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Don't judge little imperfections, but embrace the pointers.

Life-As.Art

Satsang recording:

<https://www.youtube.com/watch?v=zL31T6NuHE8>

Hello, and welcome everybody to another Saturday night, sunshine. It's been some time, so, looks like everything's working. I was getting, the odd well, quite a few messages wondering if I was okay, probably because I hadn't appeared anywhere for a while. And so I thought best to appear. So, those I'm still alive.

I think someone asked me if I was still alive. Before I, launch into whatever I'm going to talk about tonight, I thought I'd better, mention some of the upcoming, events because I tend to, want to do that, and then it never happens because I just start and carry on for 2 hours. So I am pretty sure that there's going to be a 3 week retreat held, in October, the beginning of October from, 7th, I think, to the 27th October. And that will be in, Bali, Ubud, which is a beautiful place that, I've spent a lot of time in. And, in the vein of the 6 day retreat that I've held regularly, in Slovenia.

This is going to be similar to that in that, there'll be, the the the satsangs held twice a day, and people can find their own accommodation around where the satsangs will be. And we will eat out as, in groups, or you can go off individually or in smaller groups, and there's beautiful restaurants and cafes. The accommodation in the area is pretty pretty great, good value for money. So, as a group, I think it will be great final combination of a holiday in a tropical location. Ubud is known for its healing qualities, and, traditionally, it was the healing center of Bali, and it's a very special place.

So, anyone who feels called to join for those 3 weeks, details hopefully will be up in the next, week or 2 on the website. There'll also be an online, 6 day, SATSOM series at the beginning of June, and, I'll put details up about that. So, today, I thought I would start off by focusing on a topic that I'm sure we've all heard of, where it's described that the body is a a vehicle through which consciousness functions or more traditionally the description would be a vehicle through which consciousness experiences life. I'm sure, many of you have heard, the notion or the concept. You are not the body.

What you are is consciousness. And so I thought I would describe in describe this so that maybe it makes more sense and is more of a, a frame of reference within to to get a good idea of what this really means. So I think it's fair to say that before someone finds themselves on a a spiritual journey, a search, a process, a transformation journey, an awakening, a realisation journey, the body, the physical body, consciousness, and the mind or the intellect thinking, are all very enmeshed together. There there is no distinction in the experience. There is no sense that they are different things, or that they are, separate components.

Let's put it that way. And so the sense really from one's experience is I am this person, and primarily, what the experience really feels like if we really were to go go in, as the experiences prior to any illumination, it feels like I am the body, essentially. I am this this body. And as more and more spiritual teachings or awakening concepts, come into the system and awareness lands or more and more aspects of the daily life experience or life experience, and especially in meditation, it may be more it may be apparent to us that there is a specific aspect or component that delivers the sense that this is what I am. I exist.

There is a essence, we could say. We could call it an essence. That is what contains that component of the experience. And that component of the experience is essentially the component of the subject or the self that which knows itself to be. And we can then realize if that aspect becomes recognized or seen, if awareness lands on that aspect, that is the aspect that includes the sense of existence or being.

And I don't mean existence or being in some spiritual sense. Just it's we it, it becomes apparent that there is a component that contains the selfness. And we realize, oh, that's why there is a feeling I am the body. If that aspect, if that component was not there, there would be no sense, within the body that I am, that I exist. So, in science fiction, depictions, a zombie, I guess, is the closest thing that is depicted, in science fiction movies of a body, but with no sense of self, no sense of I am, I exist.

And that's why zombie is often, depicted as being empty, being just a shell. So in meditation, it can spontaneously, sleep, there can be a realisation or when I when I say spontaneously, there can be many meditations when it just there is no awareness of this aspect. And then in a meditation one day, awareness just lands on this component that is our being, we could say. And it can then become apparent, oh, that is the component that makes it feel like I am the body. If that wasn't there, we wouldn't have the experience I am this person, which is what I described as before the seeking, there was there is this enmeshment of body consciousness, which is this component I'm speaking about, and the intellect thinking.

They were all seen as, not separate essentially in in a way in a way that leads to, you could say, a misunderstanding of self. So, not separate, ironically, not as in, the non non dual, non separateness, but a a confused lack of clarity of self where, essentially, we confuse ourself to be form and thought. The consciousness, which is probably the most important part of the experience of being, because it's not form, it it's always the most important, and yet it can so easily be, underappreciated, taken for granted, you could say, because there really is no appreciation of how significant it is. And essentially not recognized as being there or being, significant. So if the consciousness aspect reveals itself in meditation, what what can happen or or what does happen is that in a closed eye meditation, the body object the awareness of the of the body object isn't there generally speaking or much less than, when all the senses are functioning and we can see and feel and touch a body.

In meditation, a lot of the sense awareness falls away. And so if we're not continually thinking, if the thoughts don't continually arise such that the body is, or this the the belief that there is a body is self self perpetuated because of thoughts, thoughts that, for example, say, I am sitting in a chair, which by default means the body is sitting in the chair, if that narrative falls away because we maybe have come across the concept that says, you know, don't take life as it appears. It may not be like that, so be present with what is. And so in the meditation, if awareness of that meditation space, takes place and we drop any other concepts, we might realize, oh, in this moment, there is no body, as in there is no physical body. And yet, there is very much the sense of existence, which we would assume means the body is still there, unless something comes and says, well, don't assume the body is still there.

