

Roger Castillo - Remember, abide in I am *

https://www.youtube.com/watch?v=5cMx_694EoM&ab_channel=RogerCastillo-BeingLived

at some point the intellect even if we don't realize that even when a teaching isn't talking directly to the intellect

it is actually talking to the intellect and it starts changing how we see things

how we interpret things so there's that

side the framework and at the very beginning of the framework the concept

the description is that we need to be clear on what we're seeking what is

available and the more clear we are on that the more that we've really asked

that question and refined the answer until it starts making real sense to us

the more that we are clear on that the more focused our seeking will be the

less cool the sex will tend to get caught up in and the suggestion is this

teaching tends to address things in practical terms often today's talk mind

off that a little bit but generally speaking it addresses things in practical terms and so it says

practically speaking so ask yourself the question practically speaking what am I looking for you know we might have the

word enlightenment as the answer and what is that in practical terms

what

will we have after enlightenment that we didn't have before

so having just the word enlightenment can actually be as pointless as having a wrong answer to this question what am i

seeking because it could just be a word and we might think we know we might think we have an answer because we have

a word enlightenment but the suggestion in the teacher is no be much more

practical than just a word even the idea

that we might be looking for oneness the falling away of duality let's say why

what will that give you or what benefit will that have what's the big deal in

oneness for example and there are people seekers that have been seeking for 20-30

years along the lines that I'm describing ie without a very practical

clear understanding of what's available and why it's important why it might be

worthwhile devoting time and energy to

this so the suggested answer to the

question and all of the concepts are suggested concepts which really mean use

them as pointers to investigate for yourself based on an investigation of

your own life experience and see if the pointers are accurate I have the utmost

confidence that from a certain perspective of looking at life the

pointers are accurate but don't take my confidence as an excuse to just believe

them because if we just believe a description it doesn't go very deep it

doesn't affect us that deeply but when we see it and we I never looked at it

that way and now I see it's so obvious the old way which maybe was seeing the

dynamics incorrectly tends to dissolve when it's really seen

in that when it seems someone else someone can ask you can you explain this to me and you can because you've seen it

you you and not just a glimpse for half a second or you see it repeatedly based

on this investigation of your own life experience and the pointers the concepts

are pointing you because our life experience is very vast the point is

appointing us specifically and what might be worth looking at in relation to

this topic of enlightenment and in practical terms the description of enlightenment is unbroken peace of mind

and daily living unbroken peace of mind

regardless of the circumstance you find yourself in regardless of life in that

moment is pleasure or pain that's the interconnected of opposites of

the flow

of life sometimes pleasure and sometimes pain and the pleasure and pain can take

a whole range of different forms that fit into categories of physical pleasure

and pain emotional pleasure and pain financial pleasure and pain but in

general whatever circumstance happens in life is an outcome the door slams it's

part of the circumstance it's an outcome in the moment it's either pleasurable or painful depending on how that outcome

aligns or doesn't align with your biological preferences so all of this

speaks was just a whole lot of concepts a lot of descriptions that if they're

understood intellectually can become the basis of an investigation for yourself

based on your own life experience

so this basic notion that life is always either pleasure or pain is hugely

important when it comes to unbroken peace of mind and daily living so the

core of the concept say be clear on what you're looking for the suggested answer

is what's available as enlightenment for the human being is unbroken peace of

mind which means the end of suffering so unbroken peace of mind is

not the

gaining of bliss or an experience of

oneness it is the very simple falling away non arising absence of suffering

that's a practical clear description of

peace of mind which is also described as

real happiness for the human being peace of mind is real happiness and it's

described as what enlightenment is according to this concept this set of

teachings

and suffering doesn't refer to the end of painful circumstance and often in the

English language people will exchange the word suffering and pain in a

conceptual framework that is putting forward concepts to enable us to start

seeing a life experience more precisely more specifically it's important to

distinguish something such as this suffering is not talking about pain so

the definition of suffering is our attitude towards the pleasure and pain

of the flow of life

and our attitude can be one of two

attitudes more or less what is the attitude towards the flow of life that

tends to create the extra layer of suffering the attitude to the flow of

life that creates the extra layer of suffering could be referred to as the attitude of personal doership and

alongside personal doership the attitude of attachment to outcomes and that

attitude is based on deeply ingrained beliefs about who we are and how life

works and if life has put in place those

deeply ingrained beliefs about who we are and how life is that means that's how we see life when it happens that's

how we interpret it and therefore the circumstance happens and there will be

this attitude to the circumstance based on the deeply ingrained belief of

personal doership and attachment to outcome so that means if the deeply

ingrained beliefs of doership and attachment to outcome are there we're forced to suffer when the flow of life

happens because our attitude to the flow of life is coming from this root the

great news is that the belief in personal doership an attachment to outcome is an incorrect an erroneous

assessment of the nature of life that

means that the suffering is essentially in error which is why it can

come to an

end the belief needs to be seen as

erroneous the belief once seen as

erroneous is bound to dissolve if that seeing is

sustained because the untrue can't

survive in the light of awareness you can't maintain an a false perception

when your own system is pointing out the fallacy of that false perception so this

is the reason why this shift from suffering to peace of mind is available

so in Buddhism the Four Noble Truths through the Four Noble Truths start off

with the first noble truth life is suffering and that really is just an

acknowledgment of the default human condition which I've described as the

inclusion of two main beliefs that are being categorized as the belief in

personal doership and the belief in attachment to outcomes and because they

are inserted as part of our development in life then we are forced to have an

attitude towards life that is uncomfortable an attitude that manifests

in practical terms is guilt and shame blame and hatred pride and

arrogance

worry and anxiety expectation and

attachment to outcomes and under each of those there are lots of sub types of

suffering so under blame you can find jealousy resentment

anger under guilt you can find

insecurity and lack of self-confidence

worthlessness sense of abandonment so all of these feelings that the human

being is forced to carry around this load of guilt and blame and pride are

all based on this ingrained belief which comes from a way of seeing life and so

those ingrained beliefs Satan essentially is our self-image what we

know ourself as and when it is investigated we find that's a psychological entity that gets put in

