



First
talks
from
ENERGY
WORLD

OUT!
The Goose is

Michael Barnett

Also by Michael Barnett

People, Not Psychiatry (1973)

Energy and Transformation (1981)

The You Book (1981)

Budding Your Buddha (1982)

AS IT IS 15 15 IT (1982)

Nobody Knows My Name (1985)

Hints on the Art of Jumping (1986)

The Soma Road (1986)

The Greatest Teaching There Is (1987)

Song of the wild Goose (1987) At Heaven's Gate (1988)

This Other Cup Of Purple (1988)

In the Quinx (1988)

Modern Times (1989)

The World as Child (1990)

The Arrow of Man (1991)

Waking Up! (1992)

Zero Days (1992)

Walking Through Ashes (1993)

Translations and other non -English books

German

Energie und Transformation (1981)

Handbuch für die Kunst des Springens (1987)

Der Soma Weg (1987)

Es gibt nichts Besseres (1987)

Der Himmel ist um die Ecke (1988)

Ferien in Teufels Küche (1989)

Falltür in Grenzenlose (1990)

Das Herz des Universums (1991)

Der menschliche Diamant (1991)

Wenn nicht nie -dann jetzt! (1992)

Diamant Yoga Handbuch (1993)

Danish

Mod Havet (1987)

Diamant Yoga Håndbog (1993)

Dutch

Dansen naar Transformatie (1989)

Itaflan

Persone, non Psichiatria (1980)

Soma - La Via Bellissima (1987)

Entrando in una favola vera (in English and Italian) (1988)

Nei Quinx (1991)

Croat

Srcce Univerzuma (1993)

The Goose Is Out!

first talks from Energy World

by

Michael Barnett

QER

1994

First published in 1994
by CEC - Cosmic Energy Connections
for The Wild Goose Company Association
c/o Energy World, Le Domaine du Fan,
F-87360 Verneuil Moustiers
ISBN 3-905276-26-7
© CEC

Editing: Shoba K. Johansen & Han Shan A. Hills
Cover: Andrekka P. Anderson & Shiranti E. Pöchtrager
Photographs: Saranji K. Thullesen
Films: Compostyles, Limoges
Printing: GDS Imprimeurs, Limoges

To Mishka Bishka mit love!

Look to the Rose that blows about us - "Lo,
Laughing," she says, "into the World I blow:
At once the silken Tassel of my purse
Tear, and its Treasure on the Garden throw."

Rubāiyāt of Omar Khayyām
tr. Edward Fitzgerald

Contents

Prologue	
The Goose Is Out!	9
Divine and Ordinary People	11
Masters and Masters	13
Catch Your Nature!	17
Energy Never Loses!	22
Not Knowing is the Most Intimate	25
Divine and Ordinary People	28
The Self and The Love Beyond	45
Dragging the Inner Life	47
Beautiful Monsters	54
Let the Storm Rage	60
Love is a Slippery Fish	64
The Self and the Love Beyond	74
The Tao is a Great Healer	80
Dying in Life	86
The One That Comes...	93
The One That Comes and The One That Goes	95
Cooperating with Ecstatic Destiny	98
Your Nowhere	104
When That's All, That's Everything	105
The Insatiable Tao	115
Supported by Emptiness	121
When Only the Flower is Left	123
Putting the Shine in Necklaces	128
To the Common Ground	131
Enlightenment Down the Drain	137
The Buddha's Rush	141
Epilogue	
The Way Of the Wild Goose	149

This book contains edited versions of unscripted talks given by Michael Barnett between June 1993 and May 1994, either during 'Tuning In" the daily meeting between him and his students at the 'Energy World community, or during the seminars he regularly gives all over Europe. Some were given in response to letters or questions, and where appropriate, the questions are printed here.

The community of students with whom Michael Barnett works day by day, and the wider network of those who are connected to him, together form the 'Energy Field which is the specific context of his teaching.

But every word is also addressed to anyone - student of any master or none - seeking the direction and meaning of their life.

Prologue: The Goose Is Out!

A Zen monk called Riko goes to the master, Nansen, and quotes the famous Zen koan: "You put a gosling in the bottle, and the gosling grows up into a goose. Master, how to get the goose out of the bottle without breaking the bottle?"