In fact, in the actual experience of it because the senses are not functioning, there is no experience of a body, of a physical body. And so that is when the ability to ground oneself or where there is a a grounding, a resting in one's own being. And that becomes much easier to do when the physical component of the life experience or the the sense components, fall away, and the experience is what we could call much more basic. No sight, no sound, no smell, no touch, no taste. Maybe the thinking fades away, or the thinking might just be thoughts that point to what is.

And the thoughts themselves might be seen as objects. So if the thoughts slow down, if the sense of the body is not present, then it might be much easier for there to be a resting in this self, the subject, that which is the core of the daily life experience. So that would be consciousness waking up to itself or consciousness realising itself. Could also be said, described as awareness becoming aware of awareness or awareness becoming aware of itself, the realization of self, self realization. And as one rests in that beingness, it might become apparent that the body in when we know ourself as the human being with the sense of the body being present, it might start to become apparent that there are you could break it into 2 components now, the the biological entity that has its functioning organs, and that body can move through time and space, and that biological entity has an aspect to itself, which is the intellect, and it can think about things.

It can assess. It can decide. And it might start to become apparent that the body may be an instrument that is moving through life according to its own programming. And that the consciousness, the sense of self and the awareness of what the body is doing and what is happening both outside, what appears to be outside, and within the body, that consciousness is a component that isn't making the body do anything. The body is moving, is capable of moving on its own, bit like, I don't know, a self driving car.

It has its own control system. And from that point of view, if we have found that there is a a grounding in beingness, you know, in the consciousness and seeing that, oh, it's the conscious aspect that is the is really what I know myself as, the sense I exist, is coming from the consciousness. And as the distinction between the body and its autumn automatedness, it's it's design that moves it and gets it to react to things, as that becomes, more understood and more seen and especially seen to to be, determined by factors that have happened in life, gene, genetic structure, that's what forms the physical body, And that physical structure essentially gets impacted by external stimuli, and it learns. It it becomes programmed to function a particular way. And then there is this sense of self.

And as those two aspects, it seem it might become much more evident that, really, what I am, the consciousness, is really inhabiting a vehicle. And the vehicle is moving through life according to the vehicle's destiny or the vehicle's path, and the consciousness is carried along for the ride. And the important part is the recognition that the the sense of being someone or something exists in the consciousness that isn't driving the vehicle. Now it might if we if we think that the thinking is my thinking, then that means that the consciousness and the thinking are still enmeshed. If the thinking is relegated to a function of the biological instrument, a function of the vehicle that is automatically moving through life, then it might become clearer that what I am is not the driver of what happens.

But the experience, let's say, that which experiences Now a thought experiment, which is very powerful, but it's hard to get one's head around, Is this and it's hard to get one's head around because life has appeared a particular way, and that is that it appears that the body gets out of the way of, let's say, a car because there is awareness, the awareness that I know and when a car is seen, then we know that the consciousness knows that consciousness has recognized that aspect of the moment, the car. And the body moves out of the way of the car. And so it seems like the body is only capable of functioning if there is awareness. But what if the body has the capacity to be aware of the external world. Let's say the body has a camera, that sees the external world, and the camera sends information to 2 places.

And we could say that the camera is the eyes, and it sends 2 the the information to 2 places. 1 at 1 sends it to the the body in order for the body to react, and simultaneously, it sends it to awareness, and awareness then becomes aware of the information, the image that has been projected onto it. And so if they stopped if the if the information being picked up by the camera was only sent to one place, was only sent to the body, then what would happen is our our experience that we have always known won't be there. But the body would still receive the information and be able to avoid the car. Now, this isn't how it appears it how our life has always happened is where the body moves, and it appears that it moves because of what is registered.

The the the awareness that we know. So the point of that thought experiment is to realize that in the absence of the awareness, there is a, a potential if things are set up a certain if if the actuality of life is a particular way, it's very clear for us to be able to conclude without the consciousness, the body may still be able to function in the world. In the same way, I don't mean it could function, but it would be, let's say, blind. It would still see even if the awareness of what is out there is not there, which means if the self part, if the consciousness wasn't receiving the external content, doesn't mean that the biological instrument isn't receiving the external consciousness. And so this thought experiment might bring someone to realise what I am, the consciousness, is really just experiencing what is happening.

It is not controlling what is happening. And so that, particular insight realization then is what is what leads to statements that say, you know, what you are is not the body. What you are is the fullness

awareness that is aware of everything that is happening. That what happens in life is not happening to awareness. What happens in life is happening to the vehicle.

So if the body is broken, if an arm gets broken, that is damage to the vehicle. And the consciousness is actually untouched. If there isn't enough food, the body will have certain, sensations of hunger, and the body may get weak. But the consciousness is what we are. It's the self.

It is the, the the part that includes the sense of existence and that can know itself to be. And that aspect, that component doesn't change, as a result of the body having, let's say, a broken arm. If we were able to abide in the conscious aspect In meditation, we would find that that has exactly the same basic characteristics, awareness and sense of being that was there when the body had a non broken arm or when it had a broken arm? It is the same as when the body is satiated or if it is hungry? So one can imagine how significantly different the interpretation of what's happening is when there is a recognition of this formless aspect of the human being or the formless aspect that is the self compared to when the body and the thoughts and the self are, enmeshed and assumed to be 1 and the same.

