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everyday
enlightenment
seven stories of awakening

compiled and edited by
Sally Bongers

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foreword

The falling away of everything. The death of what we take to be 'the little self' and a plunge into something vaster – and more obvious – than the mind could ever hope to grasp. An end to seeking, an end to suffering, an end to the idea that I'm a person in the world. Awakening. Enlightenment. Liberation. It can happen, and it does happen. And yet, it never happens to anyone.

Confused? You should be! The mind could never hope to grasp the ungraspable. But undeniably these shifts, for want of a better word, can and do occur, and from the dawn of human history there has been an ongoing fascination with so-called 'enlightened beings' who have apparently reached this state of absolute release.

But of course, it's not a state at all, and no person has ever awakened. As this wonderful little book will show you, this awakening, or seeing, or whatever you want to call it, does not depend on what you've done, or not done, in the past. Which is to say, it doesn't depend on the person at all, because the person doesn't even exist. But really this is the last thing that a mind hungry for a future awakening wants to hear. It wants

awakening for itself, it wants to grasp it, to own it, to possess it, and then to go round the world proclaiming how wonderfully enlightened it is. And so it could never accept that there's nothing it can do, or not do, to get it.

But don't worry, this can never be understood on an intellectual level. And yet when the seeking ends, when the struggle collapses, when 'you' are no longer there, what these words are pointing to is seen in absolute clarity. And then what is revealed is ... well, it's beyond words. But if we have to use words (and words are useful when writing a foreword!) it goes something like this:

In the absence of seeking, what is revealed is Oneness. And in Oneness, life is already complete, and what's more, it's seen that life was always complete, right from the beginning. And at the root of a lifetime of seeking was always the assumption that life wasn't complete, that there was an individual separate from the Whole, that Oneness was out there and not here, that it existed in the so-called 'future'. And out of this assumption, in a million different ways the individual tried to reach completion, and turned to drink or drugs or meditation, but really it was all just a manifestation of the same desire: the desire to return to the Source. But of course the individual could never find the Source, because the individual was already a perfect expression of the Source. That's why the seeking can, and does, go on for a lifetime. What we're looking for is already staring us in the face, but we can't see it, because we're too busy looking for it!

But what can happen, and what the people in this book describe beautifully, in their own words, is the

foreword

falling away of the seeking, the falling away of the sense of being a separate individual. And in that falling away, the ordinary things of the world reveal their secret, and the secret doesn't look anything like you thought it would. It's beyond religion, beyond ideology, beyond belief, beyond even the ideas of 'awakening' and 'enlightenment'. It's free. It's unconditional. It's so present that anything we say about it just burns up. It's got nothing to do with your goals, your achievements, your desires, your regrets, your spiritual accomplishments, your material failures. It's got nothing to do with you at all. It's here and it's now, and it cannot be found in any future. It's the Open Secret, as Tony Parsons calls it, and it's so well hidden that it appears as everything, literally everything, and yet we still cannot see it.

I love this book because it brings this awakening right back down to earth, and emphasises its ordinariness, an emphasis that seems to be missing in a lot of the current spiritual literature. These seven stories remind us that this seeing is available anywhere, at any time. It doesn't matter how old or young you are, how educated you are, how spiritually aware you are, how big or small or short or tall you are. All of that is rendered meaningless in the seeing that 'you' are just a presently-arising story.

It's the release that can happen in the midst of the messiness of human life. Jesus knew this. At the heart of the cross, in the midst of the most intense suffering known to man, there it was: Eternal Life. Right in the midst of it all - taking the kids to school, being shouted at by your boss, walking in the park, sitting on the toilet - it can be seen: already, nobody is living

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your life. Already, nobody takes the kids to school, nobody is shouted at by the boss, nobody walks in the park and nobody goes to the toilet. Already, life lives itself, effortlessly. Already, at the heart of life, there is a clarity that the separate individual could never grasp. It's the crucifixion and the resurrection all in one, and it's constantly happening.

Ultimately of course (and here's where the poor little mind gets really confused!) there is no awakening, no liberation, no enlightenment at all. There is just this – what's presently happening. Just present sights, sounds, smells, thoughts. As the old Zen master Fa-ch'ang whispered on his deathbed "Just this, and nothing more." And so really anything we say about awakening isn't true, because in talking about it we've already made it into a 'thing' and killed it. But as Lao-Tzu knew, although the Tao cannot be told, there's no reason why you shouldn't try. After all, when the separate self is gone, what else is there to do?

