

Uncompromising, non-prescriptive
Truths to the enduring questions of life

DIRECT TRUTH

KAPIL GUPTA

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INTRODUCTION

The words herein are not written for a common human.

They are written for the human who seeks to become an ultimate Possibility.

They are for the human who seeks to return to the genius and the purity that is one's native state.

And, in so doing, become a living embodiment of Truth.

Questioner (Q)

Answerer (A)

WHO AM I?

Q: Who am I?

A: That which remains when you remove all the things that you are not.

Q: What things am I not?

A: All that you believe yourself to be.

Q: Everything?

A: Yes.

Q: I have been told that I am love.

A: How often have you been told this?

Q: Numerous times.

A: And yet you still remain confused.

Q: I have also been told that I am consciousness.

A: How often?

Q: Many times.

A: And yet you still do not know who you are.

Q: Are you saying that I did not listen to the advice?

A: I am saying that advice has no effect upon human beings.

Q: Are the things that I have been told, true?

A: If they are, or if they are not, they have benefitted you not.

Q: Will you not tell me who I am?

A: That which remains when you remove all the things that you are not.

Q: What things am I not?

A: All that you believe yourself to be.

Q: You will not tell me straight on?

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A: Others have tried to tell you straight on. What did it do for you?

Q: Perhaps it did nothing for me because what they were telling me was wrong.

A: Perhaps it did nothing for you because you are curious for answers, rather than hungry for realizations.

Q: Am I consciousness?

A: An intellectual question seeks an intellectual answer. This will do nothing for you.

Q: Will you not appease me just the same?

A: No.

Q: Why?

A: I have no interest in appeasing anyone.

Q: Why do you play games with me?

A: I am the only person you have ever met who refuses to play games with you.

Q: I sincerely wish to know, sir. I wish to know who I really am.

A: Then you will have taken to heart the answer that I have already given you.

Q: That I am that which remains after I have removed all the things I believe myself to be.

A: Yes.

Q: I did hear these words.

A: With only your ears.

Q: I must think more about these words?

A: If you wish.

Q: And you are certain that I am none of the things that I believe myself to be?

A: I am certain.

Q: Will doing this show me who I am?

A: No.

Q: No?

A: No.

Q: Then why should I do it?

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A: I did not say that you should do anything.

Q: But what is the point of doing it if it does not help me arrive at my goal?

A: If you examine it sincerely, it will take you somewhere. If you use it as a crutch or a prescription, it will take you nowhere.

Q: Very well. I will dive into this. I will examine all the things I believe myself to be.

And begin to extract these beliefs from myself.

A: As you wish.

WHY DO I GET ANGRY WHEN I AM INSULTED?

Q: Why do I get angry when I am insulted?

A: Because you entertain the verity of the insult.

Q: How so?

A: How not so?

Q: If someone calls me stupid, it does not mean that I am stupid.

A: Nor does it mean that you are not.

Q: But I don't believe myself to be stupid.

A: Then anger would not arise within you.

Q: Anger arises within me because they unjustly accused me of being stupid.

A: I see.

Q: You don't agree?

A: I understand that you would like me to agree.

Q: I would like to know.

A: I have already answered you. But my answer was not to your liking.

Q: But I don't think of myself as stupid.

A: I understand.

Q: You don't believe me?

A: I do not need your assistance in seeing the Truth.

Q: Do you believe that I think I am stupid?

A: This question does not interest me.

Q: Then how are you able to answer my question?

A: I have already answered it.

(This woman walked away in anger. Then returned two weeks later) 11

Q: Would you like me to tell you why I've returned?

A: If you wish.

Q: I realized something. I was getting angry about you not believing me when I said I didn't think I was stupid. The fact that this made me angry ironically illustrated the very point you were trying to make. Am I correct?

A: Yes.

Q: I apologize for my foolishness. I am now ready to hear your answer.

A: I have already given you my answer.

Q: Which is to say that if I become angry at being called stupid, I believe myself to be stupid. I wonder if you might expand upon this for me.

A: If someone calls you a bird, would you become angry?

Q: No.

A: Why not?

Q: Because being called a bird is not an insult.

A: Very well. If someone were to call you a bird that was too stupid to flap its wings, would this make you angry?

Q: No.

A: Why not?

Q: Because it isn't at all true.

A: Yet when you are called stupid, it makes you angry. Because something within you entertains the possibility that you might, in fact, be. Then something else within you grows irritated by the idea that you might be. This internal conflict manifests itself as anger.

Q: I see. So, if not a single iota of a belief about being stupid existed within me, then anger would not arise.

A: That is correct.

HOW DO I DEAL WITH A DIFFICULT PERSON?

Q: I have trouble dealing with difficult people. What is the best way to deal with such people?

A: What do you mean by 'deal with?'

Q: I've never been asked that. I suppose I'm asking how to handle them.

A: What do you mean by 'handle?'

Q: I don't know what to do in the presence of such people.

A: Your troubles arise because of your insistence that they not be difficult.

Q: Is it wrong to hope that someone not be difficult?

A: Wrong does not exist. Hope leads only to disappointment.

Q: So, what you are saying is to accept them for who they are?

A: You will not be able to accept them for who they are.

Q: Then what do I do?

A: It depends what it is that you seek.

Q: I feel very uncomfortable in their presence.

A: This is the most sincere statement you have made since you arrived. If you seek to be comfortable in the presence of difficult people, understand

the source of the discomfort.

Q: Isn't the source of the discomfort the difficult person himself?

A: If this was the case, how could anyone in the world become free of discomfort?

Q: I see your point. If the discomfort doesn't arrive from the difficult person, then please help me understand where it arises from.

A: The discomfort that arises from being in the presence of a difficult person arises from your insistence that they not be difficult.

Q: Yet you also say that I should not accept them as they are.

A: As I said, you will not be able to accept them as they are.

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Q: So, I need only to understand that the discomfort arises from my insistence that they not be difficult. Is this correct?

A: Yes.

Q: Without trying to accept them as who they are?

A: This is correct.

IS THERE A GOD?

Q: Is there a god?

A: This depends.

Q: On what?

A: On why it is that you wish to know.

Q: I'm curious.

A: I have no interest in answering questions based upon curiosity.

Q: I know two others who came to see you prior to me. One of them said that you told him there was a god. The other said that you told him there wasn't.

A: I do not recall what I say to anyone.

Q: Perhaps it's more than curiosity.

A: It matters not if god exists or not.

Q: Can you please explain?

A: If there is a god, you will depend upon him. If there isn't, you will attempt to create a surrogate. Neither will benefit you.

Q: What is wrong with depending upon a god?

A: There is no right or wrong.

Q: Why do you say it would not benefit me to depend upon a god?

A: When one wish is granted, you will beg for another. When it is not, you will either wait in hope, or curse out of spite. Dependency will rob you of your freedom.

Q: God serves no other purpose than to satisfy the needs of humans?

A: From the human's perspective, no.

Q: What you are saying, then, is to forget about god.

A: What I am saying is to rely upon yourself for all the needs that arise within you.

WHAT IS THE MEANING OF LIFE?

Q: What is the meaning of life?

A: What is the meaning of a waterfall?

Q: I don't know.

A: What is the meaning of a tree that sways in the wind?

Q: I don't know.

A: What is the meaning of high ocean waves?

Q: I don't know.

A: Nor I.

Q: Are you saying that you don't know what the meaning of life is?

A: This is not what I am saying.

Q: Then please tell me what it is you are saying.

A: I am saying that life has no meaning.

Q: Then what is the point of living?

A: What is the point of eating?

Q: To satisfy my hunger.

A: You were hungry. Therefore, you ate. Do you find meaning in this?

Q: So, everything is pointless?

A: Does the river flow toward the ocean?

Q: Yes.

A: Do you believe that it flows in order to reach the ocean?

Q: I don't understand.

A: Do you believe that the reason that it flows is because it wishes to reach the ocean?

Do you believe that the entire reason for its flowing is to make it a point to reach the ocean?

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Q: No.

A: Then why do you believe that life has a meaning or a point?

Q: Then why should one do anything?

A: I did not say one should do anything.

