

Dialogues with The Masters

Samarpan



SAMARPAN: All we have to do is stop thinking. All we have to do is just fall into our being and wait, and we are one with this that we call God. It is our very essence. We only get confused when we're thinking of ourselves as an entity separate from God, when we think of ourselves as somebody, and that's not true. Janet, your colleague left his body this morning, but nothing changed. Just a body stopped being, a body stopped living, but this person still lives. This essence didn't cease to be and never will.

JANET ATTWOOD: When you say the essence never ceases to be and never will, do you know that from personal experience?

SAMARPAN: Yes, it's obvious. When we stop and look we can see that this space, [indiscernible 1:24] talked about emptiness. Other people have used different words. I invite people to describe what it is for them, and they're always using different words. I don't correct this because I don't want to get into any particular word to describe this that we are. When we experience this, when we just stop and fall into this, we can see that this has always been.

We've always know this. Every child knows this; but we get confused because we start to think, we start to analyze, we start to judge, and then we lose it. When we stop, when we come back to ourselves, we come back to this silence, to this space. I often ask people, "Take a look and see if you can find an end to this," and I don't say anything more.

Everybody says, "No, I can't find an end to this." If there's no end to this then we can know by our own experience that this is all there is. If there's no end to this, then there can't be something else. This is why I say with absolute certainty that God is all that is. This that we are, is all there is; there's nothing else.

JANET ATTWOOD: This triggers a question. As you were doing that, it was interesting. I was closing my eyes and I thought, what a great way to talk about this by saying it never ends. How do you know that it's God that is not ending? Why do you call that which never ends God?

SAMARPAN: You know, God is just a word, yes? It's a word that has been used for a very long time to describe our eternal being-ness. Papaji didn't talk about God. He said 'that,' 'that which you are,' 'that which is eternal,' 'that which has always been and will always be,' 'that is who you are.' I don't shy away from the word 'God' because somehow it touches me.

Somehow it touches the child. We spent all this time praying to God, imagining that there was somebody outside, and now I find, "Hey, it's not outside. It's outside and inside. It's everywhere." When I recognize this I'm just happy, and there can be nothing

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wrong. I have never been separate from this. I've never been separate from God. Nobody has ever been separate from God; it's just not possible.

JANET ATTWOOD: That was beautiful. That takes me to the next question. What are the biggest misconceptions about enlightenment?

SAMARPAN: Yes. The biggest misconception about enlightenment is that it's something outside, that it's something that we can get, and that it's something that we should work for, strive for, look for. We're always looking outside. Ramana changed all this for us when he said, "It's not outside. Your very essence is enlightenment." When you stop and look, everybody who is somehow ready to see, when I direct them to this, they recognize this.

They recognize this that I call their enlightenment. They recognize this space, this silence, this peace. Because we live in a phenomenal world, we're looking for phenomena. We're looking for something to happen. We're looking for some bang, rockets going off, some grand experience. Yes, there are experiences, but the experiences come and go. This that I'm pointing to is always here. When someone is ready, it's very simple.

We can just stop, look, see and recognize, "Yes, this." When I ask people, "Is there anything missing here? Is there something that you need that's not here?" everybody answers the same: "No, it's complete. It's all here. There's nothing missing." We go back into the mind, we go back into the thoughts, and we can imagine so many things missing. Actually, when we stop, we come out of the thoughts. We come here, and we recognize there's nothing missing; it's all here. We are this, complete, full, enlightened.

JANET ATTWOOD: You say that with this explanation that it's the space, the silence, the peace inside, that then everyone's enlightened once they experience that feeling.

SAMARPAN: That's true. That's right. Absolutely, Janet. Everybody is enlightened, whether they recognize the enlightenment or not, whether they even know this word or not. Yes, it's true.

JANET ATTWOOD: There seem to be different levels of enlightenment or different...what would you say?

