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[The recording began after Wayne had asked a woman to introduce herself]

But my job ended, and I have much more free time now. May I ask you a question?

Wayne: You certainly may. If you would move over here, it would be easier for me.

I'd be happy to. Sorry for my tardiness. Since my job ending, and since I didn't like it anyway, I'm always trying to figure out what to do, what to do, what's my purpose. And I tend to sink my teeth into something for two days and think this is it, I've found it. I'm opening this business, or I'm going to be this kind of therapist. And it fills me, this certainty that that's what I am, and then it just goes away. Someone says something about it and it pops. Or I sleep and it's gone. And I feel like it keeps me in this state of limbo, of never quite doing anything, and always just doing what happens to work out. But it's usually not something that really... I know the difference when things are working for me and when they're not. And usually it's something that creates a lot of disharmony and agitation. And I know the perspective here is things just kind of are happening, and we have maybe have a little influence over them. But it would be nice to be in a relationship to the world and to one's life work, where you feel a sense of meaning, but I can't figure out how to do that.

Wayne: Fair enough. And I think there's a lot of people who are looking to do that, and I can't help you with that. [laughter]

Yeah, I didn't think you could.

Wayne: But I'm much more interested in this feeling of being comfortable. You say you know what it is like when you feel comfortable, and the assumption is that it is 'something working' that makes you feel comfortable. And that may or may not be the case. What I want to try and open up for you, is the possibility that it is not necessarily external factors that will produce this feeling of comfort, but an internal peace that will exist regardless of whether you have a good job or a crap job, or whether your relationship is going well today, or whether it's going badly today, that there is a possibility of existing in peace and harmony regardless of the external conditions. Now the temptation is always to change the external conditions so that you feel good. You're quite young and you may have to try this a lot more times - to change your external conditions in the hope of getting internal peace, before the possibility opens up before you, that the external conditions are not what brings peace. Or, on the other hand, you may see that today.

See which today?

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Wayne: See, have the insight into where your peace lies.

I get this, like I get this, you know. And I've gotten this before, but I still notice a really different sense of flow, peacefulness, connection, ease, truthfulness, authenticity when I'm not in a certain job pattern, usually job pattern. And is it that I automatically go into a relationship to it that feels disharmonious because I have an idea about what it is? Or is it the fact that certain environments do seem to work on me?

Wayne: I'm not sure it's an either/or situation. And I would direct your attention more deeply into that question, to see if you can resolve it for yourself, to see what it is that brings this sense of harmony. Is it simply having your circumstances align with what you like? Meaning, that you have an open spacious kind of environment, and supportive, nurturing, creative, open of kind of thing happening? And then you go, "This feels good, this feels right, this is what I want." So basically you are getting what you want. Most of us like it when that happens and say, "Yeah, this is working." And then, when the opposite is in place, where what you want and what you like is not there, often there is a sense of disconnection, disharmony, unhappiness. And the conclusion, of course, then is, "What I need to do is get a situation which can produce this feeling of harmony all the time." And all I can tell you is, good luck.

I know, like, I know. And I know I'm young and I don't know why this makes me emotional, but we beat around this same bush over and over, and it's like frustrating.

Wayne: Yes, it is frustrating.

I don't want to do it any more. And I've seen the other side, like when I was here before I told you about an experience I had, and you're like, "Yeah that was a free sample." And like, I know it's gone. And it was, and it was really different, but... I feel like I hear teachers say that, and I like nod, cause I'm like, "I get it." And I do, but it just keeps happening, you know?

Wayne: Um-hmm.

[4 minute silence]

Wayne: [reading from chatroom] Hejawa says, "There was a phase earlier in my seeking where a yielding to desires was strong, eventually always giving in. But one time, and I wasn't looking to break through, I was kind of playing with the 'I', with the 'I' giving in. Who would author the giving in? And bam, it was like everything was a silent roaring vibration. Five minutes and it was over. And it was so clear at the time, how the identification with the thoughts pulled me back into being an individual. In the last three years I have discovered and tweaked two hundred different ways of approaching this, but the event I just mentioned is calling for my attention. Can

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you speak a little about that specific moment where the decision to give in or not.”

