

Yesterday, I was, speaking about how at some point, an insight just happens, in relation to the concepts, lots of insights, not know, sometimes we wait for one big thing to happen. Whereas actually the understanding is the deliverance of a lot of little pieces of the puzzle. And once enough pieces of the puzzle are delivered, life is seen differently, and each piece of the puzzle can undo a certain part of the old belief system. And remembering, one of the things we've been talking about here is that when the doer tries to do understanding when the try do it tries to do stopping, it is misunderstanding functioning even more. So when the duo tries to stop, it's the duo running even faster.

When the doer, which is misunderstanding, tries to understand, it's just more misunderstanding. So the click of getting what the point is at pointing at just happens one day when you'll going about your life, something happens, and the circumstance is just so clear that, I haven't ever seen this before. And we really see what the concept is pointing at. The concept that says, for example, human unhappiness human suffering is a form of thinking. So we understand that intellectually, but it's asking us to see it.

So to feel the suffering when it arises. And when if we feel the suffering and we realize this is a form of thinking, understanding that feeling is actually just an intensified, concentrated thought. And there's hundreds of these little insights that, can happen. And so this morning, and this is not the first time at all. I think it makes sense that someone says this.

They said, I understand that in theory, we're not the doers. But I don't quite get it, or I don't quite believe it. And that's interesting to me that this is the case that someone says, I don't I don't get it. So then the, my, my thinking is, okay. So this is very important.

This is the key to actually see that everything that is happening is a happening and not my doing. And if we keep going around with, so one of the concepts that points to this is everything that happens in the moment is based on your genes and up to date conditioning. And the suggestion is that we have to see this for our self, not just understand the theory now. When I thought about it, I realized, oh, this could be confusing because in a way, it can be confusing because we're never going to be able to see our genes. You know, they don't appear on the skin like a spot.

And we're never going to be able to see our up to date conditioning. There isn't a box that we can open up and go, oh, look, there's my up to date conditioning. It's not a tangible thing that we can observe. What the concept is pointing at is the fact that there is a biological instrument that has a psychological component to it as well, a lot of the time. That's where the suffering comes from, the psychological component of the the instrument.

And that instrument is designed, is created, exists as a result of these 2 factors, your genes, and up to date conditioning. And so what the concept is pointing out, what we can see is not the genes and up to date conditioning, but the product of the genes and up to date conditioning. And so when the concepts is everything is a happening and not you're doing, And the happening happens according to your genes and up to date conditioning, which you were never in control of. So, what does it mean by what happens is a happening? This is what we have to see.

And then when we see it, we can work backwards and say, oh yeah, that happened because of my genes and up to date conditioning. So we don't see the genes and up to date condition. What we see is the happening So an example of this is you're sitting this morning. We were talking in the breakfast room, sitting in the breakfast room, And let's say one of the people that's cleaning up the plates and drops a whole bunch of plates and glasses on the floor, and there's a big smash And so automatically what happens a lot of the time is our head will turn to see what has happened. So, whatever happens in each moment is the only thing that can

happen according to one's genes and up to date conditioning and the circumstance we find ourselves in.

So the body is sitting at a table in a breakfast room. And in that situation, a bunch of plates and glasses fall to the ground and smash. That is the circumstance. The body hears something. Here's the smash.

The body is not in control of whether it hears the smash or not. The function of awareness is always functioning, and so it can't help but be aware of what is in the environment. Those aspects that are in the environment that fit within the field of awareness and we can look at it, within the scope of the senses. So, the sound of the siren is heard. We don't have to make effort to hear it.

It's in the field of awareness, and so it is automatically heard. So the sound of the breaking plates happens, not something I was in control of. And as a result, the body automatically, the head moves. Now, that was a happening and not my doing. When we look at it, there wasn't someone that said, I have heard this sound, and so now I need to control the steering wheel of the body and the particular lever of the head and turn the head.

That would be hard work if there was someone doing all of this in life. And yet, the belief in personal doership is exactly this belief that believes there is some entity that is controlling the movements of the body. So the pumping of the heart, we are we can quite easily see that that is mechanical there isn't a feeling that comes from an identification with being the heart And so there isn't a feeling that I am the doer of that, but certain other faculties in the body come with a sense of a controller. And so that sense which isn't really the problem, the feeling that I am in control of moving my hands, and the feeling that I'm in control of the thoughts is actually a gift. That is the gift of the feeling of free will.

So we have the feeling of free will. What happens is we analyze the experience on the surface often. And so from a young age, this feeling of free will has been put in place, from about the age of even less than, you know, when the baby starts realizing, oh, this seems to be my hand, I can control it, then at that point, the feeling of free will has come in. At a very early age, the baby has no, intellect intellectual, the the the brain intellect hasn't solidified to a point where it understands that certain objects of the body belong to, it And then at some point, it realizes it can pick things up rather than it just being a reflex that happens. So there is a sense of control that comes in.

And then at the age of two and a half or three, something even more significant kicks in, which is the belief in a me. So that's when the belief of the the me, the doer comes in. And then at that age, the claiming this is mine. You can't have mine. That's yours, but mine's here.

And the tantrumming to get what it wants starts to happen. Now, that happens as a further progression, of the feeling of free will. It happens when a certain belief system gets put in place. The belief in personal doership and attachment to outcome. Now, that belief in personal doership makes sense that it gets put in place because the experience is that I am doing things.

So the experience of doing things comes before, And once it's there, for long enough, the brain concludes I am the doer. Because the feeling, the experience is I am the doer. And so this is very subtle in what we're talking about here. The feeling of doership is a gift. If that dissolves, then we will feel like we're a slave or a robot or a puppet at the end of a string being controlled.

And thankfully, that doesn't happen. The feeling of free will remains there. What I mean by the feeling of free will is that in practice, I feel like I can stand up whenever I want. I don't feel like I

am handcuffed to the chair. If I choose, I can stand up, I can raise my hand, and it feels like I have the free will to do that.

When we investigate life, we see that that free will is a feeling that thankfully is there. But, actually, what happens, the raising of the hand the standing up is controlled by factors that are out of our control. The movement is all mechanical. And mechanical in relation to the environment around us. So going back to the sound of the glass breaking and the head turning, it happens automatically a cause and effect, and the effect happens according to our genes and up to date conditioning.

If I was deaf and that happened, my head wouldn't move probably because my genes are different, which means the happening is going to happen according to my genes and up to date conditioning. So my genes means that the sense of hearing is inactive, which means the stimulus of the sound isn't there, and it doesn't create a reaction of turning my head. And then so that on a simple investigation, can become understood. And as we see it more and more for our self, we see that whatever is happening in the flow of life is a result of my genes and up to date conditioning and the circumstance I find myself in. The more we see it, the more we understand, not just intellectually, but, like, I I can't see it any other way.