SAMARPAN: Yes, I don't know how to say it. It's difficult, I know! Okay, I am absolutely sure of this. It is so obvious; it is so present, that it cannot be denied. Somebody else can even have the experience for a moment of being in the silence. Then

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they're back in the mind, and they believe the mind. This is the problem. This is the un-enlightenment.

It's believing the mind, believing all the thoughts that say, "Oh, no! You're not good enough. You'll never become enlightened. You'll never meet God because you're not worthy," and so on and so on. We have to stop, we have to leave the thoughts, and that's the only difficulty. That's what all the meditations are about. That's what all the practices are about. They're just methods to help us to stop so that we can recognize this beauty that we are.

JANET ATTWOOD: In other words, the only thing that keeps someone from realizing their own enlightenment, from your point of view, is false beliefs, false ideas, and false concepts?

SAMARPAN: I would even go so far as to say beliefs, concepts, whether they're true or false, because even true concepts get in the way. All thoughts get in the way. People can be versed on the Scripture; they can know the truth in their minds. They can take these words, they can take these concepts, and put them in their minds; but they're not any closer. We have to stop, we have to leave the thoughts, we have to leave the ideas, and come here to see.

JANET ATTWOOD: So why aren't more people having that experience? Or, why does it appear that they aren't. I've got to be careful with you! I've got to watch what I say here. Why does it appear that way? Is that me? Here we go again. Since everything's self-referral, it's such a bust; but why does it appear that many people do not have this realization? Why is that?

SAMARPAN: Because we are trained to believe the mind. As a matter of fact, we are trained to be afraid of the silence. I've had many people tell me, "I meditate for a few minutes, but then I become afraid. I become afraid. This concept of 'me' becomes afraid to be lost." If it is lost, it's false, so it can't sustain itself. Without constant attention, this 'I' thought is not able to continue.

JANET ATTWOOD: Can you say a little bit more about the 'I' thought?

SAMARPAN: When we're very, very young, our parents began addressing us with a name. They tell us that this is who we are. They tell us that we are their son or daughter, that we are a certain nationality, that we are a member of a certain religion, that we have a sexual identity. All of these things come together, and then it's reinforced. Then, I'm a good person or I'm a bad person. Or, when I do what my parents want me to do, I'm a

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good person, and when I do something else, I'm a bad person; a good student, a bad student, and on and on.

We're punished when we're not the way our parent or a teacher believes we should be. Then it gets very complex. It gets very complicated, and this very complication continues to hold us. When we leave the thought for a moment and the mind is freaking out, this identity is freaking out, saying, "Wait a minute! If I'm not a good or a bad person, then who am I? If I'm not who I have believed myself to be, then I don't exist," and that's the truth.

We don't exist. We don't exist as a separate entity. This is the fiction, and this really keeps many people from realizing, because we want to hold onto this fiction. We want to hold on to the dream of being somebody. If we're somebody good, successful, powerful, with lots of friends, then this identity is seen as valuable. But if we're a failure and we've seen that our whole life is a disaster, it's equally powerful. We hold on to it. We don't know anything else.

JANET ATTWOOD: It would be so great if everyone dropped the 'T' thought, wouldn't it?

SAMARPAN: It would be an enlightened world when everybody drops the 'T' thought.

JANET ATTWOOD: I'm going to make T-shirts: Drop the 'T' Thought.

SAMARPAN: Good idea!

JANET ATTWOOD: Right? Since everything just is, then there isn't any good and there isn't any bad, right? Without the 'T' thought, there isn't any judgment, isn't that correct?

SAMARPAN: That's right.

JANET ATTWOOD: Therefore, there wouldn't be all of this terrorism in our minds, isn't that correct?

SAMARPAN: That's right. Exactly.

JANET ATTWOOD: It's so beautiful. It's really beautiful, your explanations. I should get back to the questions, but this is lovely. How can I truly be happy in a world that is so filled with confusion?

