love by thinking about it, nobody has created it. Nobody has been able to create a genuine experience of an intuitive hunch by using the mind, by thinking about it. But people who have had flashes of knowledge – intuitively – have destroyed by thinking about it. Thinking has destroyed the very basic spiritual functions that exist in us naturally – functions of love, beauty, joy, and intuition. These functions that lie naturally within our souls, within our spiritual Selves, they are destroyed – not created by thinking about them. The thinking machine therefore, which is the human mind is a gadget.

Now consider: if this gadget were not there, the human mind were not there, there would be no morality. The morality exists so long as the mind exists. You take the mind away, live in a timeless, spaceless being of love, joy, and beauty. Rejoice in that moment of being one with the creator who is one total consciousness. If you are in that state – by any means – if you knock yourself into that state by meditation, by inspiration, by company of somebody who is illuminated or enlightened, what happens? The mind is shelved away – so is your morality, so is choice, so is free will of thinking – they all go along with the mind. The important point is that you can live – beautifully – without having to use your mind. Mind is not a pre-condition for life of joy, and beauty. Mind can hamper you a lot, mind can help you also, but it can hamper a lot. Without the mind you can have an experience of love, beauty and joy. With the mind alone you can never have this experience. Nobody has had this. The stumbling block to our getting the experience of our own Self is our own mind. Consider our own lives, consider all of us sitting here; we have lived our life – what has mind done to us? What role did it play? What did it do to us? Did it not knockout those beautiful inspirations that we got intuitively? Did we not regret afterwards – 'we should have gone by our gut knowledge and not by the thoughts which gave us no knowledge, which put us astray.' Did it not create uncertainty when we were certain about some information? Did it not create doubts about our relationships with people? Did it not destroy the very fabric of love by questioning the sincerity and the certainty of that experience? Have we not gone through all of this? Is that the role our mind has played so far? And will it play a different role tomorrow?

The mind performs a mathematical function. It adds up, it provides logic; logic tries to be exact. When you want to be exact, and you want to provide logic to an experience that is not logical, the mind makes you disbelieve the experience itself. Your own personal experience – you have experience of love, you have experience of oneness, you have experience of the creator – the only one who can destroy that experience is your own mind – nobody else can do it. And we do it. We allow our own mind to destroy a personal experience that we are having our Selves. What more can you expect from a destructive force like our own mind? And yet it is this very mind that is the creator of the illusion of free will. And it is this very mind that creates the necessity of having to choose between options; and therefore makes morality inevitable for a human being. So long as the illusion of free will persists, morality is inevitable. You cannot say 'I will believe in free will, I can make my destiny, but I do not believe in morality.' It is not possible. The two must go together. The only way to rise above morality is to rise above free will. And to rise above free will is to realize the existence of one single will that prevails

over the whole drama of existence and creation. And that is only possible when we are able to transcend the individuation that the mind creates and separates us from everyone else.

When we meet people we create a separation from each other – why? When we have relationships with other people, we still feel we are separate – why? Because we think about that relationship. Do not think about it, you will be one; think about it, you will be two – however together you might be, however close you might be, you cannot be one. So long as you think about it, there is no way of becoming one. You cannot be one between people. You cannot be one with God. You cannot be one with anything so long as you are making your mind and your thinking effective; because the mind, by its very nature divides. The mind only has one tool; and that is called analysis. What is analysis? Whether you reason about it, whether you think about it, whether you put it mathematically, whether you use logic, the mind will analyze – which means break an experience into parts, and then see whether one fits with the other, and then establish a sequential order, and then thereby introduce what is called the Law of Cause and Effect. ‘Well, then if this has happened, there must be a cause for it...if this is the cause, then the effect must happen...’ And if it does not fit in, it is illogical – it is not there. You deny an experience if it is illogical or if it does not fit in with cause and effect. This is the only way the mind approaches phenomena. The mind approaches human experience. If that is so, then the mind by its very nature is a breaker of things, is a breaker of situations. The more you use your mind, the more you break up your life’s experience. You break up your relationships, you break up your life, you break up your knowledge, you break up your oneness, you break up your peace, you break up your live – you break up everything that is worthwhile if you go on using your mind. That is why these old Mystics of the East, they give their message in a simple word. They said “There is no enemy that we have in this world except our own mind.” They said, “if you can conquer your own mind, and transcend it, you have conquered the whole world. There is nothing else to conquer.” The whole secret lies in understanding one’s own mind, and transcending it, and realizing that we are independent from the mind.

