



Interview of Guy Finley by Dr. Peter Goldman

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Dr. Peter Goldman: Welcome everyone. I want to welcome Guy Finley, who is the founder of Life of Learning Center for Spiritual Discovery. It's an interview I'm excited for, because I've watched a little bit of some of his talks and I found them very interesting and very helpful. So, welcome Guy.

Guy Finley: Thank you so much. Glad to be with you, for sure.

PG: Thank you. So first of all, there is a lot of cool stuff that we can cover. But just kicking it right off, how did you come to your realizations?

GF: Well, good lord! You know, I'll summarize it as succinctly as possible. The world that I was born into, without going into detail, made no sense at all. And from the earliest age, I can remember I did not understand why there was so much pain. And, for whatever reason, that set my course through life. What in the heck is going on? Not just with others – with myself. And it's a journey. I'm 75, so it's a journey of probably 68 years in the making. I travelled the world – been there, done that, and still working.

PG: Excellent. And if you could summarize, briefly, what is your realization? What have you discovered?

GF: Human beings don't know what or who they are. And for having failed to understand the purpose of our existence, have created one. And when you create an existence, you have to maintain it. And if you have to maintain what isn't real, you'll be in conflict with every other human being who believes their construct is real. And so you have individuals at war with each other. You have nations set against each other, you have religions in conflict constantly, all because human beings have failed to understand their God-given right to be a different order of being. Not that there is anything wrong with this physical life, you know – good food, new sights, pleasures – great.

But when that becomes the crux of our existence, we're in the wrong crucible and pay a great price for it.

PG: What is in the misunderstanding that many have about what existence is all about? Before we get to the proper understanding, what is the main misunderstanding? What do most people think is the purpose of existence that they ultimately misinterpret and leads them down the more painful path?

GF: One way or another, the world owes me a living.

PG: That's a very succinct answer. I like that.

GF: It gets right to the root of it. We are, no matter how cleverly we disguise it... And we become masters at disguise. We are takers, all of us, to whatever extent it is true, given our level of understanding. "I want," "I will," "I'll do," "I'll get," "I'll be." Nothing needs to come before "I'll be," but all of those things do.

PG: On the other side of the coin, the more proper understanding of life... Now, I know that might be difficult to summarize briefly, but, if you could give some thoughts on more of a proper understanding of life?

GF: To begin with, it's not a race to win. It's a school for our higher education. The assumption that my life begins and ends in this body, therefore I have to dress it, feed it, comfort it in every way possible – and the more I can do that, the more successful life I have – is absolute insanity. And it's evidential. One has to go through what they have to go through. You can't just begin to say, "I'm going to let go of this. I'm not going to be involved." And that's sheer nonsense. That's the essence of frustration and, eventually, cynicism. No. One has to play it out. One has to live a life and let the education that comes with every experience produce the change it's intended to. The problem we have is that experience doesn't produce change. It just strengthens demand or fears that the demand will never be met. That's the problem with us, by and large.

PG: And we're going to get back to that, or I'd like to, at least. But before we do, you travelled quite a bit, I think, to India and some other places. Two questions about the travel.

a) What were some of the things that you experienced and learned during this travel?

b) Do you think it was really necessary that you did travel? Could you have just had these same realizations without traveling, or do you think the travel was quite necessary in what you ended up discovering?

GF: I think... I pray to God that I'm not going to get in too deep or stir this cocktail too thoroughly right at the outset. The assumption, Dr. Pete, is that there is someone there doing this thinking. There's not. We are moved, and that's one of the big problems we have, is that we believe we are moving ourselves, and particularly in our youth. My spiritual life, honestly, began around six or seven years old. I'm reluctant to give you direct reports, but I had significant experiences of a very unique caliber as a boy, all the way up until I was 75, you know. It's still going on, and for the sudden conception inside of myself – unknown by the self it was taking place in – there was awakened a wish to understand what is this longing.

I remember going to the beach when I was a boy. And I'd stand and look at the ocean, and I'd be overwhelmed with grief. Why? What makes me long to become the ocean or look at that immense valley and want to be able to move with the wind. What is all that? As a boy, you can't explain that! But you can and do have an appetite for exploration. I want to know more about this part of myself that I don't know anything about at all. And then you are led or directed, or you find your way by accident into the hands of men and women who, like yourself, had to have gone through something similar. And then you begin to read about their journey, and you learn what they have read and what they have seen for themselves. And that just stimulates, with greater need, the depth of your own discovery. And then, if you're... God-willing, you set out. You go find out. You go through all of the disappointments. And do you want to know what I learned from my journeys around the world? Disappointment after disappointment after disappointment.