place and that psychological entity essentially covers up acts as a veil to

what we could say is a more authentic connection to the core of the human being and that's not anyone's fault

that's something that has happened as part of this creation of life I wasn't

going to talk about the framework and it seems like I'm talking about the frame way um I was just gonna touch on it so

that I could say that there's two main parts to the teaching the framework

which I have a huge admiration for because if it does become something that

you understand as a framework it gets laid out as I'm doing step by step by

step and if any if I miss something it's only because I've forgotten to miss something so if you think there's a gap

somewhere it's because I forgot to put in that piece of the framework the framework is robust and if it becomes

part of your makeup if it's destiny for it to resonate and there's some people

that just don't resonate with words you know they function differently they

need different things to penetrate and

so then this bhakti-yoga instead of jnana yoga for example there's Karma

Yoga for different personality types if it's destiny for this framework to

resonate and it sets in it becomes something that starts to function

automatically and the investigation of your own daily life according to the

concept or in line with the concept starts to happen and as that happens the understanding goes deeper and deeper and

deeper and as the understanding goes deeper and deeper and deeper it up roots the misunderstanding it up roots what

has been deeply ingrained in us because of years and years and years of seeing

life interpreting life concluding life a certain way maybe even lifetimes of it

and the suffering starts to get cut off

and as the understanding goes deeper and deeper the suffering it's cut off

quicker and quicker because it's seen as a manifestation of an error so Blaine as

an example of one of the forms of suffering that is based on the belief in

personal doership an attachment to outcome blame is when the other functions a particular way the way

according to this teaching that they are destined to function based on their makeup but they didn't control they none

of us chose to be exactly the way we are

we are a byproduct of a very impersonal

movement of a amazingly diverse process of life and so blame is when the other

functions according to their design according to destiny you could say

predetermined by everything that came before and that functioning delivers

pain to me they say they were going to

pick me up from the airport for example and then they forget and I'm left waiting or they were going to take me to

the airport and they forget and I miss my airplane so pain in the moment that

is my circumstance not in line with my biological preferences of getting on the

plane when it was scheduled and pain in the moment with the attitude of personal

doership and attachment to outcome I see the other as a separate independent entity that is in complete control of

how they think how they feel and how they act that is what I'm describing as

a false interpretation of life because if we investigate it more closely we

will see that they are always functioning according to their complex design that they didn't control the

functioning is a happening um if I fail to see that I see them as

the doer and I say to myself you should have you could have acted differently

life circumstance could have been different to the way that it turned out

in Buddhism this misunderstanding is called ignorance what it means is that

attitude to the circumstance that psychological narrative that says life

could have been different and when I say life I really mean the functioning of that person that impacted

the way the circumstance unfolded that's ignorance that attitude is a misguided

interpretation of life and furthermore

based on this psychological entity that gets put in place there is

the deeply

ingrained belief that my completion then my wholeness is dependent on life being

pleasure pleasure pleasure pleasure meaning I feel that one day when I

receive a certain set of pleasures or a certain set of outcomes everything will

be okay so I believe that the

uncomfortable feeling is because of circumstance because of pain and so the

combination of this seeing the other as the doer so it's their fault because

they acted a particular way and how they acted delivered pain which I see is an attack on my completeness then I'm

forced to hate them you hurt me I hate you and that is the very uncomfortable

and often prolonged load of suffering on

top of the painful circumstance of the moment

liberation enlightenment in this teaching isn't talking about becoming a

better person it isn't talking about circumstance

improving such that friends never let you down that you never miss aeroplanes

that the body doesn't get sick it's not talking about improving life or

improving yourself as a person what it's

talking about is a shift in attitude a shift of seeing ourself and essentially

it is an acceptance because it is the falling away of the non acceptance of falling away of the judgment it's a

shift in attitude so it won't make you a saint it won't improve or fix any

biological shortcomings that you might have it will allow a seeing of those

biological shortcomings with different eyes with a new attitude with an attitude of what we could call Nandu

ership and non attachment to outcome which really means the absence of the attitude of personal doership an

attachment to outcome

okay so how do I now dovetail into the

other half of the teaching which really is about a recognition of your essence

and an abiding they're arresting in that

beingness that more authentic self that is prior to the psychological self

this half of the teaching requires much less words

because it's not something that we can think ourselves into

it's a dimension of the human being that

it is often unavailable until such time

as it becomes available and it's

unavailable because the thinking that I was referring to the attitude that I was referring to acts like a very solid gate

to that dimension

and the reason that thinking acts as a gate is because the truth is that our

system is convinced that that thinking is helpful that thinking is going to get

us somewhere the system believes that blaming is somehow helpful feeling guilt

and having expectations is helpful and

so it keeps doing it and so if someone tells it to just stop it says what are

you crazy I've got a job to do I've got a job that will fix the situation you

know this person has wronged me and I'm in the process of fixing it by blaming

them that truly when we look at how the

thinking happens is what must be ingrained in us

and that thinking is the self-image a psychological identity which is generally the image that exists that

life impact but the flow of life impacts that self-image is really when we look

at it a set of beliefs which is why it can just collapse if it was more

substantial than beliefs which thankfully beliefs have the great ability to change sometimes the ability

for beliefs to change even though inherently we know that you know we can believe one thing one minute and then