In some of my workshops, some of you have attended; you know how much time I devote to an exercise called ‘watching one’s own mind’. Why do I spend so much time on making people watch their own mind or watch their own thoughts...to segregate them, to separate them – as if they are not the mind. Because, in the course of this life we have identified ourselves with our mind so much that we cannot get out of its grip. The first step is to see the mind and it functioning separately. Sit as an observer and watch your thoughts. Every time I have done this exercise in a workshop, one of the most remarkable results has been the people who have watched their thoughts – they are amazed at the stupidity of those thoughts. When they did not watch their thoughts, when they thought they were thinking, those were wise thoughts, great thoughts. The very people who are thinking great, when they begin to look at what they were thinking they saw that was stupid, and of no consequence. It made no difference. It distracted them from the beauty and joy of life. That is the very first think that happened. Realize how we have got into the grip of the human mind that does so much damage to our real Self, the Self that is beautiful in its spiritual truth. Why do we call it spiritual? Because it is connected with the spirit, the soul.

When I first came to this country in the 60’s, I was amazed to find that people had not distinguished between the spirit of man and the mind of man. They would say, “well the Spirit, Mind or Soul – whatever you would like to call it...” as if it made no difference. When I told them that the functions of the human spirit are so different from the functions of the human mind – how can you mix them up? How can you confuse them? – they were shocked to hear an Easterner come and complain that the mind is not the same as the soul. The mind performs only three basic functions. The function of sensing, or interpreting sense perceptions; the senses of seeing, touching, tasting, smelling – these five sense perceptions through sense organs, they provide the stimuli to understand experience around us and these stimuli are interpreted and given meaning by the lower part of the mind which we call sensing. The second function of the mind is thinking or reasoning. What is thinking or reasoning? It is the use of language, arranged in segments so that when you put the segments of language together it makes a cause and effect relationship, and makes things reasonable. When you use reason and logic, you say, “ah, that is right.” What is logical must be right. This function is being performed by the mind all the time. The third function of the mind, called the top function, is the creative function. It actually creates nothing. It only rearranges those elements of perception as churned or unchurned in the thinking stream and we

say; 'what a great creativity, a new work of art, new craftsmanship, new things are being made.' These are the three functions the human mind performs. There is no other function it is performing.

The important thing to realize is that these three functions of the human mind require time and space and they must follow the laws of cause and effect. If you have no framework of time, space, and causation, none of these three can take place. Even the smallest sense perception needs duration or time, even the smallest thought needs time, even the smallest creativity needs time, therefore, without time they can not function.

What about the human spirit, the human soul, the consciousness, the very core which gives rise to all experience? What about that, the reality? What we are looking for, the Self-Realization we talk about? What about that Self? What does that do? That also performs three functions. One, the function of love, the ability to identify with another, the ability to experience oneness with another. This ability, when you experience love, you have all experienced love because we are all self, we are all spiritual – when you experience that, what happens? It needs no time. Has anybody ever been able to say 'it took me so many seconds, or so many minutes to experience love'? It never happened. Either it was there or not there. There was no element of time required to experience love, unlike the experience of sense perceptions or thoughts or creativity. The second function is intuition, the intuitive hunch. When the flash of gut knowledge comes, it does not take time. It cannot take time. It is a timeless flash of knowledge, coming from nowhere. There is no space, time, nor cause and effect involved in the function of intuition or a genuine hunch. The third function is the experience of beauty – the aesthetic function: beauty and joy. When that experience comes to a human being it does not need time, nor space, nor follow any laws of cause and effect. Here are these functions of love, beauty, intuition and joy taking place in our lives, taking place in our consciousness that do not require the framework which the mind requires. Therefore these are functions of the spirit and when we reside in these functions of love, beauty and joy, we can call ourselves spiritual, because these are the functions of the spirit. And these are not functions, which are mental. Neither can the mind create it, nor can the mind support it. If our own life and its events are any guide, then the mind has been a destroyer of these experiences; not a creator of these experiences. Therefore, if you are truly spiritual and live a life of love, beauty, joy and oneness. If that is part of your continuous experience, then surely you leave no place for a mind that wants to decide by its own will what to do and therefore must determine what is good and what is evil.