No one on this planet can do for you what you alone must do in relationship with the Divine. Nobody. If Christ himself was here, he couldn't fix you. You're not going to get rid of your pain. But that living Light, that Intelligence, can help you see these things. Then it's up to you. If you're willing to see, you can become a new human being. If you're not willing to see, you will

reincarnate – meaning this consciousness will simply keep itself in place – doubling down, crystallizing, and eventually dying. If you'll forgive me for this strong comment, dying a terrible death terrified that you didn't complete the reason for your life, afraid of what's going to happen to you, and all the rest of that misery that... I don't know about you; you seem to be a lot younger than I. I've been with my parents; I've been with others when they passed. It's not pretty, not pretty at all.

PG: Let me ask you this. There are different ideas about the idea of a guru. Like, for example, in India (and probably other countries too) there's often a notion that being with a guru – learning with a guru – is almost required. Some ashrams in India would even go as far as saying, like, if you accept the guru's grace, then you can go wherever you're going, but the guru's grace will still act with you in some way. And then, of course, there are other traditions, maybe Christianity or Judaism, where, you know, they're not interested in a guru so much. What is your idea of a so-called guru?

GF: I will tell you, beyond the shadow of a doubt (at least in my opinion) there's an old adage that it takes a lighted candle to light a candle. But when the relationship of being inwardly illuminated turns into some kind of worship of an icon, you would have been better off never going through that.

PG: I agree with that. Did you have any, along the way – maybe during your travels, or maybe beforehand, or after – any particular influences that you found very helpful; certain people, certain books?

GF: Dr. Pete, my journey... and again I'm reluctant to speak of it, because our nature just loves to compare itself to other people and other things, and then decide whether, through that comparison, I'm going in the right direction or not. And it's nonsense. I'll just tell you this: I was a very lucky young man. I spent time directly with several of what the world considered masters. And I wouldn't change any of it. But not because of them, but because of what they were and passed along to me, which wasn't just knowledge, but a wish to understand what they understand.

Why does this one man – I knew a great Christian mystic – why is he, when somebody is insulting to him, how can he not be... I can see, I don't feel any anger in him. I don't feel any stress come up in him. But I also don't see him

fawn in front of that person. He's just himself. God, that was so appealing to me – to be your own person, period. And there's only one way that a human being can become their own person. And that's not by acquiring the things that other people say they need. And it's certainly not in the worship of those things, let alone the never-ending hope that I'll become that one day. It is seen that you are, as long as you believe that, a slave to a nature you don't even know you live with.

So freedom is inseparable from awakening to an unseen dependency that humanity is plagued with, that they actually glorify and worship. And you can't help it. You're just thrown into this crucible of an unconscious nature. You're immersed in it. You take on its color, its shape, its form; and eventually you become the instrument of it. But, by the grace of God, again, what did Christ say? *The Light dwelleth in the darkness and the darkness comprehends it not*. Somewhere in that strange mix of essence and personality, there is another kind of seed, and it is never not being stirred. The task is to understand, when it is stirred, what do I need to be aware of, as opposed to what can I deny here or seek in order to escape that disturbance? You run from any disturbance, you're done, spiritually speaking.

PG: That's an important quote, that last sentence. You mentioned essence and personality. I don't know if it's just coincidence, or maybe not coincidence, but I believe Gurdjieff and Ouspensky wrote quite a bit about essence and personality. Are you familiar with them, or is that just a coincidence that you were using those terms also?

GF: No. It's both. It's both.

PG: Okay. I don't want to draw on that. I was just...

GF: No, No. Look, I don't think an aspirant can go too terribly far in their investigation without running across what I would call the marriage of these ideas. And that's the point, you see. Not to let someone else's ideas become the path I follow, but let the integration of these ideas, through experience with them, provide moment-by-moment a way in which to see what is true and what is not. Then I don't need the language of others, but it is certainly not inappropriate to use it.

PG: Understood; understood 100%. Knowing what you know, or having realized what you've realized, when you meet someone who's, let's say, "religious," (they could be Christian or Jewish or Muslim or Hindu or Buddhist), what are your thoughts on religion?

GF: Well, you know, Dr. Pete, I stream all over the world several times a week, so I'm never not fielding questions from people of different walks. I guess I could say the simplest answer, since we don't have five or six years to sit and have this conversation...

