

## Introduction

You are listening to The Nexus, the most controversial show on radio. I'm Sankara Saranam, the author of God Without Religion.

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We won't be taking calls again today. We will next week. I promise. I need to experiment with an idea on today's show. This morning, I'm going to talk about things never discussed on radio.

God Without Religion is a multi-award winning book that the centralized powers hope you never read. Here's why, and this is a taste of what we'll discuss at my GWR retreat at Omega (detail).

## 12 My Comments/News

Some people, including many scientists, think that mysticism is some otherworldly, occult, hocus pocus thing. And according to the way they define it, it is. But, they have not properly defined mysticism.

They consider mysticism a method to acquire knowledge without the senses, and hence they think it's nonsense.

That's what mysticism is, but the knowledge acquired is not material knowledge, which is where they are mistaken. It is self-knowledge.

How does anyone even know they exist? How do we come to know our sense of self? The only way is to look within, or self-reflection.

The word for looking within in English is intuition. It's got nothing to do with reading minds or telling the future or any of that. Because people use it that way, it has deservedly received a negative reputation.

Intuition means to look within. Looking within means nervous energy retires inward. In a matter of speaking, the avenue to knowing our self, intuition, is the self itself. The senses can't register the self.

When energy goes within, and we directly know the self, however deeply or superficially, we are mystics. Even someone sleeping is a

mystic. Our diurnal existence would be difficult to maintain unless we had some time in the subconsciousness of sleep where our energies retire. Sleep is the lazy person's mysticism.

Thinking deeply is a mystical act. It naturally retires the energy within. Inward concentration is mystical. Thought itself is beyond the senses!

Practice intuition and you'll get better at intuition. People who habitually think deeply will direct more energy within, develop their intuitive capacity, and think deeper thoughts. People who concentrate intensely within will develop greater concentration power, whereby they can direct more energy inward, and more quickly.

Prayer is a common, albeit, weak form of intuition. It only feebly retires the senses, proportional to the degree of devotional focus. But no one would do it unless it was intuition. It wouldn't feel good.

So, not only is mysticism not nonsense, but everyone is a mystic. Anyone who attests to awareness of their sense of self is a mystic. They claim knowledge not supplied by their senses – self-knowledge.

So the next time a scientist poo poos mysticism, just ask them if they are aware of their sense of self. Then ask them to prove their sense of self. They never can, because their self is not within the purview of their senses or yours. It is not empirical data. It is intuitive.

mystics practice intuition to develop intuition. By doing so, the intuitive capacity increases, meaning the sense of self becomes larger.

A narrow sense of self is limited to narrow body identity. A large sense of self easily identifies with other people and things because it is no longer tenaciously clinging to the sensory data as the final word of the parameters of their identity.

Intuition is any method that brings energy within. A method to consciously bring energy within implies consciously controlling nervous energy. Because of that, the ancient methods of intuition were called pranayama, or energy expansion, which is practically implemented as techniques of consciously controlling energy.

The scientific principles of energy control degenerated during the dark ages, which is why most Eastern Religions teach watered down method of mind numbing meditation. Nevertheless, the principles of pranayama were at one time behind all those degraded methods. Most modern lamas and swamis and rimpoches don't know that.

Now, why is any of this of importance, when it comes to the threat of centralized power?

First off, where is the centralized power? Is it in Washington? Corporate offices? The Vatican?

Nope, nope, and nope. It is in our minds. Think about it. Who would the president be if everyone decided to disbelieve and deny the reality of America, the office of president, the constitution, etc? He'd be George W. Bush, a rancher in need of a ride home.

We all willingly play the game of centralized power. The Church would be a building full of men with big hats if all those who are believing in Catholicism and identify with Catholicism ceases to identify with that centralized religion.

And where is that religious identity located? It is in the patterns of awareness and thought and energy in the body and brain. Centralized powers are in us, no where else.

They are conventions we all agree to, and that agreement represents patterns of energy and awareness in our bodies and brains. How do we overthrow centralized powers then? Intuition. Looking within.