These seven stories once and for all destroy the myth that enlightenment is something reserved for 'special' people. They expose the fallacy that awakening can be owned by masters, transmitted by gurus... or even taught by teachers! Yes, these are dangerous stories to read. They may just destroy your concepts of awakening and enlightenment ("If you meet the Buddha on the road, kill him.") They may just reveal the secret, right where you are.

Jeff Foster
Brighton, UK
June 2008

introduction

The inspiration for this book started while researching a documentary film I am making called *The Enlightenment Project*.

I was searching for 'enlightened' people, people who had awakened, become liberated, realised, developed 'seeing' – however you want to describe it – people who have had a profound and lasting shift in their realisation of what they are.

My initial interviews were with established teachers and authors, but I soon realised that if we continue to predominantly hear these people talking about 'realisation', it is easy to get the impression that 'realisation' only happens to people like that. I felt that surely there must be *unknown* people out there living with this understanding in the community – and of course, there are.

I eventually found a number of people who still lived their life much as they had done before the realisation, working and living in the everyday world. I have chosen seven of their stories for this book.

They don't use the precise words of non-duality 'teachers' and their stories are filtered through the personality and flavour of each person, which brings

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an accessible quality that helps convey 'that', that is 'flavourless'.

Hearing these people talk about living with this understanding in the real world (not in an ice-cave somewhere!) confirms the closeness of it all. I realise now that this can 'happen' to anyone. There are no qualifications.

I didn't want the book to become a list of amazing enlightenment experiences, as I am aware of the problems that this can create in the seeker's mind, but in the end I felt that these experiences were a part of the whole picture and needed to be included.

This book can't give you what enlightenment is, but maybe it can show you how close it is to what you already are right now, with no changes needed.

I would like to thank Julian Noyce for his encouragement and support and Tony Parsons, Joan Tollifson, Alan Mann, Victoria Ritchie and Rose Youd for their help. For transcriptions, thanks to Carolyn Samuel and Tania Davies.

I would especially like to thank all the people who kindly agreed to be interviewed and, for his editing and generous spirit, I would like to thank my partner, Paul Elliott.

Sally Bongers
Colo River, Australia
May 2008

end of story

D.A. I'm always very loathe to get too heavily into the story of D. because it doesn't exist really. It's just a fantasy being cooked up right now. And so I very rarely think about it and I don't keep track of what's happened in what year.



I am forty-four years old. I was born in the North East. My father was an engineer and he worked for ICI. I don't think I actually liked the North East very much. The family moved over to the North West when I was five and that's where it feels like home. I grew up there, really enjoyed it and went to the University of York, did a music degree, then some professional playing and composing.

I'd always been interested in Zen and yoga and meditation. I presume it started when I was sixteen or seventeen. I was living outside Manchester and they had a very good library. I decided to start at '000' in the Dewey Decimal System. Luckily '000' is the philosophy section! I started reading through that and came across books on yoga. I took some of

them home. They were talking about this thing called 'enlightenment'. It sounded so amazing! I thought: "Why isn't everyone in the world going full out to try and get this thing? It sounds incredible!" I did a bit of mucking around at home, trying meditation techniques. This was back in the seventies when everyone was doing Transcendental Meditation. My mum and dad both tried TM but didn't really get on with it. I was reading lots of Zen, doing as much meditation as I could, experimenting with things.

I never really stuck to one tradition for long. I was very lazy. I still am. I didn't spend twenty years in a Zen monastery ... *(laughter)* ... or ten years or even one year. I just did *one weekend* in France! But I was lucky. I used to live in Finsbury Park and there was a Tibetan Buddhist centre just around the corner, so for about three years I went there regularly. I think that was the longest I've ever spent with any particular religious group.

A first major thing was going to a Douglas Harding summer retreat – an amazing experience. I remember coming back to work after the retreat and moving at half my usual speed, beaming at everyone who I recognised as 'being myself'. It was all happening. All the tears of joy and love and all that bullshit. But after a few weeks, all that faded and I was back to square one. Still reading my books on Zen, still the same.