Q: So I may sit on a rock for all my life. Or I may become a tremendous success. Both are irrelevant?

A: From the standpoint of meaning, yes.

Q: Then why should someone become a success?

A: I do not believe that anyone should or should not become anything.

Q: Is it wrong with trying to become a success?

A: There is no wrong.

Q: Why might someone choose to become a success?

A: Because he enjoys it. Because he is skillful at it. Because he feels alive in pursuing his craft at the highest level.

Q: Is there not meaning in that?

A: No.

Q: Why not.

A: We are all here for but a short time. Then we die. If something is guaranteed to end in death, how can there be any meaning in it?

Q: How do you view life?

A: I view life as something to be devoted.

Q: Would you please explain?

A: If a human life is devoted to something, one tends to lose oneself in it. As one loses oneself in it, the more blissful one becomes.

Q: But without purpose. And without meaning. Is this correct?

A: Anything that has a guaranteed shelf life has no meaning.

WHAT IS THE BEST WAY TO RAISE A CHILD?

Q: What is the best way to raise a child?

A: To become firmly established in the knowledge that he does not belong to you.

Q: Even if you gave birth to him?

A: Especially if you gave birth to him.

Q: Then who does the child belong to?

A: Nature.

Q: Then what am I?

A: A surrogate.

Q: Do I not care for the child?

A: Care for the child in every way. But if you believe that he belongs to you, you will interfere. And this interference will cost you in ways that you cannot imagine.

Q: How can someone be so hands-off?

A: This is not a real question.

Q: This is very difficult to do.

A: This conversation is moving in a fruitless direction.

Q: Why?

A: It is turning into a conversation in which you are trying to compel me to convince you of something. I have no interest in convincing you, or coaxing you into anything. I simply provide direct Truth. I do not wish to convince you of it.

Q: But I'd truly like to understand. I really wish to be sincere. It's very difficult for me to understand such truths. I ask for your help in allowing me to understand.

A: Very well.

Q: With all sincerity, I have already experienced many problems with my children. It has been a difficult ride. I have behaved inappropriately. I have been disappointed by them. They have disrespected me. We have all lived a roller coaster ride of pain, guilt, and brief moments of happiness. I thought that such things were the result of being a 18

bad parent. But in hearing your words, I wonder if I've completely misunderstood the situation.

A: Human beings live in an ocean of misunderstanding.

Q: Was there a time that you also misunderstood?

A: It is misunderstanding that put me on the path toward Truth.

Q: What is the truth as to why I have had such a tumultuous ride as a parent?

A: Because you are attached to your children.

Q: How can one not be attached to their children?

A: Is this a comment? Or a question?

Q: I must admit it's a comment.

A: I respect your honesty.

Q: I've examined my question again. This time I ask it with sincerity. How is it that one cannot be attached to their children?

A: You ask a question that you do not truly seek an answer to.

Q: Perhaps you could answer the question that I'm not sure how to ask.

A: Such a conversation is only possible with a dozen or so human beings on the planet. For it is almost unthinkable. Most will protest in outrage. This conversation is not for them. The Truth is that attachment is the greatest bondage in the life of man.

The problem that you are experiencing is not that you do not know how to be unattached. The problem is that you do not realize the consequences of attachment.

Q: I would love to realize it. After all that I've been through, I'm ready.

A: What would you like to know?

Q: How is it that attachment has produced all of these problems between me and my children?

A: Attachment gives birth to hope and need. If you are attached to them, you will need them to do certain things, achieve certain things, be a certain way, and behave toward you in a certain way. When they do not, it will cause you pain. When you experience pain, you will behave toward them in a way that pain compels you to behave. And they will behave toward you in a way that their need for freedom compels them to behave. And this will continue for the rest of your lives.

Q: What you have said is exactly what has happened. It's as if you're reciting my life story. But I don't know what else to do. Do I let them behave however they want? Do whatever they want? Is there no discipline? No rules? No properness?

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A: Behavior is the leaf of a tree. Understanding is its root. I will not tell you how to arrange your leaves. I will only tell you to proceed by way of understanding.

Understand the consequences of your motivations. If the consequences are acceptable to you, you may choose to proceed. If they are not, you may choose to examine your motivations.

Q: I see. I don't think I understand the true consequences of attachment.

A: The consequences of attachment are what you have been living.

Q: And if I were not attached to my children, my life would be peaceful, and without struggle?

A: Yes.

Q: Do you realize what you are asking me to do?

A: I have not asked you to do anything.

Q: I find it almost impossible to not be attached to my children.

A: I understand.

Q: Is there no other way?

A: What are you seeking?

Q: Peace.

A: Living in attachment, there can be no lasting peace.

Q: What about love?

A: No human being knows love. He knows only attachment in the name of love.

Q: If I were to raise my children without attachment, what would this do for them?

A: They would have freedom.

Q: Is it my responsibility to give them freedom?

A: It isn't a question of responsibility. It is a question of living in accordance with nature.

Q: Yet you do not believe in responsibilities?

A: No.

Q: Why, if I may ask?

A: Responsibility is a societal creation. No one is truly responsible for another. You do not owe your children anything. They do not owe you anything. If you wish to do, then do. If they wish to do, they may also do. That which comes from the heart is 20

natural and satisfying. That which comes from the idea of responsibility is forced, artificial, and often produces resentment and the expectation for reciprocation.

HOW DO I DEAL WITH ANGER?

Q: How do I deal with my anger?

A: Why do you wish to deal with it?

Q: Because I don't like the way I become when I get angry.

A: I see.

Q: Should I not deal with it?

A: There is no should.

Q: What may I do about my anger?

A: Why do you wish to do anything about it?

Q: Because it's wrong.

A: Then you will not be able to do anything about it.

Q: Why?

A: Because wrong and right are not sufficiently powerful motivations.

Q: I don't know what to say to that.

A: I see.

Q: Do you not think anger is wrong?

A: I don't view things in terms of right and wrong.

Q: Why not?

A: Because right and wrong are societo-religious creations. They have no basis in reality.

Q: I've never heard that before.

A: For how long have you considered anger to be wrong?

Q: All my life.

A: And yet you still get angry.

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Q: Yes.

A: I trust this settles the matter.

Q: But I don't like getting angry.

A: When do you not like getting angry?

Q: I don't understand.

A: When do you not like getting angry? Before, during, or after the anger?

Q: I guess I'd have to say after the anger.

A: Then your statement is not correct.

Q: How so?

A: It is not that you do not like getting angry. The Truth is that you do not like having been angry.

Q: Does it matter?

A: Yes.

Q: Why?

A: Because you will not cure something that you do not have a problem with.

Q: But I do have a problem with it.

A: What do you mean by "it?"

Q: Anger.

A: If you say so.

Q: I have a problem with having been angry. Is that it?

A: This is what you said.

Q: Yes, I suppose you're right. Then what do I do?

A: About what?

Q: About my anger.

A: You have no problems with anger.

Q: But I don't like having been angry.

A: There is not much you can do about that.

Q: Why do I get angry in the first place?

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A: Because you wish to.

Q: No, I don't like get angry.

A: Then you would not become angry.

Q: I can't help it.

A: I see.

Q: You don't agree?

A: I agree only with the Truth.

Q: And the truth is that I enjoy getting angry?

A: Yes and no.

Q: Would you kindly explain?

A: A part of you relishes getting angry. For when you do, you are able to exercise your right to become angry. You enjoy this right. For you feel that you have been wronged, and thus your anger is justified. You do not wish to pass up on exercising this right.

But another part of you feels remorse for having been angry. And this remorse is to some degree, disingenuous. The remorse makes you feel better and morally correct.

For if you had felt good about getting angry, you would have a difficult time accepting yourself.

Q: And unless I truly wish to no longer become angry, nothing will help.

A: This is correct.

Q: And if I truly did wish to never become angry, what would I need to understand?

A: That anger is not as reactionary as you think it to be. It is a weapon that you enjoy using in order to protect your ego and to bolster it.

WHAT IS THE SECRET TO GETTING PEOPLE TO
LISTEN TO YOU?

Q: What is the secret to getting people to listen to you?

A: Why do you wish for people to listen to you?