When we practice intuition and control the nervous energy and it retires within, over time it gradually weakens the patterns of energy and awareness that support the mental construct of centralized power. As our intuitive power increases, the sense of self expands beyond the limiting identification with centralized powers.

Those habit patterns of nervous energy that fed the idea of centralized power out there no longer keep the awareness tied to narrow body identity, and hence no longer thwart the intuitive

capacity, which then expands to identify with the very people the centralized power brainwashed us into considering our enemy.

Centralized powers not only rely on, but ARE the instilling of patterns of divisive thinking in individuals, who then in fear and desire nurture those patterns of energy and awareness.

That is the precise mechanics of how we distance our energy from ourselves and give it centralized institutions. You never have to travel to Washington or the offices of pharmaceutical corporations. All you got to do is nurture the patterns of thought that they want nurtured, and your nervous energy will be spent on those patterns.

Those patterns will then inform the limits of your intuitive capacity, which in turn will inform the limits of your sense of self.

But there's more. Each human body is a subtle physiomagnet, its magnetic signature unique and yet mimicking the physiomagnets of nearby bodies. In total, the physiomagnetism of a 100 cult members is called a microsociomagnetism. The combined physiomagnetism of 350 million Americans is called a macrosociomagnetism. Enter that sociomagnetic field, and you will be influenced by it to conform your patterns of awareness to the widespread patterns around you.

We call the magnetic force in a country, tribe, house of worship, or corporate office things like culture, tradition, nationalism, cultism, religious fervor, and dog eat dog mentality.

The best time to instill a pattern of awareness, which will influence the thoughts and behaviors for a lifetime, are when the brain is forming. If you do that, the patterns of thoughts, normally easy to dislodge, become grown over and are almost impossible to uproot. It usually takes a crisis of identity before a person willingly questions those patterns or attempts to dislodge them.

So let us wonder no longer at where the real matrix lies. Let's wonder no longer from where the sheep mentality comes. Wonder no longer from where the sense of ethics of a society arrive. Wonder no longer at widespread similarities between the ideas of self arrived in a billion human beings. These all lie within.

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We talked in the last segment about the magnetism of the human body generated by the patterns of awareness. But everything covered in the first segment is just the tip of the iceberg. Let's go deeper into the subject of intuition and the intuited sense of self and begin to deconstruct existence.

Before we begin, it should be noted that everything in this cosmos intuits a sense of self according to its capacity. Instead of looking for a special soul that humans have that monkeys or other animals don't have, we need only look at the developed human brain, which extends from the head right to the tail bone. Our brain to body ratio is largest, and hence human beings have the innate capacity to intuit a more expansive sense of self than is intuited by other creatures.

But dogs intuit a sense of self, with different breeds representing the support of some patterns of awareness and the rejection of others. That pattern is the actual determinant of the physique of the dog, just as a lifetime of particular thought patterns will determine the physiognomy of human beings.

Trees have a simple nervous system and intuit a sense of self, as do birds and fish and even rocks and metals and dust. Everything intuits a sense of self because the foundation of material existence is infinite substance of self, infinite awareness. Think of it: A cosmos with aware beings is infinitely OTHER than a cosmos without them.

Now, the intuitive capacity determines the sense of self and its corollary, the sense of time. For the self of a rock, time hardly moves. Ten thousand years can go by for it, and perhaps it can register what would be for us moments. But for a being whose intuitive capacity is greater than most humans, a day might be months or years for us.

But as nervous energy withdraws into the spine and brain with the practice of intuition – awakening the dormant intuitive faculties of the cerebrospinal axis – the sense of the passage of time shifts.

The way we mark the flow of time are the bodily rhythms, such as breath, heartbeat, and the ebb and flow of sensory consciousness regulated by the breath. With the retirement of nervous energy, these autonomic physiological process slow down. As a result, time begins to slow down.

Which is to say it speeds up relative to everyone else. The expansive self will feel the weight of the passage of time mitigated. While every moment can be torture for the myopic self, the expanded self is not constrained by time frames.