The master doesn't answer.

Riko walks away from the master, and then the master shouts out, " Riko! "

Riko says, "Yes, master."

And the master says, "There, the goose is out!"

The master says his name; Riko doesn't think, "Shall I answer or not? What does he want from me?"

"Riko!" "Yes, master!"

In that instant the master is saying, "What is all this nonsense about geese being in the bottle?"

The goose in the bottle means to be in the mind, trying to work out how to get out of the mind. One goes into the mind when a little child; one is introduced to the whole world of thoughts, becomes intoxicated with the world of thoughts, falls in love with all these thoughts, starts to play with them, to build whole worlds of words in

the mind. And then one says, "How to get out of thinking?!"

The response to having one's name called, and responding, requires no thinking at all; one is not concerned with thinking or not-thinking, one is simply responding with one's Buddha-nature. The Buddha-nature is not something that one finally puts together in perfection, like a jigsaw puzzle, and then takes to the master and says, "Look, I've found my Buddha-nature!"

The master is going to kick the jigsaw puzzle up the backside and scatter all the pieces again!

The Buddha-nature is our inner, intrinsic being, presence, and intelligence; the thing we are born with, that makes the child cry when it's hungry. That's all.

Divine And Ordinary People

Masters And Masters

No-one can get enlightened for anyone else; and no-one can simply get it for anyone else, that there is nothing to get: which is the same thing. Or every seeker would be enlightened by now, because their teachers have told them the truth. How comes they didn't hear it?

But one day every seeker is going to have to say, "Okay, I see, I've got it. Finished!" And no-one can ever say it for them, even if they hear it a million times -nobody. One cannot even climb a ladder for somebody else, let alone get enlightened. But in that aloneness, of course people can help.

My own experience is this. Twenty years ago or more I went off on my own to India. I dropped into Poona, because I knew some people who had gone to see this fellow Rajneesh. The first day I arrived I met him immediately, and I knew that this man was going to help me to get enlightened. I knew it as sure as eggs is eggs.

It had nothing to do with what anybody had told me about him, because this was in the early days, and he was not well known then. I took one look at him, sat in front of him; immediately he gave me a name. And I thought: I

have to stay here now.

So on my path to my enlightenment I recognized that I had to be with this person, and I was with him for seven and a half years. Some people have the same experience over the years with a Zen master, and they stay with him for twenty years. And Zen is as adamant as I am that one can only get enlightened oneself; one has to wake up in one's own space.

There is no contradiction. The journey is no distance, but to make it, one needs all the help one can get. And every time one gets a taste it points in the right direction.

Although it is not itself a progression, the point from which one makes the jump is reached by progression. Before one reaches that point one can't even see where the jump has to be made, it is just something one has heard of, or read about; or maybe one feels inside oneself that there is a jump, but doesn't know in which direction to make it.

We call it a jump, and it is a bit like a jump, but it is more that what has been all around us suddenly falls away, and we are just left there, as we are.

It is like being lost in the middle of the forest, and working at getting out by clearing the trees. While the work is going on the forest is thinning behind us, but from where one is standing it looks as if one is still in the forest. More and more trees are being cleared away, but all one can see are trees. Right until the point where there are only a few trees left one still feels, "My God, I am really stuck! "

And then there is a bolt of lightning and the last trees

go Crash! One looks, and there are no trees. Everything is clear.

The lightning is like the jump, but it could not itself have destroyed all the trees. One may have got a flash from the lightning before, but immediately felt, "I must have imagined it!" Or it went so fast, and didn't last, so one forgot it. The lightning could have happened before, but it couldn't have destroyed all the trees, and given one the clarity afterwards.

So there is a relationship between all the work, which is on one level, and the return to the self, the Source, on another level.

I am not a teacher, I am not interested in being a teacher. I am interested in sharing something that I found, directly, through the way I am, if that can convey anything to anybody else.

Is the time of masters and gurus over? And what will substitute for these in the future?

Hell! Hell will substitute for spiritual teachers, who are there simply to remind people of their capacities, and that's all.

What emphasis do you put on loyalty towards the masters, and spiritual inspiration on the Path ?