Q: I'm stumped by the question. Part of it is ego, I suppose. But I do think I have some things to teach. To my children. And to my employees.

A: The need to be listened to will sabotage your efforts.

Q: But what of the things I think are important to teach?

A: You may say them sparingly. And evaluate the responses as you say them. Refine your approach in accordance with the responses that you quietly observe.

Q: Is this what you do?

A: It matters not what I do.

Q: Why not?

A: Imitate no man.

Q: If you would oblige me . . .

A: I try to find the rock bottom Truth in the situation. And devote myself to extracting all need.

Q: And if the person is bound to meet with disaster if he doesn't learn what I have to teach him?

A: An even greater disaster is your imprisonment to the hope of keeping this person from disaster.

Q: So I should just let him walk into disaster?

A: There is no should. And this is not a genuine question.

Q: I will ask it genuinely. If you think it is okay to let this person meet with disaster, maybe there is wisdom in that. This is why I would like to know.

A: May I ask you who you are speaking of?

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Q: My son.

A: The more you run toward him, the more he will run from you. If you feign retreat, he will continue to run.

Q: Then what is the way?

A: The way to what?

Q: The way to have him listen to me so that he can avoid disaster?

A: It begins with an understanding.

Q: Alright. What must I understand?

A: That it is likely you who steered him toward the disaster that you are now attempting to save him from.

Q: I can't argue with this. If I'm honest with myself, I will agree that it is my fault.

A: Do not look at this from the standpoint of blame. For this will lead to further problems. The most fruitful realizations are quiet ones.

Q: Thank you. Can you please help me move forward?

A: Understand that you are the architect of this relationship. And, in many ways, the architect of your son's fate. Become the person he would seek to embrace. Provide a place of peace that he is looking for in the wrong places. As he recognizes that you have transformed from a place of need, into a source of quiet comfort, he will come.

And he will listen.

FROM WHERE DOES ADDICTION ARISE?

Q: From where does addiction arise?

A: The mind.

Q: How does this happen?

A: The mind peddles in desire. It has an unending appetite for desire. It is a wanting machine. It cannot get enough of that which it enjoys. This is the seed of addiction.

Q: Is everyone's mind like this?

A: Yes.

Q: Why do some become addicts, while others do not?

A: All humans are addicts.

Q: I've never heard that before. How are all humans addicts?

A: How are they not?

Q: Not everyone is an alcoholic or a drug addict.

A: All humans are pleasure addicts. Alcohol and drugs are only a detail.

Q: In what way are they pleasure addicts?

A: In what way are they not?

Q: Is pleasure a bad thing?

A: There is no good or bad.

Q: What is the problem with being a pleasure addict?

A: If you remove the word 'pleasure' from your question, does the question change for you?

Q: Yes. But I don't know how to ask it.

A: All addiction creates bondage.

Q: But what is the problem with pleasure?

A: Pleasure is ubiquitous in the lives of humans. As the mind is ubiquitous in the lives 27

of humans. From morning until night, a human seeks nothing other than pleasure. In the smallest thing. And the largest thing. All addictions stem from this one characteristic of mind.

Q: But the opposite of pleasure is pain. And why would anyone want pain?

A: It is the search for pleasure that produces pain.

Q: What would be the nature of a person's life if he did not seek pleasure?

A: He would live a life of equanimity. He would be content and complete in each moment. Though he may involve himself in lofty pursuits, his contentedness and completeness would go with him. He would have abandoned the ceaseless chase. And when a man no longer feels the need to chase, life begins to chase him.

Q: I see. So everything that we do, we do for pleasure.

A: Yes.

Q: Even the things that seem unpleasurable?

A: If they did not contain pleasure somewhere within, a human would not pursue them.

Q: You seem to have turned this entire game on its head. What you are saying is that nothing really happens to us. We seek it out.

A: This is correct.

Q: And in chasing pleasure, we receive pain.

A: Yes.

HOW DO I STOP FEELING GUILTY ABOUT BEING WEALTHY?

Q: How do I stop feeling guilty about being wealthy?

A: This is possible only after you understand the source of the guilt.

Q: The source of the guilt is the wealth, is it not?

A: It is not.

Q: Please tell me the source of the guilt.

A: The guilt is protective. It serves as a buffer between you and your feelings of superiority. If you do not allow yourself to feel guilty about being wealthy, your mind tells you that you are insensitive. It tells you that you consider yourself special for having wealth. It tells you that you are gluttonous, in a world that suffers from famine and thirst. And your mind is impressioned by a society that points fingers at you and blames you for being wealthy.

Q: You're right. That makes me angry. The hell with all of that, right?

A: Not quite.

Q: No?

A: No.

Q: Why not?

A: Because it is reactive.

Q: What's the problem with being reactive if it's the truth?

A: The Truth is constant. Reactivity fades.

Q: Then what should I do?

A: In order to overcome the guilt, you will have to resolve within yourself the need that this guilt serves within you.

Q: The guilt doesn't serve any need. The guilt is the problem.

A: If this were true I would not have said what I said.

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Q: Why would anyone choose to have guilt?

A: Why would anyone choose to have needs?

Q: How do you think the guilt is serving me?

A: This is but one example. But often times a wealthy man invites guilt in order to round off the edges that his wealth creates.

Q: Could you please explain that further?

A: A man's wealth stands in stark contrast to a world that is largely devoid of wealth.

Having guilt about being wealthy allows him to not look upon himself so proudly. By internalizing some of the feelings that the world has about him, he feels more a part of the world. It is like a man who wears a bright red shirt in a sea of white shirts. And upon noticing this, he dons a transparent white robe to dull the redness of his shirt.

Being unabashedly wealthy makes him feel the sharp fingernails of the fingers that point at him. Being shyly or half-ashamedly wealthy makes the fingernails feel a bit less sharp.

Q: I've never heard such a thing.

A: I see.

Q: I do have a question. Do you think it is wrong for a wealthy man to be unabashedly wealthy?

A: There is no wrong or right.

Q: Do you think this poses problems?

A: It isn't about the behavior. It is about the source of the behavior.

Q: Might you please explain?

A: If by "unabashedly wealthy" you mean that he lords his wealth over others, this is neither wrong or right. It is just that this lording of wealth is a reaction to an internal feeling of inadequacy. For such a man, his wealth serves as a patch for the hole that exists within him. And the patch will eventually unravel. If by "unabashedly wealthy"

you mean that he neither feels guilty for being wealthy, nor does he lord his wealth or show it off, he is unlikely to suffer ill consequences from his wealth. As his behavior arises from a place of equanimity.

Q: I understand perfectly. Do you think the wealthy have a responsibility to give to the poor?

A: A man is responsible only to himself.

Q: And what would you say to those who condemn those who don't give to the poor?

A: I wouldn't say anything to them.

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Q: What I mean to ask is if they have a point.

A: They have no point.

Q: And what of those who choose to give to the poor?

A: What of them?

Q: Are they not benevolent for having done so?

A: No.

Q: Do they err in doing so?

A: No.

Q: Then what is the difference between the wealthy man who gives and the one who doesn't?

A: Each has his own reasons for doing so. If one wishes to give, whatever his reason may be, he may give. If one wishes not to give, whatever his reason may be, he may choose not to give. It is his choice. He is not good for having done so. He is not bad for not having done so. Each man acts according to his own personal motivations. And whatever his motivations are is a matter for him to resolve within himself. The government that forces him to give is a criminal enterprise. The people who shame him into giving are outside their right to do so. If a man chooses to give, he may give.

But whether he chooses to give or not, he surely does not "owe."

HOW DO I HAVE BEAUTIFUL RELATIONSHIPS IN
MY LIFE?

Q: How do I have beautiful relationships in my life?

A: What do you mean by ‘beautiful?’

Q: Peaceful.

A: Peace without conflict.

Q: Yes.

A: In order to have peace in a relationship, there must be freedom.

Q: What is the definition of freedom?

A: That which makes one feel free.

Q: Is there not a give and take?

A: Not if peace is sought.

Q: Is this not counterintuitive?

A: Your natural intuition has been replaced by cultural intuition. This being the case, the Truth will always seem counterintuitive.

Q: But if there is no give and take will there not be conflict?

