
Roger Castillo – Peace of Mind and True Nature – two ends of the one
https://www.youtube.com/watch?v=TqEAXmeVYV0&t=4799s&ab_channel=RogerCastillo-BeingLived

so i thought um that today i'll open it up to question and answers oh
and there's a hand up

already that's great um [Music] rather than me

talking i did have something to say in the time that i was going to
wait for a hand to go up but now there's

two hands up so i don't need to do that um i will remind

uh folks that there's an intensive intensive coming up

starting not this monday but the following monday the title

topic is integration and critical

so thinking touch on well i will focus on that but really it's

integration and critical thinking with regard to the main um core of
the teaching which is

non-dealership and non-attachment peace of mind which all comes from
one's attitude which comes from

the way one sees life the way one understands oneself

to be and understands how things on the biological and psychological
level happen which

really means understanding that life is a happening that we're all
functioning

according to essentially factors outside of our control

and experientially that isn't how things are felt and so

because the feeling makes it seem like it is happening differently
happening because

of a me that is in control

then that tends to be the deeply ingrained um idea we have of ourself
and of life

and so that means we operate from this sense of doership which means
an

attitude of doership which means an attitude of blame towards the
other hatred towards the other

shame and guilt towards oneself seeing the other is separate a
competitor an enemy a rival

and there's a whole commentary around that view of life that can just
fall

away if that view of life falls away

so that will still be the main core of the intensive so if anyone's
interested in spending

two hours um each day for six days that starts

next monday next sunday for you guys in the states

um information is on the website so francois

hi

sure no i'm good at deciphering foreign foreign accents and french is
an easy

one for

and me live but i uh i uh

listen and watch a lot of your video recently and so i had in fact not a question

shortly i just want to tell you that i um i am completely on the same spot i

knew about seeing things i would say how they are and i will um

you are the only one i can see on the people i know about it

is that i've had closest to me to see certain things and

just to say that i um i understand perfectly what you say

about how it's well you know i think that's a good um good

starting point or at least good information to have yes

to know to be sure that you know where i start from yes and

my first woman it was about saying about

what we are really looking for it's for the end of suffering for happiness

being a peace of mind and from this

particular say i tried to see if it was

accurate for me it was right for me and in fact

i noticed that it was not really easy for me when i

start my my quest because i wanted to uh know the truth

and truth for me was just a description with words about how things are

and it was not about specific things as reality or

culture and even if the truth

that i would discover was not very comfortable if it would bring more suffering to me i didn't care i just wanted to know what is the truth and after i get satisfaction on the answer i

i came up with the side effect was

less suffering until maybe it was completely absent

but just to uh for me it was like

really a side effect and if someone has proposed me to uh get the end of suffering

i will not be able to be interested in it unless sorry it was uh based on

something i feel true and accurate i

agree if you propose me something like a big appeals to thick or or a belief to take and to

try to see uh to get rid of suffering i will not be able to

get it and i think what you do in your teachings

is going to the point to uh to give happiness to some people who can

get it but it's through the medicine of what is true

if it is not true it will not means to expect that it will be the end of suffering

yes so there's some nuances in um this particular topic so i think what

you're how i would rephrase what you're saying is that for francois where the seeking

started was not seeking for um peace of mind let's say or

the end of suffering or whatever i say you know we're really looking for um what so what you're stating is that

for francois it was a seeking for truth um and to me that's a description of your

process right of where your process started so i think very few people

start off saying oh what i'm really looking for is peace of mind so when i say what are we really looking

for i'm not providing a description of what most

seekers are seeking most seekers aren't seeking peace of mind most seekers are seeking whatever

resonates with their particular structure at that point of the seeking

so and the seeker starts off essentially with a very

particular structure i.e an egoic structure in place and so what

is appealing to the egoic structure is not at all what is really available what is

appealing to the egoic structure is um usually something

um and the idea of truth um is appealing

because deep down it's not only the idea of truth but um intuitively we feel at

some point we say i just want the truth um i don't care what the truth is

i just feel like i need truth and my

um rationale as to why we feel so uh

drawn to truth intuitively is because we sort of um understand that we are

holding a mask up in front of our self when we interact with the world

we've spent a whole lifetime pretending to be someone you know putting on a show

to get love or appreciation or whatever and at some point

it just feels inauthentic and so we there's a deep movement away from how we have lived

towards i want to know truth um so

that's what i would say you're saying but imagine if

um you're seeking for truth uh delivered you

um ongoing suffering right let's let's say that's what happened you

found out the truth but it didn't deliver this the byproduct of

peace of mind i would suggest that if you were seeking truth you found truth and then it just

left you with an uncomfortableness of self if that was the case you'd remain

dissatisfied because uncomfortableness with oneself suffering

is is what is driving us to seek for something because there is

this uncomfortableness and it's in in my way of seeing it it's only when

that uncomfortableness falls away that we stop seeking because

we don't we're not driven um to seek something better because there isn't this

uncomfortableness we are then more aligned and at peace

with life and we can say you know life is okay how it is it's it's fine but that's

because um the internal suffering has been cleared

up that's why we can stop that's why we find seeking stops

so from that perspective we can then say oh i started off seeking truth

and as a consequence of seeking truth suffering came to an end

and it is the fact that suffering came to to an end that is really

what allows the seeking to stop what allows life to be lived

in peace or happily or with contentment

and so it's from that point of view that i'm saying that's what we're really looking for so

in a way it's changing the seeking from being

um maybe a bit disconnected um from practical

because when we're seeking truth we don't really know what the truth is right we're seeking the truth but we

don't know what it is um and so i think by refocusing the seeking which will only happen at a

certain point for some seekers by refocusing the seeking on the end of suffering it means that we suddenly

start seeing the suffering what it is seeing that it is attitudinal that it's psychological

seeing that it's based on blame on shame on expectation on wanting things to be different on

always being in resistance to what's happening all of that and the more familiar we become with

the different forms of suffering um then

you know the more we see that as as thought forms as something not

what we are so there is then the capacity for there to be a distance from it that distance then means

um the relativity of it gets seen so all of that is the process i and i

agree that um our peace of mind comes from something authentic something that we can call truth something that is

um not mind made um so i

you know i can't disagree that peace of mind comes from what we could call truth so then we could say really it's a

seeking for who i am or what is real the truth

um and connected to that is peace of mind so i

wouldn't disagree if someone said really you know what a seeker is seeking for is truth i

agree but intertwined or connected to that like the other side of that coin

is the consequence of truth the consequence of knowing

being that truth and the consequence in practical terms is the end of suffering

so the statement what we're really looking for to me is just um

uh maybe shifting a seeker that is stuck in
seeking for something theoretical or something
that is not practical um it might allow them to say oh
actually yes this helps my seeking take on a new a new movement
um so it isn't um at all that what you're saying is
wrong i'm just suggesting why we can phrase it differently because
the two things truth and peace of mind are
essentially not separate they are two ends of the one one dynamic
i saw why you may say this kind of thing and i will talk to it
maybe that it's the best the best thing you will get from knowing the
truth
to not suffer to get less aspects
yes i i would i i would go as far as to say
if we didn't get piece of the truth to me would be worthless
yeah it would be even maybe worse than before yeah
yeah and and um so um the second thing i wanted to uh to say
it's about when you talk about other teachings like when you qualify
them as a top-down or bottom-up teachings and you talk about
these teachings as a methodology to get some points
very specifically and i can agree with
this but i will make a little remark it's about

