

Putin-Trump Summit: Spiritual Warning & Solution

It's a joy to be with you all again. And I want to welcome our visitors. What's your name again?

Welcome, Stephanie.

Welcome, John.

I hope neither of you feels shy in any way. If there are any questions that your heart wants to ask, don't be inhibited, OK? Make the most use of your time here and the resources that are being offered to enable you to complete your spiritual journey successfully, completely, and immediately, if you wish—and more gradually if you don't wish.

It is a matter of choice. The problem is, you have to be at the level where you made the choice to be ignorant of your true nature in order to change that decision to fall into loss of complete consciousness—in order to redecide to return to the total Self that you are, rather than a particular sliver of its capacity for manifestation (which is what we call a human ego). When we ascend to a higher vibrational frequency, we first encounter a level we call soul, which is (in a sense) the actor who is playing the part of the body in the Matrix, with all of its identifications, desires, fears, belief systems, attachments, predispositions, etc. We rise to that level in which there is a recognition of the ultimate Source of Consciousness that has constituted itself as a cosmos—as a dream field containing an infinity of permutations, of potentiality, of consciousness to appear in every possible form of beauty and create every possible event of experience. Those satisfy the soul's curiosity to know all of its flavors and all of the nuances of the brilliance of the Mind of God that has brought about this incredible drama that is unfolding in a way that enables us, if we are paying attention, to learn in every moment what we had forgotten. That learning will lead us, like the crumbs of Hansel and Gretel, back to our original abode of consciousness—our original essence, our eternal luminous wisdom—and our lost freedom from the bondages of identification with the body and its mental operating system.

Someone mentioned to me today that I would be asked at the satsang about this upcoming retreat that we're having soon. I realized I hadn't actually thought about it, so I would have no answer. How soon is the retreat? (It's on September 3rd.) Oh, that's a long way off. But, in any case, the title of the next retreat is “Live Free of Anxiety.”

So I did think about it today, and (of course) a downpour of information suddenly appeared—far too much to try to explain as an invitation to the retreat. But I will say this about the subject matter and the reason for the relevance of a retreat on this subject. I think that anxiety, under today's conditions and even more under tomorrow's, is a near-universal existential condition. Is there anyone here who doesn't occasionally feel bouts of anxiety? OK, so it is universal here; and, if it's universal at an ashram, then out there—with people who perhaps don't meditate quite so much and don't have such a clear understanding of the larger context of the unfoldment of our fate as worldly beings and our destiny as spirit—I imagine that the intensity of anxiety is even greater. Anxiety is an energy that can grow (can augment exponentially); and as conditions in the world deteriorate (which I think everyone by now can see happening rapidly on pretty much every level and in every quadrant of the planet), that anxiety may soon reach a level that's intolerable.

Hence, a retreat in which we explore the actual nature of anxiety—what constitutes it, what is its function, and (even more practically perhaps) what I would now call (having thought about it a bit today) the 10 major defenses against anxiety which people tend to adopt. Those defenses will ultimately fail, of course, and they will either worsen the anxiety itself or produce karmic consequences far worse than mere anxiety. So, knowing the cure for anxiety (which I think will shock most people) and the ultimate cause of it (which is perhaps even more shocking) will, I think, enable an overcoming of the barrier that keeps the ego trapped in a corral of anxiety—or a kind of electric fence that prevents the consciousness from daring to cross beyond the reach of what we might refer to as a kind of master motion.

Understanding the etiology of anxiety (how, why, and from where it grows), and how (either immediately or gradually) to decrease the intensity of the vibrational waves of anxiety until it's not even noticeable or completely transcend its field of action and silence those waves until there is a clear mirror surface to the consciousness that reflects the light of the Absolute Self . . . that's the purpose and practice of Sat Yoga. And dealing with anxiety in a very direct way will become ever more important for people who will require immediate salvation from unbearable states. Those who have the ability (who have gone through and passed their own anxious boundaries) will be able to help others free themselves from illusory capture by the kind of ego program that has created an incoherence in the mind preventing recognition of the unreality of the paradigmatic structure that consciousness creates about itself, its relation to others, and its capacity and worthiness even to receive the grace of liberation.

How to overcome those obstacles is perhaps the core knowledge that must be internalized to live in freedom. If all of you are not yet motivated to achieve that goal urgently, I suggest that you soon will be . . . but, if you wait too long and the anxiety gets too great, you may not then be able to do the practice—there may be too much of a desperate need for a quick fix, a defense that is more attached to the lower death drive than the upper. To avoid that fate, realization of the Absolute Self probably should be your highest priority at this very moment.

I think that's my answer to that proposed question. If there is any anything further about that that anyone wants to ask, of course I will be glad to answer it as I am able to.