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SAMARPAN: Where does the confusion come from, right? Without dwelling in the thoughts, there's no confusion. There is not knowing, but not knowing is not confusing. Not knowing is not knowing, and this is cool. This is no problem. There are so many things I don't know, but we're taught that we have to know, that we have to know to be a good person, we have to know to be valuable, and we have to know to survive.

That's not true, of course, because our survival continues for as long as it's supposed to continue, and we don't need anything from the outside to make it happen. Life is controlling this. Life is taking care of this.

JANET ATTWOOD: You said without dwelling in the thoughts. How do you tell someone, if someone is sitting in front of you and they're on Prozac—or some of these drugs these days that people take for depression—and their mind is just one long wave of thoughts that never ends? What do you say to someone? What do you say, or how do you show them without dwelling in the thoughts?

SAMARPAN: I have no idea. With everybody, I'm treating everybody differently, and I never know beforehand what I might say to this person that will be helpful. I don't know. I don't have any formula. I don't have any philosophy to give. I'm just here in the moment, and I see what the moment wants to do rather than seeing what I want to do.

JANET ATTWOOD: I should open up the line and say, "Anybody have a lot of thoughts right this minute? Do you want to ask a question of Samarpan?" I'm doing it; hold on. I just opened it up. Do any of our listeners ever have any wave, an abundance of overwhelming thoughts that they'd like to share?

CHRIS ATTWOOD: Janet, this is Chris. There were a few questions submitted from our listeners that I'm not sure got to you in time. Could I? One woman asked, "I have a son who had schizophrenia, and on Monday I had to initiate hospitalization and admit him. What can I do to help him get out of the confusion and the belief that he is possessed by demons? How can we family members maintain our balance? Any suggestions would be most helpful."

SAMARPAN: What a good question. I love questions like this, Chris. The greatest help we can give to anybody is to love them the way they are. Are we okay here?

JANET ATTWOOD: We're good.

SAMARPAN: If she loves her son and trusts that her son is okay, this is the greatest act possible. Okay, he's going through a difficult time right now. That's okay. We don't

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understand about this. We don't understand why somebody chooses this particular path, but we know it's okay. We know that the Divine is helping us constantly. When I'm at peace with my own feelings, this is the real word essence. This woman has very strong feelings about her son's condition; maybe helplessness, maybe guilt, maybe frustration, concern, fear.

When she makes peace with her own feelings about his condition, then what she is showing with him—and this doesn't even have to be face-to-face—automatically, when she falls into peace with this situation, he is helped. It's like magic. It's very special.

CHRIS ATTWOOD: Beautiful. Thank you for that.

JANET ATTWOOD: I have another question that would follow that unless, Chris, you have another question that you'd like to ask.

CHRIS ATTWOOD: There are a few others, Janet, but go ahead, and then I can ask them when it's appropriate.

JANET ATTWOOD: I have those now.

CHRIS ATTWOOD: Okay, great.

JANET ATTWOOD: I just picked them up. What is the role of service to others on the path of liberation?

SAMARPAN: Is everybody still here? What's going on?

JANET ATTWOOD: I muted everyone out, so everyone's on mute.

SAMARPAN: Oh, okay. Good.

JANET ATTWOOD: They're here.

SAMARPAN: All right, so what's next?

JANET ATTWOOD: The next question is what is the role of service to others on the path to liberation?

SAMARPAN: The role of service to others. My whole life I've been in service, and I just love being in service. The most fun thing that anyone could ever do is to be in service to others, because there is no 'others.' There is only that which is who we are.

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When I'm serving another, I'm serving myself. This is very important, because most people serve in order to get something.

We go into service thinking that it's a good idea; thinking that it's helping us toward enlightenment, for instance; thinking it makes me a good person, but this is not selfless. This is selfish. I don't try to teach or encourage selflessness, because selflessness only happens out of the realization of who we are. Then there's no self and there can be no selfishness. Most of our efforts to not be selfish are somehow weird. What?