In this situation, life is always attacking what I know myself as. And in the situation where consciousness has recognized and is being itself, then what happens in the flow of life circumstance is not an attack on what I know myself to be. Now that is we could call we could say a different platform that opens up to us. There is a set of insights and realizations, and the sense of self, the how we know ourself is is felt experientially differently to when there is no recognition of consciousness and everything is identified with one another, the consciousness is identified as the body. They're they're very different experientially.

And the second is that I've mentioned is a platform that becomes available. Now that's not the absolute platform on which, life then continues to happen. There is another platform, and maybe even a 3rd or a 4th, but, for the purpose of this discussion, we'll talk about 2 these 2 platforms, the one I've just been speaking about. And then the second one is where what I would call an integration or a reintegration happens. And the reintegration after enough time of, we could say, living as awareness or living as consciousness, living as knowing oneself as formless awareness, where the notion I am not the body, I am formless awareness, I am, I was never born, because it becomes apparent that one of the, aspects or one of the characteristics of this formless self consciousness is that it, has a eternal aspect.

It doesn't it's it's not experienced as a time bound entity. It's not experienced as a physical entity, and it doesn't have an age or gender. And so it has this sense of of of of being, that is not something that starts and stops. It doesn't have the sense that I was born and I will die. That belongs to the body.

And so after becoming there being a familiarity, a grounding in, a a resting in that, I am that consciousness. At at some point, it'd been there's a movement that says, oh, maybe that's not how you're meant to live life. Maybe that's not the purpose of life. Yes. That that awakening, needed needs to happen needed to happen.

It's important to understand that what the self aspect of the human being is is this formless consciousness, and that thought and the physical and the emotions are, let's say more time bound and more of the the vehicle that the consciousness gets to experience. And so the second platform is where the shift happens, a re reintegrating or an embodiment, where it becomes apparent that, oh, maybe this life is is really meant to be lived as a human being, not sort of pretending to be a human being, but it's like if those concepts that helped create that or bring about that awakening and the concepts that helped keep, keep us keep the or make helped sustain a resting in beingness for long enough for there to be a real familiarity where the the peace, the equanimity is is sensed and felt. And a whole lot of, understanding about the self happens from direct realisation and recognition. But we might then realise, oh, I I guess I'm overlooking some bits, maybe. And that I'm I'm maybe a meant to live as this person.

And so the second platform is a platform where if we're not resting on the first platform, where we can experience life as if a thought arises. There is a thought about making a decision, let's say, a thought to go on holiday. Something is seen on, the computer, an advert. Or some you hear something. And then the thought says, oh, that would be nice.

Let me see if my friend wants to go on holiday. And it feels that we we can't deny it. Like, oh, it feels like I am making that decision. It feels like I am having that thought. Now in the earlier phase where the first platform that I was speaking about is getting developed, the the relationship to the body and to the thoughts is that is not what I am.

They are not my thoughts. They are thoughts arising in a body mind organism. That I am not the body, not just as a belief, but how it's experienced because ground, the the consciousness becomes aware of itself and also, sees the body as not what it is, sees the thoughts as not what I am. But what is there and what I, not I as the person, but I as a capital I, the main subject, I as consciousness, I'm aware of. But then at some point, it's like, oh, but I can still the experience the sense can it can morph into, oh, actually, it's still from a certain perspective.

It feels like I am thinking, and I am deciding. And actually, and I am this instrument, or I am this body. I am this person. So this new platform that can open up says, oh, don't deny this aspect, this this experience. And there can be an oscillating back and forth between the experience where one knows oneself as formless awareness, especially in meditation.

Also in the waking state if if, if that has become a familiarity. And that's all on this first platform I was talking about. But simultaneously, or not simultaneously, but any time, there can also be an acknowledging of the experience because the experience changes. And it's like, oh, actually, I am Roger. But this new platform that what I'm calling integrated or embodied doesn't lose sight of the fact that at any moment, I can know myself as formless awareness.

And so therefore for in this embodied state, we know ourselves as the body that has consciousness. And what that means is that as the body ages or as the body acts, the outcomes are not as devastating as where we started, where there was no clarity about what I am, and the misunderstanding is I am this thing that is sometime going to die, and I am only this. So the benefits that come from knowing the consciousness aspect were completely absent in the initial, confused state. The first platform that opens up means we become aware of our self as formless awareness and see that the formless awareness is, is like a passenger in a vehicle. And that's how it feels when this platform is active.

That's what the experience is when that platform is active. And then at some point, the notion that, oh, and I am also, let's say, in this life, the body, the person stops being a terrible notion. And in fact, is seen, oh, that may be a more advanced progression from this awakened position. And, ultimately, that's where the notion of nonduality can be most useful, the attitude of nonduality. It's where we live as if I am the body.

I know that the body is going to function. From one perspective, I know that the body is functioning automatically and is I am not doing it. From the other perspective, the experience is as if I am doing it. And we then can have the experience of I am this person with the added benefit that the past is then seen as the past. And so those aspects that didn't turn out great, a bad decision was made, let's say, attitudinally, we can say, well, the body made that decision according to its structure, and that was destined.

And the outcome is never in the body's control, and not in the consciousness's control either. And so attitudinally, if we we, have this understanding, then the guilt, and the blame, and the pride, the worry and expectation of the future and the regret in the past, all of that can collapse, can fall away. So once

again, the this this set I've been describing is not a movement towards perfection. It's not a movement towards controlling life. It's not a movement towards perfect outcomes.