As most of you know who read any of the news, this Friday there's a summit (an eyeball-to-eyeball meeting) between Mr. Putin and Mr. Trump in Alaska (Trump apparently keeps calling it Russia, which it used to be until it was sold by them for a very small sum—probably the biggest mistake in their history). Nonetheless, this is a moment of truth, because the proxy war has pretty much ended in the imminent collapse of the proxy state, so there is no way now to avoid the hegemon's declaring either for peace or for direct war. It's very difficult to imagine the collapsing hegemon and all of its collapsing vassal states choosing peace when they have basically suicided their own economies, alienated most of the world, and produced a terminally ill situation for the civilization as a whole—which has fallen to such a low level of consciousness that the kind of statesmanship (let alone the kind of healthy cultural background or strength of the countries involved) required to face the karmic consequences of their own past behavior I don't think is there.

Therefore, literal defenses and offenses are the likely product of this meeting, and those could produce some very rapid escalation of tension and of military activity, as well as a collapse of the financial system. Because most egos are prone to increasing anxiety under such conditions, and because of the civil unrest and the coming-apart of the institutions of society that have been taken for granted (including the infrastructure), food supplies, medical

supplies, etc. will all be affected. This is bound to produce even further augmentations of anxiety among the majority of the population that are already suffering extreme conditions. So this is a time when it is valuable to come out of denial and awaken to the full extent—not simply of world conditions, but of our true nature as the conscious dreamers of this dream. It is a time to receive the wisdom and the power to redream the dream as a manifestation of beauty, harmony, peace, love, and joy, which are now nearly absent from the world configuration.

That's basically the context in which all of our retreats are given, but especially these upcoming ones aimed at providing an immediate level of spiritual support that may not be available from any other source. Of course, all the teachings of Sat Yoga are aimed at the overcoming of anxiety, really. In fact, I consider an ashram to be a spiritual rehab center for those who want to recover from anxiety and its sequelae (its karmic consequences in terms of mental and physical disorders, karmic crashes, etc.).

For that reason, I'm going to continue reading from this text that we have been going through recently, the *Ashtavakra Samhita*—largely because, synchronistically, the text we'll read tonight is extremely relevant to understanding the final solution to anxiety. So, if I'm correct, we're at about chapter 12. It's not very long, but I think it's useful to apply these ancient teachings to our current situation.

The chapter is entitled “Abiding in the Self.” That's not its original title, but that's what's been given in this translation. So here the student of Ashtavakra, King Janak, is answering questions of the teacher in previous chapters.

Janak says (I'm going to correct the translation, but I'll read it first): “I became intolerant first of physical action, then of extensive speech, and then of thought. Thus, therefore, do I firmly abide.” Now, the word in Sanskrit is not really “intolerant.” So that's not an accurate translation—it's not about tolerance. It's “unrelated to, no longer interested in, detached from” any interest in the character's activity in the world. In other words, the fate of the body in the world, which is the obsessive concern of the narcissistic ego, is of no concern to the liberated sage. That is very difficult to grok from within the ego (how that is even possible), and it may seem that it's not until one reaches that state.

So he says, first one becomes unrelated to the behavior of the body form, then of its words (and I would say not only it's verbal speech but it's self-talk—the stories it tells itself mentally), and then of its thought. But here, I think, rather than “thought,” the idea he's trying to get at is becoming completely detached from any “identity.” So when the consciousness is in its pure state—before the body receives a name from the parents and receives the input (I would even say the invasive input) of the projections of the Big Other in the form of mother, father, family system, and then the social system that the family is relating to and preparing the child for entry into, etc.—that initial construct that remains at the core of the ego, one becomes completely disidentified from it again.

And he says, “Thus, I firmly abide,” but the word is not “firm.” I “truly” abide would be better. It's an authentic realization, and because it is truth that is realized, it's not something that is intermittent or forgettable. It becomes a constant presence; it *is* constant presence.

In the second shloka he says, “Having no attachment for sound or other sense object and the Self [capital S] not being an object of perception, my mind is freed from distraction and is

one-pointed. Thus, therefore do I truly abide.” So no attachment to sound or other sense objects. It's a very interesting state. In other words, the liberated sage is not obsessed with music, with art, with the production of cultural objects. The soul has gone through that; the soul understands all of that; but the soul is done with that. There's no more need to produce or enjoy effects that occur within the dream field, because now one is enjoying the intelligence of the dreamer. That far transcends any possible manifestation in the form of artistry or philosophical insight that even the highest level of thought or beauty or ethical responsibility—all of that is already transcended in the state of complete freedom and fulfillment that wants nothing.