it will depend if the teacher who use this kind of teachings or another one

has the same truth than

than me or than you and you can you can use this methodology or this tool to get

to a point with a specific seeker but sometimes it's not a methodology if

if they have this uh only tool that they see as true

truth so maybe the intention of the teacher is not always to use

a tool but to say what you believe is right and so

my point was clearly that [Music] i consider that

teachings in spirituality can be um not accurate or can be sometimes even

very wrong even if you talk about the same thing at the beginning but

it will um do what it's supposed to do on people who are in touch with this

and we may be uh getting to end of suffering or getting to some satisfying

truth but he will not be really true for

in the sense of if we talk about absolutes and um

so it was just to point to uh sometimes i think you are very [Music]

nice and understanding to some teachings that they are not really

what you describe yeah so um i completely agree that uh

some uh teachers don't actually realize that what they are putting

forward is a

methodology um and maybe when a teacher doesn't realize

that what they're putting forward is a methodology then we can say it's not

um [Music] well in the way you said it you say it's

not really truth because essentially they don't realize what they are

doing or what is happening um now the

um funny thing that i notice is that even if um a teacher doesn't realize that what

they are putting forward is a methodology where as you say they actually believe

it is um a description of truth let's say

so a teacher might say you know what i'm saying is not conceptual what i'm saying is not a teaching

i'm not changing interested in changing someone's conditioning

they could say that right and they might not realize that

no matter what they're talking about even if they talk about the absolute and formless and they don't put it in words

that are logical um because when someone talks logically then it

seems much more like a concept a teaching a new conditioning whereas when someone talks poetically

it doesn't seem like new conditioning um but my point and i think the point you

are making and appreciating is that however anyone talks whether they talk logically or poetically

it is new conditioning um being received by someone

and that's why i say that all teachings whether the teacher realizes it or not

is effective is essentially a methodology it isn't the truth it is something that might

talk about what we call truth that may or may not make a change in someone and

if um someone speaking a result of those words brings about

change in someone then i i say that is a methodology and i completely agree with you that

many teachers especially ones that haven't had the experience that they're talking

about for decades because at the beginning you know you can have very profound experiences and

put words to that and there is a degree of profundity and

wisdom and insight in those words but the teachers

not really that experienced in the various changes that happen over a period of time the change in their

insights the change in their perspective um and so i think a lot of teachers that

are relatively new in describing this um don't really understand the role of a

teaching and yet it can still bring about like you said it can still bring about

significant benefit for people because if the seeker hears something

and it changes something in their thinking it allows them to see something new well that could be a very big

breakthrough and so that's why i'm not really particularly critical even if i say you

know a teacher who is um you know relatively new to that experience

it can sound like it's a criticism um even if i say they don't really

understand the role of teachings i'm very happy with the fact that it will be what it will be and i can see

how it can deliver great shifts for people if what they say is exactly what is needed

to crack something open yeah i i completely uh understand what

you say my my thing was sometimes it could be very

not accurate and still brings uh something uh that is not really a benefit

in comparison i mean if we take the idea of getting to the truth and the end of suffering

but still is uh what is supposed to happen and he reminds me about

what i think nissagada nissa gadata says about

spirituality being the ultimate scam you understand what i mean

and because uh it could be a very wrong and still brings [Music]

a very uh satisfying things for people and it doesn't matter

it could be suffering sometimes much more than than before but uh it's the way it is and uh

that's why i um i i like to uh i used to like watching uh teachings

very different teachings that were very wrong i could link to me but was bringing something in my mind that was a interesting uh in comparison to

to my truth and that had also this uh

this benefit on me to hear something very wrong because it was making some points on my

uh my truth and making me seeking for more accuracy in my and precision in my truth and that's why

and to finish because i will let people have to talk um the thing i i listen a video

a few uh yesterday that was really pointing in the discussion with someone

about your not knowing about

for absolute about the self that you couldn't be sure about what is the self and you were talking about the fact that if it was a computer

that was only making us believe in consciousness in this i am it could be a possible we will not know about it and

that was the most thing i i had at the end of my understanding

it was the fact that if all the thing i i feel is true was not true indeed

i couldn't know it different

i think that's an important important point for sure you know we sometimes like i'm not

saying that i'm not in touch with the feeling of self um that i'm in touch with but what i'm

saying is i don't know where that comes from um you know we feel it and because it's

so different to the nature of thought for example then when we compare the two we say our thought is very relative and

the sense of self is the truth it's absolute it's not and it we say we know experientially

it's not of the same quality as thought but there's a critical thinking error there if we just compare

two things because one they're different right and let's say we see the relativity and the

non-truth of thought and then we've heard in teachings when they're pointing to the self that

it is you know the teachings say it is truth it is reality it is unchanging

unchanging and therefore it is truth and we just believe these statements um not to i'm not saying the statements

are wrong i'm saying the statements are effective parts of methodology um to bring about awakenings to that

and then at some point when our own critical thinking um

gets very strong then we say actually there is a feeling of self

but let's say quantum computing is very very powerful who knows quantum computing um

computation could create this exactly the feeling that we are in touch with that sense of self

um and because i don't know what uh the capacity of

quantum computing not necessarily that we have available in our reality but quantum computing

that might be exponentially much more powerful we i don't know what capacity

that has to create what sort of experience um within a virtual system that it could

create and so then i say well we might be in a virtual system and the sense of self

that feels so real is simply one component created in that virtual system

and i think it's lovely to get to the point where i go i really don't know

but it's irrelevant i don't you know because i'm not seeking to know i'm just seeking to be at peace

and so being in touch with that that we call self is part of

the peace setting in and so that's when i that's why it's important

i think to realize we're looking for peace because otherwise

the fact that we don't know wouldn't be something we could actually

settle on because it would be too unsettling for us to say i don't know when we think we're trying

to find out the truth um and

so once we know we're looking for peace and we have peace then i say i don't care whether it is the self is created

from a computer or whether it's god or whether it is the self of the body

or whether it is the self of a universal consciousness i say i know there is self

but i don't know where it comes from and frankly i don't care

yes as you say when you get peace of mind it's enough and especially when you know that you can

not know for sure yes it brings peace and you're okay with that

it was really uh nice to talk with you and i'm very happy and then we may do it again once yes you'd be very welcome

i enjoyed enjoyed talking with you thank you francois thank you roger you're welcome cecilia hi

hi roger nice to see you again lovely to see you again thank you

um okay i as you know um because i've been talking uh you've heard me talk

several times um i i lost the two most significant relationships in my life

the ones that i had with the entities who were here for a while but they were true like i

could count on you know i could count on on them being on truth being told to me you know like