the next minute we can not believe it like Santa Claus and we believe it for

five years and then one fine day we stop believing it

but some beliefs just persist because

life doesn't give us a reason to think differently so that self-image remains

that which interacts with life and that which is continually attacked by the

duality of life meaning the pleasure and the pain because that self-image has

essentially said my completeness is dependent on life being pleasure pleasure pleasure pleasure that is its

its idea of itself so when life comes along and it's not pleasure pleasure

pleasure this self-image feels attacked by the very nature of daily life that's why

life is suffering

the good news is this one of the other noble truths is there is a way out of

suffering

the realization there is a way out of suffering and then another of the crews

is understanding the way out of suffering which really means

understanding what I'm describing

so this gate that essentially separates

us from this other dimension that I suggested is available for us
from to

live from this gate is based on the

ferocity the intensity of the

functioning of the psychological self

so without a certain descriptions or

instructions is very hard for us to drop into being drop into a more
authentic

self so we're here in Tiruvannamalai and

Terra vanalai attracts people because of the wonderful teachings of
sri ramana

and he talks about the self with the small s and the self denoted by
a

capital s and the inquiry that he puts forward Who am I is a set of

instructions or pointers that guides us through an inquiry that will
hopefully

move us from a seeing our self as the psychological entity and move
us towards

a revelation a realization a knowing of the self which is a self
prior to the

thinking about what I am

so one of the significant teachings in

my journey was along with Rama's

teachings but before that was with the teachings of nisargadatta maharaj through the mainly through the the book

I am that and what was particularly

pertinent to me was his suggestion the

core of the teaching to abide in I am and I am is the same as self I in the I

am is not talking about a personal I a sense of personality and being the body

in fact in nisargadatta is teaching one of the key tenants is you are not the

body

so when seekers would address in the figure data with questions that implied

or presupposed him being a body he would get angry and say stop projecting your

idea of yourself onto me

there is a core of beingness that is

that but at the core of human experience or the core of experience that is prior

to any thoughts and it's covered up by the thinking

the thinking is essentially a object

that arises in consciousness it's an object that has a very specific flavor

and effect on the experience it has the

effect of obscuring this resting in being so when thinking is happening if

there is a witnessing of thinking happening meaning in its initial stage

there is an awareness that an obsessive thinking about well especially if it's

guilt blame pride worry expectation if that's happening and there is a

registering or I am I have this there is

this thinking happening that in itself is significant a seeing of the thinking

because the identification with thought can be so great that there that there is

no space between the thoughts and that

which is aware of the thoughts

so simple descriptions like this can

inspire shift not because someone works hard and makes this happen but because

things are heard over and over again and they sink in often without us even

realizing or understanding in fact in teachings it's encouraged don't feel you

need to understand all of this and store it and hold on to it in your head so

that you can recite it again maybe just

be open and trust that something is

being received beyond the intellect and

then things happen on their own not unexplainably in a sense but a shift

where the thoughts are witnessed can happen and it's not magic it's a result

of the system having received information and the information having changed something and then a subsequent

change in the way the experiences happened

this is very much linked to the deeply ingrained belief of personal doership

the way that thoughts arise we're convinced I am the one thinking I am the

one doing thinking whereas more

accurately when a different perspective sets in we realize thinking is happening

there is no thinker of the thoughts and

identifying ourselves as I am the thinker of the thought is the assertion

of the small s

so the recognition that blame is

happening that thinking about what I

will need to put in place in the next three years in order for you know my

business to be more impressive it's

thinking and if a record just to recognize it it's not that this says
you're not insisting on it stopping we're more interested in becoming
aware

that's a faculty that has been much less

cultivated a simple recognition of things what we've cultivated is
the

obsession with changing things

and in the awareness of the thinking we can become more aware of the
content of

the thinking so the example that have

been using is blame if the content is why did that person do what
they did

they shouldn't have done what they did look at what it means about me
blame is

happening it's a happening not my doing

it's arising out of the machinery of the

human the body mind organism the

machinery is like a cookie machine spitting out cookies and thinking
is the

output of a particularly programmed machine the thinking of the order
that

is happening has to come out of this machine like a calculator but
for $2+2$

and the calculator spits out four because it's designed like that and

we

tend to look at the thinking especially if we hear that blame is a form of

suffering and the peace of mind is available then we look at it and I shouldn't be thinking like this I have

to stop thinking like this that's more of the doer ship and attachment to outcome

Oh first there's an awareness of the

thinking then there is a in the awareness without needing it to change more clarity about what the thinking

content actually is and then we might see it is an attitude

so confirming this is where we can start confirming the conceptual framework it

is an attitude of personal doership it is an attitude that says the other could

have acted differently should have acted differently and it is an attitude so if

you feel into the blame you might say and yes I think that I'm feeling that

the internally that that attitude is telling me that what they delivered the

outcome they delivered which let's assume it was painful he's an attack on

Who I am and I can't let I can't just let them attack Who I am now I have to

fight back so this is me suggesting what awareness

can recognize awareness plus the intellect of the working mind and the

thinking that we are talking calling suffering is the thinking of what I

would call the thinking mind the thinking mind based on the deeply ingrained belief of doership an

attachment to outcome the working mind

is the part of the mind that is being given these descriptions

these new descriptions and when awareness recognizes that the blame is

happening the combination of awareness and the

working mind can investigate the blame

and investigate just means understand it

a little better especially relative to these base concepts that I'm putting forward because they're specifically

part of the dynamic that's important to see yes it is a narrative based on what

happened with the assumption it could have been different whereas part of this framework says life

is a predetermined happening not you're doing or my doing it's a creation

impersonal source in its potential form at some point exploded into

manifestation became the story of life and everything that happens is part of

that impersonal story of life we are part of the impersonal story of life

this speaking as part of the predetermined impersonal story of life

so this very much underpins the attitude of Nandu a ship and non attachment to

outcomes it's the complete opposite of what the belief in personal doership

complete opposite of how the belief in personal doership sees life it is not I did it and you did it and if you didn't

do it good enough you should have done it better and if I didn't do a good enough I'm going to flog myself because