The narrow self, as a result, seeks to build limiting time frames to reflect its narrowness. This is the most primal source of beginning and end time myths created so the universe reflects the narrow self.

With the constriction of the sense of time comes the determination of the sense of what is true, what is real, and more to the point in our daily lives, what is right and what is wrong.

In other words, with constricted time frames and self, the ideas of right and wrong are also constricted. What might be the most heinous of acts to the expanded self might be pure virtue to the narrow self. And there can be no convincing the narrow self through words alone, since its sense of time is systemic in the very patterns of energy and awareness informing the individual's intuitive capacity.

That sense of self will put all artifacts from times past at its disposal and will proceed to convert those artifacts into supportive facts, and then continue to put those facts together to erect the world view in keeping with its ideas of self. In other words, the world it has erected, the world it sees and knows, is nothing more than itself. It has made the world in its own narrow image.

But what is right and wrong absolutely? History is clear in that moral absolutism has been far more dangerous than moral relativism. Still, the temptation toward an absolute ethics in all of us is hard to deny

because we are all, as selves of an infinite substance, seekers of the absolute. So where can we find this absolute ethics?

We talked early on about how mysticism was poo pood by material scientists because they did not understand that any form of energy withdrawal, which necessarily begins the process of self-knowing, is mysticism. The self is not part of the sensory world, can never be proven, and yet we all intuitively know our self. We got that far.

Because of that, we can call intuition a nonfinite avenue to knowledge. It is called nonfinite because it does not depend upon the avenues of the senses. It is not the sixth sense, but rather the single avenue to knowledge which divides itself into five senses, feeling, intellect, and other finite avenues to knowledge.

When the energy feeding these finite avenues to knowledge are united again and withdrawn into the spine and up to the brain, we call that intuition, the nonfinite avenue to self-knowledge.

The self is the knowledge and it is the avenue to self-knowledge. It is also the knower of itself. The subject-object dualism that comes with the knowledge bestowed by the finite avenues to knowledge is gone. They unite in an infinite subject for which there is no external object.

So the absolute is your very awareness of self, or it is at least the seed of nonfinite awareness. Your self IS the power to obliterate phenomena as a conditioner of itself! "Ye are gods" means just that.

Maybe I'm getting a bit ahead of myself, but we're about to spill the beans on absolute ethics.

This is a world of relativity. So we can't find absolute anything here. When we observe ethical injunctions, like non violence, calmness, thinking of others, truth telling, not hording, we are not being absolutely ethical. We are practicing ethics. The question is, why are these widely considered ethical in this relative world?

If you break down ethical behavior, you will observe that they all have something in common on a physiological level: They all result in the conservation of energy. Violence doesn't simply spend more energy

in bodily motions, but it spends more in thoughts and emotions. It creates patterns of thought and feeling that, when well grooved, constantly require nervous energy resources for their maintenance.

Feeding those patterns limits the intuitive capacity. The opposite is true of silence, fasting, periods of celibacy, and the practice of contentment. All of these practices were handed down and called ethical or saintly because, at bottom, they conserved nervous energy.

That energy, through the practice of intuition, then retires within and increases the intuitive capacity, assuming all other inward and outer conditions are favorable for that introversion of the senses.

Where then is ethics? The ethics is not in the practices themselves, but in the very intuitive capacity that is increased by virtue of the energy saved and inwardly directed by these practices. Ethical practices are nothing more than techniques of sense-introversion. They are nothing more than practices in intuition because (drum roll, please) ethics is mystical. There is no empirical basis for them otherwise. Practices and beliefs are all relative. But absolute ethics, the only kind there is, is arrived through an avenue of nonfinite knowledge. Intuition is the only source of real ethics.

So, if you ever felt in your heart, intuitively, that tenaciously clinging to beliefs that lead to divisiveness, heavens and hells, end times, Jesus or bust, cults of personality, nationalism, were not right in the ethical sense, you were right, though perhaps for the wrong reason.

They are not absolutely wrong in and of themselves. Nothing is. They can only be absolutely right or wrong relative to the resultant intuitive capacity – the real source of ethical behavior.