A: It is compromise that produces conflict.

Q: Compromise produces conflict. I'm not sure what to say to that.

A: I understand.

Q: But if I don't compromise on what I want, and the other person doesn't compromise on what they want, will this not produce conflict?

A: Each person must examine the source of the want. The why's and wherefores of the want. In doing so one is able to separate the wants that are reactive and baseless from the wants that are genuine and innocent. It is often the case, that as the reactive wants are removed, the sincere wants are shared between the two individuals.

Q: And what does compromise do?

A: Compromise muddies the water. It is a cheap and fruitless bartering between the reactive wants of each individual. It perpetuates itself. And moves inevitably toward conflict.

Q: What else leads to a peaceful relationship?

A: The abandonment of need.

Q: But if two individuals don't need each other, what is the point of a relationship?

A: Two individuals who need each other will only have conflict. They can never have a relationship.

Q: The things you're speaking are exactly the opposite of everything I've ever heard.

A: I understand.

Q: So if there's no need, what binds them together?

A: The enjoyment of each other's company.

Q: That's it?

A: This is something very few relationships have.

Q: What about love?

A: This is too big a word for human beings to understand. Like is more useful and powerful than love.

Q: In what way?

A: One can hide behind love. One cannot hide behind like.

Q: What do you think about divorce?

A: If it must be, it must be.

Q: Do you think it is a failure?

A: It is a failure of understanding. But understanding often does not happen until middle age or later. Marriage typically happens much earlier.

Q: So no need, and no compromise. Is this correct?

A: A relationship of peace is a relationship that is more parallel than perpendicular. It is two individuals that move side by side. Rather than two individuals that intersect. A maintenance of individuality and freedom results in the prevalence of peace.

SHOULD I NOT SUBSCRIBE TO RELIGION?

Q: Should I not subscribe to religion?

A: There is no should.

Q: Is it wrong to subscribe to religion?

A: There is no right or wrong.

Q: Is it bad to subscribe to religion?

A: There is no good or bad.

Q: Do you subscribe to religion?

A: No.

Q: Why not?

A: I have no interest in doctrine. I do not follow rules. I have no need for groups.

Q: A part of me wants to follow a religion. Another part of me doesn't.

A: I understand.

Q: Can you help me with my problem?

A: What is it that you seek?

Q: A sense of peace.

A: Some say that prayer and worship give them a sense of peace. This might work for you.

Q: What is it that you do?

A: Why does this matter?

Q: I like the way you view things.

A: My life is devoted to the Truth.

Q: And religion doesn't help you find the truth?

A: No.

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Q: Do you believe in god?

A: I don't believe in anything.

Q: Do you believe that a person of religion could find the truth?

A: Yes.

Q: I'm surprised to hear you say that.

A: I see.

Q: Why do you say that?

A: Any human being can find the Truth. Whether he be a person of religion or not.

One may argue that St Francis of Assisi was a man of religion. He found the Truth.

Q: Devotion to a god can lead to truth?

A: Yes.

Q: Why?

A: If one devotes himself to a god so completely that he himself disappears, he is certain to find the Truth. The completeness of devotion matters. The object of devotion matters not.

Q: Yet you say that religion has nothing to do with god?

A: Yes.

Q: Why?

A: In all things, there is the ideal and there is the bastardized. There is the pure and there is the manipulated. Wholehearted devotion to a god is one thing. Praying to, and depending upon, a god to give one things is something entirely different. It can perhaps be said that at one time religion was pure. But whether it was or not, this is not what it is today.

Q: What is it today?

A: Bastardization, cosmetics, rituals, and cleverness.

Q: Would you kindly explain?

A: God has become a wishing well. Religion is a social club. It is a place to hope for things and ask for things. It turns human beings into something less human. It turns a man into a beggar. If god was seen as someone who didn't have the power to give something to man, no one would give him the time of day.

Q: Why do people pray?

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A: Habit and fear.

Q: Would you please explain?

A: One can make a habit of anything. If one is taught from a young age to pray, he will pray out of habit. Prayer is not done for the well-being of the god one prays to. It is done for the well-being of the one who prays. It is also done out of fear. The fear that if one does not pray, something will be taken away from him, or that he will be punished. Man has turned god into a genie and a warden.

Q: Perhaps spirituality is better for me. Do you think?

A: That is not for me to think.

Q: Do you believe spirituality to be superior than religion?

A: To what end?

Q: Finding the truth.

A: No.

Q: No?

A: No.

Q: Why not?

A: Spirituality is as bastardized as religion.

Q: In what way?

A: In every way.

Q: But spirituality keeps religion out of it.

A: It replaces one god with another.

Q: In what ways?

A: Spirituality is a concoction of prescriptions and half-truths. It is a circus of orange robes, incense, and ineffective jargon such as love and mindfulness. It is a maze of silent retreats and men with pony tails and yoga pants spouting spiritual psychobabble to those who enjoy the psychobabble. It is the unserious leading the unserious in concentric circles that lead only to more circles.

Q: Why do you think this has happened?

A: Because humans are forever interested in form and fashion. The one who seeks the Truth is as rare as a sun that rises in the west.

Q: Should people seek the truth?

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A: There is no should.

Q: Would they be better off if they did?

A: Not if it was done by way of prescription. If a desire for the Truth is in someone's bones, then he will not stop until he finds it. Not because he should. But because he has no choice.

WHY DOES MINDFULNESS NOT WORK?

Q: I've practiced mindfulness for a long time. I haven't become present. Am I doing it incorrectly?

A: No.

Q: Then why haven't I arrived at the present?

A: Because mindfulness does not bring one to the present.

Q: Then what does it do?

A: It is an attempt to force oneself into the present.

Q: And forcing oneself doesn't work?

A: Has it worked for you?

Q: No. But maybe it has worked for someone else.

A: Perhaps.

Q: Would you doubt that?

A: If there is someone who naturally and continually lives in the present because of having practiced mindfulness, that will benefit him greatly.

Q: Have you ever met someone who has?

A: No.

Q: Why are you against it?

A: I'm neither for or against. I am interested only in the Truth. I am interested only in what is effective.

Q: And you don't believe mindfulness to be effective?

A: It depends upon what someone is trying to accomplish. If they are looking for a way to naturally live in the present moment, mindfulness is not effective.

Q: Why not?

A: Because one may force himself into the present for a fraction of a second, but he will not force himself to live there permanently. It is like trying to empty the ocean 38

with a teacup.

Q: Why is this the case?

A: Because if you try to force the mind, it retaliates. You can attempt to force your attention upon the present moment, but the mind will fight you every step of the way.

Eventually, your willpower will wane. And the mind will win. That which does not happen naturally, is neither effective or sustainable.

Q: Then why all the hoopla about mindfulness?

A: Society enjoys hoopla. It enjoys institutions and fads and brightly-colored pills.

Q: But mindfulness originated in Buddhism, didn't it?

A: The Buddha was not mindful. He was mindless.

Q: Mindless?

A: Yes. He arrived at the state of No-Mind. He arrived at the state of No-Self. This is ultimate liberation. If Buddha had practiced mindfulness, there would be no Buddha.

HOW DO I PRACTICE MEDITATION?

Q: How do I practice meditation?

A: I am not a meditation instructor.

Q: Do you meditate?

A: No.

Q: I've heard that there are many health benefits to meditation.

A: I understand.

Q: Do you think meditation has any benefits?

A: Yes.

Q: What?

A: It can help a person feel a bit calmer. And somewhat recharged. There are likely also physiologic health benefits as you mentioned.

Q: Then why don't you meditate?

A: I do not do things purely for health.

Q: Why not?

A: It isn't a sufficiently powerful motivator for me.

Q: What do you think is more powerful?

A: Meditativeness.

Q: What's that?

A: To be lost in what you are doing.

Q: Isn't that mindfulness?

A: Mindfulness is forced awareness. To be lost in what you are doing is to lose the self. Instead of trying to improve the self.

Q: Meditation doesn't do this?

A: Meditation is an independent activity. Meditativeness is to make your entire life a 40

meditative experience.

Q: Do you think the world would be better off being meditative?

A: Not by force.