You are describing something that happened. You describe an experience that you had, a seeing that happened. Then you set about connecting causes to it. You say, “Ah, it happened because I was investigating the ‘I’. It happened because I was doing this, or I was doing that.” And then you obviously, try duplicating the conditions so it will happen again. It is a very natural thing to do, when you’re coming from the place that this caused that. The difficulty of course, is that most people find that they can’t make it come back using some technique. Or if they can, they can only do it once out of a hundred times or once out of five hundred times that it comes back again. So it is hard to say that it was the technique or this doing of something that brought that about. Often we talk about it as a decision that we made to surrender, as that being the cause, that in that moment I decided to give up. Which may well be the case, but how did this decision come about, to give up in that particular moment? And how is it that the decision to give up brought about a giving up in that case, whereas in many other times you decide to surrender or you decide to give up and you don’t? You say, “Well, I didn’t really mean it, or I wasn’t sincere enough, or I wasn’t earnest enough, or something.” But when you look at it, and that’s all this teaching is about, is casting your attention back to look at it and see if you can see for yourself what’s going on, rather than me telling you what’s going on.

[silence]

Wayne can I ask? The last two or three months I have noticed certain sensations that I experience. One in particular that seems to re-occur, and I am not trying to analyze what they are or why. Cause I’ve never experienced them before. Do I just let go and just watch? What do I do. It’s very strange, I’ve never had them before. Do I talk about them? If I talk about them it becomes conceptual, then I’m trying to aspire to be that again. Is it part of that process, that looking towards, well it’s not looking towards, it’s just happening, or what is it?

Wayne: It’s very much part of the process.

But there’s no end to them. You don’t know when it’s going to end and when it ends it ends abruptly.

Wayne: Yes.

It’s stuff, I can’t figure out why or how it’s happening, it’s a really different situation. I don’t know if I give it validity or not, or just let it happen as it happens.

Wayne: We’ll see what you do, we’ll see whether you give it validity or not.

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We'll see whether you let it happen or not. We have no way of predicting. And I can tell you – "Do this" – and whether you do it or not, we have no way of predicting. We can ultimately only see what happens.

They're so strong, and they last for a day or so and sometimes there is such separation.

Wayne: This is what Ramesh calls the 'flip-flop'. And so there is this movement back and forth.

Is the flip-flop common place? Is it part of the process?

Wayne: It's part of some processes. It's common enough for him to have given it a name. There's all kinds of things, you see. All kinds of things that happen, and the point is that it is happening for you. Whether it's happening for a million other people, or one other person, or no other people, is really irrelevant. Ultimately, yes it is irrelevant because it is happening for you. And that's, from your perspective, really totally relevant.

But then the question comes, is it real or imagined?

Wayne: It's as real as you are. [laughter]

Okay. I was thinking about along those lines, about the body being real or imagined, because I was reading Ramana Maharshi's book, somebody else wrote it, and in that, one of his disciples talks to him about the fact that, "I was coming over and I saw a vision of you," or whatever. And he sort of discounts it as, "Oh you just imagined that, your love for me is so strong that you are imagining stuff, you didn't see any vision." He just moves on from there. So the question to you was, "Is it imagined or is it real?" That's why I asked you.

Wayne: And my answer was actually Ramana Maharshi's answer to someone who asked him whether *jinn*s and *genies* were real or imagined. And he said that they are as real as you are, which I think is an absolutely spectacular and wonderful answer. [laughter] And don't hesitate one bit to use it. [laughter]

It's pertinent. Beautiful. Thank you.

Wayne: You're very welcome.

Even if there is no cause and effect relationship between practice and whatever experiences we have, are there any correlations? There should be some correlations between practice and what

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happens.

Wayne: Well we make correlations. In fact our brains are correlation machines, they correlate things. And so when we look at things we draw connections between them. So yes there are correlations, but your correlations and his correlations may be entirely different.

Is there a difference between intellectual understanding and intuitive understanding? Is there a distinction between them?

Wayne: I use the term 'intuitive understanding' to be synonymous with absolute understanding or total understanding which is not relative. So intellectual understanding is relative, the intuitive understanding is non-relative.