In the third shloka, Janak goes on to describe that state. He says, “An effort has to be made for concentration only when there is distraction of mind owing to superimposition, etc. [I'll go into that.] Seeing this to be the rule, thus do I truly abide.” In other words, the state of Self-realization must be completely recognized as one's true nature, one's eternal nature that's never lost—and, therefore, that one is not the character concentrating in order to realize the Self, but one *is* the Self no longer interested in the character. It becomes irrelevant whether the character meditates, whether the character follows dharma, whether no matter what. Because the Real Self will now be the directly moving energy replacing the ego mind as the operating system of the body, the actions will be accurate but not conventionally recognizable as such to others who have not reached that state of nonduality. (I hope that's clear.) Once one has realized the Self, there is no desire for distraction. There are no questions, no doubts, no curiosity, because everything is understood; there is simplicity of being.

In the fourth shloka he states, “Having nothing to accept and nothing to reject, having neither joy nor sorrow regarding the world, thus do I truly abide.” Once one is in the nonduality of the unborn deathless Self, there is no desire to have a reaction either of acceptance or of rejection of any circumstances that arise in the dream field. All is recognized as the will of God, all is recognized as a blessing, all is recognized as perfect; and one can see into the core of the function of all that karma so that it does not produce disturbance but rather an augmentation of wisdom. Although there is neither joy nor sorrow regarding the world and its decline and deterioration (even its demonic takeover by forces of destruction), none of that is problematic. The power and grace of the Creator are always the ultimate determinants of the outcome of events, producing that which could not be improved upon as the final dénouement—the final climactic realization that every soul will have, either while alive (for the one in a billion who have that desire to reach liberation in life) or after the death of the last body at the end of time (which is very close).

In the fifth shloka Janak says, “A stage of life or no stage of life—whether one meditates or not, whether one controls mental functions or not—finding that these interests cause distraction, thus do I truly abide.” When he says “a stage of life,” he's referring to the fact that, in India at the time this was written, your first stage of life was Brahmacharya, the student. Then came the Grihastha, the householder, the professional, the married person; you had children, you fulfilled your social duties. Then there was the Vanaprastha stage of life when you went into retirement. And then the final stage of sadhu or Sannyasa, of complete renunciation. But it doesn't matter—none of that is anything but a distraction since you're not the body. There are no stages for the Self; the Self doesn't need to Meditate, and it doesn't need to control anything. Everything happens perfectly, automatically, spontaneously, effortlessly, if only you know who you are without doubt and without falling into some form of self-hypnosis that veils that understanding.

In the sixth shloka he says, “Abstention from action is as much the outcome of ignorance as the performance of action.” This was a revolutionary statement at the time, because most people who would go into retirement would go into a state of inaction. They'd move into a cave, they'd give up all social activity and even all bodily activity (eating and bathing—even the normal activities were often renounced), and that would often be the way that they would leave the body. But he's saying that in either case there's an identification with the body that is ignorance and therefore is actually an obstacle. So liberation has nothing to do with what you *do*. It is simply a matter of what you *are*—what you are when everything that you temporarily *think you are* has fallen away.

Then in the seventh shloka (this perhaps is the highest and most important teaching in this chapter): “Thinking about the Unthinkable One [God, Buddha Nature, Brahman . . . whatever term you choose to refer to the Unthinkable Absolute Self or Essence or Power, no words will do], one only becomes involved in thought.” Trying to think about God gets you stuck in a form of thinking, and thinking is the obstacle to being—the final obstacle. You can't think your way out of the ego and into the Self. You can think clearly enough to allow the ego to fall away, but then to shift from emptiness to fullness can't be done through thought. It's the final letting-go of the attachment to trying to understand and control through thinking, through strategizing, through attempting to grasp an ungraspable Real . . . that's probably the most difficult habit to release and the most essential.

The chapter ends with, “Blessed is the one who has accomplished this, and even more blessed is the one who is such by nature” (in other words, the one for whom it is not not an accomplishment but simply the recognition that one has never been anything but that).

How many people found this helpful at all? Yes? Good. I hope it clarifies the nature of the path, because the ego mind that's locked into duality tends to want to use two-valued logic (this is either true or false) to understand a situation in which the Real is not categorizable in any of those dualistic terms (true or false, good or bad, right or wrong, up or down, light or dark). The total paradoxical nature of the Real that overwhelms the mind's attempts to think has to be completely merged into so that no traces of separation (and therefore of dualistic mentation) continue to infect the mind.

I think that's all that I intended to transmit this evening. Can we put the bench up in case anyone has any questions? Of course, after reading this, having a question is already the problem. But nonetheless, a question means the ego has an itch that it needs to scratch, and sometimes scratching it will be useful at least as a temporary measure of assuaging suffering. So the floor is open.