They are absolutely wrong because they create stubborn patterns of awareness in the body that, in squandering energy, limit the intuitive capacity of the spine and brain and narrow the self. Limited intuited capacity is the source of misconduct and the attraction to more unethical beliefs and to centralized powers that foster those patterns.

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We discussed ethics in the last segment. Any ethical theist or atheist must wonder at the source of ethics. It is certainly not in theism. In that regard, the atheist is correct to not bother with the belief in a god to justify the intuitively innate concepts of right and wrong. But that intuitive sense of right and wrong does not come from a vacuum, nor is it empirically based. It comes from the very sense of self, intuitively known, especially in moments of energy conservation, which is why we act more ethically in moments of calm.

We also discussed how the sense of self and the sense of time reflect one another. Let's discuss that in a bit more depth.

Where is the past? Can we see it or hear it? Not with our senses, but we can mentally. We have memories of the past. And we think our memories are justified because we have artifacts that our senses can detect, like the body. Those artifacts correspond, most of the time, with the memories of a sense of self moving through time frames.

But sometimes, the artifacts before our senses don't correspond to the memories. Let's say we meet an old friend, and we start talking about the old times. Suddenly, we don't quite agree on the details of an event and how it transpired.

The artifact in front of you, your friend and his voice and words, suddenly does not agree with your artifact memories.

Another example is if we might see a crime, perhaps, and run and tell the police, and when you and the police arrive at the scene of the crime, in fact there was no crime at all.

Your senses detected an event, but the interpretation of the sensory data was flawed. That flawed interpretation created the crime in the mind and made the grooves of memories of the crime.

If those grooves were deep, then even after the artifacts of evidence that contradict your memories is presented to you, you will stubbornly insist that a crime was perpetrated.

That's the way the sense of self works. It is constantly interpreting the artifacts of memories, converting them into the facts of past events, and in so doing is constantly reconstructing the sense of self. We think our sense of self is stable, and to some degree it is, but subtle changes are taking place in the patterns of awareness and the intuitive capacity, which is limited by the grooves of interpretive memories of a particular self moving through time.

We even have memories of interpretations of prior memories! Sometimes, those latter memories supersede earlier memories and become determinants of the sense of self.

Where is the future? Let's take a look. When we visualize a future, we are using as building blocks the only ones available to us: memories of sensory data, and interpretations of those memories, and of course the immediate sensory data. In other words, we construct our future from impressions of the past, for the most part, shaped according to the sense of self. Sometimes, future memories become past ones.

The more powerfully the immediate sensory data is presented to the mind, the more the immediate future is informed by it. If we are finding ourselves in an emergency situation, which of course is such because of the quick interpretation of the immediate sensory data, the immediate future will be strongly colored by it.

The future becomes a memory pattern. We remember our futures, and they become part of our sense of self. That can be a future of being married or graduating from school or having a job. The sense of self then shapes itself, and shapes its future, to identify with whatever it wants the future to hold.

When immediate sensory data confirms our memories of the future, such as when we finally own the car we dreamt of, we feel a short period of satisfaction because the memory of our future, which created an incomplete sense of self that was missing a particular ingredient, now feels more complete. That satisfaction is the basic source of materialism and possessiveness.

Moreover, when we hold onto memories of our futures, those memories inform our interpretations of immediate sensory data. That's just a sophisticated way of saying that we see what we want to see, and it is hard to see past ourselves. It is also just a sophisticated way of saying that when immediate events clash with our memories of the future, we will interpret those events to minimize the clash.

If anyone is claiming that their prayers come true, and praise their god in the process, they might want to consider that their very prayers, informed by their sense of self, create memories of a future which will in turn interpret events to suit the satisfaction of the sense of self. Like I say in my book, if we get the job we want, God was on our side. If we didn't, God saved us from a horrible work experience. It's a win win situation for the narrow self bound by its own future memories. The narrow self always wants to come out on top.

And let's not forget, in all of this, that memories are also electrophysiological patterns of awareness that inform the limitations of the intuitive capacity. The self is not those patterns, but those patterns inform the capacity to intuit a sense of self.