There were plenty of blissful ecstatic states that came up occasionally – these ecstatic things that come from reading one passage in a book or maybe hearing some great music – and, of course, I went through the whole idiocy of thinking: "Oh wow! I've got it! This is wonderful, this is amazing, this is it! I'm enlightened!".

end of story

And then two days later it's gone, and you think: "Oh, damn!" You get tired of it. You think: "Well this is all rubbish. I don't want a temporary experience."

And then nothing really interesting happened until 2000 when I first went to a Tony Parsons' meeting. I was totally blown away. It was very, very joyful and ecstatic. Then I went to Nathan Gill's meetings and Roger Linden's and that was it! (*laughter*) End of story. (*laughter*)

I remember that very first meeting. At the end, Tony Parsons came up and hugged me. I couldn't really say anything. I just kept on going to every single meeting. As Tony says: "All I'm doing is reminding you of what you already know." So in the back of my mind, I'd always suspected that this was how things were but you're gradually conditioned away from that seeing. To hear someone stand up in front of you and tell you what you already know about how things are, then there's this big joy: "Oh yes, yes, yes! I was right, I was right, I was right all the time. All the time I thought I was wrong and mad. No, it's true!" So, yeah, I kept going to Tony for a bit. Then the ecstatic things gradually faded away. It all became flat and normal and, you know, so so. I think that was the big turning point.

I was in a kind of dead zone in 2004. I read loads of non-duality books and went to loads of Tony Parsons' meetings, went to loads of Nathan Gill's meetings, went to Roger Linden's meetings – but that was more of a kind of entertainment, something to do and something I was interested in. I didn't sit at home desperately trying to figure it out: "How can I do this? How can I get it? What is it that I'm missing?" I didn't think about it at all. I just let it all wash over. There

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came a point where I understood it all, you know? Total intellectual understanding, no problem at all – but you know that it still hasn't happened. And you know there's nothing you can do. You drag yourself along to yet more meetings. It's like being dead.

I had a girlfriend who got it four months ahead of me. It was bloody annoying. She had a phenomenal intellect and a very, very sharp mind. Whereas I'd been going to these Tony and Roger meetings for four years, she just came down and within about six weeks, it's all over. All very clearly seen. She was lumbered with a boyfriend who still hadn't got it, this idiot who was still going to non-duality meetings. (*laughter*) She refused to go to them anymore: "God, I'd rather cut my own head off than go to another bloody non-duality meeting!"



Do you want to hear the dramatic 'enlightenment' story? (*laughter*) Well, I think maybe the most important thing that happened prior to the 'big event' was just failure in lots of areas of life. I was in a really dark depressed state because everything had fallen away. My degree was in music composition and, back in the early 1980's, I still had the delusion that you could earn a living as a professional composer, writing hardcore classical music. I gradually saw the commissions becoming fewer and fewer and eventually the day came when I just couldn't pay the rent. So there was professional failure on the one hand and then romantic failures and money failure. The whole house of cards was collapsing.

end of story

It was the summer of 2004. I mean, in retrospect, it was all arranged quite perfectly. I was desperately in love with a girl and we were sort of living together. She dumped me. That was just the last straw. Everything else had gone but she was the light in my life. Then that light was blown out: "*Boom*". There was nothing left. Just this big black hole of depression. I was absolutely distraught – but being a typical male I repressed it and thought: "OK, I'm fine, I'll find someone else. I don't need her". I stomped off and repressed almost all memory of her.

I think it was about a month later that Wayne Liquorman came over to do a talk in London. I went and she was there as well. Seeing her again, suddenly all that grief and misery came up – *whoompf!* I realised what I was missing. And so we spoke for about half an hour that day and then she went off. For the next few weeks, I was really, really, *really* low.

I went to Roger Linden's weekend. All the way through, I was really miserable and depressed and getting worse by the day. Luckily, we'd arranged to have a one-to-one on the following Monday. All we did was therapy. Roger got me to feel all the misery and despair and to let it all out. Right towards the end, we spoke a tiny bit about non-duality. He was talking about the witness. I think from reading lots of Douglas Harding books and going to lots of his retreats I'd got into this trap of imagining that the witness was something standing just behind and above me, kind of localised back there. I remember Roger said to me: "No, no. Everything is the witness!" Suddenly, something clicked. Roger could see that something had happened. He looked at me and said: "Yes, but there's

still duality, isn't there?" I said: "Oh yes, absolutely". He said: "Let's have another one-to-one."