in the dealings every in there every day and um

what i i'm finding it very difficult now is um you know

my relationships with other people because i find that there are often

you know there are often misunderstandings that crop up um

you know that's sort of what i perceive to be unreliability

um there's i don't feel that there is often a lot

of truth um and you know and then

people go leave they come they they leave from one's life and i just was wondering how

you know how do the the how do the teachings [Music]

what do the teachings point to to be able to help us to navigate

not just you know ourselves and finding our truth but also being able to relate

to other people i don't know you could point to this because i was

like a doctor's often saying embrace embrace aloneness uh if you really want to get anywhere

um you know so this is what i've been trying to struggle with well not triumph i've been

struggling with at the moment is how to have peace of mind um

still you know throw all of the dealings with other people dealing with oneself but this is one thing that dealing with

other people and being able to act or being able to you know

exactly take it in and not not resist anything not have expectations but none

of that and just be able to deal with whatever comes up um you know in the flow of life

in relation to others so i'd appreciate it if you could address that if you think it's worth

addressing yeah um well teachings point to the fact that we're not looking

for integrity in relationship

we're looking for peace of mind it doesn't specifically say we're not looking for integrity in relationship it says we're not looking for outcomes

we're not looking for happiness through outcomes um a seeker usually is right so once again

when the teaching says we're not looking for happiness throughout comes it's not describing

how seekers are living their life it's describing the reality beyond the

limitation of the egoic movement so it's almost like a guide of um

signposts or wisdom truths whatever so it says your happiness is not to be found in pleasure

or pain your happiness is not to be found in outcomes so don't

label outcomes as an addition or a subtraction of your happiness so it's basically

saying be clear with yourself that outcomes

are going to give you more pleasure or more pain that is the nature of outcomes

and inter-human interaction including whether someone is honest with

you or whether someone is playing games whether it's someone whether someone is you know trying to get something from

you all of that is part of the flow of life part of circumstance part of outcomes

um and so if we become clear more and more and we be we become more

and more clear

about what um parts of life or circumstance

which really means expanding um uh

it's really quite simple all of life is circumstance but for because of our

attachment to outcome our attachment to outcome

glorifies certain outcomes certain circumstances

and doesn't allow the working mind to say that is just circumstance because we

hold it so dear to us that we in a way can't bring ourselves to just say that

is just circumstance and the more and more capacity we have to see

more and more outcomes as circumstance um including

relationships um then the more and more

likely we are to not get caught up in the outcomes because we get caught up in outcomes

when we forget that that is just circumstance that is at best pleasure and at worst pain

and that the happiness that is really available is not a happiness through pleasure or pain

um and so as we become clearer and clearer when someone lets

you down there is going to be an you know a dissatisfaction

or there is going to be a feeling that it this is not as good as if someone

you know delivered something wonderful to you but that

um so we shouldn't expect it's all exactly the same right we shouldn't expect that someone letting you down is

going to feel exactly the same as someone you know doing wonderful things for you

um but hopefully we start to see

the biological feeling meaning the the the part that makes

sense it's a bit like you know if someone throws cold water on you there is going

to be a feeling that is not as pleasant as if someone didn't throw the cold water on you

um so we can start to feel the biological

pain of the interaction and hopefully it doesn't turn into

psychological involvement and if it does turn into psychological involvement which it's bound to until the attachment

and the clarity sets in hopefully that psychological involvement starts getting cut off

quicker and quicker and quicker as the understanding goes deeper and deeper

so that's basically the um

uh the most important thing i think that the teaching points at in relation to

inter-human relationship i'd also in a way go in expecting

humans to let you down not where you expect it

and um essentially bring it on yourself and

sabotage relationships from being good um not expected where

you don't expect anything other than that because that would be going too far

right you'd be um essentially become a cynical um

a cynical person who isn't willing to have relationships uh

but in your openness to relationships hold in your understanding about humans

that a human is really going to be self-serving

especially if there is a psychological entity that is strong or at least that

psychology even if the psychological entity falls away we're still essentially self-serving we're still

going to move towards pleasure if the psychological

entity is there and it's strong then there's going to be a whole extra dynamic of self-servingness

so if you go out with that understanding into the world i'm not surprised that inter-human relationships

are self-serving and then we tend to

be less disappointed because we've gone out with a realistic outlook which means we don't have an

expectation that life is pleasure pleasure pleasure or an expectation that inter-human relationships are only going

to deliver us you know pleasure um so that might also help

well it's just because you know you everywhere you look um you know and read like psychologists are

always saying about how you know um one one cannot survive

really without other people and then if uh you know if you read everywhere you'll see that

you know um anything i don't know you must have come across this and and yet it seems to me

that the teachings don't always agree with what they're saying but everything

i look and you know that if you don't have friends you're a loser um you know if

if you're not good at interpersonal relationships that there's something wrong with you it's like you that it's

important that if you don't you know know people and have all this kind of stuff that you know there must be

something wrong with you or you're going to suffer you're going to fall into depression you know you everywhere i i looked and

you read this everywhere like it's in all the the manuals and so

and do you agree with this like no i think

you know the perfection of enlightenment it doesn't really make sense to me what what is being said there

am i wrong like um sure like well no you're not sure i i

you're not wrong i agree that that's not really how it is um

and i would say that the teachings or um

systems that perpetu that talk about that i'm not really talking about

the happiness that this teaching is talking about there it might be

more talking about

happiness as is more conventionally sought which really means better better life

circumstance better situation so there are plenty of systems that will be telling you how to i don't know generate

an income how to develop online businesses

how to develop interpersonal skills and there's nothing wrong with

those systems they are a science possibly about how to improve those areas of your

life but we can very easily hear a system that is talking about

self-improvement and think it is talking about um what is most important or

about think that it is talking about the same thing as non-dual teachings or this

teaching or whatever and the the thing is it's not it's talking about whatever it's talking

about which could be self-improvement it could be financial improvement it could be interpersonal skill skills

improvement it could be your cooking and cooking skills improvement and they're all valid

um in and of themselves you know if you learn how to cook better that will might

deliver an improvement in certain areas of your life pleasure essentially

so there isn't anything wrong with pursuing that but often when we pursue something

thinking it will deliver an improvement we mistake that improvement for our happiness

and then essentially we start saying oh

that program says it's very important to have into good interpersonal skills and i don't have good interpersonal skills

and therefore if i'm going to be happy i need to be different i need to improve

and that's a very slippery slope because we've then

taken up the mantle again of my happiness is to be found in being a perfect person

yes but it's primarily because they seems to point to the fact that you know

aloneness and solitude is something bad that it you know it'll it'll lead a

person to depression if you don't interact with other people well maybe it will for a lot of people um that's

something for you to to find out um for yourself right like my experience

is um i don't know if that's true for me because the the reality is that i see people every

now and again i don't see a lot of people a lot of the time i can stay at my home for

um a week or two without going out um and in that time i don't find myself

getting depressed i'm as happy than as i am when

i meet someone so overall i would say i prefer to be on my own but having said that i know i'm rarely on my up my own

for more than you know five days ten days whatever um

and so uh

there's a difference between completely alone like if you wake up in a world that has no humans and you are