What makes good and evil come into being? The need, the necessity to choose automatically creates good and evil. If you had no choice to make, you would never have good and evil. When you have to make a choice, you have to invent and create good and evil. What you choose to satisfy your conscience in part of choosing must be called good; and what you have to avoid must be called evil. And having set the standards of morality and standards of choice, you get caught up in them. Then you set a standard, not individually – by a society, in a group, in a community, in the whole world – you set up a standard and you cannot live by that standard and you create a new experience as a follow up of morality. That experience is called guilt. The experience of feeling a sense of guilt. Then what happens? The guilt drags you down and the mind is so happy. It has done a good job. If first put you on the track to make choices where none existed to create the illusion of free will, create the illusion of choice. Then you start making choices, then you cannot make the right choices by your own standards – then you feel guilty about it, then you are remorseful, then you die a life of a sad person. Isn't that what is happening? Who is doing this? Our own mind.

What is the alternative? The alternative is to be spiritual; live in the spirit – in that feeling, in that timeless feeling of oneness of love, beauty, joy, relying upon your intuition, relying upon the circumstances and coincidences of life which are a message that the mind does not create. If you live that life which are a message that the mind does not create. If you live that life where you recognize the existence of a single will which leaves no scope for free will of individuals; a single will, a divine will, a will of the single creator who planned the whole play, who is game is going on and if we go on with the game of the single will and live in that will, what would happen? We would live in love, joy, beauty, happiness – free from all guilt and rise above and be above everything else. That is the only way to get over, into spiritual elevation. Otherwise the mental depression that is created by the sense of guilt because you could not stand up to your own moral standards set up because you thought you had free will, that pulls

you down. It has been pulling us down all the time. Therefore understand, that the morality we speak of is man-made, mind-made. It is a morality of ignorance. It is a morality that is arising because we do not see that there is a single will. It is a morality because we do not really believe in a single creator. And we cannot believe – so long as we use the mind.

What is belief? You say 'you should believe!' Every day in the church we here 'Believe! Have faith!' You know if you go to a third world country of poor people who have not been able to afford even clean rooms, even clean homes, you will see a lot of places written 'Please keep this place clean.' I do not find in this hall any notice 'Please keep this place clean' – because it is clean. How come you keep it clean without writing about it? And there you will find the notice 'Do not spit', 'Keep this clean' – you find all the spit and dirt over there. How come wherever you find this notice you will see that the violation is taking place there. Why? – because it is only in the area of violation that we keep on saying this to ourselves 'do not do it, do not do it, do not do it' – but we keep on doing it. When we create a morality for ourselves, and we say 'Believe, do not this' – these are the do's and do not's – 'don't do this', 'Follow' – we never do it. That is why we keep on saying to ourselves. If we really followed the rules we laid down for ourselves, we would never say 'Follow the rules'. We all breathe air. We never say 'Please breathe air'. We never say 'do not breathe' or 'breathe', because it is inevitable. We have to breathe air to survive, so we never put up any notice 'Please breathe air'. We only say those things to ourselves which we cannot do, and we keep on saying them. That is why we harp upon the moral song so much, and we tell this, this moral commandments to each other so much because we do not follow them. And we do not follow them because we are trapped by the mind. You get out of the trap of the mind, you see the following will be automatic. Why? Because you will enter into a higher morality, no the morality of the mind. What is the higher morality? The higher morality will be 'are you living in His Will'? The will of the creator, the only Will that really exists; the only Will that runs the whole show. Are you in tune with the Will? Then you are moral. If you are not in tune with that Will, you are immoral. It does not matter what actions are involved.

We have an interesting law in India, which is now spoken of in the West also, though not so much understood, called the Law of Karma. You have heard this word Karma...it is become very popular in the West. In one cartoon I saw they were pouring out drinks called Karma Cola, and they said from the East it has come; Karma Cola, very good stuff and lot of people are having strange experiences with each other and they cannot explain it so they say 'It is our Karma'.