PG: That'd be my longest interview, six years!

GF: Yes.

PG: Usually, they're one hour, but six years – I mean, that'd be great!

GF: And even then, we wouldn't be done. Where does a river begin and where does it end? What has your God done for you? You're still afraid. You're still angry. You're still anxious. You're still greedy. You're still ambitious. You still have enemies. You still live in the past. You're still trying to become something other than what you were made to be. And if you can take a comment like that, it doesn't throw out the religion, but it reveals that what you've called religion isn't really reconnecting at all. It's just being absorbed into a body of faith in one order or another, that you find some kind of consolation in. And consolation is the furthest thing from true spiritual work. Although, as one moves through it, there is a consolation that mind can never grasp, let alone give itself.

PG: Excellent. I'm just interested, or curious at the moment, about the word, "fear." And I'm wondering how fear is involved with some of the things we're talking about? Like, for example, let's say someone really didn't have an idea of reality, or kind of like, at the beginning of our talk, I'm sure they're just full of fear, and they're full of fear 24/7.

GF: Everybody's full of fear 24/7.

PG: Okay. That's what I was wondering. I was wondering, when someone gets some of these realizations, or so-to-speak gets a bit on what might be the

proper path, is it that fear is lessened? Or it's still present, but it's dealt with differently, or other – maybe something I'm not expressing?

GF: Which one of these ten directions do we want to go in right now? So I'll address it in a couple of ways, okay?

PG: Okay.

GF: First, you asked me about Buddhism – the four noble truths. Fear exists because of attachment and dependency. But we don't have any clue how deep it runs – that I'm actually dependent and attached to my explanations for my own reactions. I require that something explain to me why I've just had this reaction. And when I go looking for any form of intellectual construct to explain why I'm afraid, I have become, and am conditioned by, past experiences that never give what they promised to do. They never delivered me from the fear, but they consoled me through it. They got me through it. So that's a big problem, when one starts to recognize, "Sweet God, how many times am I going to do the exact same thing, including justify it with new explanations, period?" So that's one.

Number two: As long as a human being believes that who and what they are depends upon anyone or anything outside of themselves, they will have fear. We believe, as human beings, that our value is absolutely determined by how people see us. And even, strangely enough, God help us, how we see ourselves. So that one day, when things are going well, I look at myself, "You know, this is pretty good. I don't have any fear today." "Look, my finances did this." "My health – I lost two pounds." "I got one more ripple in my abs."

PG: Or six more ripples.

GF: Or, God help me, my beer belly is getting bigger. It makes no difference, because this mistake... and it's an entire subject altogether. We are endowed with this extraordinary capacity to create! It's unimaginable. No other animal – at least to the extent that we can – is able to enter into a condition, recognize through experience that the condition can be altered through a different relationship with it, and then imagine a different relationship, and then effect that relationship through some form of creative act. But we lost track of the fact that before we are creators, we are a creation, and there is a

precedence; there is an order to these things. And when we forget the order that first a creation endowed with the right to create, then we become the creators of our own kingdom, our own heaven – and by the way, our own hell, never suspecting that the hell we're in is because the heaven we created for ourselves is suddenly challenged by someone else's heaven.

So that we're always in this conflict, because we're forever looking at life as something that's interfering with my kingdom. This isn't your kingdom. This isn't my kingdom. We are here as – God willing, not yet – but we're meant to be useful. Useful to a greater order, instead of trying to order everything around our ideas of what the world owes us. So until we get this straightened out – at least begin to suspect so – we're dead in the water. That's fear. Fear is the world you/it is not doing what I want it to do. That's fear.

PG: During that explanation, you mentioned creation a few times. You know, the ability to create. And I know we mentioned Gurdjieff and Ouspensky, and you made a good point. Of course there's going to be overlap, whatever, but we don't need to dwell on that. I'm just going to bring up some other names – again, not to dwell on it – just as a reference. We can forget about it immediately. But when I think of someone like Neville Goddard, who you're probably familiar with, or maybe you're not. But Neville Goddard is one of the many people who talks about, in the spirit of creation, using your imagination – using your imagination to create some reality. He's not the only one who's taught it. It's a very common teaching in so-called new-age circles or spiritual circles using...

GF: *The Secret*.

PG: Right. *The Secret* is one. Using one's imagination to create. That's one way of looking at it. And then there's Mr. Godatta, who is a great Indian guru who I happen to love, but that doesn't matter. We can forget him too. But the point is, Mr. Godatta says, actually your imagination is the only thing causing your problems in the first place. Don't dwell in your imagination. And Mr. Godatta says, even if you do use your imagination to successfully create something, you're just contributing to the illusion around you. It's all bullshit anyway.