The body is still going to be flawed, limited. It's going to have its strong points. It's going to have its weak points. It's going to have its personality with its strong points and its weak points. So its strong suits and its shortcomings in many different aspects of life.

And the peace of mind, which is really what we're looking for, and we know that when it sets in, the peace of mind is on our attitude towards life, understanding that the flow of life is largely, on this form level. Not only the physical form, but even thoughts and emotions are different types of form. And they are inevitable or predetermined, not in the control of the consciousness that is the self that I am. And all of that, that attitudinal, freedom from, from blame. Blame towards the other for what they did and how they functioned and the freedom from shame can exist on the attitude level, while at the same time experiencing life as if I am the doer, as if I am the body.

And that means a great freedom from a whole range of attitudinal thought content that really is very uncomfortable, and turns out to be what is referred to as suffering. And that suffering turns out to be what in practice manifests as the human, human unhappiness and dissatisfaction in life. If that range of thinking falls away, what one finds is that the pain of the the various pleasures and pains of life remain. But the uncomfortableness with oneself and the uncomfortableness with the other, the uncomfortableness with life falls away. And that is peace of mind and that turns out to be human happiness.

So on that note, I'll open up for questions if anyone has any questions, and we'll carry the on from the topics that come up. So you can anyone who would like can electronically raise your hand in the in the chat, I think. Hi, Helga. Hi, Roger. Thank you for it's outstanding.

I first need to tune in again. It's I was a little lost in in listening to you. And Yes. Sure. I didn't I didn't I didn't give much warning before saying question time.

Yeah. Yeah. And you have the subtle way of starting a meditation just by when closing eyes happens or something, you don't give really an invitation or an instruction. Maybe close your eyes if you like or something. I mean, it's a little weird sometimes, but I got used to it.

Yeah. Wonderful. I have nothing to say. Just a big thank you. And it's quite fascinating how this mind works and life itself.

I mean, it's such a beautiful unfolding, and it's so amazing to see how I created my own unhappiness for decades. This is so fascinating. Indeed. Although, let I I know this may not be what you're saying, but remember when we say I created my own house Yes. I know.

I know. I know. All words says concession. Yes. Sorry.

Sorry. Yep. I'm not perfect. I'm I'm just a little bit clunky in my expressions. Yes.

Yeah. A little bit yeah. Yeah. That's good. But, you're clear on the fact that, it means it was destined for those thoughts that that at some point can get less and less as you've obviously experienced.

Otherwise you wouldn't make the comment. You see, oh, well, for so long, my life story is for those thought patterns to arise, to feel unhappiness unhappy, to think it's because of someone else, And then to realize that it's only because of a particular attitude to life that that unhappiness feeling is there. Yeah. Yeah. And to see that this me is just to believe.

Indeed. Yeah. And we kill for it. We kill I mean, the the whole mess in the world is just due to a little misunderstanding. A little twist in consciousness makes all the difference.

Yes. It does. So explain, for those listening, what you mean by the me is just a belief. This identity as being identify believing myself to be this body mind. I mean, I'm so deeply entangled in this identity.

I'm invested. Like, you you use you can say it much nicer than I. Yeah. I'm sorry. I cannot, I'm not No.

That's good. I I I'm putting you on a spot. For me to be no. But it's a good thing, but I'm not used to, talking from this place. Sure.

But so let me let me add because I think it's a very important point you raised is that, when we say we think we're this body mind, really the, the, the the the me or the small self is thought. It's not really the bod the body isn't, mistaken. It's the, it's the intellect, what I'm what I would call the thinking mind. So you would know that the the intellect in this teaching concept is split up into functional or working mind. That's not the problem.

But the thinking mind is the thought, I need this. You did this. I did this. This is how my life needs to turn out. If it doesn't, it's terrible.

If it does, it will be brilliant. There's a whole infinite, endless possib possibilities of thought that happen in the human experience. And those thoughts are not seen as relative thoughts that may be wrong, may be misguided, can stop, can change, the, the potency of them often isn't seen until it is. And when it's seen, it's like, oh, I this the, what I've known myself as is actually this stream of thinking. And when we look at the content of that stream of thinking, it's always I this and I that and you this and you that from the perspective of me, the the thinking.

And it's only when awareness becomes aware of thought as thought and not as a self. That we realize that there is thinking, thought movement, that essentially contains, a quasi self because of the the, what are they? The, the pronouns the pronouns, arise out of the experience of, a self, the real self, but then the thoughts hijack that experience of a self that is mixed in with, the body and there's this enmeshment. And then the thought is like the glue, the messed up glue. And so then the thoughts produce this, what we could call false self, and the the, nature of the thought is not just concept, but it's belief because there is no clarity that sees that thinking as relative and the thinking is as, as it happens is related to as if it's absolute.

And so the false self, the small self, the self that has hijacked the experience is, as you put it, just belief. And the realization of that is, very liberating. Yeah. And all the words are just concepts. They're just pointers.

And it's not about explaining how life works because we don't know. It's just the directing attention back to its source and just to invite it to relax. Yes. Yes. Yeah.

Party time. I mean, it's amazing, and it's so simple, and it's always available. It's resting and being Yeah. I mean, there's never just Once it opens up for someone, then yes. It seems like that movement, gets more and more available until it feels like it is available at will.