Q: Do you think meditativeness is more powerful than meditation?

A: Whether it be meditativeness or meditation, it must be an effect rather than a goal.

That which one pursues as a goal never arrives. Any prescription that one pursues, he becomes imprisoned to.

Q: You seem to be speaking of the ultimate heights.

A: Why pursue scraps, when the ultimate heights are available to you?

HOW DO I BECOME MORE DISCIPLINED?

Q: How do I become more disciplined?

A: By understanding why you are not.

Q: I suppose I'm lazy. Wouldn't you say?

A: No.

Q: Why do you say that?

A: Man is not lazy.

Q: But I've seen many lazy people.

A: You have not seen the entire Truth.

Q: What is the entire truth?

A: Man is lazy and undisciplined for the things that do not move him. He is motivated and voracious for the things that inspire him.

Q: So discipline doesn't matter?

A: Discipline is an attempt to force oneself to do that which he fundamentally does not wish to do.

Q: But in order to achieve, one needs discipline.

A: It is far more fruitful to evaluate the desires for achievement, than it is to force discipline. If one's desire for achievement is pure, he will be sufficiently motivated to do all that needs to be done in order to achieve. If it is not, he will play clever and ineffective games such as discipline.

Q: So never force yourself to do anything?

A: Forcing oneself is short-lived. As all things that are insincere are short-lived. If one is honest and sincere about his motivations, he will move with himself, instead of against himself.

HOW DO I BECOME HAPPY?

Q: How do I become happy?

A: Are you seeking a sustained feeling of happiness?

Q: Yes.

A: This does not exist.

Q: Why not?

A: Because happiness is a myth.

Q: Happiness is a myth?

A: Yes.

Q: Why?

A: The idea of happiness is born as a reaction to misery. If a human being did not have misery, he would not seek happiness.

Q: Isn't misery the absence of happiness?

A: Happiness is the attempt to escape from misery.

Q: So humans don't seek happiness. They seek escape from misery?

A: Yes.

Q: But everyone in the world is looking for happiness.

A: Yes.

Q: They're all misguided?

A: Yes.

Q: Then what should a person seek?

A: There is no should.

Q: What would it benefit a person to seek?

A: Freedom from misery. Freedom from the need for happiness.

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Q: Wow. How do I do that?

A: Through understanding.

Q: Understanding what?

A: Understanding that happiness is a fleeting emotion. One cannot build a home in it.

In understanding this, one naturally begins to seek an alternative.

I HAVE ALREADY ACHIEVED EVERYTHING. WHAT
DO I DO FOR THE REMAINDER OF MY LIFE?

Q: I have already achieved everything. I often ask myself what to do with the remainder of my life.

A: Yes.

Q: Is this a common problem?

A: The problem is common. The one who raises it as a question is uncommon.

Q: Might you help me with it?

A: By having such a question, you have identified yourself as a rare person. And you have availed yourself of a rare opportunity.

Q: Doesn't every man have such an opportunity?

A: Theoretically, yes. Practically, no.

Q: It's a question that has been with me for years. Money is no longer a problem for me. I've achieved all that I want to achieve. I find myself tending to this and that. I find myself contributing to various philanthropic causes. But there's an aimlessness to it. I don't have a steady direction any more. What can I do about that?

A: Understand the source of such feelings.

Q: Can you please help me with this?

A: There is something within you that is causing an emptiness. It seeks to be satisfied.

Until it is satisfied, it will create within you a feeling of aimlessness.

Q: What is the thing that's causing this?

A: The thing is fundamentally the same for all human beings. It is only the name that differs. Regardless of what personality the mind has manufactured for us. Regardless of who we believe ourselves to be. We are first and foremost a piece of life. And this life seeks to live. It seeks to bloom. The way in which man has attempted to make it bloom has not worked. It is for this reason that despite all the things that you have attained, this sense of aimlessness resides within you.

Q: What is it that allows life to bloom within us?

A: A Journey toward the Ultimate. If a man is not on a journey toward a thing, that upon reaching it, will satisfy him forever, he will grasp at straws trying to occupy his mind. He will wander here and there looking for a respite from his mind.

Q: What is an example of a Journey toward the Ultimate?

A: If you made an additional billion dollars, would this satisfy you?

Q: No.

A: If you pursued meditation, would this satisfy you?

Q: I do meditate. But it's more of a practice. It hasn't really led me anywhere.

A: The single most important characteristic of a Journey toward the Ultimate is that upon reaching it, one becomes satisfied for the rest of his life. For he becomes life itself. He arrives at a place in which there is no longer any need to strive, practice, search, or crave. The end of emotional turmoil, the end of conflict, the end of sorrow, the end of anxiety. He has arrived. And now he can live as only a free man can.

Q: Such a thing exists?

A: Yes.

HOW IS LIFE TO BE LIVED?

Q: How exactly is life to be lived?

A: Have you heard of the phrase, “that’s life?”

Q: Yes.

A: What does it imply?

Q: It means that life is up and down. Some moments are happy and some moments are unhappy.

A: This is what happens when man tries to “live” a life. Attempting to “live” a life is like trying to board a train that is moving at 80 miles per hour. What would happen if you tried this? You would jump toward it trying to catch hold, then fall and roll down the side of the hill. You would become bruised and battered trying to board this train.

And you would spend the whole of your time on earth following various methodologies to board the train. Instead of trying to “live” a life, one must become life itself.

Q: To become life itself?

A: Yes.

Q: In what way?

A: If a man tries to “live” a life, he suffers at every turn. If he devotes his life, the game changes.

Q: How so?

A: If one dabbles, he suffers endlessly and fails. If he devotes the whole of his life to something, he is due for an ultimate boon, and is engaged during the Journey.

Q: What are some things that one could devote a life to?

A: Devote means to surrender. Devote means to allocate in its entirety. One man might devote his life to conquering anger. Another might devote it to becoming totally free.

Another might devote it to a sport. Another might devote it to conquering the mind.

Another might devote it to god.

Q: God?

A: Yes.

Q: It was my understanding that you don't subscribe to religion.

A: Religion, no. Religiousness, yes. The object of devotion is largely irrelevant. So long as it provides man with the intoxication of losing himself. St. Francis of Assisi devoted his life to god. As did Meera. They lived in complete freedom. I did not say pray. I did not say worship. I did not say preach. I did not say follow. I did not say scriptures. I did not say prescriptions. But to devote the whole of oneself to god or to any other endeavor takes one away from oneself. And this is the door to freedom. The door to becoming life itself.

HOW DO I BECOME A LEGEND?

Q: How do I become a legend?

A: It begins by wanting to become a legend.

Q: Doesn't everyone want to?

A: No.

Q: You seem to suggest that simply wanting makes it happen.

A: I'm not suggesting. I'm stating it as a Truth.

Q: I'm having a difficult time understanding.

A: Yes.

Q: Why am I having such a difficult time?

A: Because you are not understanding the word 'want.'

Q: Please help me understand.

A: You are confusing 'want' with 'preference.' You are confusing it with 'it would be nice if . . .'

Q: And that's not how you mean it?

A: That isn't how I mean it at all. When I say 'want,' I am not speaking of preference or passing desire. I am speaking of a life-and-death sort of want.

Q: It is true. Very few have that level of want.

A: Indeed.

Q: And if I possessed that life-and-death sort of want, then I would become a legend?

A: This is where it begins.

Q: What would come next?

A: Siddha training.

Q: Practice?

A: Siddha Training.

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Q: What's the difference?

A: Practice leads to meager and incremental improvement. It is essentially repetition.

It becomes work. Over time, it saps one's inspiration. It maintains more than it transforms. One must train in order to become who one seeks to be.

Q: What does Siddha training entail?

A: It begins with a vision. A precise determination of who one seeks to become.

Q: I understand. Please tell me more.

A: I cannot tell you the method. For there is no method. Each human being is his own unique universe. But the approach and the philosophy centers around discovering the Truth about what gets one to his vision. Rather than myths such as "hard work," "pain vs gain," and "striving."

Q: The Truth?