JANET ATTWOOD: A little tainted.

SAMARPAN: Yes, tainted, exactly. Tainted, that's a good word. Sometimes I have a hard time finding the right words, you know?

JANET ATTWOOD: I don't see it yet! Can I ask you a question with this, to follow this? You said there is no 'others,' there is only that which is who we are, and when I serve others, I serve myself. Selfishness only happens out the realization of who we are; so if a person, in going back to the very beginning of the questions, drops into that space and silence and peace, and recognizes their own enlightenment, is it from that moment on?

Are you talking about from that moment on that it is no longer tainted, that selfless service is no longer about wanting or getting something? When does it get to that point? Where are we here with that?

SAMARPAN: Janet, I can't say anything about any moment, or from any moment on. I'm a human being, and my psyche is as screwed up as everybody else's. I maintain this balance by just ignoring the mind. I'm as likely as anybody to fall into some old habit or old belief, and then life is teaching me. Life is constantly teaching me. Life is very patient with us, helping us to see the truth, so it's really no problem.

JANET ATTWOOD: When do you know, though, when you're doing selfless service?

SAMARPAN: I don't even think about it. Actually, I do just the opposite, Janet. I serve myself. I do what's fun. This I trust. I trust this. Anybody knows what's fun, what's right, what's selfish, what's not selfish. We get very confused, but we all know what's fun. Every child knows what's fun. This is what Jesus taught us, be like a child. Yes, you be like a child, you do what's fun, you go where you feel to go, you be with someone you feel to be with if the other person also feels good with this.

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You leave when you feel to leave, and you come back to yourself again and again. This looks totally selfish, and it's not. It's actually selfless, because this idea of me is not fortified. This idea of me is not reinforced. When I live in the moment, live truth in the moment, going where I feel to go, Osho talked about being like a light cloud. The wind blows this way and the cloud goes without any resistance, without any idea of where or what might happen. It just goes.

It doesn't hesitate for a moment. It just allows itself to be blown. When we live like this it's a beautiful life, and it all works. This is the amazing thing. It all works. Then I am totally living in the moment according to where I feel drawn, what I feel attracted to, what I feel repulsed by. Many people have this idea, "If I'm repulsed by something, that means I have to overcome it, I have to be Christian, I have to be loving, and therefore, I have to go be with the person even though I hate it."

I think this is foolish, so I just do what I feel to do, and in this everybody is benefited. I'm benefited and everybody around me is benefited. It's like we're in this huge mosaic; when every piece of the mosaic is in harmony with him or herself we're in harmony with the whole, we're in the right place, and we're doing what God wants us to do. What we're doing is we're following life's dictate, we're following life's guidance.

This is how God, how life guides us, because we're motivated to do something. Janet, you're doing your work, and you do it because you love to do it, not because it's noble. Is that true?

JANET ATTWOOD: I absolutely love this, because I tell everyone, "Don't think that you're doing this for anyone else." We have people who go out, come to our programs, and learn what we do. I said, "Nobody needs you. Do it because it's fun. Do it because you love it. That's the only reason. Nobody needs you. What do they need? They're fine without you."

SAMARPAN: That's it.

JANET ATTWOOD: That's why I so am loving what you're saying. It's so simple, what you just said. It's when you're living in the moment, when you're being a child, when you're choosing what is fun, and anything else. What you said was so profound: that when you're trying to think about what's right and what's wrong, it's so confusing, absolutely; so think about what's fun, just what's fun. Thank you for that. It's so beautiful, because when you go to that place where it's so simple, then the mind gets to stop a lot.

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SAMARPAN: It does nothing to reinforce the Ego. I mean, I can't say, "I did a really good job today. I had fun."

JANET ATTWOOD: You said something and I didn't quite get it. When you were talking in this line of thinking, living in the moment, you said, "What I'm attracted to and repulsed by."