So what I wanted to ask you, when you talk about creation, do you look at it more like the first group that was talking about using their imagination to create? Do you look at it more like the second group that is more just about being in the moment and not projecting into the future, or is there another way that you look at it that I didn't really mention?

GF: Both groups, in and of themselves, are illusions. Is the cup half empty or half full? What if the illusion is there's a cup to hold something at all? So why can't a human being guided, if you will, by the repeated experience of reaching a limitation... for instance – great, I just said it. Go imagine yourself Bill Gates! You're dead if you do, but imagine. Why imagine that? Because, if you think that somehow or other, having a \$500 million dollar yacht is going to save your life, you're finished. But, if you have a love for something, then the love of something will use the instrument of imagination to bring you into a deeper relationship with what you have a love for, so that the love of something becomes the master. And if the love of something becomes the master, love can't be mastered by objects. And it doesn't seek them. But it is a pitfall along the way.

When I was on one of my trips to wherever I was, I was about to go into this ashram, and I already had suspicions, because I didn't like the... I travelled all the way there, and I didn't like the vibe, the energy. So I was kind of wandering around outside, deciding, "Do I even want to go in?" You know, my mind saying, "You know, you just..." you know, I was young. I did all this, and as I'm about to walk in, an old sadhu – literally in ashes and a loin cloth and a flute tucked under his arm – grabbed my arm and started walking me away. It scared the hell out of me. And we didn't get more than three feet, and he turned around to me and he said, in perfect English, "Honey on the tongue, poison in the heart." And just so you know, he knew Gurdjieff. Crazy. An old sadhu; I spent the ten days with him.

Now, so my point being simply this: Why can't a man or a woman, through honesty (rare, rare, rare) realize, you know what? I can do these things. I'd like to live... As a boy, I grew up on an estate. I loved the hills, of rolling down on the grass. In my mind's eye, I always thought to myself, I would really like one day to have a piece of property like that, because that would make me happy. But the way my life went, it went absolutely in the opposite direction. I went into abject poverty; I left everything. But push come to shove, and I don't

know how it happens, I'm living on a mountain in Southern Oregon. Now, did that bring... I don't know. I don't care. What I cared about was being honest to the revelations I had that it didn't matter what I imagined. If I was identified with it, I was dead in the water. So whether I'm identified with my kingdom as imagined, or I am identified with some kingdom someone else has imagined, or some path that someone has said, that then I imagine what that path is, I'm done! Why can't they be brought together in a moment-to-moment understanding of what it is like to be what I am, where I am experiencing myself as I am – no past, no future, just letting (literally) the Light of the moment produce the next revelation – the revelation becoming the path?

PG: That's awesome. Quite frankly, that's awesome. Let me ask you about the body. So, as you know, they're many different spiritual paths, teachers, whatever, with many different ideas of the body. What is the body? What is its significance? Is it hardly important at all? Is it actually very important? Is it kind of important? How does one view their body? What is the proper relationship to the body? You can chat on that subject a little bit.

GF: I think you already know, through whatever may be your path and practice, human beings, by-and-large, don't know squat about their body. Is it happy or is it unhappy? That's about the extent of our consideration of our body. We don't think to ourselves that it's a kind of lightning rod; you know, that it is ceaselessly attracting and resisting an infinite number of forces visible and otherwise, and that it is intended to be a grounding point. So that unless I'm in my body, where am I? If I'm not in my body, I'm in thought. If I'm in thought, I'll never have the relationship with the present moment through my senses. My senses ground me. And it's through my senses and the development of them, if you will, and the... How do I say – we have a terrible view of things, Dr. Pete. Our view of things is limited to the thought of them. So the thought becomes the thing for us. So the thought of eyes, the sense of seeing, the sense of hearing, the sense of touch, we think, "Well, I like to taste stuff; I like to smell stuff – things I like to hear, things I don't."

But what if these senses are very rudimentary? That they are a kind of creation in creation, as a representation of a way in which we can be in relationship with another order of life. So that instead of just seeing with my eyes, I begin to understand that the awareness that I'm given through my eyes is another form of vision. But I don't know anything about awareness as

vision. I don't know anything about listening as a way to be interrelated to the moment itself, so I'm terribly disconnected from my body. That's the long and short of it. It needs to be fed right. It needs to be exercised. And it needs to be understood as an instrument, not your god.