And I'm sure many would know that looking back, or if it hasn't opened up, it it is completely unavailable in practice until it's available. And then when it's available, the the thought is, well, this was always available. It was, I always was the real self. The, but I guess it's, the analogy I've used is the, the door that's unlocked, but someone is convinced that you have to push the door open. Whereas in fact, it's a pull pull door.

And, you know, until something happens and the pushing stops and the pulling happens, then that door isn't going to open. So in effect, it is locked. And then as, as it's destined, let's say, something happens, we read the sign that's always been there that says pull, and we realize we're pushing. And, I think that's quite a good analogy. Nobody else has is raising their hand, so I just remain here.

One moment, if you don't mind. The sense of the sense of shame comes up the last few weeks. It's such an amazing topic, And at one satsang it's at one satsang, you spoke about that. It's maybe at the root of so many of our Mhmm. Sufferings.

Yeah. So one of the points of Satsang, I think, is to point at what we're not aware of. And one of the things I like about a framework, and I have a lot of, respect for this framework because it's, in my experience, it's so robust, is even if we can't experience what the framework describes, it doesn't mean that the framework is wrong. In fact, what can what we could do sometimes is use the framework, if we trust it, to tell us what we're not seeing, what we can't see, but what is actually there. And so shame is a good example.

One of the concepts is that shame is actually at the very root of suffering. We might, we might think, let's say if we start having access to, a particular form of suffering that comes up a lot, we might see, oh, no, it's got anger at its root. And I would suggest that actually it's shame. And so someone might say, no, no, this is I've seen it's anger at the root. And I'd say, okay, but I think it's shame.

According to the conceptual framework, the conceptual framework says shame will be at the root. And so I would suggest maybe you've just got down to the anger part, of the, you know, what's in the unconscious. And so the anger part has now come into the your conscious view. And maybe at some point, shame will reveal itself. And then and that's when we go, it's right.

The concept is right. Now I'm not saying to someone, believe these things unquestionably. That's not the point. The point is just keep it in mind. Okay.

The concept says, shame is at the bottom. Let's see. Let's see. But the fact that it's in the system system that shame is at the bottom also means that when a little flicker of it presents itself, the system is likely to jump on it and go, there, I saw it. I saw it.

And it matches the concept that says shame is at the bottom. Whereas if we didn't have that concept, a little flicker of shame might come up when when their the system is allowing, the feeling to be. So when the defense mechanisms in the system quieten down a bit, the feeling can be felt, and little flicker of shame comes up. And if we didn't have that concept, it might, you know, subside without without any any significance getting paid to it. And this way, the the likelihood that one's destiny is for that shame to be seen and then for an raveling into that layer of shame.

And really what I mean by shame is that deep down there we will probably find and and there will be many layers of it where it, you know, some of it might have been touched on. And if more suffering is coming up, it probably means that there's still some more in there. What the shame really means is deep down, there is a pain that has happened and it's been locked away as this was my fault. I wasn't good enough, either because we feel that we didn't do well enough, the, let's say, a decision was made and it led to a certain outcome, and so we lock away our eye, not good enough, or the other person does something, the other person within the the event leaves us, for example, and the body concludes, oh, they must have left because I must not be good enough. But then the shame not as a thing that needs to be removed, but the shame itself just as a pointer to presence.

Because who cares about the shame? It doesn't matter. But be resting in being I mean, shame is just a pointer for me to rest again in being. Yeah. I I think there are several movements in in this process.

Yes. Yes. Yes. So that one is is very important where, let's say we always go back to finding just, being us. And that's part of the process of becoming more and more familiar with, the truth of the self.

But I think that the process also at times, like, all all it can alternate or it could be 6 months of 1 and then 6 months of the other, in tends to see deeper and deeper into various dynamics that are in play. And it's the seeing of the dynamic that, releases it. And so if the movement was always just go back to being, just go back to being, we might find that what that is what that is doing, if it was exclusively that and only that, is it jumping jumping over the dynamic. Yes. Right?

Now if there wasn't any resting definitely missing and that would be a problem. And so this is why I think there are is definitely missing and that would be a problem. And so this is why I think there are several movements that happen and they all tie into each other. So my experience anyway is that when the system sees something it didn't know was there, let's say it sees shame that it didn't see before, that means significant change is going to happen. So Wonderful.

Yeah. And and not to make a problem out of it, but to see the mystery. Yes. Mystery is always, nice. Thank you so much, Roger.

There are some other hands out. I, it's wonderful to see you. Thank you. Nice to see you. Thank you, Holger.

Hi, Hamid. Hello, Raja. Can you hear me? Yes. Loud and clear.

Yeah. I've been just I've been, recommended to watch your videos, 2 weeks ago, and that was wonderful. I'm following your teachings on YouTube, and that makes sense a lot, most of all. And I'm really feeling feeling great. But, you know, this is my first time, seeing you online.

Mhmm. Before that, I, I mean, when it started, when you were talking about the car and the body concept, I just got confused, and, I don't know where I didn't get, but, there's a question I wrote here. I'm not, understanding it completely, but I just write it for you to if you can say where I'm where I am and can help. Okay. Me as the body mind is not control, and it's happening by itself.

Mhmm. Can we say me as awareness is in control? And how is doing and thinking, not the thing that is aware of them. Because it feels like there's just 1. Okay.