SAMARPAN: Yes. For instance, if I meet somebody and I do not feel attracted or I actually feel repulsed by this person, this is also guidance. I should avoid this person.

JANET ATTWOOD: Wait. Say that again. Should you what with that person?

SAMARPAN: I should avoid this person.

JANET ATTWOOD: Okay, got it.

SAMARPAN: This is interesting, Janet, because in our Western culture we have this idea that we should be nice to our parents, yes? When they get old we should take care of them, we should visit them, and that this is a good Christian thing to do. I say this is nonsense. I would use a more vulgar word.

JANET ATTWOOD: What word?

SAMARPAN: Bullshit.

JANET ATTWOOD: Okay.

SAMARPAN: If I'm with somebody I don't like to be with, what am I telling this person? What messages am I giving this poor person? I'm not doing them any service by hanging out with them when I don't feel good with them. I'm actually doing the opposite. I'm doing shit.

JANET ATTWOOD: So serving someone who you're repulsed by is not hanging out with them, because then you're not wasting their time.

SAMARPAN: That's right. That's right. Exactly. That's the best thing I can do. The best thing I can do for someone who I don't like is to ignore them and leave them alone. That's the best. Trust that hate. They are going to be taken care of. The Divine takes care of all of us. Don't think that "I need to do it."

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JANET ATTWOOD: Earlier, I think you were saying that if we didn't all have 'I' thoughts - somewhere I'm feeling a disconnect here. The question is who are we seeing when we're being repulsed by someone else?

SAMARPAN: Who are we seeing? I don't care. It's not my business.

JANET ATTWOOD: It's back to fun. This person is not fun!

SAMARPAN: I don't have to figure anything out. I don't have to judge. I don't have to judge myself, and I don't have to judge the other person. If I don't feel to be with somebody, I'll just not deal with them. It's simple.

JANET ATTWOOD: Very simple. We have another question that came in from one of our listeners. Is it true that any success or accomplishment one individual may experience serves others through the mind of God? Therefore, what we might do or be with ourselves will serve others.

SAMARPAN: Wow. Can you repeat that, Janet? That's a little complicated.

JANET ATTWOOD: Is it true that—and I'm reading it exactly as it was given—any success or accomplishment one individual may experience serves others through the mind of God? Therefore, what we might do or be with ourselves will serve others.

SAMARPAN: I guess the difficulty I have is with the word accomplishment. We're not going anywhere. We're not doing anything. We're not accomplishing anything in this life. One of the questions that you gave me before was, "What's the purpose of life?" I say there is no purpose. It's just fun. We're just God playing. We're God playing a human being.

We're God being in our creation, having a good time with it, hopefully. So many people have tried to accomplish something. Hitler tried to accomplish something. So many people have gone to war and created so much damage trying to accomplish something. It's the Ego trying to be somebody, and it's of no value. I don't see anything good can come of this.

JANET ATTWOOD: It's another one of those 'I' thoughts.

SAMARPAN: It's another one of those 'I' thoughts. That's it.

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JANET ATTWOOD: The whole mind is getting this, isn't it? We have another question. Do we have a choice in our life? The sub-question to that is, is choice an expression of a dualistic mind?

SAMARPAN: This is an ongoing thing that keeps coming up for me. There are some teachers who say there is no choice. "No, there's no choice. There is no freedom." I say there's only one freedom, and this is where I put my attention. If I'm not a person, I'm only God. If I put my attention back to myself, if I put my attention to the beauty that's inside, then I'm enriched.

If I put my attention to some story, to some accomplishment, to trying to get something from the outside, then I'm impoverished. It denies what is our inherent nature, and it denies what we are blessed with here in the moment. I think I'm getting lost here, Janet.

JANET ATTWOOD: I think you're doing fabulously well.

SAMARPAN: Thank you. You're very gracious.

JANET ATTWOOD: Sincerely. The crux of it was just one long flow of you're either in an 'I' thought, or you're experiencing no thoughts, that state of space, silence and peace. It's just so clear what you've been saying.