Every time I investigate anything that happens in life, I see it's a result of an external factor that we can call a stimulus or a cause And then that cause is registered by the body and by awareness that is functioning through the body. And a reaction happens in the body. And the whatever happens in the body is essentially mechanical, including, and this is the bit that has to be seen, most clearly including thinking, because if we think that the thoughts are not mechanical, if we think that the thoughts are my doing, then everything that follows on from something that is considered to be my doing is then going to be taken as my doing also. When we see that a thought arises, As a result of the circumstance we find ourselves in and the genes and up to date conditioning, Then we see, ah, even that thought is like the head turning. So I can ask you, what is your name?

And an an answer comes. The answer is effectively a thought in vocal form So if I ask you to think about your next thought, which doesn't require a vocal answer, the question or the suggestion to think about your next thought is a stimulus that you weren't in control of. It happened in the situation you found yourself in. So the suggestion to tell me what your next thought is going to be is the stimulus that creates a sequence of thinking. Whatever thinking happens after I ask you to tell me what your next thought is going to be is your next thought So you might, as soon as I say, what is your next thought?

The thought is Well, that's interesting. That's your next thought. We're never aware of what our next thought is going to be until it happens. And it happens not because we control it, but because a stimulus. It could even be a previous thought of our own.

Which is really just a happening, is the stimulus to the next thought. And so when we have a conversation in our head, or we are working out a problem in our head. It is a series of cause and effect, cause and effect, So, the process of thinking is a process that feeds itself in a in a good way sometimes when we are trying to work out a problem, we start and the thinking delivers an answer, and then that answer to the first part of the problem becomes the catalyst for the next lot of thinking. Yeah. Talking about, puppets at the end of the string.

You said thankfully we have a sense of a free choice. But, if we would understand that we have it in in reality, have no choice, it, would be it would allow not to feel guilt and blame. Mhmm. If I have no choice, I'm not guilty. If you have no choice, I will not blame you.

Let's change the word choice for free will here. Okay. Sense of free will? No. Not sense of free will, but actual free will.

Okay. Actual free will. Yeah. But, So if you if if the human being understands that there is no free will Meaning, so the definition of free will is that there is no independent entity that is in complete control of everything that they think feel and do. Okay.

But, I I I know that you will say it's paradox, but, everything you and just not you, not just you, speak, leads to conclusion that, in reality, there is no free will. Actually, there's no free will. Great. But we have the we we We think that we have free will. Yes.

So let's make the distinction about the feeling of free will. Versus the belief in free will. So the feeling of free will is a gift. I'm very glad it's there. I would not wish for the feeling of free will to dissolve.

If the feeling of free will, which remember, a feeling doesn't mean that free will exists. It just means that there is a feeling of free will. If the feeling of free will dissolved, might experience of life would change radically, not necessarily for the better. I would then feel like Well, the experience of life would be very different. I feel, even without suffering arising in life, I feel like in each moment I can do whatever I feel like doing.

That's how life presents. Deep down, I understand that even though I feel that I can do whatever I feel like, whatever I feel like doing in each moment, whatever is picked, whatever option is picked, I know that that is completely predetermined. Completely out of my control, a result of my genes and up to date conditioning that I didn't choose. So, there is this great feeling of free will or a feeling that I can do anything, which is my free one of my aspects of feeling free. But when that's accompanied with the understanding that really there is no free will.

It's the best of both worlds because with the understanding that really there is no free will, I don't blame the other and don't feel guilt for what happens, which is what you are you're you started off saying that if the belief in free will is not there, then I won't blame the other and I won't feel guilt. I agree completely. That is what dissolves and allows the dissolving of guilt blame and pride. But in the belief of free will dissolving, the good news is that our feeling of free will remains. Now, where the whole thing became a problem, the good news is that we get to feel like I am free and understand very deeply that my free will is actually god's will.

The feeling what the the the free will, the movement that happens that feels like my free will can be understood to be god's will. And then what we get to see is that, oh, my feeling of free will in the moment. And what I do as a result of that is actually god's will, that there is no difference between god's will And what results as a, product of my feeling of free will? What dissolves is the belief in my free will. Where this all went wrong, is when the feeling of free will developed in the young baby child And then the feeling of free will, which was part of the experience, was registered by awareness and the the baby, the child and says, well, it feels like I'm free.

So my conclusion is I have free will. I am a separate independent autonomous entity that is in control of everything that I think everything that I feel and everything that I do, that is the belief system that gets put in place as a result of the experience being a certain way. So things went wrong when the feeling of free will arose, And when the brain interpreted that to mean I have free will, that problem So, when we look at it, the problem is not the feeling of free will. The problem is the belief that gets put in place as a result of that feeling that says I have free will. Life takes us through a process of pointing out the differences pointing out all of the mechanics of life, pointing out that actually we have no free will.

Trying to undo the belief that was put in place at a young age. And was reinforced by society, all of which have the same belief that was put in place at the same young age because of the same feeling of free will, And so, belief in free will is continuous, continuously reinforced by society blaming the other and feeling guilty, which we do as well when the fee when the belief of free will is in place, And it's also continually reinforced by the fact that the experience is an experience whereby I feel like I have free will. And so until the working mind receives information that says, Hey, you have the feeling of free will. That's a great thing, the feeling of free will. Is a gift, but the belief that has formed afterwards that says you are the doer you actually are a separate independent entity that thinks and acts completely independent of anything else.

Because that essentially is what the doer principle is. A belief that there is some entity that is separate completely independent from everything else that thinks that acts. It says that is a mistake. Check out for yourself that whatever happens in each moment is a result of the biological makeup and the psychological makeup, which is based on the genes and up to date conditioning that you had no control over. And see that speaking happens as a result of a question that is asked, which is a stimulus in the environment, see that the body moves according to stimulus in the environment.

And if we see this, the belief in free will dissolves, it becomes clear. I am not the doer. Everything is a happening. I have never done anything of my own absolute free will. And yet, I've always had the feeling of free will.

So, when this is clear, we can explain. I simply cannot be the doer. Everything is happening according to my genes and up to date conditioning. So Ramesh used to put forward, suggested practice, which once again, when we look at it, is not necessarily a us because it's just a happening that happens after we're exposed to a certain amount of new conditioning. So talking about the practice is new conditioning that life is delivering and at some point we might have the thought.

I'm going to do this self investigation which when we look at it is not my doing because the thought arises in an instant. And then, as a result of the thought, I'm going to participate in this self investigation we sit down and follow the suggested instructions of this practice. So Umesh would call it a personal investigation of your own. So he said, pick a time during the day, where you can sit quietly for 10 or 15 minutes. He said you don't need to sit in a special position.

You can even take a cup of tea or coffee or beer or Sherry. He used to say Sherry with you, but The only suggestion requirement is that you sit quietly where you won't be disturbed. And you take one event during the day that you are convinced was your doing many others. You say I'm not sure. Maybe my doing, maybe my not my doing, but this one event I'm convinced that was my doing And then do a simple investigation of what happened, and we'll find that in investigating the event that you are convinced is you're doing, that you found yourself in a particular where you saw something, you heard something, you tasted something, you touched something, or you smelled something, And as a result of seeing, hearing, touching, tasting, or smelling something that you weren't in control of, a reaction in the body happened, a thought arose, or the body moved, or a thought arose and then the body moved.

