

# London

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I'd better warn you right away that I'm not an enlightened person and no person in this room will ever become enlightened. There is no such thing as an enlightened person. It's a contradiction in terms.

I would also like to say that what is going on here is not a teaching of any kind. There's nothing that's taught here, because there's no one here who needs to learn anything.

All that's happening here, really, is that we are friends together, remembering something. This is just about remembering something that maybe we feel we have lost or mislaid. Some people here have remembered - also, quite a lot of people in this room have sensed or glimpsed what they thought was lost.

And the nature of what we think is lost is timeless being. It's totally, utterly simple - the one thing we long for more than anything else is actually totally and utterly simple and immediate and available. And strangely enough, the thing that we long for has never left us.

In simple terms, all that happens is that when we are very young children, there is simply being, without a knowing of being; there is simply being. And then someone comes along and says 'You're Bill' or 'You're Mary' - 'You're a person'. And in some way or other, the mind - the 'I' thought, the identity, the idea that 'I am a person' - takes over the energy of being and identifies it as Bill or Mary or whatever. It takes over being and gives it a name. Words begin, labels begin, and the whole idea of 'me' becomes the main investment of living.

If you look at the apparent world we live in today, it's all about

'me' - it's all about 'the person' being successful or being a failure. We grow up believing and reinforcing the idea that there is someone, and that that someone lives a life that's going to last so many years. We're in a journey called 'my life', and the thing to do - we are told - is to make that life work. The whole investment is in 'I am a person and I've got to make my life work'.

And so you get lists fed to you. The first one is about being a good child, the next one is about being a good student . . . Then there's a list of requirements about being a good worker, usually followed by being a good husband, wife or partner. Some people turn to religion to try to discover what it is that's missing in their lives, and again they are presented with a list of requirements they need to fulfil before they can become worthy or acceptable.

There are as many ideas about how to make your life work as there are apparent people in the world. And there are many subtle levels of personal achievement - some of them apparently negative. For some people, achieving victimhood can seem like a great success!

We have to play that game because we really think we are people; there's a pretence taken on called 'I am a person'. You pretend you are this person, and you take it so seriously that you forget you are pretending - the pretence becomes everything. And many many people live the whole of their lives like that. That's fine, that's divine, that's the divine game.

Some people feel that, having gone through all of these lists, there's still something missing. They then think, 'Maybe I can find it through therapy - maybe a therapist can tell me what's wrong, what's missing'. And they're into another list. And again there is this drive to become something.

But for some reason or other, none of the things on the lists - religion, therapy, whatever - seem to work. And then some people hear about something called enlightenment, and they get a sense that maybe that's the last piece of the jigsaw. So they go and find

someone who's pretending to be a guru, and they pretend to be disciples. And the two build each other up. The master who will teach you how to become enlightened gets bigger and bigger, and you feel more and more important because your master seems more and more important.

Of course it's yet another wonderful game of pretence. And another list comes with that scenario - meditation, or being very honest, or being so serious about enlightenment you could throw yourself off a cliff . . . One of the items on that list is 'being here now' - being here now and not thinking. You can read the books and go and see these guys who tell you this . . . And you can actually be here now for up to three or four minutes - and maybe not think for five seconds!

It's all pretence, and it's totally divine. Every moment of your lives up until this moment has been absolutely perfectly divine; nothing could have ever been any different. The whole appearance of your life - the whole of the apparent doing, the apparent choosing - is totally appropriate and divine.

But the idea of 'you' is being reinforced all the time. The emphasis is that there is someone there; everything in the world goes on emphasising that there is someone there. The pretence of 'me' goes on being reinforced even in the search for enlightenment, because what a so-called master will say to you is, 'I have become enlightened - I am an enlightened person and *you* can become an enlightened person'. You - this pretend 'you'! It's a total, utter fallacy, because awakening is the realisation that there is no one - it's as simple as that. It's totally and utterly simple, and also very difficult.

Awakening is the realisation that all that's been happening - the whole idea of there being a 'me' - is a pretence. You're actually pretending to sit there and look at me. You're pretending that you're sitting there looking at me and trying to get something.

Actually, there is no one sitting there and there is nothing to get.

You can close your eyes, if you want to, and sense the energy that you think is 'you'. It's like an aliveness . . . For some people it's a sense 'I exist' . . .

But that energy, that sense of 'you' being there, is actually not you. That sense of who you think you are - that sense of aliveness and energy - is being; it's just being. It never came and it never went away - it's never left you; it's always been there. You thought it was you - it's just pure being. It isn't who you are - it's what you are. What you are is simply being, presence, life. You are life, life happening, but it doesn't happen to anyone. Sitting on that chair isn't happening to you - sitting on that chair is what's happening, to no one. There's just being. You are being - you are divine being.

And it's so amazing because wherever you go, there is being. Whatever you apparently do, there is being. Whatever you apparently don't do, there is being. There always has been being, whatever you've apparently done or not done, however unworthy or neurotic or ignorant or selfish you think you are. All of those qualities arise in what you are, which is being. All there is is being. And what arises in that being is the idea that 'you' exist. It's just an idea, it's just a thought, that there is someone.

So you see, how is it possible that anyone needs to do something for awakening to happen? There is no one - there is only being - so how could anyone do anything? Why should anybody have to become something, when all they are is a pretence? Should they become a better pretence? Awakening has absolutely nothing to do with you. You are just a character in a play. Tony Parsons is simply a set of characteristics - that's what is sitting here, a set of characteristics and a body/mind. But what you are is the being, the stillness, from which that comes. All that's actually sitting there is stillness, being, present awareness - call it what you like.

Awakening is simply the dropping of an idea, a pretence, an idea of pretending to be someone. And there's nobody here in this

room who can drop that idea. What is going on here is that at one level we're talking and the mind is trying to understand, but at another level, there's a deeper wisdom (which we all know anyway) that's being communicated and resonating and being re-acknowledged.

Once this message is heard, then the 'me' simply drops away. The idea of 'me', the pretence of 'me' is absent and there is what is always there - simply being.

It's as simple as that. It's utterly simple. It's right there - you don't have to go anywhere. You don't even have to understand it - don't for goodness' sake try and understand it! And don't think for a moment that anybody wants you to believe it - it has nothing to do with belief. It can be felt . . . there's just aliveness. There's life, sitting here.

The mind will want to chatter on about this, and that's absolutely fine. If the mind wants to talk or ask questions, let that happen. What's happening is that the questions get no answers and the mind finds that it can't get anywhere, because *this* already is the case. The mind wants to say 'Yes but . . .' - and that's divine. No question is silly - if it's in the mind, it needs to come out and be responded to.

But somewhere the mind wants to give up. And in the end, all that it's seeing is that there is just this - life.

If you close your eyes, all you actually find are sensations. One thing is happening at a time - the body sitting in a chair is happening; a breeze coming through the window is happening; the crackling of paper is happening; cars are happening . . . There's no story. The story that we think is our story is simply a pretence, because always there is only this. The story you've listened to about your life is not going anywhere. Everything that is happening is simply the invitation to see that all there is is this. All the time, life has been saying to you, 'Look - there is simply life. There's no story - there's simply life'.