So, if I made the definition that intuitive understanding is understanding without the movement of thought, would that be accurate or not?

Wayne: Actually intuitive understanding is without the thinker, without the understander. That's what I would call intuitive understanding.

Isn't thinker and thought different from intuitive understanding? I'm a bit confused. The subject is gone is what you're saying is gone in intuitive understanding?

Wayne: That's correct, the relative subject is gone as a point of subjectivity. It's one way of talking about it. It's more of a perfume that we are talking about, rather than something substantive. When we talk about intuitive understanding, total understanding, apperception, all of these kinds of, enlightenment, we're pointing at a way of knowing or seeing that is not ultimately describable or knowable in a relative sense, because all relative knowledge and all relative understanding happens within it.

Okay. Beautiful, thank you.

I have a question. If everything is predetermined, people don't have any incentive to do anything, right, they would think it's going to happen anyway?

Wayne: No, the incentive, or the absence of incentive, would be predetermined as well. [laughter]

It's going to happen anyway, nothing to do, right? You can't change anything anyway.

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Wayne: That's right. If everything is predetermined then everything is predetermined. That includes whether you sit back and do nothing, or whether you are active, that is predetermined. That's what we are saying, that's what predetermination means.

Did that answer the question, the original question of harmony and work? Somebody had asked, the first question that she asked, about being in harmony with the environment, and not being in harmony. What you just said, makes perfect sense in relation to that.

Wayne: I hope so. [laughter] I always like it when I make perfect sense. [laughter] There seems to be considerable difference of opinion whether I do make sense. [laughter] I'm glad you think so, I absolutely concur. [laughter]

I'm having too much fun.

Wayne: But you see what I'm saying about predetermination?

Yeah.

Wayne: That is one of the most common reactions when people hear about predetermination, they go, "That's a demotivator. If that's true then I'll stop doing anything because it's all predetermined." But that puts you outside of everything that's predetermined, you see, which is what the ego does. The sense of authorship says, "I am outside of all the rest of that. That's all going on, and I'm here doing what I'm doing. Or not doing what I'm doing or not doing."

So that's an extra layer, for sure an extra layer, that ego that's trying to get outside and say it's not a part of all this.

Wayne: Well, it isn't even an extra layer. Even that is part of what is. It just claims to be an extra layer. "I'm coming in and claiming."

Which is brilliant. It's the false sense of authorship or ego.

Are we almost like playing the game of life?

Wayne: No, the game of life is playing us.

*Okay. Do we fool ourselves into thinking like I'm playing the game of my life? And then I guess, reading Ramesh's book, the Head in the Tiger's Mouth book [**Your Head In The Tiger's Mouth**], it's like here's my existence happening, and here's this whole game of my existence, I'm playing with it. That can be very frustrating, which is what leads me to open that book or leads*

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me here, is the build up of frustration and then there be an attempt to solve it at the level of the game, is that, it seems that you're saying, is ultimately just playing the game whether it feels better, or whether it feels worse, it's still the game of my life, I'm trying to heal on the level of the game. Versus the rare experience of being this, where all that structure just does or doesn't exist but isn't particularly relevant. Like, I wonder for you, or for anyone, why are we here, we want to waken, we don't want to suffer, or whatever. Are we trying to get rid of the game, are we trying to get rid of the game, are we trying to stop watching TV, for our existence?

Wayne: There's a million stories that people tell about their seeking, about why they're here, how this unfolding. In fact I often ask people to tell me their stories because it is entertaining. [laughter] But the Ultimate Understanding we're pointing to, is that you are here because you could not be anywhere else. That the universe has conspired to bring you here, to bring me here, to make this happen, that it is part of a seamless whole.

So the universe is just always working through us. We are the universe and all that, but like one could say we're kind of puppets for the universe.

Wayne: Yes. I have a cartoon up there. It shows two puppets and they are talking to each other. It says, "Sometimes I think that there isn't a hand." [laughter] So we are puppets, but we are also the puppeteers, and there is no ultimate distinction between the two. So that's why I much prefer, to the puppet image, the image of the wave and the ocean. Because it is the wave through which things happen in the ocean. That's where the movement is. So it's the visible, measurable talk-about-able aspect of the ocean, is the wave. But the wave is the ocean. Even though we give it a name and all the rest of it, it is still nothing but ocean.