PG: A question for you. When you mentioned – and actually that was my next question, so we can speed it up. Good timing. Do you have particular ideas about proper ways to eat and doing exercise?

GF: I never speak of them.

PG: Okay. Fair enough. Next question.

GF: But I just don't. I mean, look, I will say, you know, people drive through these fast-food places because they're in pain. You would never eat that food if you weren't in pain. I mean, you just wouldn't. You don't taste it. If you ever tasted it, it wouldn't go past your mouth. So we believe that there is a drive-through heaven. I want to know right now what do I need to do to become what I've imagined I need to become. And I will find a teacher, a doctor. I will find whatever I need who will prescribe for me what I believe is the path to my perfection. Then, when that path doesn't prove itself to be, I'll just go do something else. I'll find someone else.

So if you want to go back for a split second to this idea – if you find a man or a woman who is actually awake, you're a fool not to spend as much time as you can with such a man or a woman, because they will never lie to you. They will never feed you happy meals, ever, and they will always see to it that you go out and grow your own food. And yet, in spite of that... A great man I knew – he was also an illumined Christian – he used to say there would be times a true master holds two lamps in his hand. With one, he beckons, and with the other he tries to send you away.

So it's this perfect movement of opposites, and one who has this part of them that has the love of what is light and good finds love and light temporarily located in another instrument. You can't send them away. You can't send them away! But neither can they, through their own volition, come. So they're put in a crucible where want and not want, need and inability, are to be satisfied. They're right there, and they have to go through seeing how

disloyal they are to their own aspirations, and then recognize, “That’s incredible! I hate what he said, but I can’t hear enough of it.” You get that a little bit?

PG: Oh, no. I get that one hundred percent! I love that, as a matter of fact.

GF: Yes, yes.

PG: That was great. This interview was full of great quotes, so there was plenty in there. I loved that.

Let me ask you a little bit about the word “intuition.” So I think intuition is real. It’s legit. What I also find is that a very large percent of people who say, like, “Oh, my intuition told me,” or “I had intuitive feeling.” I wonder if they are connecting to any kind of intuition whatsoever? So I’d love you to talk about your thoughts on intuition and how one can actually tap into it.

GF: See, the question begs me to ask you a question.

PG: Okay. I’m ready.

GF: Why do I want intuition, unless I have some object in mind – some sense of myself? If I have intuition, I have intuition. If I don’t, it’s a fool’s errand to try to develop it. So that would be the best that I could answer that question.

PG: I love that answer. We’ll leave it at that.

I want to switch gears to meditation. Now, as you know, I don’t have to tell you, you’re quite aware, there are multiple ideas on whether people should meditate or not. There’re multiple ideas on what meditation is and how to do it. It’s a topic that could be talked about for six years. But, in the context of our chat now, what are some of your thoughts on meditation? You kind of recommend it to people; and, if you do, how do you explain it to them?

GF: Forgive me. When is a flower a flower? Is it when it’s a little bud? Is it when it first opens? Is it when its petals open themselves entirely? Is it when it starts to give off the fragrance? Is it when the petals start to fall? So having said that, kind of, whatever it is that I said...

PG: It was like a preface.

GF: Yes. I spent, Dr. Pete, about seven or eight years in relative isolation, meditating and doing breathing exercises for about eight years. And I wouldn't change any of the things that transpired. But, I would also tell you something that old sadhu told me. He said, "When you're climbing...", meaning, working to rise (to use those words), he said, "There are so many flowers along the way. Smell them but never pick one." Back in those days, I had a hint what he was talking about. I had already gone through certain things, otherwise I wouldn't be making a journey like that. But, can I not meditate while I'm talking to you? If meditation is something that I believe is going to deliver me into some state, I'm dead before I start meditating. But millions and billions of human beings doing their puja, or whatever their meditative practices are, believe that numbing the mind through mantras and any of the other disciplines, including – and I include myself in this – one doesn't know. One has to allow what one is given to prove itself, its value, in the moment it's given. And the moment that it ceases to give what one was looking for it from – meaning, that one goes as far as they can, but the extent of discovery is never in what can be discovered. It's in the nature trying to make the discovery.