A: Yes. The reason that it supposedly takes "10,000 hours" and decades to become what one wishes to become is because one uses a bicycle rather than a locomotive. If you do not know the Truth, you must take the long and arduous road. But the Truth always takes a fraction of the time and provides a far greater result. For even the best coaches and institutions of society know only of becoming a "practitioner." They have no concept of becoming a Master. It is for this reason that there is parity in all domains.

Q: What happens when one becomes a Master?

A: He is in a class by himself. He has no equal. And thus, he is beyond competition.

Q: Beyond competition? Can you please explain this?

A: The one who resorts to competing is the one who has not become a Master.

Because he and his competitors are of similar skill, they must fight for scraps. Siddha Training prepares one for a life that is beyond competition. So much so that every match is won before it begins.

HOW DO I ENSURE A GREAT PERFORMANCE?

Q: How do I ensure a great performance?

A: By understanding what performance is. And from where it does and does not arise.

Q: What is performance?

A: Performance is a side effect.

Q: A side effect?

A: Yes.

Q: But all around the world, performers at the highest level of business, sport, and art are taught to heighten their performance.

A: Yes.

Q: Are they all wrong?

A: Yes.

Q: Why?

A: Because they do not understand.

Q: How do you know that they don't understand?

A: Because of the nature of their results. And the questions that they ask.

Q: Please explain.

A: In every domain, performance waxes and wanes. In every domain, one is taught to compete. In every domain, one day a person “has it” and the next day he “doesn’t have it.” One day he is “in the zone” and an hour later, he “falls out of the zone.” And he is “in the zone” only a fraction of his entire career. These are the consequences of not knowing the Truth.

Q: What questions do they ask? And what are the right questions to ask?

A: The questions that have forever been asked relate to “doing things in order to perform better.” Performance is traditionally pursued as a goal. As a result, it is viewed from the standpoint of activities, rituals, behaviors, and do’s and don’ts. This is not where consistent, world class performance comes from. For performance cannot 51

be viewed as a goal. One must not be interested in how to “improve” performance.

One must be genuinely interested in where it lives, how it moves, and what causes it to emerge. This allows one to become dominant in his field. It allows him to own his performance. It allows him to become a Master.

Q: Where does performance live?

A: In order to discover where performance lives, one must have a certain quality about him. He must be interested in a holy grail, rather than a sugar pill.

Q: I am ready to learn.

A: It does not rain because it wishes to rain. When the conditions are ripe, rain has no choice but to fall. It is the same for performance. Performance does not live in the limbs. It does not live in the brain. It cannot be exercised, strategized, or ritualized.

One must understand the conditions that allow performance to emerge.

Q: What are the conditions?

A: I can tell you a few of the conditions. But this will not help you.

Q: Why?

A: Because they must be understood and experienced through the context of a Journey. Sketching the highlights will do nothing for you.

Q: But are you saying that performance can be owned? At will?

A: Yes. If one understands the Truth.

WHY DOES ONE HAVE GREAT SUCCESS, WHILE
ANOTHER STRUGGLES?

Q: Why does one person have great success, while another person struggles?

A: There are some fundamental reasons for this.

Q: I would love to hear them.

A: There is one reason in particular. If your question is invested with a sincere desire to know, you will welcome it. If it is not, you will succumb to the outrage that your mind is likely to create.

Q: I understand. I'm ready.

A: One enjoys success. While the other enjoys struggle.

Q: May I confess something to you?

A: Yes.

Q: My mind is beginning its outrage. It's creating a thousand and one questions.

A: And what of your heart? What does it say?

Q: My heart feels very different.

A: I know it does.

Q: How do you know?

A: Because you admitted the outrage, without allowing yourself to succumb to it.

Q: I see. I do have questions, if I may?

A: Yes.

Q: Can a man really enjoy struggle?

A: Yes.

Q: Why?

A: If you examine professional athletes, for example, you will notice a pattern. Some will speak endlessly of their successes. Others will speak endlessly of their failures.

They may not do it overtly. But subtly. They will get across the message that is most prevalent in their mind. What they think of themselves will dictate what they choose to share and withhold from others.

Q: And what can be learned from such behavior?

A: That the successful identify themselves as successes. While those who struggle identify themselves as unfortunate failures. The successful view themselves as conquerors. While those who struggle view themselves as victims of circumstance.

Q: Why would an individual view himself as a victim of circumstance, rather than become a conqueror?

A: The fear of having to leave behind the comfort of his identity. The fear of loss.

Q: The fear of loss? He already loses. What more could he lose?

A: The luxury of self-pity. The sympathies of victimhood. Such things are not easily sacrificed.

WHAT IS THE MIND?

Q: What precisely is the mind?

A: A creator.

Q: What has it created?

A: It has created everything. But its ultimate creation is You.

Q: The mind created me?

A: Yes.

Q: Can you please explain?

A: The person that you call “yourself” is a manufactured entity. It is the lens through which you experience the entirety of your life. It is the field upon which all events take place. This is the mind’s magnum opus.

Q: Is this what the mind was supposed to do?

A: This is what it has been allowed to do.

Q: Is that a bad thing?

A: The mind was meant to be a slave. But in creating you, it has become your Master.

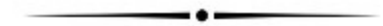
Q: What do I do about this?

A: If one seeks to become the master of the mind, one must begin by exploring intensely the details of the mind's creation. That is, this "you" that it has created.

Explore it as an innocent observer. Explore it as the one who is not the "you."

Q: What will this do?

A: This will allow the one who is sincere in his exploration to see the true nature of himself. This will allow him to see that he is not the person he has believed himself to be. This is the beginning of true freedom. This is the beginning of making the mind a slave. And a glorious tool created for the benefit of man.



WHAT IS ANGER?

Q: What is anger?

A: An energy.

Q: Why does it arise?

A: Anger is born of unfulfilled desire. It is born of unfulfilled expectation.

Q: Where there is no desire or expectation, there can be no anger?

A: That is correct.

WHAT IS FEAR?

Q: What is fear?

A: An energy.

Q: From where does it arise?

A: Fear is the natural consequence of man not knowing himself.

Q: Can you please explain?

A: The fundamental basis of all fear is fear of oneself.

Q: Why does man fear himself?

A: Man seeks pleasure for himself. He seeks stability for himself. He seeks egoic satisfaction. He seeks many things in order to make himself feel a certain way. Any situation that threatens how he feels about himself will bring fear.

Q: What is the way out of fear?

A: If a man achieved a rock bottom steady state with himself. If he had a relationship with, or an understanding of, himself that was unshakeable. He would become immune to fear.

WHAT IS RIGHT AND WRONG?

Q: What is right and wrong?

A: A societal fabrication.

Q: Right and wrong does not exist?

A: No.

Q: If I were to harm someone, wouldn't that be wrong?

A: No.

Q: Then why shall I not harm people?

A: You can if you like.

Q: What am I missing?

A: Understanding.

Q: What understanding am I missing?

A: The reason that you do not harm people is because of your nature. Not because it is wrong.

Q: But there are some people whose nature is to harm people.

A: Yes. And the reason that they harm people is because their ignorance blinds them to the consequences of their actions.

Q: Can you please explain.

A: A man who does evil in the world is not operating out of a sense of right and wrong. No human being truly operates out of a sense of right and wrong. They operate out of a sense of who they see themselves as, and the repercussions that their actions might have within themselves.

Q: As for the man who does evil, he does not see the repercussions?

A: This is correct. Because he is blinded by selfish motive, he does not truly see the consequences of his actions. Most importantly, the consequences to himself.

Q: To himself?

A: Yes. If he were to have a moment of clarity in which he removed the blindfold of selfishness and reactive hatred, he would see the mayhem he has caused. Seeing this would reveal that the devastation he has caused in his own life is far greater than that which he has caused the world. And he would instantly transform. This has happened many times throughout history. This is not the result of right and wrong. This is the result of truly seeing versus being blinded.

HOW CAN WORLD PEACE BE ACHIEVED?

Q: How can we achieve world peace?

A: By transforming yourself.

Q: Myself?

A: Yes.

Q: I don't understand.

A: Man does not seek world peace. He seeks self-peace.

Q: Then why does he hanker after world peace?

A: Because this idea gives him a sense of self-peace.

Q: I never thought of it that way.

