

## Life Without a Purpose

For some of us, the spiritual search is instigated by or propelled by a powerful emotional experience that precipitates a life-changing glimpse of our true nature. For example, this glimpse might arise from a sudden experience of causeless bliss, the death or departure of someone we love, discovering that we have a life-threatening illness, or having a near-death experience. In that moment, it feels as though something within us breaks. The whole basis of our life is called into question. Our previous goals collapse. Everything we previously felt to be important has lost all its real significance. We wonder what to do? Does life have a purpose?

Such moments – whether blissful, terrifying or heartbreakingly sad – are a gift from our true nature, encouraging us to return home. Our initial response will generally be a period of quiet reflection, just resting in not-knowing. But once the glimpse begins to fade a little, there can often be an impulse to try to rebuild an illusory separate self, endowing it with new interests and motivations, and allowing it to subvert our new understanding to its own ends. Here is part of a dialogue with Rupert which explores this impulse:

*Q: There's an impulse to go out looking, and saying 'how can I be of practical use in the world, how can I be useful?'. But that seems to have a bit of a feeling of a separate self wanting to put itself together again. I feel during this week, that mind, body and feelings have been shaken up and shaken apart, and that putting it together might not be very helpful. The other option is just to 'allow things to be exactly as they are' as you often say, accept the emptiness, and read, go for walks, play the piano, watch birds and accept that those are purely selfish activities, and that that is how it is. I just wanted your comment on that.*

RS: I recommend the latter. All that needs to be removed is your last sentence: 'I recognise that that's all an entirely selfish activity'. No, don't add that to your experience. It's an insult to God's being. It's blasphemous to say that. Watching birds, playing the piano, being with friends is an egoic activity? No. It's a way of sharing and celebrating God's infinite being. ...

Just allow God's infinite being to shine more and more brightly in your life, and to infiltrate your thoughts, your feelings, your activities, your friendships, your perceptions. That's all. Give yourself a break.

[Dorset 6<sup>th</sup> December 2014: *Peace is God's Imprint on the Heart*]

The discovery that we are not a separate entity – if we go into it deeply – brings with it the realisation that life doesn't have a purpose or a meaning. But that potentially shocking realisation can be quickly covered over and concealed by the residues of a believed-in separate self, reluctant to let go of its *raison d'être*. It requires sincerity, courage and the love of truth to fully face that realisation. This is what Rupert has said on the subject:

RS: Life doesn't have a meaning. It doesn't have a purpose or a meaning. The separate self hates to hear that.

*Q: Actually, I find it somewhat refreshing!*

RS: Right. Because you're not the separate self. Of course you do. Of course – it's very refreshing. It's such a relief not to feel our life is destined for something, that there is something to achieve, that it has meaning or purpose or destiny. It doesn't. All the meaning is already fully present. The meaning, the peace, the love – it's already present. It's not destined for it: it's made out of it.

A separate self needs to have a purpose. What is a separate self without a purpose? There's no such thing. The separate self *is* a purpose. It doesn't *have* a purpose. It *is* a 'seeking to become'. Like the gentleman the other night, so nicely quoting a Buddhist teacher: 'the separate self is a wave seeking water'. It's absurd. But it's not absurd from the point of view of the separate self. From the point of view of the separate self, life is *very* serious. It has meaning, it has purpose, it has destiny, it has a past, it has history ...

I'm not suggesting that it isn't appropriate to think of the consequences of our actions. Of course, all that is part of life at the level of the body-mind. And all that carries on. It's just that it no longer revolves around a separate self. So all this activity of the body-mind, it's in the service of intelligence and love and peace. It's not in the service of the neuroses and anxieties of a separate self.

[30<sup>th</sup> May 2010 [\*Life Doesn't Have a Meaning\*](#)]

It is common for those on a spiritual path to want to help others, and to adopt 'helping others' as being the purpose of their life. But such a desire and purpose is inherently egoic – only a separate self thinks in terms of 'myself' and 'others'. Francis Lucille suggests that before we can be of help to so-called 'others', we must first help ourselves:

*How can we help others, or can we?*

As long as there are others, our conduct cannot be rooted in love. In order to help others, one should first see clearly that there are no others. One should stop projecting a 'me', an 'I', in the other, conceptualizing him as a person. To stop this projection, one must first stop conceptualizing oneself to be a person. Otherwise, there is always a motive behind our actions, a lack of purity. The first step toward helping others is to help oneself. The first step toward loving others is to love oneself. Real help originates from the understanding that we are not a personal entity.

[Francis Lucille, *Eternity Now*: Real Understanding is in the Heart]

Again, if we go deeply into this understanding, we arrive at a conclusion that is very different from the conventional view, and which can seem shocking at first. Here is a further explanation from Francis:

We are not here to save the world or alleviate the suffering in the world. We first have to save ourselves from suffering, because unless we are free from suffering, we cannot help others. As long as we see this world as a world of misery, we perpetuate the misery. It is only in the moment that we see the beauty of the whole painting and not just the light places, that we are able to convey this sense of beauty, this sense of eternity, to others. ...

This path is a path of joy, not fear. We see the world according to our own projections. If we believe we are separate individuals, we will be subject to desire and fear, and we will suffer. A suffering world will then appear in accordance with this belief and we will perpetuate it, without realizing that we are actually creating it. If we see a world of injustice, we become injustice and perpetuate it.