So the first part is, can we say that I, as when we know ourself as awareness is the con is the controller. So the body is not the controller, but I, as awareness and the controller. Yes. So I would say, no, that's not, compatible with the realization. The realization is that awareness as the name suggests is simply aware.

It is a witness to what is happening. So it isn't the creator. It isn't the controller. It is the witness, the knowing of what is happening. As in it is the background, the background of the experience.

The body actually is much more, you could say, the one the body is the one doing the action, or the body is the one acting functioning. But the reason, even if we see ourself as the body, the rationale is that we are not the controller of what's happening because the body was designed and then subsequently programmed by factors outside of the awareness's control, and also outside of the body's control. So the body grew from, the sperm and the egg, let's say. It followed a blueprint that the body didn't put in place. The body was the outcome.

So the body then functions according to what it is, but the body didn't determine, you know, its good points and its bad points, whether its intellect was strong or not so strong, whether its physical physique was strong or not so strong, what sort of personality it had. They all got put in place because of the body structure and then the conditioning from family, friends, school, society. And so how the body functions is

who couldn't who made that happen? Neither the awareness. The awareness is just witnessing what the body is doing.

And if the thinking that, so the thinking component, which you could say is an aspect of the body, that thinking component, if it sees, if it gets prog, if the conditioning of the body, is such that the body then starts to understand that it is just an instrument, it is just a machine, then the body's own thinking will say, look, I built that wall to the best of my ability. Then the fact that it's not straight is unfortunate. It's not ideal. But I how how could I build it straight if I didn't build it straight? It means that my design is, let's say, to not build the wall straight.

So then the body will acknowledge not a great job, but that's that's destiny. So in a way, the body says it's my I did it, but at the same time, I could only do it the way I'm designed to do it. So that's when the thinking becomes a thinking that is not adding this load of suffering onto the pain or pleasure. So the pain of the situation might be the the the body loses its job as a bricklayer because the, the, you know, the, the job was not great. And so that's a consequence.

But then if the thinking was one of shame, You know? Why didn't I do a better job? Then we have the, you know, the the financial pain of losing the job and this load of psychological suffering that is I'm not good enough. Why didn't I do the job better? Whereas with this understanding, it's like, there's the pain of losing the job, but then the thinking I'm not good enough, why didn't I, it doesn't happen because that to me is, that for that thinking to happen, there has to be a confusion about how the body comes about and how the certain actions come about.

They come about as an automatic mechanism, just like a calculator. You know, if you put 2 plus 2 in the calculator, it is gonna give you an answer according to the design of the calculator. If the if someone solders the, wrong, components into the circuit board or in the wrong way, then or puts a faulty microchip into the calculator. Then you put 2+2, and the calculator might tell you 5. And so the calculator doesn't have a choice of telling you 4 or 5.

It gives you a number that it is designed to give you. And the human being is like that. It is an instrument that has been designed to be brilliant at some things or terrible at other things, mediocre, maybe, you know, we find ourselves in a situation and maybe we lose our temper. And that is because of the particular situation and the particular temperament and design of the body. And it's not optional.

It's destined, by the because of because of the factors that are at play. And if we realize this, then the thought, why didn't I do it better? It seemed to be ridiculous. It's like the calculator saying, why didn't I come up with the answer 4 instead of the answer 5? It it wasn't possible.

So in each moment, just there is there is just only one, experience that can happen. And all of the other choices or, opportunities that we that are just imagination. Exactly. It's an imagination based on the non recognition that everything that happens is destined. Right?

So if we don't appreciate that everything that happens is destined, then there is scope for us to say, oh, well, it could have been this or that or that. And why didn't I do the best of those imaginary options? When we realize it's all happening as it's destined, then the thought, oh, I should have acted better. It just doesn't make sense anymore. It doesn't arise.

But but that thought coming up is just destined to happen. The thought that I could better just it just happens. It happens according to your genes and up to date conditioning. So that is what creates destiny essentially is it is destined for you to have a particular set of genes and up to date conditioning. And then as a result of your genes and up to date conditioning, you are destined to have a particular type of thought.

So if life delivers new conditioning and these talks are just new conditioning, then if it is destiny for the concept to make sense, If it's destined for the concept to go deep, then it is also destiny for the suffering thoughts to stop. Thank you. Thank you for your help. This this thing that I have is very amazing these days, and, really, there's no suffering, but I think I'm, deepening in this. This is deepen being depend by itself, actually.

Yes. Exactly. Yeah. Thank you so much. Thank you so much.

You're very welcome, Hamid. Stick. Well, I could say stick with it, but I, what I mean is I hope it's destiny for there to be a sticking with it. I see. Yes.

Thank you, Roger. You're very welcome. Thank you. I think we Ted. Hi, Ted.

Hello, Roger. Can you hear me? Yes. I can. It was a real pleasure to just randomly check your website last night and discover you were holding today.

So thank you so much. Yeah. That's great. I have a question about, thinking and and the mind. And it seems like there are, 2 sort of modes that that the mind can work in.

I I feel like I have a good understanding of thinking mind and working mind. So this is a question that's sort of a nuance. I think these two modes can function for in either thinking mind or working mind. But it feels like there's times when the mind is completely on autopilot, and it's very there's a a strong sense of thoughts are just arising. And then there's times when even though it's probably, the mind we function all the time according to our genes and up to date conditioning.