And as a result of that, the circumstance was now different. Whereby you continued to see smell, taste, or touch, or hear something. And that same process carries on until eventually there is an outcome, or we can see that there are outcomes all the way along this this process. And investigating this, we see that what happened in the circumstance was not in our control. So the glasses breaking was not something that we determined not something we controlled.

It happened, and the sound was heard. We heard something. As a result of that, the head turned. The head turned as a result of the genes the body's genes and up to date conditioning, and the circumstance, the circumstance includes the stimuli which we saw, heard, tasted smelt or touched. And even complex series of happenings can be broken down into this simple investigation.

And if we do this every day, for a period of time. Let's say every day for 30 days before doing this, we would say, well, I've been told that everything's happening, but I'm not convinced. After doing it the 1st day, we might find that we have to conclude true. Something happened in the environment, it acted as a stimuli. And when the stimuli was received by this body mind organism, a reaction happened.

Either thought, feeling, or physical, or words spoken. And at the end of the investigation, though, what I thought was my doing actually appears to be a happening according to everything that came before, happening according to the genes and up to date conditioning that came before, and I wasn't in control of, And according to the stimuli that came before that I wasn't in control of. And if the investigation is done for a second day, and a 3rd day, and a 25th day, and the 30th day. What we might see is that each day having picked happening or an event that we were convinced was my doing. We might find time and time again.

We find and see that it is a happening and not my doing. And at the end of 30 days, having started the process saying, well, I've been told everything is a happening and not my doing, but frankly, I'm not sure. After 30 days, of investigating these events, finding each time, not my doing a happening, we might find that we no longer can possibly think that anything is my doing because we've done this specific investigation. And if someone came to us and said, Hey, I heard you, I heard someone telling you to do this personal investigation of your own. Frankly, I'm not convinced myself either that I'm not the doer.

And you now having gone through 30 days of this investigation, will say to them, well, you know, I was in your in the same position, but I have to tell you I'm absolutely convinced that we are not the doer and everything that happens in life is a happening simply because day after day after day, you have investigated a situation for yourself based on your own experience and found not my doing. If if we look at the broader picture, it leads to the conclusion that We we spoke yesterday about time and and space and, everything, everything is obviously written from the beginning of time. Yeah. Of time to the end of time. Today is, for example, 2017.

And, all our experience is already, let's say, written in some level. And, it will happen. What will happen? And we just have you said, we feel we have, free choice. Which is part of what is happening?

Yeah. But could could we say we we have illusion? We have free choice. It sounds nice, but, you know, this is why I use the word we have feeling of free will. That's undeniable.

The the feeling is there. All we need to see is that feeling is not necessarily a reflection of what is really available. Okay. But what is really? What is really happening is that there is a bunch of biological instruments, functioning in life, mechanically.

But the experience of life is an experience of not biological instruments. Biological instruments means robots, essentially. The experience of life is when we go to it and experience where I don't feel like a robot. I feel like a human being with free will. And I'm glad I feel like a human being with free will.

I don't want to feel like a robot Yeah. But I don't like if I am robot because if I feel like I'm a human being and actually I'm robot, Yeah. What's the duck? What science says? You just want to know the truth or in that is what you're saying.

So let's see. Are we only a robot? The human being is a is a human being only a robot? And the question is, no, the human being isn't only a robot. The definition in this teaching is that the human being which previously was seemed to be a physical entity, completely separate from everything everything else.

So our initial, experience of the human being was not that we're a robot, but it was the experience that I am this physical entity, and I live in an objective world and I am essentially physical, the body. The fact that consciousness is functioning through that body is usually not even part of the equation. Doesn't we don't even register that the body that I believe myself or feel myself to be what I am is the body. Sometimes we don't even recognize that there is an aspect of consciousness. And if that aspect of consciousness is recognized.

It is assumed to be of the body. So, essentially, it's assumed that the consciousness comes after the body. So the subject is the body. The source is the body. That's how we knew ourself.

I am the body. This, realization or shift that life takes us through reveals something different about who we are. And the concept, the description, the words put on to what is realized, is that what I am is the human being. So that's what we said we were before. I am the human being, but our understanding of the human being was essentially the body as a separate entity, the body as the subject, and consciousness, if it was even brought into the equation, was a product of the body.

And so if someone were to attack the body, or life attack the body and the body became less than what I know myself as has become less. That's our old paradigm. The description here of what a human being is is different to that. You are not a separate independent physical alone object. What the human being is is a combination of impersonal consciousness of source.

The body mind organism as a vehicle into which in personal consciousness links or identifies, and then functions through the body as personal consciousness. So the human being according to the concept is not what we thought it was. But rather the combination of impersonal consciousness of source. The body as an instrument or a vehicle, and then the personal consciousness. So what is mechanical?

What is robot robotic? What is mechanical and robotic is the vehicle? Through which consciousness of source functions. And the human being is not just the body The human being is actually source functioning through the robotic vehicle. There's a bit like someone getting into a car or getting into a train or a roller coaster.

And the vehicle is mechanical, but what experiences the experience is not mechanical So what we are at our core is not robotic. What we are at our core is the very opposite of mechanical and robotic. It's consciousness. It's eye. A robot can never have the sense of existence.

The robot can never have the function of awareness. The robot is effectively a machine, a computer. So if I tell you you're a machine, Your experience tells you, no, I'm not. So why is there all this effort pointing at the mechanical aspect of the human being. In order for the mechanical to be seen as mechanical, which then allows the non mechanical to be realized for as long as there is an identification with the mechanical aspects of the human being and an identification with those aspects as being what I am, the core of the human being, the essence goes unnoticed.

And that is what is referred to as identification with in in traditional teachings, identification with the body identification with thoughts, identification with emotions, And that is, referred to as not knowing oneself, of forgetting oneself, the veil that covers up one's true nature. And so we have practices in various traditions like the practice of Netty Netty. So anything that you can observe, anything that changes is not what you are And so, say, I'm not that. I'm not that. I'm not that.

I'm not my thoughts that come and go. I'm not my emotions. And the process is to eliminate everything that you are not. To eventually hopefully leave that which we are that hasn't been eliminated to stand on its own and be seen by itself. So this methodology is pointing out the aspects of the human being that are mechanical, which is the vehicle, which is what allows us to have this particular experience of life and experience through this particular vehicle.

In another manifestation, source could create a world that is completely different to the world we know with different laws which wouldn't even be called laws of physics. It's a different world. Who knows what the the framework of that manifestation will be, and life will be experienced from a different perspective. Maybe not through an instrument that doesn't require an instrument in order for life to be experienced, except in a manifestation where that is the condition of the manifestation. So in the manifestation of life, as we know it, everything that we can observe tells us that in this manifestation, the rule that source has put in place when it created the manifestation, the rule is that source requires a vehicle in order to function through in order to experience this manifestation, this world?

Mechanical part includes thoughts and emotions. Say the thing? A mechanical part includes thoughts and emotions. Yes. Yes.

The only, which is not mechanical is, is, Awareness or or or we? Or Awareness in the sense of existence. Yes. That's why. Yeah.