on your own um as opposed to spending a lot of time alone but then being able to dip into

into human relationship you know once every 10 days or once every three days whatever there's a difference between

the two um and i don't think it's worth considering

the no one else on earth business it's just not how our lives

um are um so the the point is point of

can we be comfortable on our own i would say absolutely that is the whole

point of liberation is to find a comfortableness with oneself

okay all right thank you i appreciate that thank you you're welcome

hi carrie

either kerry

okay so how about harleen

um harleen is after raghu hi raghu

hey roger hello how are you yes very well thanks

how are you i'm good um

so i have my question is about uh like when there's a conflict between a

uh working mind and um checking in with the body to see what feels what feels right as an as the next thing

to do in life like how how to kind of navigate that terrain

uh and it could be things like uh if i go to yoga

if i go and do you take a yoga class i'll feel better next day and

in the following week and if i do work rather than just laying on a couch

uh i wouldn't have to be my energy wouldn't be leaking in in the

work and there would be consequences of not doing my work so a lot of these kind of areas um

because the last we spoke i think um it was probably the first time i spoke

with you we talked about checking you know the body and you know trying and

and experimenting in kind of situations that are not high impact so to say to begin

with uh and then i noticed the conflict between the

that uh i guess i'm just kind of framing it as a

conflict between working mind and what feels like i want to do in the body

yes um the the problem might be that it's not actually the working mind that

you're comparing it with it could be uh

something to do with the thinking mind also um

and so i guess the way in in in my case

um when i was experimenting with this i

was happy to treat what i felt like doing

as a guide for my destiny

um and so even if theoretically something was better

um i would say but that's not my destiny um and what i wanted at that point was

to find what felt like my track the tracks that

were my the smooth tracks or the the tracks where i wasn't

um so there's always tracks you're always on some track right even if you're living completely from the thinking mind

you're still on track and it is your destiny but it's the way i

envisaged it for me is like yes but um i'm on a track um

that has resistance almost like a rubber a rubber band

is um being stretched for me to be on that track

and so if i have to sort of stretch this rubber band to be on this particular track

i'm on it but it's not the default the natural the

harmonious because there's a resistance to be on that track

um and so i said oh i want to be on the track that has no resistance for me

and so then i said okay that's um [Music] the i want to be on the smooth track

let's say um and furthermore i then said that they're all destiny so the move from destiny which is the track with resistance to the to destiny which is the track with no resistance was an easy move for me to make because by saying and really deeply appreciating that wherever i am is my destiny um and so i said if i move to the easy track then my attitude is that is your destiny but now there is ease i was happy to forego certain outcomes for that ease in my particular movement i i said what is most important is this ease and so i said if i lose certain things as a consequence of having ease um and and that ease was an a non-um misalignment or the absence of let's put it in this positive the ease was an alignment with what the body felt i was had had enough of going out when i was tired for example so and a simple example of ease there is when i'm tired i want to sleep um or i want to if if i don't yeah i want to sit on the couch or whatever so for me the at that time the priority of ease

became my priority it also in in as far as i was concerned

it equated to peace of mind that ease equated to peace of mind i was like oh i don't have i've

found that the place where i can say i'm tired so i'm not going to go out and then i

found that um there wasn't a struggle a psychological struggle

with the fact that i should go out i'm going out when i'm tired all of that fell away

and so i found that that ease was really peace of mind um

and there was something inside that said that peace of mind is what's important and so if there are consequences i'll

live with the consequences so that means i was willing to lose relationships

if that was the consequence of finding peace of mind you know if i

found i didn't feel natural it didn't feel natural to buy presents

for someone um on christmas or on a certain occasion

um then there was this dropping of the

insistence that's what i had to do and um so i came to ease because i didn't

feel like going to look for a present and or spending the money on a present or whatever the

dynamic was and so i just said it's okay if you don't um take a present

that's you that's your line um and and then

you know the thinking would say but what are they gonna think and i said that's okay

it doesn't really matter what they think you've found your line your your ease your align and then there was peace of mind with it my thinking

um didn't turn out into then they're being suffering about what will they think

um that might have been the thought what will they think and then my thinking says well

that's just a consequence which is pleasurable pain and i was happy to

suffer that consequence the reality is that you know a lot of um the things we might think are going to be problematic

when we don't do something don't actually turn out to be anywhere near as problematic as we might

imagine they might be um and

so that's how i navigated i just took that as my um my guide i actually i i often would

say that is my instruction from god um the feeling is the instruction from

god i'd also say that the doing things from shoulds and shouldn'ts that also is

an instruction from god but it's an instruction from god that leads to uncomfortableness

then there's the other instruction from god that leads to comfortableness and so i

took the instruction from god that led to comfortableness which was for me

abandoning um consequence

and doing what i feel like now when i describe it though it might miss out some nuances that were

actually in play because what what i mean by that is my biological intelligence

may not have done some things um

that i am say that i felt like um because the consequence

for some things might have been too great and i was concerned about them now

this wasn't conscious but what i'm saying is that there might be an intelligence that says no

the option to not go to work um isn't there

for you um now we have to be careful i guess whether that's a should

or shouldn't or whether it's a biological intelligence so another way of framing it is that if

you have to do something because of your circumstance

then that just might become something you have no

option to change because the consequence would just be

ridiculous let's say um and if that is the case then you have the

attitude is a bit like if i wanted to fly you know if i said i want to fly

as one of my options i'd realize i don't have wings

so drop that off as a wish right

um because if you have if i had a wish i wish i could fly

and i have no wings um it's sort of like an unrealistic

expectation that's just going to create um frustration because i can't fly but i

want to fly and so once you realize i can't fly because i don't have wings

so having the wish to fly is ridiculous right so i drop it and so that might

apply to certain things like you because theoretically we could say

you don't have to go to work um

you know but it might not be an option but then we have to be very careful right um

that that's not just the way that we keep our shoulds and shouldn'ts in place by

saying i don't have an option because the attachment will say you don't have an option

when in fact there is an option um so

yeah you have to navigate that so you know that's so that's helpful uh

and the nuances that are kind of really the i guess like like a tricky or the key to kind of

um i guess there's learning through experience um i mean there are some areas of his work

or physical health or some but there's another area like smoking weed for example

i did have an unhealthy relationship for it's like it's been a couple years

uh now not so but every time it kind of comes back i see that it kind of clouds

my clouds my mind and that uh

the top-down part of the of the of this teaching i

feel like i'm just kind of uh away from that at least for that period

of time so yeah i'm curious how do i navigate that

and or is it more to do with thinking mind that's making me want to smoke weed as opposed to like

sitting by myself alone um

i mean probably um we tend to want to do things that aren't

that healthy for us so let's assume that's not healthy for you i'm not really saying it isn't i don't know there'll be

plenty of people that will have a different view but let's say that drinking too much

certain drugs or whatever um don't deliver healthy outcomes

often we find ourselves compelled to do those things because of

an uncomfortableness that's in the system and it it temporarily

creates a relief from the uncomfortableness and so we keep going back to it but it in itself over time