The following Friday, I can't remember what Roger said. It was the usual chat. Then he said: "Let's just pause." I closed my eyes and rested there and "*phoom!*" Everything disappeared. After a while, I opened my eyes and he asked: "How was it?" I said: "I can't say."

I think it was totally beyond words. In a sense, absolutely nothing happened and that's what was so extraordinary. The self image fell away. The habitual idea of yourself gradually faded away until there was just what is seen, hanging there in nothingness, in emptiness.

Roger asked a few questions to check me out and see if it was really clear, making sure there weren't any sort of blind spots. Then he asked: "Well, have you got what you came for?" (*laughter*) I said: "Yes. Thank you!" (*laughter*) and we shook hands (*laughter*) and I staggered down the road, utterly blown away.

D. had disappeared and there was just this emptiness walking down the road. Luckily, I wasn't working at the time and I was living in this very nice flat on the banks of the Thames, so I spent the next four or five days sitting by the river doing absolutely nothing, just staring, staring blankly, just watching the Thames flowing by, just watching the trees and the birds and the sun on the water and not actually thinking this but sort of having the feeling: "Oh, thank God. Yeah, thank fuck it's all over". And it all sort of became clear.



end of story

When the seeking fell away, it was massive, enormous really – not only psychological but physical as well. There was a massive dropping of tension and enormous peace. Other people noticed that something had changed. After I came back from that fateful meeting with Roger, my flatmate, a devoted practitioner of Tibetan Buddhism, looked at me. She had an idea of what had happened.

For me, it wasn't a bliss thing actually. It wasn't really bliss. It was release and a massive sigh of relief. It was peace. And then it settled back to normality – everything as it is. But, thank God, without that insane seeking. I often say: "It's like you've had a really bad fever, you've had some tropical disease for forty years and you've been delirious and in bed, thrashing around desperately. Then one morning, you wake up and the fever's gone. You're not delirious anymore. You go down to the shops and buy some milk and that's it. It's back to normality after the lunacy." And once that core assumption of separation has been seen through, that's it. It's seen through. It's finished.

The extraordinary special 'experience' is gone, you know, like all experiences go. Faded away. Gone completely. I was lucky that I didn't fall into the trap of thinking the extreme experience was 'it'. Luckily, I knew: "No. What 'it' is is just 'isness'. Just what *is* is what everyone's been searching for – which is mad! It's insane because there is only what is."

What actually happens when the seeking stops is just the realisation of 'isness'. It's not an experience. It's: "Oh, so it's just this". And this never goes away. It doesn't matter what experience comes – whether it's boredom or being hungover or having a headache. All

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kinds of stupidities can still come up, of course, and still do – selfish, ignorant behaviour, almost any kind of stupidity you can think of – being lazy, not tidying up at home, not wanting to wash dishes. Every kind of human weakness is still there.



So I mean OK, the spiritual thing is sorted. Spiritual seeking has stopped, yes, absolutely. So seeking does end – but only *spiritual* seeking. There can still be seeking for money, most definitely. Wanting a wife, wanting a flat, wanting all the usual things, that all goes on. Maybe a bit less obsessively. Just on the backburner.

There's more ease now – but there are still problems. Hassles with money and health and relationships and everything – especially relationships. Most of the suffering comes from the incessant thinking about it, and there's less of that than there was before. I think there can be different degrees of falling away of habitual thinking, I think it's different for different people. But problems are still problems. You still fall in love with the most inappropriate people and make an absolute fool of yourself and then get really upset if they dump you – just like anyone else. Just normal life really.

There's an increased ability to stand back from thinking and not be enslaved by it. It's different for different people. Some carry on not really caring how much involvement and thinking there is, because it's true: "It doesn't make any difference." I mean, oneness is oneness, awareness is awareness – so you can think

end of story

as much as you like. Nevertheless, once you've seen how much suffering the thinking is causing, then for me at least, it's rather a good idea to drop it – unless you're a masochist! There's no big difference in the nature of thinking, just slightly less tendency to identify and get totally lost in clouds of thought, which grab you and drag you into a story. That's all.

At the same time, there is the view: "Look, there is only oneness. There is only awareness, so it doesn't matter". 'Caught-upness' is fine, being totally lost in the clouds of suffering created by thoughts is fine. It's all oneness. It doesn't matter – which is true.