I should have done it better none of this destiny rubbish because actually if I agree it's destiny then I

have to agree that the outcome could be anything and I don't want the outcome to be anything because my happiness is

dependent on pleasure pleasure pleasure and I'm going to make life pleasure pleasure pleasure surrender to God's

will is the basis of all wisdom

teachings it might not be acceptable to

a lot of people in life because the belief and personal doership is so

strong but the reason that it's at the base of all wisdom teachings is because

that's where the freedom comes from the

belief in personal doers would see predetermination would hear the concept

of predetermination as the very opposite of freedom

and the fact is that it is that belief in personal dealership that is the opposite of freedom it's the belief in

personal dealership that creates the suffering and liberation is freedom from

suffering

so as an awareness of the thinking

happening as part of predetermined story of life based on my makeup that was part

of the story of life a seeing of the blame allows us to investigate it more

clearly see that it is based on doer ship an attachment to outcome see that

it isn't in line with seeing life as a divine you could say unfolding and as

that seen more and more clearly as being a narrative that is out of line with our

new appreciation of life then an

interesting potential kicks in the interesting potential is that the system

has in it something it didn't have before which is the motivation to stop

to stop and be

only once the system has effectively

changed because of new conditioning and its own awareness and investigation and

conclusions in itself that thinking process which is being guided by

new

conditioning that life is delivered so the thinking is just a happening based

on the person's genes and up-to-date-conditioning and so this talk is new conditioning we don't know how

the new conditioning is going to land and become part of the genes and up-to-date-conditioning but if it does

to one extent or another then it means something is going to change because

we're different to how we were yesterday which we always are in life life doesn't

always deliver new conditioning that radically changes in principle how we

are we're always being changed because of new circumstance new up-to-date

conditioning or new conditioning that changes our up-to-date-conditioning which is part of our structure our

structures our genetics and up-to-date-conditioning and so the

investigation and the ticking off and saying is that is based on the belief in personal dosha and I do see that each of

us are functioning automatically according to factors that we've never controlled controlled so how can I be

the doer sure the actions are happening through me but I was programmed by life

so you know don't shoot the messenger but that's actually I'm not saying don't

shoot the messenger cuz life society is still going to treat us as

the doer so this shift in attitude doesn't absolve

us from consequence and but what it absolves us from if it goes deep enough

is the suffering the internal suffering so we might function a certain way

deliver pain to society Society will punish us that is a consequence that's unavoidable

you can't say to the judge hey I'm not the doer the judge is going to say well

I'm not the doer either but two years prison so this understanding isn't going to

absolve us from consequence but it means that our attitude of shame can get cut

off understanding I was designed a certain way I found myself in a

circumstance this action happened and I have to admit that when I look at it

objectively it wasn't fair to society I was stealing something that didn't

belong to me Society has the rules and I got punished

so that doesn't have to be a denial we can still discern the good and the bad

relative to certain benchmarks but understand that that happened as part of

the overall flow of life and that in I was destined to function that way in

order for destiny to unfold that way and this destiny doesn't have to be some you

know mystical belief or why why did if we just understand that the human being

is a result of their genes and up-to-date-conditioning and in each moment we are one way like if you could

take a snapshot of the human being it's a very complex system based on the

genetics and the up-to-date-conditioning and every function that happens through

that the speaking of thinking the emotions the hunger the actions which

are just a consequence happen because we are in a circumstance we see something hear something smell something touch

something taste something and we weren't in control of that circumstance being that way we see something for example

and there is an internal reaction of this very complex organism and a thought

arises and that thought might lead to all that we see a bird oh that's a

strange bird I've never seen that and that thought then leads to I'm and take a foe

and so we pick up the phone and take a photo all a very complex series of

happenings based on a circumstance we're not in control of based on a makeup that

we're not in control of everything that happens through the human beings are

happening according to life's well according to God's will according

to source according to the predetermined

from the perspective of the human being we get to see it after it happens we're

here to see the thought after it arises we get to see the words that come out of

our mouth after they come out of our mouth and so from the perspective of the

one aware of what's happening we can say whatever happens relative to that one

that is aware was predetermined not my

doing I didn't create it that way and so

that can cut off the suffering that

understanding will cut off the suffering as it goes deeper and deeper and deeper and that's what allows the abiding in I

am to happen a motivation of the body

body mind organism to stop doing what it was doing obsessively on the basis it's

not true but the system has to really

come to appreciate it's not true right

and so if the system then starts to appreciate not only is it not true but

it's stopping me from being it's stopping me from resting in this dimension of myself that isn't concerned

with what's happening in the flow of life that becomes self confirming when we drop in there we find ah here

and we know our what I am is not dependent on outcomes when I rest here

the importance on you know rectifying

what someone has done falls away and we

realized we can feel from our own experience what a relief and that's the

freedom from suffering like Here I am

that's the remembering remember who you are

and actually hope I hope it's clear the

remembering isn't a a thinking oh I am that which is not affected by pleasure

or pain it's a dropping into being where you are where you where you be be that and

everything changes in an instant and when you see what changes you know what

I am is not dependent on life being a particular way so the more often we drop

into being in the face of painful circumstance and find that the suffering

that was interpreting the circumstance a certain way gets cut off the more we

have our own confirmation it's self confirming that what I am is not

affected by the flow of life what I am at my core is not affected by the flow

of life not a concept anymore it becomes our truth it becomes our self confirming