That's so beautiful.

It seems like we spend a lot of time in spiritual circles, people do, judging what is good and bad in the human experience and trying to edit out ego or all these things, and it like creates this a lot more circular like tail-chasing feeling.

[silence]

Wayne, as you know, in the spiritual community there is so much talk and so many different schools or teachers talking about, "You are co-creator, you create your own reality, or you manifest." All these, you're very familiar with it?

Wayne: Yes.

What's been arising for me recently in regards to the Advaita teaching is that I am the puppet and

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I am the puppeteer. And so all these thoughts that are coming and moving through, if I'm both in the same time, which is a kind of a paradox to the mind, to trying to understand it, then that gives me the license of creating. If I am both creation and created then wouldn't that give me license to be able to manifest things?

Wayne: Give who the license to manifest things?

This thing, that...

Wayne: Once you figure out what this thing is then you can figure out what your license is.

Right.

Wayne: But first you've got to figure out what this thing is, that does or creates or whatever.

Well okay, the puppeteer and the puppet, this guy is doing all these jumping jacks or...

Wayne: Listen, you know I don't like the puppet and puppeteer image very much. Let's go back to the wave and the ocean, because it's really a much more aligned and clearer image in terms of what we're talking about here.

Right. Yes.

Wayne: Everything is ocean. You are the wave. You have a beginning, your birth, you've had experiences, you have a shape, you have a form that's identifiable, that's distinct from the other waves. You are a wave, and so you say, "I can do things."

Yes.

Wayne: Yes, you can.

But in the same time I'm the ocean. The ocean is creating this wave, which is itself.

Wayne: Yes.

So the ocean can create it any way the ocean wishes to create it.

Wayne: The ocean certainly can, and does create it. But the ocean isn't human. The ocean doesn't have desires like human beings have desires.

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Isn't everything that, including the desires.

Wayne: Yes, the desires are included in the ocean, but the ocean is not an object with desires like a human being is. That's where this whole thing gets really funky. It's because we talk about, "It's all ocean," but when we say it's all ocean, we still think of the ocean as an object, as a thing. Once we think of it as a thing, then this thing will have qualities and characteristics and properties like this thing does. But the ocean we're pointing to is everything, it's not limited, it is not an object. This ocean is Everything.

I have struggled with this issue, lately a lot, this subject.

Wayne: Which subject?

What I brought up.

Wayne: Of creating things? Of making things happen?

Yes, because basically my heart is in Advaita teaching.

Wayne: Yes.

And that resonates with me the most, but in past year I have been coming across a lot of different school of thoughts or a lot of different people that I work with or whatever, "Well yeah, you're God therefore you can create as God." So that does bring this question for me.

Wayne: That's right. So, as I just said, this God that people are saying you are, is conceived as an object. You are that thing, that all powerful thing. Since you are that, then you have all the power, which is what your ego's been telling you all along. This is good news. [laughter] This is not a tough sell.

The bad news is that if you do have all these powers, then why can't you do turn things to be exactly the way you want them to be? [laughter] It's proven it doesn't happen to go that way. Sometimes it does.

Wayne: Sometimes, exactly. And people point, "Oh yes, I applied my positive visualization and I got this parking spot. The waiter came because I envisioned the waiter coming." People say this all the time. The fucking waiter came because it's his job to come! What do you mean he came because you envisioned it? It's insanity! [laughter] That's what people are saying. You can't counter-argue this. You can only look into yourself and find the truth for you.

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The paradox is that all this envisioning, all these thoughts, all these projections are also divine will. It's not outside of that. All of these things, all of this illusion being created in this body-mind mechanism as a separate entity...

Wayne: Of course. But that applies to everything, everything, all the insanity, all the bizarreness, all the sickness, all the misery, all the suffering, it's all a product of the One Source, everything. So if everything is, what other possibility is there? So it becomes meaningless. Everything is.

Wayne: [reading from chatroom] Ramos asks, "Should we give up our desires in order to be more ocean?" [laughter]

Why not?