As far as my beyondness is concerned, I give no

emphasis whatsoever to loyalty. As far as Michael Barnett is concerned, yes it matters!

Totally forget about being of any use in the world. If one can find - and there's no reason why not, because no-one has anything lacking - what it is to be truly human, what it is to be truly oneself, one will be contributing the maximum.

Once a monk went to a Zen master and said, "I'm in terrible, terrible trouble, will you pray for me?"

The master said, "I will not."

The man said, "Come on now! You have great powers, you are in contact with the gods, you can entreat them for me, to help me. Why will you not do it?"

And the Zen master said, "Because I am praying for all human beings all the time. By being in the space I am in, by having discovered what I am and being that, I am helping everybody all of the time."

Even if people don't realize it, this is true. And that is the Diamond.

Catch Your Nature!

In Buddhism there are said to be four ways of teaching. One is words, the second is sound, the third is meditation, and the fourth is osmosis. And the greatest of them all, it is said, is osmosis: the process of diffusion through something that appears to be solid but is in fact porous.

That is why, despite the fact that one cannot teach enlightenment, the great masters enlighten many people. The great master Ma Tzu is said to have had a hundred and thirty-nine enlightened people in his community. That is why for almost all of the people who have become enlightened, that we know about, it happened in a situation like that.

I very much doubt if what has happened to me would have happened if I hadn't been eight years in a place like Energy World. Because this thing we are all looking for is very elusive. It is nowhere where we are looking, it is in the only place that we are not looking. And we cannot look in that right place as long as we are looking, because the very looking is taking us away from it.

When a wave comes in we call it a wave. But it is not a wave coming in, it is the whole ocean coming in. A wave cannot exist without the ocean behind it.

That is what we gain when we lose what we are attached to. That is why Jesus says these famous words: She who finds her life will lose it, and she who loses her life, for my sake, will find it.

If one finds this life we are looking for, as we see it, one will lose it, because one will just be a bubble. But if one loses it then one will find life itself, which is everywhere, always; independent of anybody, including oneself; independent of any place, any time, any situation.

But one has to want it more than anything else in the world, or one will not bother.

The way is hard, the way is tough, the way is painful. The way takes everything we have - everything.

Sooner or later one will be asked for everything, otherwise one cannot clear the way.

Zen says: If you leave the mind alone, the mind will leave you alone.

We think the mind is bothering us, but the truth is that we are constantly hanging on to the mind. The mind is driving us crazy, but we think that any moment now it is going to come up with the answer, so we have to keep an eye on it in case this crazy thing suddenly has a moment of total sanity, and tells us about the Truth!

The truth is that anything that comes from the mind is

rubbish, comparatively speaking. That is my definition of rubbish: something that comes from the thinking mind, rather than through it. And my definition of Truth is that which comes from what precedes the mind - the Source of all things, including the mind. If we leave the mind alone, it will leave us alone, but if we allow it to swamp us, then we cannot escape. Just let it be there, but don't get sucked into it; create a distance.

The dream that lasts a lifetime has many happy endings. But the trouble is, all the happy endings end. We keep having happy endings, but then the happy endings end, and we have to work on new happy endings. And this time we think we've got a happy ending forever, and the next day: misery!

But we go on thinking, believing, that sooner or later we will get a happy ending and everything will stop, and we will stay happy for ever. This job, this man, this woman, this child, this state of being, this satori: Now I have arrived at happiness.

A dream always exists in time. A dream is like a story; it has a beginning, a middle, and an end. All dreams need time, and all life stories need time.

But our only truth, really, is outside time. What we really are is outside time. The only happiness that we will ever have is a recognition of that fact.

If one has that fact as one's truth, then one will still be in time, one will still have some happiness and some unhappiness, but one will know that that is inevitable.

One will no longer look for one's true happiness in the times that are themselves happy.

One will be happy, in some deep way, at the fact that one has understood that one is outside all time, and, therefore, outside all changes of mood, and state, from happiness to unhappiness.

What we are is exactly the same from the moment we are born to the moment we die.

We think that this moment comes after the last moment, because that's what the clock tells us, what everything around tells us: the newspapers, the diary, people's life stories, all tell us that it is a movement from this moment to the next moment.