causes a different problem and maybe in the end creates more

uncomfortableness anyway

now you know if we take the view this the conceptual view that says that's not good for me i shouldn't do it we may not be breaking the um pattern we might just be resisting it

and so once again in my experience and i don't i'm not

necessarily suggesting that this would work for everyone because maybe with certain addictive

personalities that are different to how mine was what i'm going to suggest might not be

appropriate in my case i allowed myself to do these things because i didn't have a

particularly addictive personality so i would allow myself to do

something if i felt like it and inevitably if it does deliver

um negative consequences the fact that i was very aware of patterns and consequences

meant that in a relatively short period of time after having given myself the freedom

to do those things i would pick up the pattern that had delivered uh

a consequence beyond the short-term satisfaction and i would conclude

not because anyone tells me that it's not a great way of indulging

but because i see it for myself based on the pattern and so at some point a much more

powerful mechanism happens which is

something that says i see this is not good for me i see it based on the pattern and i don't want to

do it and it becomes not uh the sort of resistance that we have when we shouldn't do something when we shouldn't do something because um we've been told we shouldn't or because we see a consequence but we haven't seen it in a in a way from a from giving ourselves total freedom we often um do something like that with a whole lot of guilt you know having tried to stop it and then the impulse is too strong and we do it um and so when we when we do and then we see a negative consequence um but the fact that we tried to stop it um before actually doing it from a i shouldn't that resistance in a way prevents a standing back and a real clarity of the dynamic and so in my experience i found just there's no rules about um what i should or shouldn't do and i did it i but but i also found that what was being what i felt like doing what i'm what i was driven to do wasn't particularly extreme right because of my makeup so that's why i'm saying this might not be appropriate for someone because if we say there's no rules some people might be driven to do things that i would set rules for myself if they were happening for me so i i don't i don't really know

i can only speak from my experience and so um take this particular that's why i say start

small start with the inconsequential things see if it works there is a lot of in my

experience there was a lot of learning from experience

and tweaks to the process certain insights would happen that would um allow me to rationalize things

in certain ways um that would help the process

so um good luck

i have one more kind of question related to it uh it's about the top-down bottom-up

approach and it did like several years ago i had this

i don't know if it was awakening in the hindsight it could be more of a intellectual insight but there was a

strong freeing experience that stayed for for a while uh for months and

and continued for a little bit for longer where like i guess all the and should not

dropped away and um but i heard you mention that a bottom-up

approach is good after an insight

um of that kind of being beingness or easiness

so how do determine like what is the right place

to start [Music] or do they go together

they they do go together in that um

coming down to the bottom bottom-up approach

um [Music] is not forgetting the top-down approach so

you had said in your previous comments that when you are immersed in the top-down

approach then the urge to do certain things isn't there

and the reason that's the case is because in a way the

transcendence the resting in the formless um ceases the movement of the mind of the uncomfortable dynamic it sort of

suspends that usually temporarily um

especially if it's in the flip-flopping phase or if it's an initial um insight or initial experience

or if you find that you are able to rest in being when

you follow the prompts or the prompts arise to take you into that beingness but then you find

it doesn't solve the deeply ingrained habits the vasanas

and samskaras as they would be described so if

that's the case some a seeker might contin what might think it's about going deeper and deeper into the nothingness

into the resting in being um and that in time that will solve

the vasanas and the samskaras and so we might say oh it's just about becoming emptier and emptier or going deeper into nothing being

no self which is a description you could use when the thinking stops

and there is a awareness on the awareness aspect

then we see the um transitory nature of the

sense of person um and so we might think it's about that

sense of person dissolving more and more and that is bound to happen if i

abide in the nothingness more and more and we conclude that because

whenever the whenever we come back down to earth and there is this the re-emergence of the vasanas and the

samskaras there's very much the person the personal that wants things to and feels like

those things those gratifications are what will give it

um contentment or peace or whatever um

[Music] and in fact those vasanas and samskaras

don't um tend to get completely eradicated just

by hanging out in nothingness and

how they it's not that they don't at all get weakened or eradicated by the

abiding in beingness because when we abide in beingness there is a lot of experiential feedback to the

the peace that is available um in the transcendence of that

psychological identity and that's why we then assume that it is about transcending that psychological

identity and often we think transcending it means not attending to it

whereas one of the ways that transcending happens is another way of describing it is a

dissolution a dissolving of the psychological identity

and that dissolution might happen by us coming very much back into the body

rather than what could become a sort of spiritual bypassing

out in the nothingness and

[Music] so it's good for us to hear this because we might have concluded

because of the way that our seeking has unfolded where we started off being exposed to

you know the top down abiding in i am which is very valuable but

our thinking can tends to take things and make them very one-sided and so we might not have any

clue that coming back into the body is beneficial in fact we might have a concept that

says no that is the opposite of abiding in the nothing

and that is bound to um strengthen

the self and the person um and in fact if we come back to the

um the body we can start to see dynamics um and see the go itself

um more clearly because instead of transcending it where we

sort of lose touch with what it is um we're

really the practice becomes a practice of allowing it

to move because when we're transcending even if we are

feeling it if it's there not if we're feeling it but if it arises

we're often essentially trying to get away from it sweep it under the carpet go back into

the nothing again and so it might be there in a flop phase right

we might not successfully go into the nothing we might be wishing we could but it just

doesn't happen and so there's the uncomfortableness but we're not really

our seeking isn't willing to be with it to look at it to acknowledge it to

um because it's trying to get away from it really ultimately even if it can't it wants to

and it thinks that's the answer so if we start then looking at it from

the bottom up approach the bottom up approach is not really

suggesting it's all about transcendence and so the two together

can can work

thank you you're welcome

so on that note that's where it becomes important to um

understand what suffering really is so i wanted um what i was going to suggest

when i said let's put our hand up was you know i don't often

talk about the journey as a journey of enlightenment

because i'd much rather phrase it in practical terms because we can

easily

be seeking enlightenment and we could seek enlightenment for 20 years and not really

ever have any clarity on what that is because if the teaching doesn't really

talk about it in in practical terms in clear terms whenever anyone says what is

enlightenment then we essentially go back to the teaching and if the teaching is

esoteric then our answer becomes very is very esoteric

and so i was essentially going to say let's have question and answers and let's talk about enlightenment

because if we say let's if i say in your questions

let's talk about enlightenment then um

the questions um

well for example a question might be so what is enlightenment

and and that's a great question to to dissect to to open up

um whereas we might not have that question if we stick to the path of

um looking at it as peace of mind so by saying let's talk about enlightenment a whole new set of questions might arise

in in you guys um

so i was about to say why in the teaching as it is laid out

um it describes suffering in practical terms

um and why is that important now it's not

particularly important when we're our seeking is top down when what we're

seeking is awareness consciousness beingness

because in that movement it's a movement to

the end of in that in that time frame it's a stopping just stop

and if a shift happens to to beingness awareness

consciousness um the shift is a shift where there is a silence

so there's no investigating really in

a lot of the prompts would be stop trying to find answers stop trying to

think about stop looking at it from the world of

separation the world of objects be that which is much bigger

that encompasses all of this world where you tend to inhabit

um and so it doesn't talk about suffering in the end of suffering and the different forms of