So we have a past that is largely patterns of awareness informed by, and informing, the parameters of the sense of self; a past that provides the building blocks for the future according the image of the sense of self; a future that provokes more patterns of awareness and becomes part of the past and the sense of self; and a present of sensory data that independently has no element of time at all, but provides immediate data that is interpretively colored by both past and future memories.

OK, so, what does all this mean? How should I put this? Well, this world is nothing more than a house of mirrors. The division of

selfhood and the division of time reflect each other in the mirrors of this house of phenomenal causation.

Einstein said that true physicists know that time is an illusion, albeit a stubborn one. We have talked about how it is illusory from one point of view, but this other, time is a low energy event. In fact, we can even start by saying that space and time divisions in this infinite cosmos are not real so long as we accept that it is the slowly vibrating narrow sense of self that registers space and time.

What does this mean? Well get this: There would be no time for the self were it not for the baggage of energy patterns of thoughts and memories that limit the intuitive awareness! Every time we remember something or imagine the future, we are holding onto time by limiting our intuitive capacity to those patterns of awareness that are superficial to the sophisticated spine and brain! For an infinite intuitive self-knowledge, there are no divisions of space or time!

From the standpoint of physics, time is reversible. There is nothing that mathematically prevents the reversal of time.

But that is not the really interesting thing. We all know about the time travel trick, where someone says watch, I'm going to go travel to the future, or the past, and I'll be right back. Of course, the magician is just standing there, and then immediately says, ok, I'm back. Well, we can't prove he was not time traveling.

Well, if someone said I'm going to now reverse time, we'd never know it, even if that person actually reversed time! Assuming we were aware of it all, we would still perceive time in a motion from a past toward a future.

That is how our sense of time is a function of the sense of self. Where time is cognized, a time-narrowed self is present. The narrow self is prior to time, time is not prior to the self. In fact, the divided self is not even immediately prior to time, since there is the step of phenomenal causation between them. Now what's that?

When we return, we'll discuss the misperception of cause and effect.

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At the end of the last segment, we asked what is phenomenal causation. Causation is the idea of change. Again, it is a division in infinite substance. Since the self naturally seeks indivisibility, change is usually an object of fear.

In Sanskrit, the root mrt means change. That root is cognate with English mortality, as death is the ultimate change that is usually feared most. To counteract phenomenal causation, human beings who have the intuitive capacity to be quite aware of it but not yet with the capacity to undermine it and the division of time, do something that is quite comic. They engage in self-mystification.

One minute death is the dreaded change the human feared, the next minute it's the moment of beatitude, the door to heaven. Whole religions are born from a feeble attempt to remove the fear associated with phenomenal causation. Patterns of awareness are established for all willing believers. These patterns become strong enough to ward off the pattern of fear that come from the patterns of the divided narrow self that comes right out of the box with a sense of the division of phenomenal causation.

Ironically, the very pattern implanted by religion further narrows the self and hence further constricts the sense of time and the fear of change. That's why you see no shortage of the fear of death in Western civilizations housing all their beliefs in heavens for followers.

And for whose sake are those hells? The believers too. Think about it, if you're not a believer, what do you care if someone believes you are going to hell? You might care because of the social consequences of such a belief, but you're not really concerned about hell itself. So in point of fact, the only people who will ever fear hell are the people who believe in it. And with all the guilt dished up by

centralized religions, monotheistic and otherwise, millions of people are stuck with the secret fear that they are hell bound when they were trying to run away from the fear of change and death. Comic.

We've talked about the division of time and the division of phenomenal causation, and of course the important thing to remember is that a nonfinite avenue to knowledge is only that if it is capable of a self-knowledge in which these divisions have no quarter. It must be a self that knows no division of causation or time, and also must have, from a limited view, power over time and causation.

The most basic division, though, is the division of space. It is also the easiest to overcome. Material knowledge acquired in the last few centuries is already overcoming it in its technology. Radio overcomes this division to some degree, as does the television, cars, planes, the Internet, satellites.