But I know that this moment has nothing whatsoever to do with the last moment, that every moment is completely unique and comes out of Nowhere; that everything can change from one instant to the next; that there is nothing about this moment - now, here - that is the slave of any moment that has already gone.

That means all the beautiful things that we search for, like love, and bliss, and peace, and silence, and joy, all have to be thrown away. Silence takes time, love, joy, a state of peace take time; they all take time.

It may be that successive unique moments give rise within one to a state of silence, and then one can say, "I have been in silence." Often in the groups we are in a state of silence for a long time, but I am not in a state of silence for a 'long time'; I am in a state of silence for a lot of successive instants! There is a difference. I never meditate, but often I sit in silence for a long, long, long time; it

is quite different, it is just a coincidence.

Silence doesn't come once for a length of time, it comes over and over again, and any instant it can simply somersault into its opposite. The silence has no power over me, whereas when one meditates the silence gets a power, one gets stuck in it, because one gets lost in the continuity and loses the awareness of the instant.

At any instant anything can happen. But it doesn't, because we smother that possibility with the movement of the continuity.

Energy Never Loses!

I learned a long time ago in my life that energy begets energy, that the more we do the more we can do. And the more we do, the more we draw energy into ourselves to enable us to do. Because we are all ultimately linked with all the energy there is, and it is a question of how many doors are open to it.

If one has a single narrow slit through which to connect with everything, then not much energy can come in; one will feel tired and heavy, and after a little work one will feel like having a good rest. But if one opens, and becomes part of It, then even when one feels tired it will feel like an energy happening. Even when one dies it will feel like an energy happening, I know. One will not feel as if one is finished, one will feel as if one is being swept into a new dimension, riding a wave of energy.

It is not a question of how to be one with the energy, because in fact we are one, but how to stop oneself from stopping being in connection with that energy.

One has to create a situation in which one needs more energy, in order to draw more energy. For some people it will be more of the same thing, and for others it will be more of a variety. One has to find how it works for one-

self. But of this I haven't got the shadow of a doubt, that the more one does, the more one can do, and the more energy is provided for doing.

One is not just a dispenser of energy, packets of which arrive at one's post office and one simply sends it out. One is in the middle of that energy, experiencing that cosmic wave from one shore to another.

It is very simple to see; what I am saying has nothing mystical about it. The moment we focus with the mind on what we want to do with our energy, we reduce what comes into ourselves to the kind of energies that are likely to be there at that moment, that fit with what we have decided we want to do.

I have learned a few things that I see very few people bother to learn: that work begets work, that doing exactly as one has been asked to do - even if one thinks it is totally ridiculous and absurd, saying, "Still, I will do it" - is a lesson that cannot be compared to anything else.

Hard lessons to accept, to learn. The lessons are easy, what is hard is being willing to learn them. People prefer to preserve the way they are, to maybe get something to make life a little bit shinier, or attractive, or successful, but not wanting a demolition job.

We miss so much if we don't do this, if we don't see this; we miss such an understanding of how things operate. It is such a cleaning out of logical ideas, that are so crippling because they are simply not in tune with cosmic laws.

To expect to feel well all the time is not in tune with cosmic laws. To have ideas of a land of purity on this earth is not in tune with cosmic laws: it is somewhere else, it is a dream, it is disconnected from the way of things.

It is only thinking that makes something good or bad. To be at the Source is to be before one has reflected at all on one's opinion about anything. It is pre-opinion-like, the Source, it is pre-reality. First there is reality, and then there is the opinion about reality. And I am talking about preceding even the phenomena one has an opinion about; just being, and letting the universe be with one, in one, as one.

Then one not does not even dare to have opinions, because one would be questioning one's unity with the cosmos. If one says, "I will go along with the cosmos only if it agrees with my ideas, makes me comfortable, brings me a reward," the universe will say, "It's no good me going there, because you want a reward, and this movement that is coming will bring you no reward." So the universe backs off!

But the reward of being in the movement with the universe is in being in that movement. It is its own reward.

Not Knowing Is The Most Intimate

Not knowing is a point which leads to deeper knowing. To live not knowing brings one into very close intimacy with life.

People who know are at a distance from life. They have worked it all out, they know the solution, how they want to be, how they want to relate, how close they want to get. They know. They are not intimate with life.