suffering and what um what thought structures are at the base

of suffering but if you are going to inhabit the body come back in feel the feelings

feel the suffering it's very good to know the different types of

suffering and then once in principle you know the different types of suffering you then

might come up with sort of drop down menus of subtypes of

blame for example subtypes of um guilt

so um shame or unworthiness

is a subset of guilt guilt

so we think guilt is feeling bad about um

i don't know not having helped someone you know i feel guilty that i didn't stop when i saw that injured animal

so when we talk about blame and guilt

we might think that it's you know that

feeling bad about not helping an animal for example or not stopping for someone that wanted a lift

and that is indeed a form of guilt if that's what we're thinking

but guilt really means i'm not good enough right i feel guilty for not having stopped because it would have

been a good thing to stop and help someone

now feeling unworthy when we look at it unworthy is i feel like i am not

good enough to be a human being let's say or i am not a good enough human being to

be worthy of being alive so there is a sense of unworthiness really means it's a deep sense of

self-guilt or a deep sense of fundamental guilt on the level of

existence your validity um so as you look at the different forms

of guilt and blame and pride and worry and expectation and they start

to be unpacked over time and you start to see the um different forms of

expectation and attachment to outcome you start to see the different forms of

pride arrogance um could be part of

under the pride you see the different forms of blame

hatred jealousy resentment

simple blame for someone parking their car behind your driveway and making you miss

your appointment and

and that also allows us to feel deeply deep feelings of or energetic movements that

are coming up or that might come up when we sit with our uncomfortableness

and we might then be able to see the threads of

these different forms of suffering in the feeling but if we didn't have descriptions then

we'd feel this it'd be uncomfortable and we wouldn't have any real frame of

reference of what to look for and so we wouldn't then be able to

get to understand it better whereas if we start to see okay all uncomfortableness

with oneself essentially is suffering and all the different all suffering is one of those

charac one of those in fits into one of those categories and so then we from that point of view we can say okay i

don't know what this is but i'm going to sit with it and then when

you sit with it you might start to see

oh this is this is an uncomfortableness and then you might say is it blame

and it will feel no it's not blame is it shame is it guilt yes it's it's a form of

guilt and and then you might go on deeper and say what sort of guilt

and it is maybe oh it's an unworthiness and as you um

uh if you have these labels they're like um color swatches that you

can hold up against the wall and you know if the wall is

a light shade of yellow and you hold up a blue swatch it doesn't match

as soon as you hold up the light yellow shade next to the wall you go that's it

it matches um and so that's why it's important to have

an understanding that really suffering comes from

not knowing ourselves truly comes from the false sense of self the end of suffering is the dissolution

of that false sense of self and that's not there so we just say i

want the end of suffering it's there to allow us to investigate and to see these deeply ingrained

dynamics and as they're seen as the light of awareness is shown on them they start to shift they start to change

and we start to have insights about what is being seen what is shifting one of the biggest insights we might have

as we are being as we are witnessing these movements is we see that

they're not there all the time they arise and
when they arise we might have the sense oh roger is uncomfortable
um but when we look deeper we might find there is just
the uncomfortableness and the sense of roger and the
uncomfortableness are all intertwined
and when the uncomfortableness fades away roger in that form
fades away and so in between the
different arisings there is nothing
you could say because roger there isn't like a constant roger and
then
he feels a certain way there is an overall feeling
that includes roger is included in the feeling and so when that
feeling dissolves
all of roger dissolves with the feeling and then is
replaced by a new feeling and the sense of roger comes up
in in that um and so if we actually see that if we
if we have that insight it is very revealing as to
who we are um what we are not intellectually but you start to see
that what feels like this very concrete entity is really a whole lot
of movement
of personality traits coming up at a particular moment so we might go
from
feeling very anxious about something and then our attention gets

drawn somewhere else and the anxiety might fade away and we then realize oh i've i'm not feeling anxious anymore which means awareness has come on to

um the feeling and it was there and now it's not there

and as we look deeper we might find because we would say oh but roger is still here

and we look more and more we might find this roger that seems to be a constant is not so constant it comes up

in the moment then we might see the difference the distinction between consciousness

and the different movements of thought of personality

so hunger we might be hungry in one moment and not in another

and so if we see hunger arises excitement arises anxiety arises who who is anxious and we might say well roger is anxious

but if we look at it we find what this question who is anxious is basically saying there is just anxiety and in the anxiety there is the sense of the roger that is meant to be anxious or the roger that is anxious

now if this gets seen it can be revolutionary to our understanding of what we are and some parts of what we are fall away and change and some parts don't so when the psychological falls away

then that doesn't keep arising from time to time

but the biological still exists the biological still includes aspects that are made of the same

quality i.e not uncomfortableness of self but something that comes up

hunger and then fades away so anyway all of these

explorations can take place harleen hi

hi hello so i wanted to speak to you about this

um irritation that i deal with from like a

lot of times it's in a particular relationship

so a lot of yoga and bodywork helps me because let's say even if a day of yoga

i skip then i can see it coming back every night

um when you while you were talking to cecilia uh you said that

relations uh maybe the teaching is pointing out uh

something along this line right the teaching is pointing out at uh relations where they can be self-serving

and for a moment uh i could see that

actually yeah relations can be self-solving and still there can be so much of ease

and not hatred with the other but

yeah that sort of understanding doesn't remain for very long

because i can see that there is rage that

which is in place and i cannot even make a small sweet conversation with the

other because it's really like

how could the other have done that

um well one thing that might help or often

helps um is if we

have the experience of um

us having done something like that to someone else

um and maybe not exactly that thing but something

that's parallel to that or different but the same in principle

um and when we start looking like like becoming

you know keeping it real in a way um

which you know when the egoic sense of self is really strong we have no interest in

keeping it real because keeping it real which means acknowledging

our um imperfection a lot of the time and seeing our

imperfection and um being able to hold to to acknowledge it you

know a lot of the time that doesn't happen when there's the egoic movement because the egoic is just looking for

gain essentially but once we get to the point of

like francois said i just want the truth then if we're seeking truth we tend to

have um more motivation for honesty um and when

we're motivated for honesty we might start admitting certain things

that previously wouldn't admit

and so if we start seeing how we function that way then

it becomes a bit hypocritical to criticize the other for

functioning that way a good one is you know if you're

um uh they're um you're driving and you lose

your temper with other drivers um and then when another driver loses

their temper with you you sort of feel like you know you shouldn't lose your temper with me

um then you look at it i'm always losing my temper with other drivers

yeah so it's like who am i to say to this driver you shouldn't get angry at me you

shouldn't lose your temper on me it's i do it all the time um

you know and so you know if someone um

i know under in in a group environment doesn't stand up for you

and you can imagine well maybe i in that group environment when i'm trying to

you know look cool or be part of that group i wouldn't stand up for someone

because i've got these other motivating factors moving me now that doesn't make it