SAMARPAN: It's the willingness to know nothing. This goes against everything we're taught. My parents are rolling over in their graves right now because their whole effort was to try to be somebody by knowing something. Just by being willing to know nothing, I'm in peace. It's simple.

JANET ATTWOOD: I love what you said in the very beginning. This so goes against everything. This is why what you said is so hard for people, because everything that we've been taught, and we're being taught still, through everywhere is about achievement, success, accomplishment, getting ahead. This is why it's a disconnect, to know nothing.

SAMARPAN: You know, there's something else, Janet, and that is that I am being blessed. You are being blessed. We are all being blessed constantly, every moment. Everything that I need is given to me right now - everything. Life, God wants what's best for me right now, always. When I want something else what I'm saying is, "Hey, God, you don't know what you're doing. You're not giving me the best. I know better."

Now this 'I' thought knows better. This conditioning thinks it knows what I need and want, what's best for me. When I realize, "Hey, do you know what? I don't know. I really

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don't know. I don't know what's best," it's amazing. When I realize I don't know, I can relax. It's so beautiful to not know, to drop this knowing, to drop these ideas about how things should be.

This is freedom. This is beauty. I am taken care of. I am so blessed, and my life has proved this so many times over and over again. "I've done the wrong thing," "I've done the stupid thing," "I've done a very unclever thing," and I'm taken care of anyway.

JANET ATTWOOD: I think we're going to have to extend our program next time because this is too short. It's time to bring Chris in to give an overview. I'll tell you, our time is too short, because I just have so many wonderful thoughts that I want to see what you would say after my thought, Samarpan.

SAMARPAN: I would love to do this with you again, Janet.

JANET ATTWOOD: I would love to, too. I'll tell you, it's just absolutely wonderful and it's so simple. I want to share with everyone before Chris comes on, and then I'll share it again: To learn more about Samarpan in English, go to www.Samarpan.de/indexeng.HTML.

SAMARPAN: You can also do dot.com; it works.

JANET ATTWOOD: It does? Great. I didn't get that from that. Thank you. That's a little easier. So www.Samarpan.com. If we have any Germans, you can go to www.Samarpan.de. Very good. So for all of you listening, www.Samarpan.com or dot.de. Chris, are you there with us?

CHRIS ATTWOOD: I am. Janet, will you spell again Samarpan?

JANET ATTWOOD: Yes. Samarpan.

CHRIS ATTWOOD: Wonderful. Thank you, Janet. Thank you, Samarpan, so much for being with us. My wife, Doris, has sat with you many times, and she so loves you. I know that she is in California right now—I'm in Illinois—but I know that she's sending you her love and greetings and wellness wishes. Thank you so much for being with us today.

I'm afraid I got on just a few minutes late, so I'm going to pick up just a little bit into this; but what Samarpan was sharing with us today is that the essence of who we are never ceases to be. The only thing that keeps us separate from that essence is our thoughts, and in particular, this 'I' thought, this Ego, this thought of 'I.' He said that

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when we stop and look, we see that this space, this emptiness, is who we are; it's always there.

It never goes away. Every child knows it. When we get confused because we start to think, we start to judge, then we lose it, we get lost in the thought. When we come back to the silence, to this space of peace inside, then we know that it's always there, it's never gone. There is nothing else. In fact, he said that all of the practices, all of the meditation practices, all of the spiritual practices are all for this purpose of allowing us to come back to peace, to be able to step out of thought.

I remember in the Bhagavad Gita there's this description of renunciation. What is real renunciation? It's simply the letting go of thought, coming back to that place with peace. Samarpan talked to us about enlightenment and the misconceptions about enlightenment. He said that often enlightenment is thought of as something outside, something we can get, something we can strive for.