experience and so Nyssa gadot is guru Siddha Ramesh well maharaj instructed

Nyssa gotta abide in I am that was his instruction

which really means drop back into your being out of the thinking that is

misinterpreting and prioritizing pleasure and pain beyond what they

actually are for the for your essence drop out of their thinking into being as

often as possible abide in iron

that abiding in I am will start off with a dropping into being that will last for

about a quarter of a second because the

thinking mind is like a flywheel that has a lot of momentum and awareness sees

the thinking mind the blame in the example we're using and says it's not

true remember be or Biden I am so in my

journey what set into place was a thought that arose as a um a bookmark

well what's the word it contained this thought which was the thought I am

contained in it so much of what I'm speaking about today for example the

understanding based on investigation that what I am is not dependent on

pleasure or pain it understood that the psychological identity is convinced that

they need pleasure pleasure pleasure and therefore is attached to pleasure it

includes the understanding of personal doer the belief of personal doership and

the inverse understanding that sees actually I'm not the doer the other

isn't the doer so all of that understanding that happens as the

investigation of your own daily life happens on its own when you're walking

down the street and awareness lands on certain thinking and certain contemplations arise saying is it true

that I did this or was it a result of a circumstance I had no control of and my makeup and therefore that was the

response and it was just a happening so as that understanding it's deeper and

deeper it was all contained in the thought I am for me and the instruction to abide in I

am which is really just a suggestion not really a prescription of something to do

it's saying if awareness lands on blame then maybe the thought I am will arise

that cuts off the thinking because it contains all of that wisdom in it the

wisdom that essentially says this is nonsense and it's it's keeping me away

from knowing myself so awareness sees

the blame the thought I am rises and then the thought itself is like the book MA

the book end to the thinking and hopefully it cuts it off um mid-sentence

so we don't even need to give it the respect for the sentence to finish you know the blame because I am realize it's

all nonsense you know so I don't even want to entertain it a milli second longer so awareness season I am and are

dropping into being but because they're thinking at first isn't completely

disbelieved we rest there for about quarter of a second and were propelled

back into the thinking and it carries on more or less where it left off and it could be 15 minutes before we realize oh

hang on what happened did didn't I drop into being and in a realization ah but

for the last 15 minutes I've been thinking of that blame again because

what happened is the blame was happening a recognition the thought I am came up we dropped into being for about quarter

of a second went straight back into the thinking and it happened and it took fifteen more minutes before awareness

landed on the fact that it's happening again and in that moment or the thought

I am can come off again I would drop back into being

and after two weeks of maybe this setting in because I really don't

suggest it as a prescription to someone who says oh how do I do it
tell me what

to do because I'm really good at doing things and I'm gonna do it
better than everyone else so I'm going to spend you know my

whole days just being diligent at doing this I am that that's the
doer trying to

do that so hopefully it's it comes from a wisdom where our system has
changed

and we really see the blame as being a disturbance a gate and a
natural cutting

off happens we drop into being I don't know after week two of that
happening

and there could be a month where it doesn't happen because it just
doesn't happen um we find we get to rest there for a

half a second instead of quarter of a second or a second and the mind
that is

attached to our crazy self this isn't working which is a shame
because it

could be like training a dog to sit and you say sit and the dog does
nothing and

then you say sit and nothing and you say it five times and the dog
does anything

oh this isn't working but if you say to sixth time the dog might said
and so if

you were to stop after five times and say oh this doesn't work it's
just

because a persistence hasn't prevailed because it was working it was

5/6 of the

way there and even when the dog sits the sixth time then you know it's not going

to sit for the seventh eighth ninth and tenth cuz the dogs still learning so a

process of training dog can take time and the dropping into being into I am is

like training a muscle that has atrophied

but you'll find a sweetener and at some point that can become your home because

the suffering stops arising altogether because the understandingly I'm so deep

that it's not a matter of the suffering being there and then it being cut off it gets cut off before it arises that way

of interpreting life no longer just no longer makes sense there's no more left

that sees life that way and then abiding

in I am becomes the default rather than what we're more familiar with which is

the thinking and the suffering as the default and occasionally a glimpse into

peace of mind

and this dropping into I am can be aided by a visualization of the center of

consciousness drifting down into the heart and simultaneously a softening of

the gaze widening of the you know

turning it into a panoramic view of life and being with what is
meaning being

with the full experience that is in this moment and watching the
automatic nurse of all the people you know traffic

lights is great if you sit at a coffee shop and just sit and watch
people

stopping and the lights not in India [Music]

when the lights are red and then the light and then everyone walks
and the cars moving and and just allowing

allowing everything to be as it is I mean yeah you don't need to wait
to go to a coffee shop in the West I mean you

can go and sit on at a chai shop here and see the same great activity
of life

without any need to change it just an allowing and an awareness just
like an

awareness of the thinking as a happening witnessing thinking
happening witness

life happening and maybe the body as it shifts in the chair or
crosses his leg

can be also witnessed as a happening within the overall experience
and that

starts to become or that is a movement

towards or away from this hyper involvement with what is happening so

you can watch feelings of hunger arise in a body mind organism I tend
to leave not enough time

for questions lately no today I think you might have been told that we have to

vacate by 10 to 6 so that's another half an hour and half an hour so I'll open up

for questions there's a microphone here so check check the sense of your

teaching is that to find out who I am and decades of learning and being under

your stewardship I have found out there is an amnesty please correct me if I'm wrong there is an amnesty me and today's

teaching is a thought pops up which is not mine it's from the impersonal self there is an amnesty up not mine then an