good but it makes it understandable in a sense so maybe that helps

yeah yeah i'll try it out yeah

what's good for the goose is good for the gander um i used to say to myself at that you know when i was being

um more and more um [Music]

honest in a way uh i i don't mean honest in some principled way in sort of moral way just

honest in terms of um

it's like a description for not continuing to get angry with the other drivers

and then being annoyed when other drivers are angry with us right um

so that is that's what i really mean by an honesty

we stop kidding ourselves i remember ali the the comedian ali g he used to have a

thing um i think his sort of call sign was keeping it real or something like that

so for a while i used to have that image in my head roger you gotta just

keep it real yeah

thank you you're welcome uh

hi terrence i'll just uh talk to terence and then kerry if

her sound works and then we'll bring it to a close

hi roger um good to talk to you again i i have to say i've been i've been watching a lot

of your old saat songs and uh thank you very much i think your teachings have had a

pretty profound effect on my thinking um

i think uh i had a bunch of questions i i didn't

really know where to start but um uh i i kind of feel like i'm sort of in

some kind of transitional uh phase of experiencing

uh some kind of changes i'm not sure exactly what but um

i remember like in your uh intensive on the energetic

releases i uh at the time or and even until now i

experienced them so strongly and and

i remember you said uh those shifts combined with uh maybe some

uh introduction of new understandings were the recipe for for a change and it

seems like that's yeah at the time you might think well what would body sensations have to do

with shifting a belief structure and i guess

uh it's um it it did it see it seems kind of

weird just like you know a lot of these practices involved doing yoga what does this do what does structure you have to

do with with the with the under you know of people with peace of mind you know they seem like

two completely unrelated things but somehow somehow there seems to be some kind of

connection to it as as as i think it's as he said as the

understanding goes deeper something's happening with the energetic sensations i experienced

um so one question i had was uh this i am-ness that

i guess the face consciousness in which all this stuff arises
sometimes i wonder if it's

getting clouded over just because anytime i drop into that i feel the
sensation so

strongly then sometimes i try to ask well what's what lies behind
that and i wonder

about uh well do you do any practices

help you know uh uh in terms of kind of getting

getting a deeper sense of the i am-ness and seeing the dissolution of
the

psychological self um and

i i uh i want to ask you yeah i remember i think a couple months ago
cecelia asked

about the role of meditation and and you basically said well only
meditate if you feel like it and it doesn't

help like in the traditional sense of like being the one that's
forcing yourself to do meditation

but then in other teachings you said you said uh it might be

necessary or helpful to have a moratorium overall thinking at some
point and

i don't see how that's i mean the only practice i know of that would
facilitate

that with meditation isn't that that's not the case um sorry i missed
what i said would be

important in this the second when the last part that you said

that i s so in a in one one sense i said don't be the meditator
and then what was the alternative yeah uh

well i i think i was wondering oh because i think in others you
mentioned how it might be useful to have a moratorium of thinking to
get it uh

uh i guess a deeper sense of the maybe the i am this i think

if i'm remembering correctly and i i don't know how you would have
that

moratorium on thinking without meditation isn't that the only
practice

all right okay but then you only meditate if you feel like it and of
course i never feel like

it so yeah um you see there's a difference

between you can meditate there can be meditation and meditation

um and the issue is

not meditation per se it is who is doing meditation

um and true meditation

to me is the absence of a meditator um but

the reality is that um teachings

will land and talk will be received by

whatever structure is there and so a lot of the time the egoic
structure is the meditator

right that's all it knows how to do is try to do life

so if a certain structure of thinking is in place

as soon as it hears meditation it says i have to do meditation that's

what i'm being told so this teaching that talks about meditation any teaching that talks about meditation

if the egoic structure hears that there will be a meditator meditating

and i'll say it again to me true meditation the meditation that is

really being spoken about in any teaching is the absence of a meditator

and so what but so you can't have true meditation

if the structure of a doer

is there because as soon as that structure of the doer decides it's time to meditate

then there will be that meditator meditating

um and that isn't true meditation according to the definition i just put forward

um and so that's it's a it's a sort of it's a catch-22 right then you might have the

meditator or the doer um do non-meditation

or not do meditation right it goes oh i got told not to

meditate um or and so then it will do it will

be the one not meditating um so if we

and it's a catch-22 because you can't get rid of that

entity that meditates or does any practice whatever it is you

know um and most seeking

is a seeking with doership because um it's only at a certain point that the doer dissolves um and so it's the last part of the seeking that tends to become effortless because the doer has in large part dissolved and so then the

last part of the seeking is a seeking without a seeker but there is still seeking happening um but the experience that

um the person has is they might even say oh seeking isn't happening because they remember the seeking where the seeker was there right and and then it

when there is seeking without a seeker as in without someone that entity who is always trying to do

um when that's fallen away it feels very different and so if i say

um is is seeking still happening someone might say no seeking isn't happening what they're really saying is the seeker

has dissolved and so they're saying what i would say they're really saying

is my seeking has changed significantly in its quality

this still is seeking because um you might still put on a youtube video

and watch it um but it's not you're not putting on the

youtube video from the same impulse that you might have been putting on the youtube video before you um the seeker

might say i don't have any um

idea of how my seeking is going to look today um because that

the seeker that used to feel like it had to control the seeking has dissolved and so

now the seeker the person through which seeking is now

happening would call it differently because it is different but the the reality is seeking

is still happening because watching videos on spiritual stuff is still

happening but you could say without the seeker doer

um there and at some point you find yourself not seeking

because you're not reading spiritual books you're not listening to stuff because you're not suffering

and it all seems irrelevant like why would i listen to two hours on

someone telling me about enlightenment when it in a sense it's not relevant

um because the process has taken you to a point where seeking simply stops not

only seeking without a seeker but even sorry not only the

seeker with the seeker seeker seeking with the seeker that falls away but even the seeker without

the seeker falls away um and so

what was i getting at um so this moratorium on thinking is

um essentially an encouragement that

we need to have which says you know you won't ever find your true

nature through

thinking um you won't know reality through thought

and so at a certain point of our seeking um if that really sinks in

then we might see how we are continually trying to understand

what is spoken about we are like saying oh i need to find the true self and then when we might be

thinking about what the true self is according to the descriptions and the teaching that we've

heard and we're saying i don't get it but if i think about it a bit more i

might get it i might understand the self and so the teaching that says you're

never going to understand the self through thinking so just stop

[Music] and be and

that includes for a period the working mind as well you know

and so what that might do if someone finds themselves um

particularly gripped with like getting that

thinking is the problem so when someone really sees

that i'm i'm i'm continually trying to think

think about it um and it hits

it's outside of thinking then um there can be this movement where

where thinking gets interrupted you know once a day or maybe 10 times in

an hour um because the seeker then is moving to a point of just
of essentially their practice hopefully without someone trying to
stop stinking because
if you if there is once again the doer trying to not think
that isn't really the stopping that can happen
the stopping that can happen is just where deep in the system there's
been a realization that i spend my whole life
thinking and trying to do do things doing things really means
thinking about what i'm going to do and how i'm going to do it and
what the consequence is going to be what the benefit is going to be
what i'll get
when i finished doing it and so it
when our system gets it that that is suffering that is the entity
that is
um completely deluded about where freedom is found that is the entity
that
is attached to outcome and it's trying to get outcomes it's trying to
do life it's
trying to do outcomes so when our system gets it it just then
can spontaneously stop because it doesn't need to
think about stopping something in the system just says stop and stop
means so stop becomes the
the bookend of thinking stop is a thought right the word the
thought stop is a thought but as long as that becomes the bookend to
the thinking rather than