But this division is still strong in the minds of those whose intuitive capacity is limited. The division of space manifests in the form of nations to some degree, but it is most pernicious when it creates holy lands, provincialism, and jingoism.

The narrow identification with a particular geographic location is itself a pattern of thought and habit. That pattern limits the intuitive capacity, and the limited intuitive capacity is reflected in the pattern. Expanding the intuitive capacity and the sense of self through the practice of intuition, which brings nervous energy within and so disrupts those patterns, gradually overcomes that narrow identity. The expanded self will then manifest patterns of thought after its kind.

From the standpoint of physics, all of these divisions would be obliterated if we could travel at the speed of light. Einstein showed what would happen if we were on board a craft that was approaching very close to the speed of light. And what he showed is exactly what the ancient ascetics and mystics attempted to recreate with their methods of pranayama, or intuition, sense introversion. If we could get on board a space craft and reach the speed of light, we would know an infinite self.

So how typical is it that doing that very thing is physically impossible? Here is mathematical proof that reaching the speed of light would constitute perfect intuition. It would open the door to a nonfinite avenue to knowledge, but as to be expected, it takes infinite energy to reach the speed of light, so it is physically impossible.

So what does that mean, that we should all just go home and forget about attempting to develop a nonfinite avenue to knowledge here on this earth with our finite energies? Perhaps the scientists were right in the end about mysticism, though perhaps for the wrong reasons?

No, they were wrong, and for the right reasons. Einstein perfectly predicted that it would take infinite energy to physically reach the speed of light, which would stop the heart and breath, obliterate the divisions of space and time and causation, and be effortlessly catapulted through the door to infinite self-knowledge, to become infinite light. Just by sitting in that space ship that reaches the speed of light, all our finite patterns would be overcome all at once. We wouldn't have to do anything but sit there. All we'd need is infinite energy to propel the ships thrusters. The scientists were right, infinite enlightenment, infinite self-knowledge, is physically possible in ONLY that way, and so it is materially impossible.

But what if we could mimic being on a space ship approaching the speed of light? What if through effort and no reliance on an omnipotent engine we could still the breath and heart, pull the energies of the body inward to the spine and brain, increase the intuitive capacity by practicing intuition, by looking within? What if through concentration, inward concentration, we could do what traveling at the speed of light would effortlessly do for us? What if we could accelerate the mind? Increase the vibratory rate of mind through concentration, much like what would effortlessly happen to us by approaching the speed of light on a spacecraft?

For the mind very very near the speed of light, a year will be the equivalent of thousands of years, if not more, for minds moving slowly on earth. If that mind were traveling at light speed, a billion years for worlds would pass in less than the blink of an eye. Light is the infinite barrier. That is why God was so often called light by mystics.

So what of a method to accelerate the rate of mind, and in doing so still the mind so that its sense of a moment will be hours for everyone else? That is what mysticism is. From the standpoint of physics, it is nothing more than mimicking what would happen were the body to approach the velocity of light.

So the mathematical accuracy of this ancient theory of self is based upon an understanding of physics that was not present until about 100 years ago.

Spiritual paths today are descendants, mostly mongrel deformed descendants, of this mysticism. 95% of what I discussed today was poorly elucidated by mystics in the past, and utterly forgotten by their modern followers. Spiritual genius and creativity are at all time lows – among leaders, not to mention followers.

Today's outdated myths of past mystics like Jesus and Buddha did not come from a vacuum. Obviously, they are colored by the human longing for some eternality in our lives – that goes back to our fear of change or mortality. But there's more to them than that. These myths are in part based on the lives of real human beings who attempted this science of intuitive mysticism. They attempted to conserve energy through asceticism and direct that freed energy, through mystical techniques, into the spine and up to the brain, to become infinite light.

### Closing

Thank listeners

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Write questions and comments, or let us know if you are interested in sponsoring The Nexus.

You can also find my retreat schedule. I'll be leading a course at the Omega Institute from July 22<sup>nd</sup> to the 28<sup>th</sup> at Rhinebeck, NY.