People often confuse certain kinds of behaviour with liberation. Say if someone has trained to be a therapist for decades, they develop these ways of being with people, ways of relating, being very attentive to people, being present, being calm and serene. It has absolutely nothing to do with liberation. People confuse those characteristics as being a sign of an enlightened human being, whereas they're a sign of having done therapy training. I'm not sure if there are any signs of liberation really, apart from being a bit more relaxed and at ease.



If we're looking straight forward, we can't actually see much of the body. There's a mental image – a self image – which provides the image of the body and that locates the sense of me. If that mental image disappears, then it can be seen that there's actually no one here. In my case, it was a quite literal disappearance of the body actually. It was accompanied by a massive sinking of

the centre of gravity. It felt like the centre of gravity had fallen down to my ankles. It was absolutely physical.

So there's a massive relaxation and a dropping of everything – but that was only an experience – so, of course, it went. This is only what's happened to D. For other people, they don't have anything like that. They have their own thing. It's completely different. For other people it can just be a sort of very simple understanding – with no apparent shade of experience.

All that's found is awareness, which always is, which everyone has. It's not a special state. It's just: "This – here – now – is – awareness." There's nothing special. It's just awareness.

The classic mistake that people make is mistaking an experience for liberation, so they can have an experience which lasts six minutes or six days or six years and they're absolutely sure that they've got it and then the experience goes away and they say: "Oh, no! I've lost it now!" and they are all depressed. That's the most classic mistake.

Experiences and sensations and thoughts come up and then they go away. There's an assumption that it's 'me' thinking this and it's 'me' having these emotions – but it's only an assumption. In fact, everyone is in the same state. Things are coming and then going. There's no big deal. There's no big difference. It's recognising what is *already* the case for everyone – that there isn't a 'me' or an 'I' controlling things. It's just things happening.

I think 'not getting caught up so much in thought-storms' is something which happens gradually for most

end of story

people. There's a gradual 'dis-identification' from that kind of thing. I actually think it's quite important not to keep getting caught up in the thought-storm because it does cause so much suffering – those habitual clouds of thought which grab you and drag you into a story. At the same time, there is the view: "Look, there is only oneness. There is only awareness, so it doesn't matter." 'Caught-upness' is fine, being totally lost in the clouds of suffering created by thoughts is fine. It's all oneness. It doesn't matter – which is true.



It's funny. There are all sorts of unconscious assumptions people have about how it will be different when liberation happens. One of them which is very, very common is the assumption that uncomfortable sensations in the body will be replaced by joyful, blissful, easeful feelings – but, no, no, it's the same. They're just feelings.

If anything's changed it's that the mental image of my body and the picture of what it's like has gone. Instead there are just sensations and colours.

One major thing that changes is that the mental model of how the world is falls away – the self image, the idea of a world, troops fighting in Iraq – all that kind of stuff falls away. There's just coffee cups, a table, a microphone ...

The whole political thing is a dream. I mean you can still participate in the dream. I went on the anti-war march before the Iraq War began, the two million people march in London, and that's just what happens. At the same time, there isn't any Iraq. Any

kind of action can come up as appropriate but there's not the insane avoidance of clarity by constantly worrying: "Oh, but what about Iraq? What about Afghanistan?" Constantly running away from here and now into thinking about what isn't here and now. It's an avoidance mechanism.

Some people will be active and others won't. If I hear someone at a non-duality meeting ask a question: "Oh, but what about all the people being killed in Iraq?" the main reason they're asking that is they're desperate *not* to investigate what is actually going on - whether they actually exist and what the nature of their own life is. The best way of avoiding confronting that is to run off into some idea: "Oh, but what about Afghanistan?" or "What about this?" or "What about that?"



People generate fantasies about what it's like. There's a famous photo of Ramana Maharshi which everyone has seen. From that one photo, people build up a fantasy of what his life was like and what he was like as a person. In fact, there are loads of other photos in which he seems absolutely pissed off and bored and insane. If people saw those photos, they'd have a completely different image of what Ramana Maharshi was like.

I've got a friend who flies around the world teaching non-duality. He uses Douglas Harding exercises. They're very good techniques to give people an initial flash, an initial glimpse. I think they become a trap after that because it's constantly giving people the idea that there's some special state or something you

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can do through some meditative practice, whereas you don't need any practice or any technique because there is only awareness – right here, right now. So why do a practice? There's only 'isness' or 'thisness'. Why do a practice to generate some alternate state when this is it already?