That's the reason why, and is Agarata said I left I I live my my life to goals as it goes, and I I remain as myself. Yes. Effectively in that situation, he's pointing to himself as the witness. The body will as the body is going to act, not my concern, not my business. I remain as I am.

Which is the realization of the sage, why this is why it said that the sage has no Karma. Because karma, which means cause and effect is part of the flow of life. And the sage has realized that what they are in essence is not part of the flow of life. The flow of life is all mechanical, the laws of physics, which essentially are what the body follows, and even thinking is simply electromagnetics happening in a neural network. So even thinking is physics The flow of life is all physics.

Karma is part of the flow of life. And a sage that realizes what I am stands untouched by the flow of life. What I am is not part of the flow of life, but prior to the flow of life, that which is aware of the flow of life that in which the flow of life happens, that in which Lila, the play of life arises, that alone is what I am. And so from that realization, what someone was calling the sage's karma what the sage himself prior to realization would have called his karma is now seemed to be the body's karma. And so the sage says I am now free of karma, which technically doesn't mean that the sage no longer has karma because the say so even these teachings that are put forward by a sage saying this, is not truth because the sage is actually never separate from the body.

The sage ultimately is a combination of both the awareness and the experience of the body. But for an awakening teaching that is trying to bring light on the aspect of the human that hasn't been seen. A separation needs to be created. And so from an awakening point of view, it's fair to say, I am that which is untouched by what is happening in the flow of life to separate



oneself from the body. And then once that realization has happened, that, yes, I am that, which is untouched, the process says yes, but you don't live life in that position.

Life isn't meant to be lived where you are the formless witness, of life, but rather you have to live life feeling that you are the human experience, live life as if you are the human. So that understanding that what I am essentially is awareness or consciousness gets integrated into daily living, where a sage then a sage like Ramesh says, What I am is that living as this. Ramesh didn't use to say I am that Ramesh's guru Nizagan utteram maharaj would say, I am that. So the main teaching of Nissa Gadata is in a book called I am that because that teaching was an awakening teaching to that which has been forgotten. And so the pointer was I am that not this.

And then the next teaching that came along, Ramesh's teaching says, actually, after I realized that I am that, a deeper living experience comes in, which is not to say that Nizha Gadata didn't have the deeper living experience. But the teaching from Nizogada was pointing at just I am that. Ramesh is saying, after we realize I am that, the living experience is living, knowing I am that living as this. And so to fully embody that experience, we then say, I am this. Knowing that this is actually that.

So I'm not sure where we started in all of that. I hope that I ended up I'm sorry. What was the initial question? So the this is actually there. So so I'm I'm that living as this.

This. Yes. So fine finally, this is actually that. Yeah. So before seeking, we just say I am this.

The seeking process takes us through, a journey that brings about an awakening to Oh, I am that in essence. And then the journey can continue where that realization that I am that in essence gets integrated, the understanding gets integrated in such a way that life continues to be lived as the story dictates the story dictates, you don't live your life as that. That's not how this story is written. You realize you are that and then the story progresses. And the realization you are that is part of the story of life.

And then the story progresses to integrate that understanding such that the sage ends up living as this but understanding what this is, different to the initial understanding that says I am this, the the sage lives as if they are this, understanding that this is actually that, that living as this, meaning source, having a human experience. So that means I live as Roger experiencing life as if I am Roger the body, but always connected to source. Meaning always aware of my connection to source. My connection to source means that in each moment, The fact that there is awareness in the sense of existence, aware of what is happening through the body means that source is functioning through the body. So no longer is the the assumption, the false assumption, that the consciousness is exclusively of the body, but rather the understanding that the consciousness functioning through the body is actually source inhabiting and functioning through the body, which means whenever there is awareness of the daily life experience, that must mean that source is functioning through the body, which means we live life, always connected to source, understanding that whatever happens in life through me and through the others is a result, not of a me but a result of source functioning through this body.

And therefore, the idea in personal duorship has been completely annihilated. The attachment to outcomes has been annihilated because it's understood that even though on a physical level, life is pleasure or pain, on a deeper level, what I am is self fulfilling and self contending. We can rest in this place of being and still life can happen. Life can happen through the body while remaining in this place of being, which means while remaining connected to source, So I am that living as this So in saying I am that living at as this, there is an understanding that this ultimately is that. I am that living as this.

So if we go to Christianity as, to show how Christianity effectively is not Christianity as a religion or as an institution. The story of life has meant that even wisdom teachings get you know, diluted down and used for other purposes where sometimes, the message delivered through the institution is very different to how the message can be read when we read the teachings with a non dual perspective, let's say. And so, the teachings of Jesus were delivered in a way that would appeal to those that could only understand dualistic language, but for anyone who is able to see the metaphor and see what is pointed at deeper down, we can see the non dual message in it. And so when he talks about the father, the son, and the holy spirit, the trinity, which is 3, but not 3. 3, but 1, 3 is 1.

The father, the son, and the Holy Spirit. So I am that living as this, that is the father this as the body and the experience of being human is the sun. And the holy spirit represents the link between the father, the source, and the body, and the sun is a combination of the body and the spirit. And the spirit is an extension of the father or source. So when Jesus proclaimed, I am the son of god.

Jesus wasn't saying, I Jesus the son of god, but he's saying everyone is the sons and daughters of god. We just don't see it. We don't know it. This is why in a lot of the parables, And stories he was, portrayed as a healer of the blind. And in the stories, he would heal those that physically couldn't see.

But actually, he's talking about allowing people to see beyond the belief beyond the experiences it presents for a certain period of time. So trying to push the awareness into realms that it hasn't been aware of, and it hasn't been aware of it, not because the awareness is not capable at a certain point in time, but rather because certain beliefs that say other things that keep the experience restricted are there. So the beliefs need to get changed, need to get addressed. And when the beliefs get addressed, Awareness automatically sees a bigger picture. There's one more thing.

It's, this, kind of belief that implies changes like Like, if there would be no free will, if there we would still leave a slave, let's say, or a rule because there is this believe that somebody decided, I mean, enough and we make a change. So and it varies strongly cultivated. So it's maybe you can say a few words about this. So it's like predetermined that Martin Luther King, like, decided in the moment that he wants to make a change or, you know, it's then it loses some like USA, some poetry in this sense is lost, you know, because there is actually no no savior or it's it's it's loose. It's a little bit.

No. If you did the stories. It it loses taste when the story is being read by the sense of personal doership that feels that the only purpose in life is to achieve. And so if the sense of personal doership hears this, then it says, well, I didn't do it. And it said, I don't like the sound of that.

Well, you're taking away any of my glory. And so the sense of personal doership that is convinced that its purpose in life is to win. And all it is trying to do is to succeed in things, which essentially is to win. It wants to be better than the other. If if, the sense of personal doership achieve something and everyone else achieves it as well, then it doesn't feel satisfied.

It wants to achieve something that no one else has achieved, so it can feel good. And we can see that the the belief in personal doership is always moving to get more and more and more. So when someone achieves more than they could ever spend in terms of financial gain, which is really just part of the story. They haven't really achieved it. It was their any for that to happen.