When I first came to this country, I found some followers of Spiritual Masters of the East and we, when we find a Spiritual Master, an enlightened person we change, our life changes. Here we have found somebody who has seen the light. And in his company we become different. We rejoice in meeting somebody who in His consciousness is so close to the creator. It is such a great joy for us. And I came here to go to school at Harvard, and I met some of the followers of an Indian Mystic, of an Indian Master. And they were all sitting with long glum faces, very sad. I could not believe that they were followers of a Master. I said "What is gone wrong with you, how come you are looking so say?" And they said, "We are paying off our Karma." What a strange understanding of this word Karma! If you found something so good, Rejoice! What is this business of paying off Karma? What is Karma? They who followed such lofty teachings, of those who talked of the oneness, the creator, and the oneness of reality, and the oneness of all of us; we bring part of the same reality.

If the illusion of separateness disappeared today, at this moment while I am talking to you, you will find that we were all one, at all times. Would we find anything else? We all know the truth; the truth is in fact, that we are all one. The illusion is that we are separate. And how much are we tied down to the illusion that the Karma which relates to the illusion of being separate seems to me more real to us than love, joy, and beauty that gives us the experience of being one. Therefore, when we have this experience of true spirituality, Karma disappears.

In my very first lecture I gave in the Twin Cities, first or second, a gentleman sitting right at the back, and I remember he or one of his colleagues asked a question and he said (that was in '63, I think, in '62, '64) "Is it true that even Karma can be destroyed?" and I said "Yes, if you have a real spiritual teaching, Karma is finished. If it is not finished, you have no spiritual teaching." And here, people who

claim to be following spiritual teaching, they are busy paying off Karma. Well everybody is busy paying off Karma. What did you get them? You only pay Karma if you are still under the influence of your own mind, because Karma exists so long as mind exists. Karma exists so long as you think you have the free will to do this or that. If you do not have the free will to do this or that, how can you have Karma? How can you pay it off, be rewarded for it? The truth is that this illusion of Karma only lasts as long as the illusion of free will lasts. And both these illusions together only last as long as we identify with our minds given to us for use.

Sometimes people ask me, that I, being so much a protagonist of the spirit as against the mind, they almost take me as an enemy of the mind. That I am attacking the mind and saying "Get rid of it", as if I am telling you "Stop thinking." Sometimes I used to say "Stop thinking and start loving", which I still say till today. But I am not against the mind per say. I am only against our either becoming the mind, or thinking we are the mind, or getting subjected by the mind. If you are willing to use the mind, I say there is nothing better than a mind, as a servant, as a gadget, as an equipment to make life worth while it is a very good equipment. Use it! But do not get used by it!

What is happening is that the mind has started using us instead of our using the mind? The mind is supposed to put things in logic, make it reasonable, make communication easy. If you take your decisions with the beautiful oneness of the spirit, that means if you take your decisions intuitively, all decisions of life you take from your hunch, and then use your mind to implement them, to carry them out, to work them out it is a beautiful combination. The mind will function as a beautiful agent, as a beautiful servant, as a beautiful machine for you, and that is what it is designed for. Use it. But if you tell the mind "Please tell me what I should do", and the mind starts thinking, "Well you can do this or that, this or that..." the more you think, the more confused you are. The more you think, the more alternatives it throws up. Ultimately in confusion you say, "all right, let me do this". Then it goes wrong; you say, "all right, let me do this". Then you say "Oh, I did not take something else into consideration". Isn't that how we are doing it?

We first use the equipment meant for implementing decisions, we use that equipment for making decisions, and then, when it does not work out then we say "Oh God, help us!" Intuition should help us. Something should come on the way and it should help us. Then we start looking for intuition. We are reversing the roles. Use intuition for making decision; then use the mind for working them out. They will both work very well. But if you reverse the roles, everything goes topsy-turvy. That is how we have made our lives topsy-turvy; because we are not using the two great facilities, faculties that we all possess. The faculty of the soul which can love, have intuitive knowledge, and have the joy of oneness; and the faculty of reasoning, or the mind, which can analyze, put forth things in a certain order and make it easier for us to go along with what looks like the rest of the worlds. Let us use both! But in the proper way.

If you make your decisions intuitively, in the one spirit, in the one way, in the oneness of our reality, you can have no conflict of morality. And if that decision is implemented only with the mind, there is no conflict or morality again. Morality only comes in at the time of making a decision, at no other stage. When you want to decide what to do, then you can be moral or immoral. When something is going on, you can do nothing about it, the morality ends. Nobody has ever talked about morality in something that is inevitable, an accident. Nobody talks of morality when there is an accident. People talk of morality when they have to make a choice. Therefore, the choice making left to the mind creates this strange problem of morality and takes us away from our own reality, which is spiritual. If we put the things properly and rightly, then the problem of morality, self created by us goes. We live in His single, Divine one Will which gives us an experience of oneness.