action follows not mine by the robot so which part of this sequence of the

amnesty thought and the action which is actually the human mind body organism

are you addressing from where which part is recognizing this fact is it the

am-ness here or is it some mysterious in-between between the impersonal self

and the am-ness following me well you

see what I'm putting forward here is a particular solution to a functioning in

the human being more specific I could say I can say you are not the body

because we need to focus on that aspect

that is not the body at some point it

may become necessary to say well actually it's not entirely true to say

you are not the body

because we're a human being that

includes the body so more specifically the teaching is saying the biological

and psychological functioning is automatic and not your doing so there is

an aspect of the human being that I'm focusing on in this particular session saying what you are is the intangible

sense of being and awareness that can witness the thoughts as are happening

actions as a happening not my doing not exactly not my thought but not thought

that I'm in control of and in the early stages or not really early as in very

basic spirituality because what what we're talking about here is in itself

not necessarily basic you know a lot of

the world is would have walked out of the room a long time ago so for people

to remain interested in a teaching there focuses on Nandu ership or you are not

the person in itself is is significant

but at in dropping into this being it's worth actually remaining with the notion

I am NOT the body I am not the thinking and finding yourself grounded yourself

meaning this i am-ness an awareness does

have the sense of self in it and so there isn't you grounded in the self

there's just the self witnessing life as a happening which witnessing thoughts

arising so it's not so important who I'm talking to

what's more important is for the words to penetrate the system and for a seeing

of thinking as a happening a seeing of the biological feelings as a happening

and even the actions the moving of the hands the words as a happening and that

doesn't actually require us to think it

into existence in fact if we try and think it into existence it won't happen so it's much better to find ourselves

interested in what is here right now without the need to change it and

without the need to label everything and say oh that's a car actually that cars

going too fast and that's a nice car that's a red car that's a bird just drop

back out of there if it happens and

allow all of it to happen and we'll

notice that there is a seeing of it all without us needing to judge it or even

label it so I I think in in this

particular instance it's not worth putting too many fine details on so the

essence is that there is no cause and effect I mean that's the totality just being the am-ness right by the EM Ness

but in routine life a lot of times we forget about it as you said quarter of a second is pops up nine fifteen sixteen

minutes you're off at that point in time again go back to the am-ness and thereby tennis yeah in a sense of Nandu ership

sort of yes because this part of the teaching is really emphasizing that

there is a movement that is available that has atrophied or there is a

the mention of the human being that is available but is blocked off and so all

that is being suggested is information

that can help reverse that and strengthen that movement once it's

strengthened like once a tennis player has done that they you know forehand and

backhand 8,000 times on this side 8,000 times on that side that pin becomes

first nature to them and they just play tennis can we see in terms of

information technology that from childhood have been ingrained in a wrong operating system yes and we are now sort

of changing the motherboard get these teachings yeah and it can be it's a combination of what society's

conditioning has been on us as to what the priorities are and how we have to you know pleasure and good is what the

world needs to be and bad not even it's quite simply your parents like the

pleasure of silence let's say and you're a child making noise and they tell you

you shouldn't do that let's say you get punished or whatever so that's really just their prayer attachment to pleasure

and it becomes ingrained in you and society is telling you how you shouldn't

shouldn't act and we've adopted that

judgment based on those instructions so not only the conditioning of society but

also the way that the senses develop and the way the world is cognized is a much

stronger influencing factor on in graining the belief of personal doership

an attachment to outcome because it's how the world is perceived so this suggestion to just watch

if something in the brain you can say and it changes the quality of the

experience a quality of just allowing the whole experience to be seen without

focusing in on one aspect and we because we're attached to outcomes have become

trained on focusing in on one aspect and so then it's the sense of a subject and

a separate object and so this suggestion is about bringing in a new experience of

life that can start reversing how the senses have created the senses in the

brain and our priorities have created the experience of life previously doing

all this that's that's the villain or the hero or whatever you call that's

what's running the entire puppet show you can't help yourself in yet this

right

the if there is still but but you can

start seeing that as blame it's not blame but another form of and I am come

back and you come you don't need answers to those questions actually needing

answers to the questions is part of the muscle that has been strengthened so

when you realize that and see it in itself is stopping the being just I am

it's so nice we have a tool that allows us it becomes own our own system has

essentially developed an activism squad

right that is finally able to stand up to the ignorance and before that there

was just the ignorant and no no no rebel

and this is now a part of our system that recognizes the error in our system

it's like an anti-virus program it's like antibiotics that part of our

system is saying stop and be and I like

the prompt I am for me that's how I mean

allow whatever happens to you for what happens to work for you I am is just a

reminder when we see the thinking getting over at being overactive keeping

us disconnected I am and be allow a little smile don't make it happen but as

soon as we drop into being a little smile comes out because it remembers here I am and this the I that we drop

into the dimension

is self confirming what it self confirms is that it is invulnerable it is

unaffected by the flow of life so if someone you love dies there will be

emotional pain now emotional pain is not suffering but very often emotional pain

will turn into suffering the suffering will say what am I going to be without

this person the emotional pain is the pain just a biological pain of having

lost someone you care for the psychological suffering is the extra

layer of I am now incomplete and all of that pet psychology and if that happens

and we remember now I am and it does cut

off the psychological suffering and we come in in an instant

this little smile comes because it realizes our I am I am as in I am

complete I am here I don't need anything extra even in the face of this unfortunate circumstance and that

doesn't mean that we don't get to feel the emotional pain because emotional pain you don't want it's not a bypassing