A: The Truth is that if every man in the world found peace in himself, the
“world”

would forever be at peace.

WHAT IS TIME?

Q: What is time?

A: Time is thought.

Q: Can you please explain?

A: Have you ever had an experience in which you have lost yourself in something?

Music, an activity, a journey?

Q: Yes.

A: Did time exist?

Q: No. Time disappeared.

A: Yes. Time comes into existence when man begins to think.

Q: When does man not think?

A: When he has discovered the cocoon of the present moment, thinking ceases. When he arrives at a state of No-Mind, time comes to an end.

WHAT IS THE FLOW STATE?

Q: What is the flow state? Or the zone?

A: A state in which the mind has disappeared.

Q: If the mind disappears, does a man not go insane?

A: It is when he lives under the spell of the mind that he is insane.

Q: What happens when the mind disappears?

A: The state of No-Mind is a state of No-Self. When one arrives at this state, his talents become free from all interference. They become uninhibited. He begins to commune with the gods.

Q: Is there a way to arrive at this state?

A: Yes.

Q: Meditation, I assume?

A: Meditation may provide a sense of peace and well-being. But it rarely produces a state of No-Mind.

Q: Can the state of No-Mind be sustained?

A: One can live the whole of his life within it. It is a way to accessing the whole of one's genius. It is the way to unending peace. It is the holy grail of human existence.

WHAT IS FREEDOM?

Q: What is freedom?

A: Freedom from the self.

Q: What is the self?

A: Bondage.

Q: In what way?

A: Where there is a self, there is an attachment to the self. Where there is an attachment to the self, there is an attachment to all people and things related to the self.

Where there is an attachment to people and things, there is endless suffering.

Q: This is very difficult to do.

A: As difficult as living a life of pain, anxiety, fear, and misery?

Q: Please tell me the absolute Truth. Can such freedom truly be had?

A: It most certainly can. The absolute truth is that if a man does not acquire this freedom, he will have wasted the whole of his life.

HOW DOES ONE LIVE AS A GOD?

Q: I have heard you speak of living as a god? How does one arrive at this?

A: There is a way to live beyond the meager state of a societal human. An existence in which one does not experience problems. And where there is endless satisfaction from one moment to the next.

Q: What is this state?

A: This is to live within the Cocoon of the Moment Q: How do I arrive in the cocoon of the moment?

A: By deciding to leave the world behind.

Q: I must leave the world?

A: Yes.

Q: Where shall I move to?

A: You need not move anywhere.

Q: I don't understand.

A: In every moment of every day, where do you live?

Q: In the world?

A: You live inside your mind. The mind is the world. It is a place of endless torment.

It is a place which requires you to put out fires that never end. It is a place of recurring bouts of conflict. It is a place of striving, hoping, expectations, desires, disappointments, and sorrows. This is the natural consequence of living in the mind.

And, by extension, living within the world.

Q: So, what you are saying is that I don't need to move anywhere. I need to change the place I live and function from within myself.

A: Yes.

Q: And this Shangri-La that you speak of, this God-hood, is the Cocoon of the Moment.

A: Yes.

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Q: People speak of living within the moment. I try to be present. But it is difficult.

A: The way you have been taught to go about it is not only difficult, it is impossible.

Q: Why?

A: Do you find yourself living permanently in the moment?

Q: No.

A: Do you find yourself living in the moment eighty percent of the time?

Q: No.

A: Fifty percent of the time?

Q: No.

A: Ten percent of the time?

Q: No.

A: Then why does it surprise you when I tell you that the way you have been taught to go about it is impossible to achieve?

Q: I suppose I felt that if I kept at it, I might achieve it.

A: This is the carrot that the world dangles before you.

Q: Then what is the way?

A: This must be understood. One may have the mind or he may have the moment. He cannot have both.

Q: Zero sum game?

A: I'm afraid so.

Q: I cannot deny that I live a life of turmoil.

A: If you live in a mud pit, how can you expect not to become muddy?

Q: Living in the mind or the world cannot make you happy?

A: It can and it often does. But happiness is itself a pile of mud.

Q: Happiness is mud?

A: Yes.

Q: Why?

A: Because happiness cannot satisfy any human being.

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Q: Why not?

A: Because it does not exist.

Q: Happiness doesn't exist?

A: No.

Q: Then what are those times when I feel, for lack of a better term, "happy?"

A: A relative reduction in misery.

Q: Please tell me more.

A: The presence of rain gave birth to the invention of an umbrella. In the same way, the presence of misery gave birth to the idea of happiness. No human being seeks happiness. What he seeks is an escape from misery.

Q: So, living in the world produces happiness and misery?

A: The world consists of nothing but anxiety and misery. The same way that a swimming pool contains only water. It has nothing else to offer you. This does not mean that one must physically leave the world. It means simply that one must see the world for what it is. And if one sees it for what it is, he or she has a true chance of living a life free of constant assault.

Q: And this cocoon of the moment is a freedom from the world?

A: The Cocoon of the Moment is the only place that one can truly live. It is not a luxury, or a lofty spiritual endeavor. It is oxygen itself. A fish may attempt to force itself to live on the shore, but it will tremble and writhe throughout its existence. For it was not meant to live outside of the water. Similarly, man has created this world. But he was not meant to live within it. The architect of a prison is not required to live within his creation. To

live outside the mind is to live within the world, yet above the world. Beyond its poisonous tentacles. It is like walking through water without getting wet. This is what it means to live as a god.

Q: And there is a way to do this?

A: Yes. It is an honest, genuine, and sincere journey in which the Truth is constantly seen at every step. And the more one understands the Truth, the more deeply he begins to experience it. And the more deeply he begins to experience it, it becomes home.

And the turmoil that was once his life begins to completely fall away. Once he has reached this stage, he becomes the Creator of his life. By a simple wave of his hand, he controls all things. And becomes a god.

WHAT IS THE ONLY WAY TO TRULY, TRULY LIVE?

Q: What is the only way to truly, truly live?

A: By living without a self.

Q: How is such a thing possible?

A: By understanding that there is no self within you.

Q: But I feel a self.

A: The thing that you feel is the mind's greatest illusion. It does not exist.

Q: Shall I keep telling myself this?

A: No.

Q: Then how shall I come to living without a self?

A: Investigation. Desperation. And understanding.

Q: Investigation, desperation, and understanding?

A: Yes.

Q: But I have always been told to love myself. And to improve myself.

A: Yes.

Q: Is this not correct?

A: One cannot love or improve something that does not exist.

Q: If what you say is true, then the entire self-help industry is a falsehood.

A: There is no self to be improved. But you are welcome to carry on believing that there is.

Q: I'd like to understand this. If I have anxieties, sorrows, disappointments, anger, and so forth . . . Can I not try to lessen these things?

A: Where there is a fertile field, weeds will grow. One may choose to pull out the weeds if he so wishes. But he will be doing so for all his life. For each time he removes one, another will sprout in its place.

Q: Then what is the solution to not having weeds?

A: Annihilate the field.

Q: And the field is the self, correct?

A: Yes.

Q: But it sounds so wrong to annihilate the field.

A: Firstly, there is no wrong or right. Secondly, the field that you will be annihilating did not exist to begin with. What you are annihilating is a false idea.

Q: If I have no self, how will I function?

A: Perfectly.

Q: Why?

A: Because where there is no self, there is no interference. Where there is no self, there is no confusion. Where there is no self, there is no complications, upheavals, conflicts, or turmoils. There is nothing. And where there is nothing, one is available to everything.

HOW DO I BECOME PURE?

Q: How do I become pure?

A: Why do you seek to become pure?

Q: Because I sense that in becoming pure, I will live as I was made to live.

A: You are correct. In returning to one's natural home, one lives as he was meant to live. Purity begins with an uncompromising desire to become free from all one's impurities.

Q: Yes. I want to do this.

A: Then you will have to be wary of something.

Q: What is that?

A: You will have to become wary of the ideas that you have always been told are innately human.

Q: Please explain.

A: There are things that the world has always told you are part of being human. The world views being human as an excuse, rather than a possibility. For instance, "to err is human," or "after all, I'm only human." Such things must be abolished in your mind. The path to becoming pure is a path to becoming perfect. And a path to becoming perfect must be without compromise. Not because I say it. But because you desire it.