The implication of this may be disappointing, but it is the only way out of suffering for ourselves and for others. Unless we are free from suffering, how can we help someone else?

For instance, consider the case that you believe that death exists and that it is the ultimate evil. You have a friend dying of cancer in the hospital. You visit him and ask him how he is and tell him not to worry. He knows he is dying and that everyone is lying to him. You are his best friend

and you come and lie to him also, not perhaps by telling him that everything will be fine, you may be more honest than that, but you will still be piling up your own fear on top of his.

It would be a different situation if you were free from the fear of death. You would just go and listen. Whatever is going to happen will happen. Whatever you say, which will of course be unpredictable, will somehow work miracles. You do the best you can, given the circumstances.

If we think that death is the ultimate evil, something we have to fight against, we fail to understand that fighting is simply more suffering. We will see our mission as a war. War against poverty, war against social injustice, war against death, war against illness, but nevertheless still war. War is the perpetuation of suffering.

It is very different if we see that things are not that important. This life is a dream and we play our part in it. If we are detached, we play our part as well as we can and because of our detachment, we play our best. We are like a violinist who doesn't worry about the critics while performing, and is therefore going to play well. It is the same thing here. We are not attached to the results because there are no results. It is a game and there are no positive or negative outcomes. This attitude will enable us to give the highest form of help we are capable of.

We are talking about death of the apparent individual. Of course, there is physical death, the death of the body. A world without death would have no beauty, no yellow leaves in the autumn. It would be boring. There would be no change because change implies death. A world without death would be a frozen world. The fact is that we want to make the world better than God does. ...

We want to play God, to tell God what to do and how to make the perfect universe. We would like no mosquitoes, no death, no flu, no cancer, no autumn, no seasons, and no bugs. We want everything in the right place. By thinking in this way, we are forgetting the perfection that is evident from moment to moment. We are living in the past, in the future, in thinking. The now is always free from suffering, problems, and separation. It is always free from ego. In the now there is no ego. The ego cannot live in the now.

If we think there is a problem with the world, we have a problem! We are not the problem, we are freedom. The world appears in accordance with our views. It is for this reason that keeping our mind on the problem only perpetuates it. You have to de-hypnotize yourself from the problem, which is the object, and to turn towards the Self. The Self will deal with the problem in an appropriate way. Surrender to the Self.

Don't allow yourself to think in terms of problems. Think in terms of solutions if you want, or in terms of the universal solution, which is the Self. Solution means to dissolve. Everything gets dissolved in the Self. You didn't come here to have your ideas about suffering reinforced. You came here to hear a different tune, a shocking tune!

[Francis Lucille, *The Perfume of Silence*: There is No Time, at All Times]

If we have not yet clearly recognised that our true nature is happiness, and that this intrinsic happiness doesn't appear and disappear, and can never be disturbed or removed, then our purpose and goal in life will be to find happiness. Once we are established in and as our true nature, the question of whether life has a purpose cannot arise – it is clear that life doesn't have, and cannot have, any purpose or meaning.

Those whose conditioning is strongly goal-oriented, may fear that life without a goal or purpose would be boring or bland. But such a life could never be boring or bland. It is a life of openness,

spontaneity and maximum freedom. It is freedom to follow whatever opportunity arises in the moment – or to leave it. We are no longer constrained and limited by personal goals or by the expectations of others. Every moment is fresh and alive. Here is Rupert's description of how this change takes place:

We've been seeking for happiness in objects, or situations, or relationships all our life. And at some point it dawns on us that happiness is not experienced as a result of acquiring any kind of an object. At some stage, we see that clearly: that what we have longed for so deeply all our lives is not going to be delivered by an object; the love that we have longed for is not going to be delivered by a relationship; the peace we have longed for is not going to be delivered by a situation. At some stage, we see this very clearly. And as a result of this seeing, our investment in objects, relationships and situations diminishes, decreases.

That's not the same as saying that we cease relating with objects and people. Not at all. We continue to have all kinds of relationships, to be involved more or less actively in the world. All these things continue. But we no longer invest our happiness, our sense of love and peace in them. And that's a radical change. In other words, we no longer place our hearts and our minds in an object. Now we don't replace the conventional objects with a more subtle object called 'awareness'. We just no longer invest in *any* kind of an object; we don't find a new direction for them. But we could say we give our hearts and our minds to this reality, to Presence. We're slightly objectifying Presence by saying so, but that's OK in the context of the conversation.

We give our hearts and our minds to what we truly value the most in our lives. And everything else falls away. We don't need to get rid of it. We don't need to discipline it away. It just falls away. We are no longer invested in it. It just becomes redundant. We don't need to go to war with any of these old appearances when they appear. We're just not investing in them any more. And sooner or later, they begin showing up less and less. They just leave us in the peace of our true nature. Less and less objects or situations are able to take us away. There's just more and more unshakeable abidance.

[5<sup>th</sup> December 2011, [Activities After Awakening](#)]

## Contemplation

*The ultimate purpose of life is to find happiness or, for spiritual seekers, to find enlightenment, which is the same thing. However, I, Awareness, am already the happiness and the light for which all seemingly separate selves are in search.*

[Rupert Spira]