So it's as we let go a little bit, as we see this isn't going further... Christ said no one takes the Kingdom of Heaven by force. People actually believe that if they could just be good enough, if they could just work to look like this, and be this, and hand out sandwiches and practice their puja and have their... if I just do that enough – and just to be safe, I'm going to worship eight gods at the same time, you know. If I just do that, somehow or other I'm going to win favor. There is no such thing as winning favor. That's the grand illusion. The grand illusion is that there is some dude or woman sitting on a cloud dangling their feet looking down and saying, "Good job, Dr. Pete. You get an extra set of wings when you get here, and you can have thirty virgins when you land." Whatever it is that this mind conjures up.

It's insanity hiding itself through the wish to escape who and what I am in this moment. When I understand this is it; what I am is unfolding. If you mess with what is unfolding, you fold yourself into a fool's errand. The difficulty is understanding and being able to bear... Back to your question if I may – at some point, a person recognizes, Ecclesiastes: *Vanity, vanity, all is vanity*. It is

the fool who struggles in the field of opposites. Now, we're so undeveloped, we don't even know what that means. But we can begin to recognize – well, the opposite is I feel like I'm not important, therefore I must imagine being important. And I believe when I get the imagined importance, I'll be free of this feeling of being unimportant. No, you won't. It'll actually be exacerbated, because it's a consciousness locked into conflict with itself that doesn't know it's locked into conflict with itself.

So, that's useless suffering. Useless suffering! But when one sees that suffering is useless, then one has to die to all that useless suffering that says it will bring an end to itself. Then it becomes useful suffering. So this is the great time where one begins to recognize they're going on at the same time. And I have to be where they're going on at the same time; because, if I'm not, I'm not where real life is. Whitman... What did God say? *I am that I am*. I'm not in the I am.

PG: Excellent. I think the next thing I wanted to ask you might have already really been answered in what you just said about meditation. But just in case, do you recommend breathing exercises to your students?

GF: No.

PG: Okay. Next up...

GF: Years and years ago, I did. I don't anymore.

PG: Okay. You mentioned before that you don't really chat with your students about eating and exercise, which is fine. We moved past that. I'm just curious, if someone ever asked you a straight-up question like, "Hey, I just want to be healthier. You know, I want to be healthy, physically. I want to be physically healthy. Do you have any input for them typically?"

GF: I do. If you can afford it, eat organically.

PG: Okay, organically. That's a great start.

GF: And the rest, I don't say. You know, there was a time I was a strict vegetarian – a vegan for years. And then, I had... sorry, you're bringing up memories.

PG: Good.

GF: As you're along the path and you're going through things, and you think you really understand stuff, and so you become... you get yourself a spiritual soap box. And anybody that will let you bend their ear, you bend it. I used to be at my family dinners – what was I? 17, 18 years old – and I would eschew them. I would look with judgment as they took in the meat of this bird. And then, I don't know what it was – about three years later – I started volunteering to clear the table for Thanks-giving. And the reason that I'd clear the table, is because then I was walking to the kitchen with the plates and I'd be throwing the turkey meat into my mouth. And then, somebody saw me. It was perfect.

So, look. This is a living thing! It's shocking, people. It's not you. It's a very extraordinary intersection of qualities and characters and forces – extraordinary –and it has its own life. Now, you mustn't let its life be your life. Can I tell you a quick funny story?

PG: Sure.

GF: Because this exemplifies what I'm talking about. I'll do it quickly. Here's a man. He's an anthropologist. He goes someplace to some third, fourth, fifth world country, literally still native, where once a month, all the people bring all of their sugar cane and weed and things they'd grown into a central market. And he wants to know more about all the activity, so he's there. He learned the language, and so he's making his way up this long dirt road to an intersection of about four paths that lead to this market. And as he gets to the crest of the hill, he looks back. And coming up the hill, he can't believe his eyes, because there's a man straddled to a cart pulling a donkey up the hill. He thinks, "What kind of tradition is this? I've never seen anything like that before." So he waits. The man gets up and breathes hard, and he says, "I have to know. What is this relationship. Why are you saddled by this donkey?" And the man says, in his language, "It's the only way I could get the donkey to go to the market with me."

We're saddled. We don't know we're saddled. Saddled by functions, experience, fears, emotions, thoughts, all disconnected, and every last one of them becomes, in its moment when we identify with it, what saddles us. And then we're whipped along, and then believe we're the ones making the choice, when we're not making any choice at all. What we are is masking justifiers.

Another quick story. This one man told me. He said, "Human beings are like this: They go someplace and they find a wall and they draw a big bullseye on it. And then they stick the arrow in the center of the bullseye and go back and pull the bow and say, 'Look what I did.'" We did nothing. We created a condition under which, when we explain to ourselves how it got like that, it proves to us that we actually did something. We did nothing and can do nothing.