I think everything's pretty much the same as before. Generally, I'm sort of easygoing and a fairly polite guy – but if someone's really boring I'll probably get up and walk away. One change can be the freedom to let the inner bastard or the inner bitch out. A girlfriend I had always repressed her inner bitch due to religious upbringing. When liberation happened, it came out full force! If she wanted to say something rude to someone, she would say it, *wham*, full out! It was a tremendous relief and a joyful freedom for her to be able, at last, to be rude if she felt like it. And other people have said that as well. I know one or two people who on certain occasions will be really direct and rude – because there's a freedom to do that

Everything carries on as normal but without the confusion. I remember on that fateful day talking to Roger when this had happened and he asked me to try and describe what it was like, what the difference was? I interlinked the fingers of my hands and said: "Previously, all the thoughts were a tangled mass like that, and slowly they just all unfurled." The hands are open and everything's seen clearly as it is, without the entanglement. There's not the mental confusion – but all the programming carries on.

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In the year after liberation, there was this gradual process of belief in the personal story falling away. About a year afterwards that process seemed to have completed. It was a really nice feeling to have dropped the past, a really beautiful lightness. It's wonderful. People are always worrying about losing their memory and I think: "For God's sake, lose it as quickly as possible. It's shit." It's wonderful not having a memory.

People often give lip service to the ideas: "There's *only* the present. There is no past. There is no future." But they don't actually mean it. Slowly, you actually, *really* realise that there isn't a past. If you're talking about your childhood, you really are cooking up a fantasy in the present – which has no reality whatsoever. This is the present and these things are happening. But anything else is just an idea, it's a fantasy. Present experience is clear and obvious, but we still have these assumptions that something happened or something will happen but in fact that's never the case. There's only – (*snaps fingers*). People often talk about being aware moment to moment, being aware now – now – now. But there's only *one* now.

For quite a time there has been no sense of personal history and it's very, very nice when that personal history drops away. Fantasizing about the past and future has fallen away. Perception seems to change slightly. If the brain activity is not continually engaged in fantasising about pasts and futures then there can be more attention on actual sensory input – seeing, hearing, touching, tasting. There's nothing mystical about it, there's just not so much distraction all the time from what's actually happening. It's just greater

end of story

clarity. The present becomes a bit brighter and clearer and nicer.

It's very hard to describe. There's just more of an ease with how you are. There's less of the should and shouldn'ts, less of the trying to conform to some model, to some image of how you should be. There's just more ease and lightness. Lots of people notice that after meditating when you open your eyes, everything looks crisper and brighter and clearer – well, it's like that more or less all the time. It's no big deal, no visions of deities or anything – just a bit more clarity.

Roger Linden talks about awareness being aware of itself. Consciousness is kind of startled and amazed at the fact of being conscious. And it's like: "Wow! The actual fact of there being consciousness is so staggering." There could be just blank nothingness. Isn't it amazing that there is the ability to hear and see and touch the table? Just being able to see, being able to hear. It's like the universe is saying: "Wow! How did I get here? How does this happen?" Seeing what is as a miracle.



How can you really say what liberation really is? It's just the end of seeking and the end of obsessing about spiritual experiences. I think that's the essential point.

It's like that old Indian metaphor: "The rope of seeking has got to be completely burnt to ashes" – and God knows how long it's going to take – it could be years – but when it's burnt to ashes, that's it. You can't use it as a rope anymore. It's totally fucked. And then

you can say: "Thank God, I'm over all that stuff!"

What Ramesh Balsekar says about it is quite encouraging: "You're being dragged along and being made to do what's necessary at any time so you don't need to worry." Everything that's necessary is coming to you and you don't need to worry about struggling or not struggling, or trying or not trying. The universe is providing exactly what you need at every moment, even though you may not like it.

I suppose the only important thing worth saying is: "It's this *now*, you know? It's not some special experience in the future." These teachers who talk about non-duality or enlightenment, all they're doing is accurately describing how it is *now* for everyone. They're not describing some special state that they have attained, which *you* may attain if you're very, very lucky, if you attend enough of their meetings, if you pay enough money. All they're doing is describing how it is now for you – but it can take a while to realise that that's the case.

I like to say just that there is clarity and it's all obvious now. It's obvious that all is consciousness. There is only awareness and then we attach labels to certain images that appear in awareness. We call that one 'table' and call that one 'me'. It's just obvious and clear how it is. That's all.