Wayne: The question is how can you be more ocean? How can the wave get more ocean-ness? The wave is the ocean. You already are that, you cannot get any more that. And all the desires are that.

Oh, to be a bigger wave.

Wayne: And maybe you will be a bigger wave.

I'm just playing.

Wayne: But the point is, you may have the desire to be a bigger wave, and the wave builds, and you feel happy because your desire is fulfilled. Or if you claim authorship, you say, "Look how big I get. I envision myself as a bigger wave and it happened."

Good karma.

Wayne: "Good work, good envisioning, good doing on my part to co-create with God, because God needs my help. Without me here to give guidance to God, God wouldn't know what to do.

It's true, it's true!

Wayne: "And so I need to co-create with God, God needs me to co-create." You see. If this makes sense to you, we can't talk to any further. [laughter] There's nothing else to say.

Wayne, at the same time I understand that this question which arises for me is coming from the point of view of an unenlightened, or a being who still identifies as a separate entity from the

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Source. I understand what you're saying, that once that shift happens there is a dissolution of 'the I thought', then this question would probably not even rise. I understand that. If the awakening happened right now, then probably it would become so clear, as you are in that clarity and light, that this thought never rises any more.

Wayne: Yeah, that's true. The thought that, "I can create," doesn't have any place to arise from, that is correct.

Right, it arises only from one who is still in the illusion of separation.

Wayne: That's correct. But it's the illusion of authorship, it's not separation. Because the separation, what we talk about, is functional. It's really about this quality of authorship, this feeling, "I am creating, I as an independent creative entity make things happen," rather than being an instrument through which things happen.

[silence]

[reading from chatroom] Muskogee AI says, "Is the only thing to do to look at the sense of authorship?" No, that's not the only thing to do. There are many, many, many, many things to do. As long as you draw breath there are many things to do. What you will do we'll have to see. Looking at the 'sense of authorship' is one of the things that this Teaching points you to do, but whether it finds a home in you and grows and it happens, we'll have to see.

[reading again from chatroom] So Muskogee AI says, "I get the 'doing conundrum' inherent in the question." That's what I was answering. You see, I make a distinction between doing and authoring. There's much to do, inquiring into your true nature, or looking at the sense of authorship, is one thing that you may or may not do, out of billions of things that you do, which is very different from whether you author this doing. Be clear on the distinction that I make between authoring and doing.

Do you experience a feeling of choice?

Wayne: Absolutely.

You do?

Wayne: Sure, when I go into the restaurant and they give me a menu. And I experience that I am choosing the lamb, I'm not choosing the haddock. It's clear I'm choosing it, my dining companion isn't choosing it, the waiter isn't

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choosing it. I'm choosing it, as a functional happening. But there's no authorship associated with the choosing.

Do you have a feeling, when you choose the lamb of, "The lamb is the right choice?"

Wayne: For me, in that moment – usually. That's why I choose it. [laughter] Now, whether it is or not, gets determined later. When the meat comes out gamey and horrible, I go, "That was the wrong choice, I shoulda had the haddock." [laughter]

Sometimes I think I can tap in to the correct choice at any given moment.

Wayne: What do you mean by the correct choice?

The choice where the result will happen and I'll be like, yes.

Wayne: Well, hope springs eternal doesn't it. [laughter]

It doesn't always work.

Wayne: No, it doesn't. I've found that myself.

Sometimes there's peace in just accepting this is the choice that happened, this is the one that happened, and this is the result and that's it.

Wayne: Oh, that's where the peace lies, in the acceptance that this choice happened.

And I thought I did what I could with the choice, and that's all I could do.

Wayne: Yes, clearly. That is peace. You can still have indigestion, you can still go, "Gee, I wish I had made the other choice." But there is no guilt, no sense of having screwed up in life by making the choice that I made. In that sense, is where the suffering in life arises from.

Yeah. Like, they cut down yesterday all the branches of trees outside my window. And it used to be this beautiful tree, and now it's just parking lot, and so what.

Wayne: So what? Bullshit! That sucks!!

I get so much more light. I can put plants in my room now.

Wayne: Okay, so there's a benefit. But looking out on the parking lot instead

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of the tree, you can well say sucks.

It's different.