of the biological level of life and so we will feel still feel emotional pain

but the emotional pain actually is nowhere near as uncomfortable as the

suffering what we find is emotional pain biological or physical pain financial

pain is still there because it's not our preference but without the suffering

it's completely manageable

yeah I was going to say is a word that I don't hear too often especially in

non-duality he's feeling and I'm for me when dropping into I being comes as a

feeling that's the confirmation is he

feels so good so and it seems like what's happening is um a

developing of

the faculty to feel which is kind of we kind of really out of balance in in life

usually it's all about thinking but the true confirmation at the end of the day

is a feeling for me like they're feeling the peace and and abiding in that kind

of the they think he doesn't have as much significance mm-hmm I just it just

seems hardly any one color mentions feeling ways you know it's it's a big overlooked well I agree but and then I I

guess I disagree in the sense there are some non dual teachings that are so

emphatic because they have to be about stop you know just stop any of your

interpretation of life like saying you know but what about when I have when I go back home stop you know you're here

and and drop into and what they're emphasizing is drop out of thinking into

feeling so there but so the important thing is what you're saying is

completely necessary that there does need to be instruction that says hey

you're not going to ever find yourself in your stream of conceptual thinking about things if you're interested in the

abiding and I am you have to find a dropping into the body that's where you

find the depth of the human being where the I am abides in the body

and what you

say is completely correct that we have become obsessed in interpreting life and feeling life which isn't real feeling

through thinking so and when I realized this about myself it was because I had I

was looking I was reading teachings at that time and listening to teachings that were focusing on this and I thought

that I was feeling and one day someone asked me how do you feel today and I

remember my eyes went up into the top corner of you know of my head which I

realized that's me looking for the answer in thought I said that's not what

they're asking but I realized that I always give an answer that seems appropriate based on thought I think

occurred to me I I'm not feeling and

that in that moment it inspired dropping into the body but I know I until up when

I never realized that I wasn't actually feeling so um what you brought up is

super important because this notion of stop or I am which is a stop where do

you go you go into the body now what a

lot of people might experience is they go into the body it's hugely

uncomfortable no sense of I am it's coming here in the nightmare because

there's so much energies locked away in the body that the only refuge they are

from the energies is in some conceptual world if that's the case then there's

some different work that needs to be done once again in the body and there's

no escaping that you can't go out of the body because it's uncomfortable and

think you're going to get a connection to self so one way or another there has

to be coming into the body hopefully drop out of thinking into the body reveals

this space of I am this now another

thing I want to add which is very pertinent to the teaching and I just

hope maybe people won't it can be confusing but I want to put it in there

and the feeling of beingness is not peace of mind I was kind of a I once you

asked you the other day because you talk about peace of mind and I was talking about peace and it's kind of like yeah

slightly different yeah even if I call it peace as in happiness is the end of

suffering and that's peace right um peace or peace of mind is not a feeling

of peace um it's not the sweetness of being and this is why it may or may not

be appropriate and this is that when someone is by the the practice of

abiding in I am is important and that's what I've been speaking about today this

distinction is not so important because there's two gears we can be in we can be

in the suffering or we can drop into being and that's the relief from

suffering so that's the path that needs to be forged we need somewhere to go and

not really we need there needs to be yeah another place because if there

isn't and we just try stopping the thinking's who goes stop but we don't drop into being it's like holding your

breath right and you can only do it for so long and then so you're really you're

a your remaining on the thinking level and you create a stopper in this and and

then it starts again and in a way you'll probably find that the stop on the level

of if we remain in the thinking actually more thinking saying I have to stop right dropping into being is a

place where we can rest for an extended period of time without any thinking um

because there is a new activity happening which is just witnessing

witnessing happening and because this

suffering dynamic often isn't described in conceptual terms what can happen when

the only teaching the give is given in stop thinking and rest in I am and being

is that that movement to the heart gets

stronger and it happens but we find ourselves getting pulled out into suffering because the roots haven't

really been looked at because we haven't been given pointers to look at it in

fact the teachings say it's not important but you know like I was saying

that it's not important to understand the dynamics just be and that's why I

started off saying the teachings have two components as the framework and then there's this abiding in I am which

really needs us to stop thinking and be but we can't stop until the framework

has weakened the system right and the

framework that's given in other teaching is a framework that's less conceptual and some little some pointers that allow

us to drop into being and that can become sort of something we're familiar

with but then when we go out into daily life we keep getting triggered because the deeply ingrained roots don't get up

rooted by just dropping into being

that's gonna say that when you rest in being old is it not dissolve some of the

conditioning because I was thinking the other day you can see I opted

a condition happens and there is a way

it's like say you could call it some scar as we own it's not like condemned

sick to keep repeating that because like with any kind of hobby if you just stop

doing it dissolves it goes away you know yeah for example like and any addiction

you know he didn't say it was a smoker if you stop it gets less and less it doesn't you know yes but usually aided

with some thinking that we might not even realize and as we stop we we do

start realizing certain things so eventually a thoughts is actually I don't need to worry about that all of

that's extra but if we're left to our own devices to figure that out it takes

longer than when you're given specific descriptions so the point that I'm

trying to make is that this place of being is for a long time is synonymous

with peace of mind that's what we know as peace of mind where we've dropped into being and suffering has stopped the

point I want to make is that once the suffering stops altogether even this

place of being becomes somewhat irrelevant now when it is the refuge

that we keep dropping out of into suffering it doesn't make sense that it's irrelevant because it says no

that's my home that's my refuge that's what where I go and when the

suffering

is cut off right now if we look at it closely and we realize I it's so precious because that's the mechanism in

a way that cuts off the suffering and weakens it and once that mechanism of

dropping into being has end plus the the conceptual frameworks have completely

dissolved the suffering then hopefully

someone comes along and says actually what you're looking for is not to live your life

from being what you're looking for is unbroken peace of mind and peace of mind

is even simpler than being peace of mind is the absence of suffering and being is