If the sense of personal doership is strong, they won't be satisfied even though they have achieved more than anyone else, So they could, you know, they'll want to journal this. They'll want to keep reminding themselves that they've received made more than anyone else. And

yet, internally, it won't be enough. They'll still be driven to make even more because the sense of personal stewardship is convinced that it's fulfillment, it's wholeness, will come from winning. And each time it wins, it finds it doesn't satisfy, but because it doesn't learn its lesson, it keeps the same principle in place, being convinced that the purpose of life is to win.

And so it tries to win more And no matter how much more it gets, it will be unsatisfied. And in some cases, there's this realization and the need for more, more, more stops and the different search is engaged in. So when we hear that the story of life is predetermined, and that all of the events, including, you know, the the heroes in life, were destined to do what they did Exactly according to story of life. From one perspective, it loses its shine. But from another perspective, we can look at it as an amazing story, an amazing creation when we watch a story on television or read a book, the story is fiction.

It's made up. And yet It's interesting. It's a it's a masterpiece life with the belief in personal doership and all of the offering can be seen as an amazing creation, a masterpiece. And when it starts to be appreciated for what it is and not and the false idea of fulfillment falls away, we find that our own being is fulfillment. And so we don't need some idea of fulfillment.

So in each moment, we are fulfilled, and at the same time, as being fulfilled, we are part of the amazing creation of life. So it gets appreciated from from that point of view. So let's talk a little bit about choice, which you mentioned, and free will, and control. In the teaching, it points at the fact that whatever happens is completely predetermined. From the beginning of the story to the end of the story, everything is happening exactly as it's destined to happen.

Nothing could be could happen differently. Ramesh would say the story has been written, acted, and directed, produced, and is in the can. And what we are seeing is the moment by moment playing of the story that is in the can. Now is there choice? And the answer is yes.

There is choice. And someone might think this is strange. You just finished saying that everything is completely predetermined. It's in the can. And then to the question, is there choice?

You are saying yes. This I have to say is another of those areas that I had a lot of trouble with when I was listening to the teaching for the first time. Ramesh not only said there's choice, he would give a talk more or less like I have been saying where we say there is absolutely no free will. Everything that happens happens according to your genes and up to date conditioning and the laws of physics. There is no me doer.

And then he would say, yet, there is choice and the sense of free will. And so, no, you can't. There is no choice. Everything is unfolding exactly as it's destined and it's a yes, I agree. But there is choice and there is free will.

And I kept saying to him, how how can you have choice and free will when everything is unfolding exactly as it unfolds, and it couldn't unfold differently. I just couldn't understand that the 2 could exist simultaneously and not be contradictions. And eventually, because, was my destiny for this point not to just fall away as irrelevant. I kept thinking about it. I kept having arguments and debates in my head with Ramesh, even when I wasn't there, I'd have, you know, back and forth discussions about this.

Which means they were just arising as a result of the genes and up to date conditioning, including the fact that I had been in Mumbai sitting in and had these conversations with Ramesh. So the contemplating happened. And at some point, I realized what he was saying is if we look at So there's the theory, which theory doesn't mean it's just theory. It means theory means that's how it is on one level. But the theory and practice can be different.

And because practice is different, it doesn't make the theory wrong. And because the theory says something that happens differently in practice doesn't make the theory wrong. This is where we see that the 2 can be seemingly contradictions, but actually paradoxes. And so what he was saying is Yes. On deep investigation, we see that everything is a spontaneous arising in consciousness and experience in the present moment, there is no cause and effect.

There is no time and space. It's just and arising in consciousness. Or we can say everything is happening according according to god's will. And it unfolds according to laws of physics and cosmic law, which includes one's genes and up to date conditioning being the 2 factors that make up the human on a biological and a psychological level, and everything that unfolds is completely predetermined. So that's the theory.

That's what we see when we look deep down beyond the surface. But what is spontaneously created? The experience that is happening quite clearly is an experience that unfolds as if cause and effect are real as if time and space is real. Right? So, if we say time doesn't exist.

On the one hand, we're correct because we can look deeply into time and come to the conclusion that in theory time doesn't exist. Time is illusory, but on the surface, life is always lived as if time is real. So Ramesh was saying, please see that time doesn't exist. But then don't hold on to a belief that doesn't hold true in our experience of daily living. Hold the concept.

Let go over the belief and hold 2 concepts. One concept says, theoretically and on very deep investigation, we find that time doesn't exist. That cause and effect doesn't actually exist. But in practice, the experience is designed to be an experience of time an experience of cause and effect. So we can then hold another concept that says in practice, time exists in practice, cause and effect is the mechanism by which life happens.

And because we're holding them as concepts, not as beliefs, they can exist simultaneously. The best example of this that people don't dispute probably because they might not have really looked into it or or seem like, well, it's irrelevant. I don't need to really think about this, is the existence of quantum physics and mechanical physics. When you look deeply into mechanical physics, we find that the laws of mechanical physics don't exist. Newtonian physics, mechanical physics, when you go deep enough, the constants are not there.

They fall apart. They're they're no longer observable. On the surface, there are a whole lot of constants in the experience of life. Which allow the laws of mechanical physics to be conceptualized and put into con concept form. Similarly speaking, when we go deep and investigate quantum physics, we find that there are certain conclusions that can be put into conceptual form about quantum physics.

And the 2 concept of quantum physics and mechanical physics seem to be contradictory. And yet, in practice, life is lived on the basis of mechanical physics. We build houses based on newtonian physics, not quantum physics. And so for us to say, actually, when we look deeply into mechanical physics, it doesn't exist. So let's throw all the laws of mechanical physics out.

Let's say they don't exist, would be to make a big mistake, it would be to not see things as they really are on all levels. So for us to say that there is no choice is to overlook that in the experience of life, what is predetermined unfolds according to many, many choices in each day made by every human being. Now, once again, we have to look at definition. If we're going to look at the definition behind choice, Ordinarily because of the belief in personal duorship, so many words in the English language, which are verbs, action, words describing an action, pre

suppose a doer in them, in the definition, because we society, humanity, believes they are the doers. So, obviously, the English language says playing or thinking or choice.

These are choosing. These are verbs doing words. And so, there's an assumption that there is a doer doing them. So, when we say choice, we all automatically assume my choice when we redefine the word as choice happening, which means the doer has been taken out of the definition. We can see that choice does happen.

Not choice is my choice, But let's look at what the definition choice really is. Choice is a result of finding a circumstance where there are, let's say, 10 options available in the particular circumstance. So, an example we can use is being at a restaurant and having 10 items on the menu. You also have the option of not ordering anything. You have the option of going to another restaurant.

You have an option of ordering and staying quiet. You have the option of ordering using sign language. You know, all sorts of different but in any situation, there are many, many options. So just let's look at the 10 options on the menu card to keep it simple. That is the circumstance we find ourselves in.