It was Ramana who pointed out that it's not outside; your very essence is enlightenment. Everyone is in that space, so whenever I direct people to this, they recognize, they can see it. Because we live in a phenomenal world we're looking for phenomena, some grand experience, some rockets going off. There are experiences, but experiences come and go.

This state of silence, of being-ness, is always there. When someone is ready, it's simple, he said. Just stop and recognize it. He said, "Whenever I ask, 'Is there something missing here?' everyone says no. It's complete. There's nothing missing." When we go back into the thoughts we can imagine this thing or that thing missing; but when we come out of thoughts, then we recognize there is nothing missing.

Janet asked, "Does that mean everyone is enlightened?" He said yes, everyone is enlightened whether they recognize it or not, whether they even know the word or not. Janet said there seem to be different levels of enlightenment, and he said that for him, it's so present it cannot be denied. Someone else can even have a taste of it, but then they go back into the mind, and they start believing the mind.

This is the un-enlightenment if we could say there is any. It's simply being lost in the thoughts. The thoughts are the only difficulty. Beliefs, concepts or ideas, whether they're true or false, those get in the way. Someone can have the greatest thoughts, the greatest concepts, these spiritual concepts, these ideas of enlightenment, and have a clear intellectual understanding of them; and yet, that in itself can keep them separate from the experience of peace, that experience of this moment now.

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He said it's leaving the thoughts, the ideas, and coming here to peace to experience that. That is enlightenment. He said, "Why do people have this experience?" Because we're trained to believe the mind. In fact, we're trained to be afraid of silence. People say, "I meditate for a minute, a few minutes, and I become afraid." It's this concept of 'me' that becomes afraid, he said; that without constant attention, this 'I' thought is not able to continue.

When we stop giving attention to that 'I,' then it drops away. He said that when we're very young our parents, our teachers, whomever, tell us that we [indiscernible 50:10] with their son or their daughter would have this particular sexual identity, that we're this nationality, that we're told when we're good or when we're bad, when we're a good student or a bad student. We're punished if we don't do things the way others think that we should do them.

Then it gets very complicated, and it's this complication that continues to hold us. When we leave the thoughts, when we leave the thinking for a moment, then the mind starts freaking out, "Wait! If I'm not a good or a bad person, then who am I? If I'm not who I believed I am, then I don't exist," and that can be scary for people. That is the truth; we don't exist as a separate entity.

It's this that keeps many people apart. We want to hold on to being separate, to having an identity which is separate. If we're successful, we have lots of friends, we feel great about it, and it's wonderful. If we see the whole life as a disaster, it's equally powerful. In any case, it keeps us caught up, lost in this separation from who we really are; so without the 'I' thoughts, there's no good or bad.

There are so many beautiful thoughts in this, and I want to just speak again to this point. In regard to the question asked by the women whose son had schizophrenia and had just been hospitalized, Samarpan said the greatest help we can give to anyone is to love them the way they are. If she trusts her son and trusts that her son is okay, this is the greatest love that is possible.

If he's going through a difficult time, that's okay. We don't have to understand why. We don't have to understand why someone chooses a particular path. We just know that it's okay. We know the Divine is helping us constantly. When I'm in peace with my own feelings, then that's the greatest gift I can give to another. This woman has very strong feelings about her son.

She may feel guilt, frustration, have great concern, or be afraid for him. When she makes peace with her own feelings about her condition with what she is sharing with him—and it doesn't even have to be face-to-face—when she falls into peace, then he is helped by

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that. That is the gift that she can give. That is the love that she can give. With regard to this role of service, Samarpan said, “My whole life, I’ve been in service.

I just love being in service. It’s the most fun thing anyone can ever do, because there are no ‘others.’ There is only what we are. When I’m serving another, I’m serving myself.” He said that many people serve in order to get something, and they go into service thinking it’s a good idea, it’s helping them toward enlightenment, for instance, thinking, “It makes me a good person to serve.”