more than that being is as you are saying a feeling if there's a sweetness

inner so then we don't even need to insist on being being there as part of

the experience of life it can be very often but if it drops away because we

are involved in something that's saying doing a practical thing then we realize

I don't even need the sweetness of being it's available anytime when you when you're missing it you can drop back into

being and feel it and when there's nothing to do in life or you're watching a sunset you drop into and you feel it

but you then realize even that is extra and I'm grateful for it's a

gift as part

of life but really what we're looking for is unbroken peace of mind which in

this description is just the absence of the psychological suffering and not the

additional feeling of peace but that doesn't mean I'm looking for a peace of

mind so I don't want the sweetness of being and it's not about pushing that

away it's about really recognizing what is available in our continuous unbroken

basis is the absolutely ordinary and very very simple peace of mind that is

even simpler than the beautiful sense of being but that comes after being has

become the priority that's why in this talk I'm saying abide in I am a Biden

being because you can't that's the mechanism that weakens along with the

conceptual framework the suffering yeah in one way like

you're not the doer surrend like when

you do rest you know being kind of giving up the control your control and

trusting that this being which is way more intelligent than we could ever be

will manifest more in the life and starts to take control of your life in

the way yes no rather than just being thinking it's me that's doing it all just surrender surrendering to that in a

way and might not be yeah beautiful that's exactly and then that's when we

see our web being lived by life and um

contrary to the thinking mind that thinks oh if I just let life unfold it's going to be chaotic we actually find

that there is this beautiful intelligence that lives me in a way that is often much more fruitful and efficient without that even being our objective so it's time for maybe one

more interaction if if that's needed or else we can okay hi thank you for your

talk my question is about self and also

being and also what I am I'm curious because well I'm from Finland and the

education system is quite based on knowledge and also this your talk feels

very familiar to me so it is to accept but here in India and Tiruvannamalai I

often hear the concept of energy body inert energetic body chakras and this is

of course I've heard it like 15 or 20 years ago this concept but I don't know

what what to think about it how does it affect to self

if it's there or for example the main

chakras like seven chakras root and heart and third eye and et Cie so what

do you think about it how does it do you do you believe in it and if how does it

affect my present mm-hmm well I I don't think it's about believing in it it's as

we become more and more familiar with the human experience then these things

reveal themselves or not now whether that reveals itself or whether that it

doesn't have to be part of this journey although when the beliefs start falling

away there is a rewiring in a sense there is a the beliefs tend to be

blockages in a way okay so my my answer in brief let's keep let's see if I keep

it brief is that there is a biological and psychological entity through which

consciousness functions which we can call the human being and the freedom is

when the belief in personal doership an attachment to outcome which is part of the human being falls away and then

there is still a human being that is the biological entity through which consciousness functions without the

belief in personal doership and attachment to a crown now the entity is

a very complex entity the instrument is a very complex instrument and in the

various Vedas they talk about sheaths different sheets which are different

layers to the person starting with the

grouse and moving to the more subtle and in a way they mirror each other so an

example on the energetic body which is one of the seven or in some other systems is probably thirty different

sheets but that's just called to the physical and then an energetic there's

emotional the all sorts of different sheets but and the chakras in the energetic system are

like power centers and each one has a different flavor a different type of

energy you could say and so the heart the physical heart and the heart chakra

um are on two different bodies but they are linked in a way and the same with

the other sheets there is a correspondence all the way through all of the sheets and as certain beliefs

change it changes the structure on all of the different levels and not

necessarily in the same way on all of them but maybe a certain belief has a

much bigger effect on one of the bodies one of the aspects of the human one of

the sheets and as these blocks these beliefs change then it's sort of

like

cleaning out pipes and energy starts to flow reap and rebalances itself in the

system and as that happens you can start to feel jerks and palpitations and and

so being in a place like this there is a particular frequency there are lots of

places in earth that have frequencies that are palpable to certain people and

that could be simple as simple as geological structures or it could be

much more mystical and certain frequencies tend to have more of an

effect on loosening up some of the bodies let's say or some of the blocks

and so for some people they'll come into a place like Tara vanamali or Buddha and

Varley or certain parts of Hawaii Guatemala I think is an and without even

thinking and there might be in the car and then they realize off things something's different

and then they remember how this happened last time as well and you might go to the very pucker cave and feel thing and

it's not going to be the same for everyone because everyone's body is different the blocks are different and

the sensitivity is different and so some people come to Tara phenomena and other people don't um so there are energies of

even teachers because they have the blocks have changed in them and

so

they're energetic frequency changes and it doesn't have the the frequency of the

the suffering and the doership and so coming in to that field can be like two

tuning forks and one will bring the other one into the same resonance and so

in that field certain changes can be helped by that frequency but yeah thank

you can be such that it can there be some sort of blocks because some quite

three different healers have now said to me that I have some sort of blocks so

they and the last one said that it effects really much on certain area of

my life so I'm not thinking about thinking that of course you can't answer for that that's for me of course that's

do I believe it or not but you know I want to believe that I can still change

it by myself but somebody is saying that some sort of treatment should be done because it's

not you know up to you anymore it's some sort of negative negative energies mm so

I don't know what do you think about it yeah you know as a part of myself and

being yeah well we never changed the blocks they change because of what life

brings in so even if what we think is oh I thought about it differently and then

the block got released was you thought about it differently because if inspired I think because you read a

book let's say you spoke to someone or you came to satsang and sometimes the changes can happen with what seems like

an internal process of your own thinking which is actually not in your control

it's because of how you've been influenced and sometimes going for massages or energy work going to sit in

a cave that has a particular thing can be what helps change things my advice is

just do what feels right thank you

that's what I have done yeah yeah

you