Wayne: Okay. We're not going to be able to get rid of preferences, and we are not going to make everything a Pollyanna outcome either. You see the light in it, the positive in it. That just ain't going to happen.

Sometimes it happens.

Wayne: Sometimes it happens, yes. But what I'm saying is that the peace we are talking about is not dependent upon making it positive.

Yeah, interesting.

Wayne: The peace that we are talking about is that it is as it is, and could not be otherwise, in this moment. In the future it may well grow back.

Is that kind of like, "We'll see. This is good – we'll see. This is bad – we'll see." And it can go on and on forever.

Wayne: Yes. That's right.

I've been wanting to ask you this question for a long time. As an awakened being, do you have the chattering mind, are there thoughts, or it's all quiet? Does the mind go into quietness, or after enlightenment, it's still this radio station is non-stop?

Wayne: It's not non-stop for anybody. The activity of the mind continues, it's a function of having a brain that's active. To whatever degree the brain is active, it's active. The 'silence of the mind' that sages allude to when they talk about the silence that comes after enlightenment, is the silence which the 'absence of the involvement by the authoring me'. So it's that whole additional dialog, "I should have, I could have, I would have, da-da-da." All of that is absent, and that's often what is referred to as the silence of the mind. But the activity of the mind continues, of course it does.

Lucky you.

Wayne: I'm sorry?

Lucky you.

[silence]

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I can't really define it, but there is something not dragging into the next next next moment. And it's a good feeling. It feels like it does not carry weight and burden of a lot of what I was a lot of my life. And it's really hard to describe it, but it is very very free, and it seems to have everything to do with grokking what was going on in this room relative to your conversation today, with a capital 'G'. It was incredibly informative today. You had a good talking day.

[silence]

The question I have, Wayne, is: what is the relationship between complexity and wisdom?

Wayne: How do you come up with these questions, Daryl? Complexity and wisdom? [laughter]

There was a saying I came across which was the source pointer for that question, it came from a zazen manual from, well whatever. But what it said was: "Wisdom illuminates the darkness without confusion." [from **Zen Teachings of Hongzhi Zhenjue**] And it seems like, as I'm listening, as I'm experiencing, and I'm sure we all experience this, there's this radical level of complexity that seems to arise in the mind trying to put it all together. And as I look at it, as I watch myself on the path, there has been times when the level of complexity has gotten, I think maybe through the correlational element of the mind or whatever, has reached incredible levels where it begins to feel like *oroborous*, or the dog chasing it's tail, right? It can't reach it, it's like you are banging into your own mind, like the mind is trying to think itself...

Wayne: But keep chasing Daryl, keep chasing.

I know.

Wayne: With any luck you'll disappear up your own ass. [laughter] Now, I think Ramana Maharshi said that. [laughter]

I heard Papaji one time said that too, in Lucknow.

But I mean, it's really whacked out. You start looking at things like, how does, in DNA replication, how does a gene know to kick out the miscoded part, or... All this radical apparent, notional complexity of a world that we might never be able to ever fully comprehend, but then there's part of us that thinks we can understand it. So I sit here basically feeling kind of flat. What is not imaginary? What is not an illusion? What is not notional? You know what I mean? Everything is. Once you take a thought and abstract it out of Totality and you hold it like this...

Wayne: Wait, wait, wait. Abstract it out of Totality? How can you get anything out of Totality?

Well we have an experience, but it's connected to everything else. But our experiences seem, for

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the most part, in a weird strange way, to stand all by themselves.

Wayne: But they don't, that's the point. So all of this abstraction, all of this mentation, all of these relationships that are formed, are part of what is.

[silence]

What is the function of our emotions? If we think we like something we should be drawn toward it, it's a survival thing?

Wayne: My guess is that it is more complex than any one thing.

Yeah.

Wayne: Our emotions exist, they are part of us, part of what is.

Does everyone love the same, or hate the same?

Wayne: You've been around this planet long enough to answer that question.

I think we do. I think that's why we have names for it. I mean, there may be different flavors.

Wayne: Certainly, as human beings, we share a common thread. So to that extent, we love as human beings, but the different flavors of how that love manifests within human beings is stunning in it's diversity.

Yeah.

[silence]