But when we are focusing our mind on a specific task or, like, an example would be mantra in meditation. And I'm 1 I'm wondering if these if there's any relevance with these 2 modes, to to the framework. And if it's helpful, say, for, for example, throughout the day. In in the first platform that you you talked about today, when we're grounding down further into being, is it helpful to. I guess make an effort to not be.

On autopilot to to perhaps be. Focusing the mind on on, either a mantra or being or just more conscious focus. Does that question make sense? Yes. It does.

As in, yeah. So to embody the thinking rather than witnessing the thinking and with, with the view that if there is an embodied thinking, like almost attention on a particular subject, thinking about a particular subject that the the thought could be more potent. Yeah. Yeah. I think as I had mentioned, there there are there's a benefit for both perspective or both movements.

So one really is a consequence of grounding in the awareness aspect. And when when I when I say grounding, it's just that grounding happens. So you don't do it. You just realize, oh, there is a very clear, almost the the the sense of what is aware and that which that which is aware is aware of, it it's very palpable that one is the self and the other is essentially not self or object. And there there's it also tends to feel like, oh, and I am not the body.

The body tends to in those more spacious awareness states, the body also is seen to be an object. So I think it's more a consequence of the state of awareness that determines whether we find ourself in a state where witnessing is happening, or consequently, the witnessing state isn't happening so so strongly or or at all. And the experience feels like I, the body, am directing the thinking. And if that thinking is, if the thinking is functional thinking about a topic, I think that's, there's no, there's no issue with that form, with that state happening, where the thinking feels much more directed. It may be much more appropriate for certain tasks than the witnessing, of thought.

But the I I think what's what's also good to keep front of mind is that maybe we don't control, and we shouldn't think we control and shouldn't try to control, but more see the shifting. So even, the thought, oh, let me focus my thinking, you you can see or even that is a thought happening that leads maybe leads to focused thinking. Mhmm. Yeah. Not really something Ted has done, but it arises as if so it arises, let me focus my thinking.

And so it feels from one perspective, that's actually either the the very the first position that we start off at, sort of confused, lack of clarity, or the sec the the last platform I was speaking about where we live as TED and it's known that I'm not creating my thoughts. They, they sort of just happen out of this body mind organism. But from a certain perspective, I can experience it as if I am Roger controlling what happens next. And, as long as the suffering gets less in that, in the process, then, which of the states is actually happening at the time becomes sort of irrelevant. And so then if the question is, well, as part of the process of suffering becoming less, which of the states is more relevant?

And I would say, well, definitely the witnessing is, is a very relevant state, but you really shouldn't think that you are to make that happen more or less rather see, allow, or just recognize it it will happen or won't happen depending on, let's say, cosmic law, god's will, your genes, and up to date conditioning, whichever way you want to look at it. But having said that, that witnessing state is is, a very useful part of the process. As I mentioned, there are several other components. Because if all there was was witnessing, then certain other aspects will will get lost. An example of that is that witnessing emotion when especially, maybe I shouldn't use the word emotion, but if, unresolved suffering from the past starts to arise, then if we find ourself always moving into the witnessing perspective, which can be much more comfortable when loads of suffering, unresolved suffering from the past come up.

What may happen so that that's very good because one, we know we we know ourself as as awareness or consciousness, and that suffering that arises is seen as an object and not what I am. But there is a time when the movement happens where we go, I don't almost like, I don't want to something because it's not it's not about experiencing this from the perspective of a detached witnessing consciousness, in this moment, it's about fully embodying the suffering. And you may then find that the suffering comes out in a very intense way and there is a full feeling, like it's not being witnessed from outside. It's like I I am that suffering and a whole lot of, insight can come when the witnessing state shuts down, essentially. And the the raw suffering is is is felt, then there could be an insight.

Wow. That that is that is there. That is in the system. And knowing what that is, you know, really feeling tangibly the components of the suffering. That that may not happen in the same way when there is witness.

Often often when there is witnessing, the emotion just dissolves. If it dissolves, you might not actually get to know what is that, in it. That's, yeah, that's actually been happening, more lately to me. It's funny because before I came across your your teachings, it it was all about Witnessing and exactly what what you just said, and whenever intense suffering would arise, it would almost be like. Escaping from it by getting into a witnessing state and, but the problem with that is that it's a lot of work to stay stay out of suffering that way.

Yeah. What what happens what happens if that aspect is the only aspect that develops is you find that life gets filled with flip flopping. Mhmm. So yeah. Yeah.

And then we think that the answer is, oh, I need to be the witness, more consistently. And, actually, that may not be the solution to the flip flopping. I ironically, the the the solution might be to come into the system and understand some of those dynamics, that are that are unresolved, dynamics of doership and attachment to outcome from past event or, what appear to be past events or are past events, whichever way you look at it, a seeing of those dynamics that are locked in the system can, can release them. And,

you know, this is a, this is not a saying, oh, we need to then go and work everything out. And there's an endless amount of things.

It's sometimes just some, some major dynamics need to be seen, and when that's seen, a whole lot of other stuff that rests on top of it just collapses. So it isn't about going in and weeding out a 1000000 weeds. Yeah. Well, thank you so much, Roger. I I know as you always say, it's all just a happening.

And I'd I'd like your magic carpet ride, metaphor because that's that sure is what it feels like. Thank you very much. Yeah. You're very welcome. Hi, Alicia.