And based on our genes and up to date conditioning, the circumstances observed, And at some point, a choice is made. A choice simply means the mechanics of picking 1 of the 10 options, and we can't deny that even though there is no doer, there never has been a doer entity in life, and there never will be a doer entity in life. Life has always been happening mechanically We can't deny that choice as part of the mechanics is a very significant part of daily life. Everyone is always choosing. The only thing we need to see is that, yes, choice happens, but it's not as I used to interpret it.

The choice that happens through this body is not my choice as a doer, but rather the choice that was and to happen according to god's will. So then we find that what is predetermined unfolds moment after moment after moment through the mechanism of choice. And then we might realize, oh, I've been going around saying there is no choice. There is no choice. Why we were saying that is because we realized there is no doer choosing.

And so now we've said there is no doer, so there can't be any choice. It's true. There is no personal choice of me as a doer, but let's become a little bit more accurate and say, oh, there is choice Otherwise, we're deluded. Otherwise, we go around saying, you know, there's no choice. There's choice happening every day.

We just need to redefine the definition of choice. And the same can be said with free will and the sense of free will. If we say there is no free will. That's correct. We see that there is no me to have free will.

What I mean by me, this fictitious phantom that thinks it is in control of everything that's happening mechanically. So when it's seen that there is no entity, there is just genes and up to date conditioning, a biological instrument, a machine, functioning. Then we say there is no free will, but what about the feeling of free will that remains? Even when it's completely seen that there is no doer, that the feeling of free will that Ramana had Umina didn't feel like he was strapped to the chair and was only unstressed when god allowed him to be unstrapped. And when god unstrapped him, god was essentially dragging him to the next place.

That's not the sage's experience. Right? The sage still has the feeling of free will, thankfully, Otherwise, we would, it would be an unpleasant existence. So, the sage has the feeling of free will knowing that their feeling of free will is illusory, that their feeling of free will is there. I say

thank you very much for giving me the feeling of free will knowing that I actually don't have free will.

And so, if I go around saying, I have no feeling of free will, it's not accurate. If I go around saying I have no feel no free will, I have no control, then that's accurate. But the feeling of free will, we have to acknowledge, yes, it's here. And the feeling of free will isn't what causes suffering. That's why I say the feeling of free will is a gift.

It's the belief in free will that causes the suffering. If I go back a little bit to the, choice, It's like for my observation, if I'm right, I'm just going to see it's, that the choice is made because of our makeup, which we have. Like, when something happened, I saw that it's if it's feeling good or maybe just a god at thought, their choice is made. Mhmm. Am I right off or it might be?

Yeah. Exactly. So this morning, when you asked, do do we want to go for a walk? Yes. A circumstance was there and a stimuli.

We heard something saw tasted, touched, felt, what we heard was your question. Do you want to go for a walk? And each of the people at the table made a choice Yes or no. And when we look at when we investigate that, the choice was a result of the circumstance and the person's genes and up to date conditioning at that point in time. And so what seems like my choice is a result of these factors, but in the moment when I say Yes.

I feel like going for a walk or no. I don't feel like going for a walk. It doesn't feel like that choice has been imposed on me. It feels like I made it. It feels like it's my free will.

And so that's the gift that it feels like my free will, but when I look at it deeply, I see that that choice was the only choice I could have made in that moment. If everything that came before in life was different, then the situation and the choice would be different. So, the only reason that choice was made that way is because everything that came before was the way it was. And if I made a different choice, it would be because everything that came before was different, slightly, or radically different. So, yes.

Yeah. Thank you. On this note, Ramesh would include, this pointer said that We are not in control, both in theory and in practice. So control is different to choice and free will. Control is a word that we can, look at and say, oh, I am not in control.

So in both in theory and in practice, we are not in control. In theory, the decision that gets made is based on my genes and up to date conditioning. So we can say in theory, I am not in control of the decision that gets made. And then in practice, we also see that I am not in control of the outcome. I make a decision to have orange juice on the menu as a result of the circumstance and my genes and up to date conditioning.

I placed the order with the waiter, and 2 minutes later he comes back, either with my orange juice, all with no orange juice. If you're coming back with no orange juice, you might say, look, I'm very sorry, but there's no oranges in the kitchen. And either way, whether I get what I want or I don't get what I want, it's not because I had control, but because of the Destin story of life. So both in theory, I'm not in control and in practice. I'm not in control, and yet right in the middle, at the point of choice, there is the feeling that I am in control, which is great.

Please don't take that away from me. With the deep understanding that both in theory and in practice, I'm not in control. Now, what's interesting for me was at some point, a couple of years ago, I had to visit a neurologist because I had a facial paralysis. And some other functions, that weren't quite working, as they normally did, some brain functions and what have you? And the

neurologist after the second visit was just having some conversation, and he said, what do you do in life?

And I said, well, okay, I travel around and give some talks on happiness and daily living. And he seemed interested. He said, so summarize. He's a busy man. Summarize.

What's the essence of the teaching? And automatically the thought came up and it said the essence of the teaching is that we are not as much as not in as much control as we may think in life and a realization of this on a deep level is not as tragic as the mind might think. In fact, it creates a great amount of freedom and peace of mind and daily living. This is a neurologist who is in his seventies, has been working as a neurologist for 60 years, spends I guess most of his days dealing with people that are no longer able to control the functions of the body in the way that is considered normal because of some neurological disorder. And as soon as I finished speaking, the neurologist said, but we are in control.

I can move my hand to the right. I can move my hand to the left. And in that moment, I realized how deeply ingrained this belief of being a doer is because here is a neurologist who is presented every day with people that are no longer able to control their arm, not because they choose not to control their arm, but because the brain has broken or malfunctioned or stopped working in its optimal fashion. Instantaneously a change happens because of a biological physiological, event that happens. And here is a man that isn't just capable of observing neurology on a surface level, but actually has gone through studies that allow him to see and observe neurology on a much more deep, sort of observation basis using fine instruments etcetera, etcetera, and having studied texts that come from so this isn't to say the man is stupid, far from it.

He probably is in the top 5% of intellectually intelligent people. It just shows that the feeling of free will And the belief that says we are in control is so deep that even a man that's working with the physiological physiology of a body hasn't clicked that what happens in each moment is not a result of someone choosing, but as a result of the functioning of a machine. And when the machine breaks, certain functions stop. So and especially the function of thinking, it doesn't take much in the way of the brain being disturbed for thoughts to change radically for memory to stop functioning for stimuli on the outside to have a significantly different impact on the body. My question is, who has the feeling of the free will?

The awareness or is there some doer in another quality. So life is always an experience. And that means that the feeling of free will is also a component of the experience. And what is aware of the experiences awareness. But awareness and experience are not too.

So, essentially, the feeling of free will is there because it is an object in the experience. What is aware of the experience is experience itself. Experience is self aware. If we look at it, from the deep non dual perspective. When we use language, we will say that there is experience and then there is awareness of the experience.

Just to make things clearer for a while, but that then doesn't actually imply to. Well, it can imply to if it's heard by that, but it can also imply a oneness of the awareness and the experience. So there isn't an entity ever that is separate from experience. So the body, is part of the experience. You, if we sit really still, Our experience of the body is visual and a little bit of sense of touch.