How do we practically do it? Maybe I am making it very simple by saying "Do not think about it, just rely on your hunch." What happens if the hunch does not come at the right time? First of all I must tell you, a question like that is a typical mental question. When you want to do something, when to many questions "How are you sure?" The mind is a great expert in putting these kind of questions, you take these questions aside, the hunch will come just now. You keep these questions aside, you will always have an intuitive hunch coming to you, for all occasions, for all situations. But if these questions have to be given priority, and first you have to tackle the questions, and then decide what to do, you will be caught in the trap of the mind.

We had that story of the man that fell into the well. And he had a strong mind. He fell into a well and he groaned and he growled. He was in the water; he did not know how to get out. So, a passerby came and hearing the groans of this man, he quickly brought a rope, and lowered the rope. And he said "Come on man, catch on this rope and either you climb up or I will pull you out." And the man inside the well, who was obviously an intellectual, he said "But first of all explain to me how I fell into the well. Then you explain to me that even if I come out why I won't fall in again. And then explain to me what is the certainty." That man outside said, "Look, you first come out. We will have a walk in the free open air and on the way we can talk about all these things." The man in the well said, "No, first you must answer my questions. I must be satisfied. Then only will I catch your rope." When he kept on arguing like that, the man said "All right, I will leave the rope and somebody else will come and help you." And he walked away.

We are committed to our minds in that way. We want to get the answers before we take a single step in the right direction. We are waiting to get the answers to our intellectual questions even before saving ourselves. Knowing in what dangerous situation we have placed ourselves, even then we are putting these intellectual questions, why, because we are caught in the trap of our own minds.

Consider how often the intuitive hunch is so clear. All right, if it is not clear, is there an alternative? Yes, there is an alternative, the hunch is an indication of what to do in the single will of the one who wrote the play, the Creator. If you do not look within, to the Creator who is within, the big difficulty is that we have been looking for something that has been lying inside us all the time outside.

There was an old lady in India searching under the street light in the village and somebody came and said "Ma'am, what are you looking for?" She said, "I have lost my sewing needle, stitching needle", and the man said, "Can I help you to find it?" She said, "Certainly." He also started searching for the missing needle, under the light. After awhile he said "Ma'am, where did you throw the needle, where did you drop it?" She said, "I dropped it in my house." He said, "Then why are you looking for it out in the street?" She said, "It is dark inside, I have no light in my house."

Every one of us knows that our truth, our own Self, our consciousness lies within ourselves, not outside. Is there anybody whose consciousness is outside of himself or herself? There is no questions. The consciousness, the truth, the creator Himself is all within our Selves. We all know it. We hear about it, we read about it. Every scripture says it. And yet, do we look inside? We are willing to go to workshops, lectures, temples, churches, mosques, anywhere else except our Selves, except going within our Selves. We are willing to go and search everywhere else.

So what happens? The result is that we are left to look for the missing sewing needle out under the street lights, because when we close our eyes to look inside, it is dark in there, that is the reason. Is there any other single reason for not looking within our Selves, except that when we close our eyes it is dark?

This thing has misled us so much that even the Lord could not help it. He said, "All right, if you do not want to look inside, come, I will show you outside. If you do not want to see the Divine Will which you can easily see if you go within. But if you do not want to go within, you want to argue about this, argue about going or not going, all right, see outside. See outside. See it without your mind. Do not think about what you are seeing. See! What do you see outside which is not your mind? What you see outside is called coincidence, circumstance. Your mind does not create it. What are these coincidences and circumstances of life that come around you? They have the same message, as good as the intuition within. If you are weak in your intuitive ability, at least look out for the signs outside. There are no accidents. When you say "What a strange coincidence!" it looks so strange to you because it is strange to your mind. But if you accept an outside indication which is a coincidence outside or a circumstance outside, which is as much indicator as an intuitive hunch inside, follow it! It is as good as following the spirit, not the mind. The way to oneness can be followed from either way. You can go into the coincidence and circumstance outside, or go into the intuitive hunch inside and you will come to the way of oneness, away from your own mind.