PG: Understood. Switching gears just a bit, what are your thoughts on time?

GF: Whatever isn't completed in the moment has to repeat itself. And time is the distance between good and evil. Time is the distance between want and not want. It only exists psychologically, and we're victims of it. We're literally slaves to time; because our essential nature, not knowing that it is being completed moment-to-moment, is forever hoping to become something complete. And the moment that you have that desire, the moment you want and imagine becoming complete, you have created time. And the mind that has created time can never close the distance between the opposites, ever. It is the creator of time. How is it going to bring an end to it?

PG: That's great. When it comes to the so-called material and the so-called spiritual, what are your thoughts on (for lack of a better word) a balance between them, if there even is one, or even if there should be one?

GF: I was thinking. Like I said earlier, I talk three times a week for free. And I was thinking about balance just a couple of days ago. And I live up here, and if I turn my camera around, you would see the mountains, the woods. There isn't one tree, not one branch, not one leaf that isn't perfectly balanced. Who is sorting all that out? So here I am, and I'm so conflicted, because I'm drawn to the world. You know, I want the sex, I want the money, I want the power, I want the authority, I want the popularity. This is a construct of personality. It

is impossible to escape it. It was developed along those lines – end of story – drawn, drawn, drawn. On the other hand, God willing, drawn, drawn, drawn to something that has nothing to do with those things. So there's this unending struggle between sleeping man and Christ in man, just using those words.

PG: Great. It's funny, I...

GF: But the point being, is that balance... Thought can't achieve balance. Thought is a construct of imbalance. We think because we're unbalanced. I'm not talking about practical stuff. I'm saying that all of our thoughts are looking for this ineffable balance. How do I balance my desires with my love of God? And we actually think that the mind can sort all of that out and arrive at some happy place. No, it can't. Intelligence knows what balance is. Intelligence is balance. Awareness is intelligence. You understand that, you start to have a balanced life.

PG: Love it, love it. What is your thought on the phrase (which I know that you use), on the phrase, "Letting go"? What is letting go? What does letting go really mean?

GF: It was my first best-selling book, *The Secret of Letting Go*. What does letting go mean? In the end, it means discovering that anything in you that's holding on to anything at all has to go in the end. What we discover...

PG: It's funny because that is unappealing to most, but very satisfying to do. It's a strange equation.

GF: Yes. Look, you know this, obviously. I know you know this. The worst moments of my life... And just for the record, I've had almost every bone in my body broken. I've had cancer. I mean, you name it. It's through arrogance, mostly, I've done it to this body. Poor body, I'm so sorry. But you don't know what you don't know. So the idea of being here, that we finally let go, and we learn the lesson when we can't hold on for the sake of the belief that the pain's going to free us. We cling to things we do because we're afraid what will happen to us if we don't have what we're clinging to. And we never realize that it's the clinging that's the pain, because it belongs to a level of

consciousness that doesn't know who or what it is without something to hold onto.

PG: I want to ask you about what one might call the objective meaning of life. Let me give you an example: Let's say there're two imaginary people. One of these imaginary people goes to Harvard for undergrad, and they go to MIT for grad, and then they become an incredibly successful businessperson and philanthropist. And, you know, they live until they're 98 years old, and that's it. And people look at their so-called life. And they're, like, "Man, they did pretty damn good, you know? I mean they weren't perfect, but wow, that's pretty impressive." So that's my first imaginary person. My second imaginary person is not a particularly, what you would call a "bad" person; but, you know, they're happy. You know, they worked in a menial job, and they like to come home and sit on their couch and drink a beer. And, you know, x amount of decades go by, and they pass away. And someone would say, "Oh well, you know, it's a pretty unremarkable life. I hope they had a good time." When you look at those two imaginary examples, and we think about the so-called idea of an objective meaning of life, what are your thoughts on those two existences and how they compare?

GF: How to answer that? Why is one good and one bad, to begin with? Isn't the measure of what's good and what's bad – or at least shouldn't it be – is the world a better place because I was in it, or worse? Did I spend my life fighting to prove or working to discover? Because what I'm saying is that for me, those parameters belong to the world that created the insanity of that kind of comparative life. "Look, he never amounted to anything." What if something he said to some young man changed that young man's life? Whereas, the other man, rich and famous, all he ever did was trample on people in order to acquire what he did. Now, the rare man is the true Solomon in this world; the king who has everything, but knows that everything he has is because God gave it to him, not because he made it. So that's my answer.