When we close our eyes, what's left is a residual self image. So the idea of who we are based on seeing ourselves so regularly in life. If we close our eyes and we realize that there is a residual self image, which is an image carried into this experience and that if we become really present with the experience, the visual aspect of the body is not there. And if we don't move,

we find that the sense of touch is very limited and what sensations are there don't really define that there is a body unless a whole series of thoughts and a whole story about what that sense of that sensation that is present is. So the more present we are with the actual experience.

The more that thoughts are seen as thoughts and are not necessarily a representation of what is in the experience. We find that in a meditation, even the sense of free will falls away because there is no functioning of the body present in the experience. And so when we open our eyes again, the body suddenly appears as a visual object and then an object relative to other object. And so the body comes back into experience and emotions and thoughts are there as part of the experience. And the feeling of free will is there as part of the experience.

And if the belief in free will hasn't been eradicated, then not only is the the feeling of free will, but the belief in free will. And We've we've only mentioned it once so far, why is there all this talk about the belief in free will? There's all this talk about the belief in free will because what we're really looking for in life as humans is happiness and daily living. And when we observe what our unhappiness is based on a good investigation of a focused investigation, we find that our unhappiness is not actual circumstance. Unhappiness is not circumstantial but our attitude to circumstance.

Usually, our attitude to painful circumstance and painful circumstance often is there because the other or our self have done something that has delivered an outcome, which is painful to our self. Or the other. And therefore, if we see that our unhappiness is attitudinal, which means our attitude to the other and to myself because of what has happened. And we see that that attitude of unhappiness arises in the form of guilt blame and pride, which are at its core built on the foundation of the belief in personal duorship, then it makes sense that until that belief in personal duorship is annihilated, the human unhappiness which arises in the form of my attitude to what the other has done and what I have done that has delivered pain to myself or someone I love or even a stranger until that belief in personal duorship is eradicated, that suffering that human unhappiness is destined to continue. And if life brings about an eradication of the belief in personal duorship, then life can no longer be seen as me and the other doing as separate entities, doing whatever happens, but rather than life is seen as a story unfolding according to Destiny, a story that was put in motion at the initial impulse.

So the big bang we can see is like an explosion And when the bomb explodes, all of the shrapnel is set in motion And if you had a slow motion camera of everything that happened, the shrapnel is set in motion and Everything else that is there is there as a result of mechanics, and so the bits of shrapnel bump into each other and deflect off each other, bump into objects and break objects or bounce off objects And the whole movement is like a big orchestra or orchestrated movement that is happening according to the initial impulse and all of the cosmic laws that are in place. And where all the pieces of shrapnel will end and what the situation or this the environment looks like at the end is completely predetermined based on the initial impulse. And the movement of humans through the world is the same as that. It's just not recognized that way. So the whole universe, if it started off at the big bang, was the initial impulse energetic impulse.

And then everything started banging and mixing in, and the difference is that when we look at the analogy of a bomb, or the analogy of a pool table that, the white ball is struck onto the red balls and all the balls bounce off each other. It's a short duration. So it's not hard for the head to figure out that this is series of cause and effect movements and where everything stops and where everything is in at any point in time, is exactly where everything needs to be. It's very easy for us to understand that. In fact, with the pool table, if you have a computer simulator, that understands the laws of the pool table and the laws of the environment, you can put all the information in, press simulate, and it will tell you where all the balls will be at any moment and we'll show you a picture of where it all finishes.



And if you then hit the white ball according to the same strength and angle that you input it into the computer, low and behold, at any moment, the balls will be exactly where the computer simulator has predicted them to be. And the final picture is going to be exactly as is on the computer screen, which shows us that once the initial impact is made and all of the laws in the universe are constant, then the outcome anywhere along the path is absolutely predetermined. So in pushing a domino, the last domino has already fallen in theory once the first domino has been pushed. And if there happens to be a gap that is too big somewhere in the chain of events, The last domino was never going to fall. And the last domino is the one just before the gap that is too big.

So whatever the situation, when the first impulse is made, the situation is always predetermined to unfold exactly as it unfolded. It just takes time. To unfold. And when it comes to humanity, because the number of variables are so huge. There will never be a computer that can predict exactly what is happening.

Or what's going to happen. But in theory, the principle is the same, that the variables are all constants, the doership doesn't understand this. The sense of doership says, but every human has the potential to act however it wants. Every human can think in each moment what will I do without realizing that the functioning of the human is all mechanics. And so, the thought that happens at any moment is actually part of the sequence of the dominoes falling part of the sequence of the balls bumping into each other and creating shifts from one direction to the other direction.

All these words, the fact that you guys are sitting here today, the fact that people on the other side of the camera, if there is such thing, are sitting watching, was all predetermined 13,800,000,000 years ago. If we follow the the concept that the universe came into and 13.8000000000 years ago. This was all decided 13.8000000000 years ago and is unfolding. Exactly the way it's destined to unfold. So on this line, Ramesh used to say the fact that We see that we're not in control.

There's no reason to be pessimistic because life has put you in this situation, a situation of being exposed to concepts that can, if it's destined, be part of the change that brings about the end of suffering. You look at The vast majority of other people in life, and Destiny hasn't created an interest or a movement to spend the weekend or 6 days exposed to these teachings. The fact that you are here, the fact that I am here is not my doing or your doing. It's part of life unfolding. So, no reason to be pessimistic.

In fact, plenty of reason to be optimistic that life has started the journey, And once life has started the journey, why wouldn't it finish it? And if that's the case, We can sit back, relax and know that all I need to do in life is very simple. In each moment, do whatever you think or feel to do knowing that what it is that you actually do is not you're doing. Whatever you do is exactly what was predetermined to happen. Even though there is the feeling of free will in the moment, that's great.

The analysis is still in each moment, which is not this is not a prescription. This is just a description of what is always happening. In each moment, just do what you think or feel to do. No need for thinking about what I should do and what I shouldn't do or whether the come is going to be good or not, or what I should have done in the past. None of that is actually required.

However, if it happens, even that is predetermined to be happening. And so, hopefully, it can be watched all as a happening. Yes. I just don't know is so the free will, is in awareness, not in

the human robot, the the feeling, of the free will. Well, so ultimately we could say the feeling of free will is in the experience in the experience.

But what is the experience? So, we could say the same about thinking. We could say, I actually thinking just arises in awareness. In the experience. But when we look at what the experience is, the experience is of a human being.

And so it appears as if the body thinks it appears as if I think And so from that perspective, I could say, I have a thought that then from that perspective of which isn't a contradiction to everything is arising in the experience because the experience is an experience of human, a human being. So I would say the feeling of free will arises inside me. I have Roger has the feeling of free will. Understanding that Roger is actually an object in the experience. The feeling of free will is an object in the experience, but the experience is designed for it to seem like it is the body's thought, the body's free will.

This sense is made just on a belief because it's so much, how to say it, or intimate to us this sense of the free will. When this sense of like, this belief is dissolved when it seems like for this observation that life is happening, then you don't even have a problem if there is a free will or it's not free will. Right. So let's be careful with the terminology. The sense of free will Yeah.