oh i think i i need to stop okay so um how am i gonna stop okay i'm gonna stop

by okay so stop thinking now have i stopped i think i've stopped

that's not stopping that's um thinking we can stop thinking through

thinking um and you know we might need to do that a lot

for us to really realize i can't stop by

thinking about stopping because if i think about stopping that's more thinking so

when that becomes really clear somewhere it just goes i have to stop

and we go from a natural movement that rolls us

back into thinking as in because that's the only tool we've ever used is to

to think our self into existence and out of problems

and we might have this insight that says oh it's about stop

is that what your point was in one of your videos i remember you you talked about how

uh i'm gonna ask you a question uh it's gonna be what's on the table and i'm gonna tell you the answer that what's on

the table is an apple and uh you can't repeat

i think you were trying you were trying to point out that once we think we know the

answer we don't need any luck and i was wondering is that sort of like the

version of like the self-inquiry practices because i was like yo

when you look for yourself your mind just keeps saying i mean i'm cherished but that wasn't actually

looking and then i think i had some when i realized i don't know how to look for myself

without using thought without thinking about i don't know how to look for anything

without using thought was that what that practice was it was kind of like a self-inquiry type

thing to point out how yeah that's pointing to the fact that we

um our thinking is so habitual that

when we think about and create an image of thought

um a projection into the future or thinking about a problem um

we essentially create a world that holds that

scenario that we're thinking of you know like a business outcome let's say we

might be thinking about having our own business and being self-sufficient or whatever

um and it creates a conceptual

image of that and we're so familiar with

that image of reality or

that we think that that is somehow it um and

the reality is outside of that dimension of thought that isn't reality

but for as long because it's always been how we think about things

we get stuck in that dimension not realizing it is a dement that is a dimension of thought and that isn't

the what we could say reality that isn't the real arena or the the

um and it's only when it becomes apparent to us that that

arena is not what is being pointed at that

there might be the seeing beyond that dimension of thought

of conceptualizing things and so in the video you're talking about i say um you

know what is on the table in the corner of the room

um and i had said i described what was on the table and i described it as an apple

um but then when i describe it in all of the detail

someone might take that as the truth and i'm saying well no but look

at the table in the corner of the room and see the apple and they might

be looking sort of in their image of the table um with the apple on it that i have

described not realizing that that is not

the thing itself the thing itself is actually in the corner of the room

um and so you have to stop listening to my description of it and just look at it

and then you can become oblivious to what i'm talking about and describing whatever and you're

just seeing the thing itself and so that was just a metaphor

for how we may never look thinking that we are seeing the apple

because it's being described and we're creating maybe a mental image of it or whatever so yes um

the yeah you know [Music]

the end of thinking or or the capacity we find the capacity for thinking to

stop usually is the end of a process where

we do a whole lot of trying to stop thinking through thought and eventually we see the futility of that and we see

the fact that if i keep approaching it through the process of thinking thinking itself

is never actually stopping um so yes

oh and referring to the earlier point i was wondering the like so you refer to

going back to the energetic sensation you call them loads of doership and i i

think you'd hardly find that description of these seemingly very physical sensations anywhere and i was wondering

how did you come to that conclusion through your own experience and observation of

like how does that translate to you know these sensations in the body

translate to the feeling of personal viewership or how did you make that

connection well in principle and not only

not only in theory but you can then start feeling it but the theory

is that any

of these loads energetic loads that are essentially

expressions of um the small self the egoic self the thing

um or rather the theory is these loads are

expressions of the egoic self and the egoic self

is doership and attachment so any of those movements

ultimately have to at their core have doership and attachment as the root

that's the theory and then you might be able to experience that in

practice when you feel those energies they might start to reveal themselves

that way so the theory says yes that's what you'll find at the core

and it was my experience

i see and and when they when those sensations arise you would have

actual memories or images of what they were about in terms of

being the agent uh you will or i did but

i think it's very dependent on how much space there is in the system right um if

if the system is um quite clogged up with these energies

then the witnessing um or the

the clarity of the layers might not be there it might still be just one big ball of stuff

and so when you experience it you don't experience it with um

the same clarity that might be there when the system has emptied out much more um and so when the system is

emptied out then you might start to be able to see the doership the attachment um and have

certain um visions of where these energies

originated from i.e what circumstance in life they originated from which could

um include visions that don't relate to this

particular body but turn out to be visions of another life um another

human experience um but you know so having

saying that that can be the case doesn't mean it's going to be available because the

the clutter might be too [Music] um condensed

at some points for that clarity to be there and then at other times it might present

that way and does it

is with it i mean from your experience with other people looking at it because it typically takes years for them to

quit so somebody experienced them experiences these very strongly

because it takes like like in my case i mean it's been

like in the past year it's subsided quite a bit but still very strong i i was wondering will there come

a point where they're mostly cleaned out or is that just something

to live with i mean the movement is a movement of

um uh reducing clearing out unloading

um and i i guess it depends on where you start from or how quickly the pros

you know how quickly the process is dumping stuff out as to how quickly it

moves from one sensation or one qualitative sense to a different

qualitative sense so in theory we're always moving in that direction

in practice whether it takes three months or ten years

is going to be well we could just say your destiny um which is also dependent on let's say

the load and its particular makeup will determine

what one's destiny will look like um so i wouldn't be discouraged i think

you're obviously there's a lot of stuff going on and um you know in six months you look back and

you'll say well um it hasn't ended but it's changing

or you might say you might be able to say it's ended

so we've come to the end let me just have a quick check chat with kerry

and then we'll we'll wrap it up thanks darren

hi kerry roger can you hear me i can yes

i can oh good roger really quick from the first zoom i felt shame

uh because i exposed myself to the world and i felt

yeah embarrassed and then um the second video

again i felt embarrassed because i talked too much and i didn't let speak so the up-to-date

conditioning is okay it's all good um i don't feel shame anymore um and i

will ask a question and sit back in and listen so i feel like i learned a lot about

zooming in the last in the first two zooms i've ever done in in this 70 67

life all is well and i appreciate you roger thank you you're very welcome um i can't

say that i can remember it standing out as particularly something to be

shame embarrassed about um but um if you

if you got something out or you had some insights around that that's very good um

so did you want to say more than that was there

were you going to ask a question today no hon are you there

yes can you hear me okay my son just called my last uh contact no i won't ask a question all as

well and so i'll sit back in these and i'll watch the storyline

and i love all you guys i think we're all very blessed to have you roger

thank you kerry uh on that note then which is great given we've come to the

end of our time i'll say goodbye

you