PG: Good answer. Just on that thing about the Solomon relationship to his achievements and/or possessions that God gave him. There's a word that's used quite a bit in, well, I'd say, spiritual circles (but probably other places too), is this idea of gratitude and how important it is. Now, some people, you know, some spiritual teachers who are legit, they don't talk about gratitude

ever. Not that they don't like it; they just don't talk about it. And some, you know, some smart people do talk about it quite a bit. But it just popped into my head when you mentioned the Solomon example. What are your thoughts on the idea of gratitude?

GF: I'll say this in the affirmative. But listeners, you must prove for yourself whether or not he knows what he's talking about. There's never a moment, including as I'm speaking to you, that I'm not being given life. I'm just not aware of it. I'm too busy trying to be someone, protect something, or prove something. So the reason, if there is a man or a woman who is somewhat illumined, they don't speak of gratitude, is because they are grateful for a glass of water. But they never think to themselves they feel the gratitude. They feel the gratitude for the heat that's bothering them, because it's awakening them to their physiological preferences. Every moment is bringing about a revelation. And when every moment is seen and understood as a revelation of what I've come into the moment as being, and the possibility of exiting that moment with a new understanding, that's real gratitude. And it is a gift.

PG: Love it. Excellent. As we're wrapping up here, I have two more questions. The first of which is, what are your thoughts on the word, "faith"?

GF: Faith has become the great drug – the drug of preference. I start to feel angry or afraid, worried. I call on whatever the icon is in my mind's eye to find some kind of comfort in that relationship. And I lose the real moment of faith, which is that I've been given this experience so that I can see where my faithlessness created an object, an image, or a desire by which I was defined.

So I would argue strenuously that faith is a beautiful idea, but that faith is not something that we develop. Faith is what we take part in when we realize that what is Divine never stops working to ensure that we have the next revelation. That's what I would call faith.

PG: Great last sentence there. And finally, I want to ask you about the word "relax" or "relaxation."

GF: Oh, that's a big one.

PG: Yes. You know, if you look at many great spiritual teachers, for lack of a better term, even though that might not be the crux of their teaching, it's usually mentioned, usually, even in ancient yogic teachings of yoga. It's been around for 400 to 500 years. It's a lot of relaxation. Of course, tai chi (which I'm not an expert on tai chi) but, of course, tai chi, done properly, relaxation is very crucial. What are your thoughts on relaxation?

GF: Well, first, let's get to the crux of the matter, shall we? Why aren't I relaxed? Not, how do I become relaxed? Why aren't I relaxed? Relaxation is natural. You look outside. Everything's bearing a burden, but nothing's screaming. There is innate suffering inherent in every set of motions come together. But, bottom line is I'm not relaxed because I'm a resistance machine – everything about my life. And I'm not just resisting the world around me. I'm resisting what I think the world should be. And where you have resistance, you have ignorance. Resistance can't learn. Resistance is separation, and the more I'm separated, the more afraid I am. The more afraid I am, the more tense I am. The more tense I am, the more things I need to make myself feel secure. And you've got this terrible whirlpool of fear, worry, and doubts all intended to bring an end to itself. Use an electric fan to straighten a stack of papers, might as well. Relaxation is necessary and natural. It comes to us in the degree of our discovery of self.

PG: Fantastic. Well, Guy, I want to thank you. I enjoyed it. I loved it. And I bet everyone who is going to watch this is going to not only enjoy it, but benefit quite a bit. So I want to sincerely thank you.

GF: Thank you for that. Myself, I enjoyed it very much. It was a nice conversation. May I take ten seconds to let people know about something?

PG: Please.

GF: First, I'm online free, nothing to join. Nothing. I speak three times a week in Southern Oregon. Nothing to join. A three dollar donation, if you can afford it. I am ubiquitous on the various sites. My kids, the people that work with me, they've done a wonderful job. And lastly, in June I'm going to be giving a special series of talks. Once every solstice in June, we gather together. It's streamed world-wide, but men and women come from around the world. It's so inexpensive. It's unbelievable, in fact. I won't go into that,

but everything about what we do is to disseminate these ideas and to let others know that we can have more than just acknowledging Truth. We can act on that knowledge. If we do that, we will change. The world will become better.

PG: Love it, and when I post this interview, your website will be posted...

GF: That's great.

PG: ... which people can click on, and just see whatever they'd like with you. Which is great. Which I think they should, quite frankly. So again, thank you so much, and we will be in touch soon.