Is a feeling. It's a feeling. Yeah. Yeah. So the sense of free will free will doesn't dissolve.

It always remains there. What you're saying is right is when the belief in free will falls away and we find ourselves connected and at peace, then the question is actually who cares? Yes. Whether I have free will or not. I'm happy.

So this is only this is not to have an an intellectual, debate with someone about it. It's all of these all of these teachings are simply to bring about change. And then it's like, who cares about all that? You know, predetermination and this and that. It's like, I'm just living my life and I'm happy.

It just happens that me living my life being happy includes a lot of talk about this stuff. But, being happy doesn't mean we have to talk about it. In fact, a very deep, deep, deep, realization, can result in someone just living life very ordinarily going on doing their work as a you know, a plumber or a builder or a dentist or a doctor or a shop keeper, waking up in the morning. Going about their everyday duties, doing whatever needs to be done in order to look after their family, and all of that is an impulse that arises moment after moment, that they recognizes driving them through life. And whatever happens is done and the person is in peace.

And so talking about predestination, etcetera, etcetera is not important. Doesn't need to happen. It's like, who cares? What is important is that the beliefs that were there before that caused the problem have been dissolved. And then even the concepts that, were used to uproot the false beliefs become seen as redundant.

I don't need to keep on these concepts. They've done their jobs there's the analogy, I'm sure many of us have heard is you use a boat to get from one side of the river to the other, but then you don't put the boat on your back and carry on. The boat has served its purpose, so you leave the boat in the river and keep walking. So once the tool has done its job, no need for the tool, even all of this conceptual framework at some point dissolves and you find yourself spontaneously living life, when we look at how we spontaneously live life and we put the framework onto it. It ends up being a framework that accurately describes what's happening.

But we don't need the framework for what's happening to happen. The framework is sort of just a conceptual framework describing life. So we don't need it once the false beliefs have been undone. Can we have the microphone? What you just said about okay.

So yesterday, you were talking about how even though, awakening or realization not an intellectual understanding that, intellectual insights may arise on on the way to that deeper understanding. And usually, It, teachings are framed in or should I say this? Like, generally, it said that these the understanding is, like, the, yana path that you're describing, understanding is is needed in order to like you're saying, undo these beliefs to get to this goal of happiness. But if we if we, like, start from the ex I don't know. I guess If we've had an experience of somehow this dropping into being Mhmm.

And that somehow resulted in this lessening of suffering that you described as happiness, then even though you could say, yeah, who cares? Like, you know, because There's peace and happiness in daily living. Is there still a value in trying to I don't know. I still want to understand what what happened or, like, how how that happened. I guess the framework works still even though it's, it's an intellectual understanding that's imposed on the experiential understanding, it still seems important to have that.

So let me just, frame the background for the question. Yesterday, I was saying that the process of enlightenment is completely a process of the intellect. The process of enlightenment is about change on the level of the body and the mind. At many points through this process, it might not be recognized as that and some of the, insight moments that people grab hold of and put their attention on And if we only look at that, someone will say, it's got nothing to do with the intellect. Well, actually the insight happened because the intellect because life has reconditioned the intellect and the body sufficient for something at the end of a process of thought even if someone doesn't enter into it like a scholar where they think logically, life will still bring about circumstance and bring about thought in a way that might not be recognized as, the intellect working, but it still is.

And at the end of that process, what happens is a click and the click is where the intellect sees what really is, which is actually beyond the need to intellectualize it. And because thinking is so mundane and ordinary, when the process is happening, people don't necessarily register that this is the process mundane, ordinary thinking, and what we can call contemplating. And then when the click happens, the insight, that's what is registered, and that's where it seemed, ah, and in that moment, it is the clicking out of the intellect where the intellect sees what is and no longer needs to function and it's seen and then it's understand that under in that moment it's like, oh, it's nothing to do with all of the thinking that I was doing. What what is is, like, exists without all the thinking. So the assumption is that enlightenment is not at all intellectual, and it's true.

So when that's why I use the words carefully, enlightenment itself is not intellectual. It has nothing to do with the mental superimposing of a story onto a situation. Enlightenment itself is the falling away of beliefs that kept us caught in an intellectualizing about life not an intellectualizing about seeking so much, but an intellectualizing about what should and shouldn't be happening and whether that politician should be elected or not elected and what I need my life to look like. And this is a dropping out of that story where that story seemed to be irrelevant to what I'm really looking for. In fact, it is the obstacle to what I'm really looking for.

But the process, when we look at what the process is, it's a complete process of impacting life impacting the body and the brain. It's a process where at some point the mind realizes that all thinking is the obstacle, and it realizes that because life has delivered information prior that has primed the mind to create that conclusion and to fall away. And so during the process, if someone is curious about, what is happening, That actually, to me, can be a very deep part of

the process to actually understand the mechanics of what what's happening. Which is why I talk about it. In practice afterwards, if that understanding falls away.

You can't remember it. You can't remember, let's say, all of the thinking that made up all of the insights and then delivered a final makeup, let's say, that doesn't suffer, it would be more suffering for one to think, oh, it's a shame. I don't remember it. I wish I would remember it. I better go and re study it because there are plenty of people that have these insights.

And then at the end of it, if someone asked them, so what happened? And they go, I don't know. It just, you know, it just happened. Whereas actually probably a lot more happened if there was a recording of everything that was happening in between. It would be a very long recording of years of process.

But afterwards, someone go, I I don't know. It's not relevant. They say it's not relevant because I just I am unhappy. So I think the question is, yes, it is relevant. If it's happening in the process.

And it's also relevant if after the process, the understanding what happened is destined to remain. So in my case, I find I can speak about a lot of fine details because during the process, I was very aware that it just so happened. That was my destiny for there to be a watching of the thinking that was changing and how it was being changed by life, impacting it a certain way. And there was an awareness of the difference between different phases that were happening in relation to understanding each topic that presented. There were these phases of the the topic coming into awareness and then and an interest in it and then a reading about it, let say, or life would start delivering information about that topic, then an observing the topic in action and fine tuning, how I had interpreted the concepts that were delivered by life.

And then at some point, a click would happen. And then that was like that topic gets are raised off the table. It's like, done, locked into place. Next topic, please. And the process starts again.

An interest in a topic, then information starts getting delivered on that topic, and then it's observed in life and a refinement of how we interpreted what the concepts that were delivered were saying. And then at some point, click that it swept off the table and so on. And so I happened in my process to register the process itself, someone else may have been going through that process and it just wasn't their destiny to register that that's what's happening. And it was still happening. They just didn't register it, so then they can't really speak about it.

And that's great because you have other teachings that have about 1 fiftieth of the words that I put forward simply because the conditioning in the teacher is different. And that's very useful to have different sorts of teachings because they deliver different things. So do we have free will? Who's got the microphone? We do not have free will, but we have a feeling of free will.

Yes. And is the feeling of free will the problem? No. That is actually a gift. Yeah.

So what is the problem? The belief that we have free will. Oh, you get a 100%. On that note, thank you.