You can easily move away from this depressing, dragging guilt consciousness of the morality we have created because of our misidentification with our minds. From that we can rise to the spirituality of our being. If we rely on the intuitive hunch that speaks to us all the time of our own real Self and of the total Self that is always one, or if we can not see that; the circumstances and coincidences around us, harken to their language. Listen to what they are telling us and you will find the truth and spirituality that is made for us, meant for us, and lies within each of us.

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Q: ... about why do we go outside, and a technique of going within...

A: ... The technique of going within comes from understanding what makes you go outside, because if we knew what makes our go out, you would know how to go within. The fact of the matter is, that conscious beings are inside. They are not outside. We operate from inside. When we open our eyes, we see things outside because we are inside. If we were outside, we do not have to open our eyes. The fact we open our eyes, open our ears in this body and then we get the perception from outside shows that the one that experiences all this is inside already. Now, what makes us stay outside, that we need a technique for going inside? What makes us go outside is our thoughts. The thinking makes you go outside. What do thoughts do? Thoughts need attention to move away from the inside to outside. If I think about something that is outside of myself, the attention gets focused outside. I now think of Chicago where I came from, what happened, and while I am thinking about Chicago where I Have come from today, my mind, through attention will focus there and I will no longer be inside. Therefore all these trips that we are making continuously outside, are because of our thoughts and out tendency to be distracted. Therefore, what is the technique to put the attention back upon our real Selves? We have to locate a point where we presume we are as conscious beings within ourselves. While we think this body is the house in which we are residing, it does not take too long to find out that all this going out of thoughts, of attention taking place is from behind our eyes. If we close our eyes and experience being behind the eyes and stop this scattering of thoughts through attention, we can be within. The techniques that are used, throughout the world, that I am familiar with are all based upon concentrating attention within ourselves behind the eyes so that this scattering effect by thoughts will be cut down. More of it of course, we will come to tomorrow.

Q: The question is, is it merely a question of reversing the flow of attention and what is the role of initiation?

A: The difficulty is, we cannot reverse it except by what is called initiation. Initiation is the ability to reverse the flow. Therefore, that is the role. The role of initiation is to give us the capability of reversing the flow. Now, how does that happen? I will tell you very briefly what scatters the attention outside is the attachments you have that look like outside. You have relationships, you have things, you are fond of, people you are fond of, situations we are fond of and places we like, and all those create attachments. Each one of these attachments helps in pulling our attention outside. When we want to pull it back, on our own Self, without initiation we can keep on doing an exercise of futility by trying to pull form one attachment to another, from there to a third one. Those who try meditation know it. When you try to do meditation of focusing attention behind the eyes, what happens? One thought after another comes and keeps you from going up. Why do these thoughts take us outside? Because of attractions to those things. What is the initiation? Initiation in its ability to have an attachment, it is not only ability, it is the creation of an attachment, and therefore it becomes so easy to have something to draw you. That makes the reversal easy; in fact, that only makes the reversal possible.

Q: (?)

A: Real free will is the same as the will of the Divine Creator. If you experience that, it is a great experience. If you do not experience that will that created the whole show, but you experience an individuated, separated will, something is lost. That is will of the mind. If you make it the real free will, which is in tune with the single free will, that prevails everywhere.

Q: (?)

A: I mentioned to you that free will is a very precious gift, because if you did not have free will you could never be a seeker. If you did not have free will, you could never be a lover. If you did not have free will you could never have the beautiful experience of seeking. But what free will? There is no other real free will! You must give credit where it belongs, and that is to the real free will. But where thedilemma of morality. A free will that creates its own will, a free will that distracts you from the reality of our own being, that is not a will.

Q: (?)

A: A good question has been asked about the distinction between what we call an instinctive hunch as distinct from an intuitive hunch. I have been dealing in this presentation merely with two segments, two segments within people: mental and spiritual segments. The third segment which is not used too much is called the emotional segment. The emotional segment is more connected with what is called the energy flows within the human. An instinct belongs to that. It is more physical than mental, and less spiritual. Now this emotional experience arising from energy, also has an instinctive aspect which looks sometimes like gut knowledge. What is the difference between the two? When a person has that hunch, look at their faces. Look at the eyes on that person's face. If it is an intuitive hunch, they smile the eyes shine. When you have an instinctive hunch there will be a grimace, an anger, emotion, despair, great hope, one of the emotions will be shown up. That is not the intuitive hunch.