This is not selflessness, this is selfishness. He said, “I don’t think about selfless service. I do the opposite. I do what’s fun. This I trust. Everybody knows what’s fun.” What’s selfish, what’s not selfish, that gets complicated, it gets confusing; but we all know what’s fun. Even a child knows what’s fun. Jesus said, “Be like a child.” You feel to be with whoever you feel to be with, and you leave when you feel to leave.

It may look from the outside as being selfish, and yet it’s not. It’s actually selfless. He said, “When I live like this, I’m benefited, everyone around me is benefited.” It’s like a mosaic. When each person is in harmony with himself, then the whole is in harmony. We are following life’s guidance. Lastly, and I’ll just share this, when asked about do we have a choice in our lives, he said, “Some teachers say there’s no choice, no freedom. I say there’s only one freedom.

That freedom is where I put my attention. When I put my attention back to the self, to the beauty inside, then I am enriched. We are all being blessed constantly, every moment. Everything I need is given to me right now, everything. Life, God wants what’s best for me right now. When I want something else, what I’m saying is, ‘God, you’re not giving me the best. I know better.’ ”

This conditioning thinks I know what’s better, this ‘I’ thought. When I realize I really don’t know, I don’t know what’s best, when I realize that I don’t know, then I can relax, and it’s so beautiful. I can drop these thoughts about how to be. I am taken care of, I am blessed. He said that, “So many times I’ve done the wrong thing, the unclever thing, and I am taken care of anyway.”

What a great, great knowledge that is to have, that whatever’s going on I can drop any thoughts about how I need to be about it, how anyone else needs to be. I’m taken care of, I’m blessed. Thank you so much for that, Samarpan.

SAMARPAN: Beautifully done, Chris. Thank you.

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JANET ATTWOOD: Samarpan, thank you so much. I'm looking at your Satsang schedule. For all of you who would like to join Samarpan in May, actually—where are you?—you're in Munich, and then at the end of May, you're in Baden-Baden. I think I'm also there at that same time, so maybe I'll be blessed to say hello to you and spend a little time with you. That would be wonderful.

SAMARPAN: I would love it.

JANET ATTWOOD: I would so love it, and Chris and Bill, as well. Then I see that you're doing a Silent Retreat at the end of May and going into June. Is everyone silent, and you, too?

SAMARPAN: I'm never silent!

JANET ATTWOOD: Never silent, okay. Me neither, even when I'm silent, right? That's what I realize I'm in silence; "Okay, we're going to have to try this again." Anyway, thank you so much, Samarpan. It's just so wonderful to be able to have this time with you. I just want to thank Doris, Chris' wife, because she had heard you, been in Satsang with you, and just couldn't speak highly enough about her time that she was able to have with you.

I'm really, really thankful that Bill came and said, "You must interview Samarpan." I can see why. For everyone, again, to learn more about Samarpan, his books and his Satsangs, go to www.Samarpan.com. Thank you, again, and we will revisit this again. Actually, we won't revisit this, but we will absolutely spend more time with you.

SAMARPAN: This has been fun.

JANET ATTWOOD: It's been really wonderful fun. You are fun, and your words were nectar to my ears, so thank you.

SAMARPAN: Lovely. Okay.

CHRIS ATTWOOD: Goodbye, Samarpan. Thank you.

SAMARPAN: Okay, bye-bye.

JANET ATTWOOD: Everyone who was listening on the *Healthy Wealthy nWise* Dialogues with The Masters call, we want to thank you for being with us. It's always an honor and a privilege to be able to spend this time with you. I want to congratulate all of

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you—of course, that’s probably an ‘I’ thought—for being here this morning with us on the wonderful Dialogues with The Masters call.

We have, on May 17, Deva Premal and Miten, who are going to be joining us. Deva Premal and Miten are two of the most renowned spiritual bhajan singers in the world, and two very, very good friends of mine. They’ve agreed to be in our Dialogues with all of us. We look forward to being with you again, and may you have a blessed day.