Hi, Alicia. I can, see you, but I can't hear you. Hello, Alicia. Do you still, oh, it looks like you have no speaker. So just to finish off, I'll, talk about, you know, something that is key in the concept.

Many of you will have heard it before, but because we are so, the, the, the belief that our happiness is to be found in, in outcomes, meaning that our happiness is to be found in things being perfect, being great, being as we would like them. That's Hello? That is one of the oh, okay. Alicia's here. Yeah.

Yeah. Sorry. I'm not so clever with the new technology. That's okay. I will try yeah.

Thank you. I will try to explain my question, but this, I will thank you, of course. For everything you do. We we were talking, during your last response, and I was, saying then that my searching become less and less and less. And after your last session, it stopped totally.

So sometimes, I was feeling some blame. I need to meditate. I need to see some sunshine, but after 5 minutes of doing so, it was just so boring. So I stopped. And, I saw today Really, today, I was thinking about what happened during this time, and, I can see I can see my life was just as turbulent as it used to be, but I'm not.

I'm not. It's, it's just smooth. Right? Still breathing independent from what is happening in my life, some troubles, some problems. But but the last few months or more the last few weeks, I'm feeling such a deep sadness.

Such a big sadness. And it's about what's happening in the world right now. And I I try to you know, when I rest in consciousness, then everything is okay. And I come back to to my life, and this big sadness is coming back. And with that, maybe hopelessness that I cannot influence what's happening, what is happening in the collective destiny.

Because when I rest in consciousness of the troubles, I don't. I'm bad. I like to change what happens to the humankind now. So I'm just experiencing this big, big, big sadness. I never knew it.

It can be so big. And with that, this hopelessness, that even as a consciousness, I cannot do it, anything with my body mind. I don't know if you so my question is about this first, the deep sadness and hopelessness, and this living as body mind, knowing I am consciousness, and still I'm not that I can't influence the life the way I would like to be seen and led. So it's about that. Yeah.

So first, I think we have to recognize that the desire to influence life is a form of attachment to outcome, right? Why do we want to influence life? Now, sure, we can say, I would like, everyone to have as much kindness in their life as possible. That's that is a that is a fine sentiment. And so to whatever extent you can deliver kindness, do so because you have, you have, recognized that that is a gift.

If people have more kindness, more pleasure, less pain, less suffering. But simultaneously to the, just the concept without attachment that, you know, in theory, if everyone was was, if everyone was kind to everyone else and loving instead of killing and war and abuse. One is relative is is better theoretically on

on the the pleasure and pain level. But then simultaneously, we do have to realize, but I can't control life, neither as the body mind or as consciousness and the, that is life. But for what I'm really looking for, it isn't, which is my own peace of mind.

Leave, leave the solving of wars up to God. He created the, the wars and he'll solve them. What you are really looking for in practical terms is your own peace of mind, and that doesn't require you to have the power to change the world. So now that doesn't mean just because I describe it this way doesn't mean that, it's going to stop in arising in your body mind organism this way. But I think having the ability to have the right attitude to it.

So when it arises, when this strong desire to help the world comes up, then at least an attitude can be there that says this actually is a form of attachment to outcome. This isn't, a movement from from self. I don't think I don't think I want to change or act to change what happened in the world. It's it's more about this deep feeling of sadness. Mhmm.

Is it possible we just feel what many people are feeling? Maybe maybe it's just some connection between all of us. Look. I can understand that because there was a time when I felt what I would describe as the collective suffering. Right.

That is, what it felt like. But in fact, I think it feels like that, but really it is a doorway into deeper levels of our own, system. And so when this comes up, moving into being is not necessarily the the always the best movement. It's not healthy. No.

It's good for it. It's good for it to sometimes it's good for it to develop. And then at a certain point, it becomes a bypassing. And when it, once it has become a bypassing, then it is time to, to say, okay, time for me to dive into this shit, and feel it. Like, really feel the sadness, fully express it, you know, cry, feel, allow the despair, and see where it leads because it it's it'll lead somewhere.

It must be that. It must be that. Thank you. Because I'm feeling, when it's about my own life, it's if I can say, doesn't matter. Yeah.

I am afraid to say that because I know it's going to matter very soon. But but it's still it's easier when it's about my life. I can see almost immediately or sometimes right away, oh, it's just happening. Body mind is freaking out. It's this recognition is so fast.

But when it's about the collective suffering, there I'm as you said, I'm still attached what's happening in this world. So you say, just dive deep in the sadness. Yeah. Which really means which really means, get out of its way, which may, which can also mean the movement into witnessing is getting in its in the way. So it's like, just let the sadness be.

That the and that doesn't mean, it means cry as hard as the emotion is, is pushing the crying. Allow the the full, allowance of the S the sadness and ultimately the suffering, probably the, the, the suffering feelings of maybe shame or or blame, that can come up. Hopelessness. Hopelessness. This is what's happening most.

I can't do so I'm so conscious. I can't I've got the mind and consciousness. I I I'm so definitely showed I cannot help. And still yeah. You know, the benefit the benefit of hopelessness is if it becomes intent if it becomes intense enough, it forces surrender.

That is what hopelessness forces surrender. It surrenders you. Thank you, Audrey. I know. Yeah.

Thank you. Thank you very much. Thank you. You're welcome. Well, thank you, everyone, and, there's another satsang next week, same time, and, then a following one the week after and, one in mid mid June.

I'll see you next week.