Q: I understand. What must I become free of?

A: All things that are not a part of your innate nature. All things that you have picked up from the world. All stains that society has tarnished you with, and called “normal.”

In cleansing oneself of all such impurities, a peace and a freedom begins to dawn in a man’s life. The likes of which he has never known.

Q: Is it a matter of changing habits?

A: No. It is a matter of being inspired by a possibility. Habits will change by themselves.

Q: And as for my family and my children?

A: A human that is impure, showers his loved ones in impurity. A human that 69

becomes pure, showers them in purity. One need not transform four people. Transform one, and the remaining three will feel the ripples that flow from him.

HOW DO I BECOME A TRUE HUMANITARIAN?

Q: I truly want to give back. How do I become a true humanitarian?

A: By becoming the ultimate human.

Q: I do not understand.

A: The truest humanitarian will be the human who becomes the world's ultimate citizen. The one who becomes a shining beacon of possibility. A living demonstration of what a human being can truly become.

Q: I don't know what to say . . . Where do I begin?

A: By turning the light that shines upon the people of the world, until it shines upon yourself. Illuminating the cobwebs and the broken pieces of your humanity. A human must be willing to clean his own house, before he attempts to clean that of another.

The greatest change arises from inspiration.

Q: I cannot deny that there are many flaws within myself, and within my life.

A: And you have always been told that man is meant to be flawed. You have always been told that no man is perfect. But what you have not been told is that the greatest aim of a life is to become perfect. It is this that transforms the world. Buddha did not try to change the world. He turned himself into a Buddha. And because he did, the world began to change.

Q: So philanthropy and charity have no place?

A: If one wishes to give, let him give. His philanthropy will indeed do good in the world. But what is the point of doing things in a fractional manner? If one truly wishes to pursue something, then he will only be content in pursuing it to its ultimate possibility. Give time and money. And give it freely. But before giving it to another, give it to yourself. Spend lavishly, with your time and your money, on perfecting Yourself. Spend lavishly, with your time and money, on conquering Your mind. So that you may become a light to your loved ones, and the world.

BEFORE YOU DEPART, CAN YOU LEAVE ME WITH
AN ULTIMATE SECRET TO LIFE?

Q: I do not know what question to ask. But before you depart, I would love to hear from you a secret that I do not know that exists. Something that no one has ever told me before.

A: This is an interesting question.

Q: Can you please leave me with a secret?

A: I will whisper something that you may take with you.

Q: I'm listening.

A: The earth rotates in a gravitational orbit around the sun. The moon rotates in a gravitational orbit around the earth. But the sun does not touch the earth. And the earth does not touch the moon.

Q: I can feel that there is a lesson in there. Could you please speak more about this?

A: The modulation of the people and the events in our lives is done by way of gravitational pull, than by direct manipulation. In fine tuning our gravitational pull, we attract what we want in our lives, and repel what we do not. In delicately titrating this gravitational pull, we keep our children on a correct path, without controlling them.

Without direct manipulation through speech or through action.

Q: Can this actually be done?

A: You have been doing it all your life. It is just that you have been unaware of the nuances of the refinement. You have been unaware of the levers that lead to attraction and repulsion. And when the buttons and the levers did not produce the end that you desired, you reached out with your bare hands to manually manipulate that which will not bend to such a will.

Q: How does one learn such a secret?

A: To guide people along the true path without them feeling your hand, is true guidance. To speak to them in such a way that they do not feel instructed, is true speech. To keep them in your orbit so that you may watch over them, without them feeling the slightest loss of freedom, is true caring. To invest in them the Truths that will keep them safe and successful in their journey of life, while surrendering the need to take ownership of these ideas so that they may take ownership of them, is wisdom 72

and dispassion. These, and other secrets like it, is what the Master devotes his life to. It is this that he lives for.

ABOUT THE AUTHOR

By way of subtle forces that will perhaps forever remain unknown to me, I guide human beings toward Truth.

The individuals with whom I journey are those who are in a position to devote their lives to arriving at The Ultimate in the things that matter to them most. Human beings who are truly ready for nothing less than the peak of Everest. In life. In craft. And by way of conquering their Mind.

Whether I am working with a professional golfer at The Masters on the hallowed grounds of Augusta National, a celebrity performing artist who is about to take the stage before millions around the world, or with a tech CEO in Silicon Valley, I am forever immersed in the undeniable Truth, that there fundamentally is no such thing as a professional athlete, a celebrity, a performing artist, or a CEO. There is a human playing the role of such things. In perfecting this human, all things that arise from him, become perfect.

Companies have a tremendous opportunity. And that is to become sacred grounds for the transformation of human beings. This is not a cause which is at odds with monetary gain. In fact, a company's devotion to transforming its executives and employees as human beings parallels its ability to become successful in all ways. For humans will most readily bring their genius to the place which helps them uncover this genius. They will readily bring their loyalties to the place which values their humanity.

If you decide to genuinely pursue this in your company, you may contact me. But in order to do so, you will have to arrive at Seriousness. For the one who resorts to motivational speeches, workshops, self-help seminars, stress-

management lectures, and such is doing things in a mechanical, “box-checking,” sort of way. Such things are largely entertainments and empty prescriptions. They do not transform human beings.

The serious and the devoted may apply. The one who is inspired by creating an ultimate possibility for the humans under his wing, may apply.

I have outlined the essence of this pursuit in a discourse titled, ***The True Unicorn:***

Companies Devoted To Human Transformation. This, along with my other writings, can be found on my Medium channel:

<https://medium.com/@KapilGuptaMD>

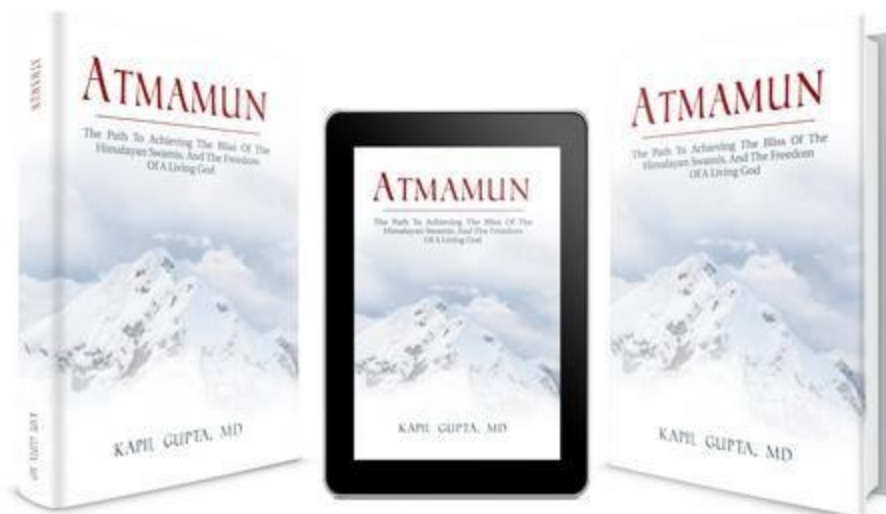
I write regularly on Twitter. For I find it to be an effective medium by which to share concise Truths with the people of the world. My handle, as they say, is [@KapilGuptaMD](https://twitter.com/KapilGuptaMD).

My writing is also published on my websites, www.SiddhaPerformance.com, and 74

<http://www.SiddhaPerformanceGolf.com>.

I write Private Discourses that are sent via email to those who have applied and been accepted. These are strictly for the uncompromising and the sincere. Those seeking prescriptions, how-to's, five-step plans, list posts, band-aids, self-help jargon, and pseudo-spiritual techniques, or psychological psychobabble are best served following the traditional tenets of the self-help and new age domains. My work is not for them.

The one who is serious may apply at www.KapilGuptaMD.com, or via email at Kapil@KapilGuptaMD.com.



I have written two other books. Although it would be more truthful to say that they came through me, rather than from me.

Atmamun: The path to achieving the bliss of the Himalayan swamis. And the

freedom of a living god:

A Master's Secret Whispers: For those who abhor the noise and seek The Truth

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