Not knowing is the true state that the human being is in. If that not-knowing is taken into life, then knowing comes. But not from the mind.

Not knowing what is right or wrong, one is there. So whatever one is going to learn, on any level, one can learn because one is there. If one is not there one can listen and think, but one cannot really learn. If one can put one's whole self into the situation, not knowing, then the finger will learn, the ear will learn, the toes, the heart - many parts of oneself will learn.

It is beautiful not to know. It is the way to live.

Every evening at Energy World the whole community meets together with Michael for 'Tuning

In'. They greet each other with the ancient form of the namaste, hands joined together in acknowledgement of their shared cosmic nature.

The namaste expresses something that is part of the human condition, which egos like to forget; and we are all egoists to some extent. The human condition has always been that nobody knows what's going on. Some people may know a little bit more than others, some people may admit that they don't know anything whatsoever - and that makes them already extraordinary! - but nobody knows what is going on.

Everybody is exploring this way and that way, reading about this master and that master. But if somebody really knew what was really going on, there would be no competition; there would be an out-and-out winner!

Even if one arrives, what one arrives at is a state of not-knowing. So what pride can one have? Maybe a momentary pride: "I seem to have reached the space of unknowing." But to have a pride in what comes out of unknowing is absurd, but people fall for that.

The Unknown is the only master, because everything is unpredictable. And to accept the mastery of the unpredictable is to surrender to the Unknown.

As I came in tonight that unknown spirit or energy was palpable, if not with my hands, then with my heart or my being. There was this energy, and there were individual human beings bringing their hands together, and acknowledging the presence of the great nourisher of our lives, the Unknown energy.

When I make a contact, through touch, with someone who has worked with me often, I can feel the energy being drawn out of my hands into the empty space in this person. It is like a whole river running down my arm, and out of my finger.

This is like cosmic communion. It is a form of love. Everyone knows about the feeling of love from the heart, an emotion; for me this is love. To share something which is so precious with somebody is a love affair, and I have a love affair with all the people who have worked with me over the years, and who are open in this way. It means they are taking this path that I offer. There are many paths, but they are with me, and they are taking the path I am offering.

Devine & Ordinary People

One ought not to come to a place like Energy World to get something. One has to discover that one comes to lose something, and eventually to lose everything; and when one has lost everything, one gains everything. Because it is simply here; only our attempt to gain something is stopping us from receiving what is always here.

It is good to go from here empty-handed. The heart may be full, the energy may be alive, but the hands are empty, nothing gained.

Just be here, working and pursuing what is given to one to do in the moment, and let go of all the ideas of oneself surrounding that. We didn't have such ideas when we were born, and everything happened to us that needed to happen. There were no desires, no ambitions and dreams, and yet we got what we needed or we would not be here.

The wind carries us; the current and the tides carry us, need no assistance from us, only cooperation. But to find the current that is the true current one has to give up any idea of one's direction, what flavour and vibration it should be, how quickly and in which direction it should

go - all this has to be thrown to the winds. Suddenly one realizes that one's pace is the same pace as the universe that is touching us; that one need not add anything. And the taste of that naturalness is exquisite.

Michael has been asked about the relevance of his spiritual teaching to the conflicts and horrors of the world. The questioner's letter ends: How to test your teachings in the fire ?

The teaching is there to apply. The teaching in itself is nothing, it is just words, just ideas, concepts; or even if it came from something more than that, it is no more than a way. Teaching is a way. But the way has to be lived, to be walked and embraced, otherwise it is meaningless.

The teaching can only be applied by this person in this moment in this situation. For a real path-walker, every single moment is a moment of crisis, and if one can't see that then one has not yet reached the path.

To me, every instant is walking through the fire. There may be greater fires, I admit, but still, every instant is walking through the fire. Because every instant I have to find a way for myself of how to apply the teaching to this moment: never being mechanical, never going into sleepy gear, going on automatic drive. Never! Always asking: What is true this instant?

I am always saying this in seminars: What is true now? Don't get hooked on a continuity from the last moment.

Don't get even hooked on a continuity for two, three seconds! Be aware instant by instant, because something can change any moment. Something is supposed to change, and you will not notice it, because you have the momentum of the last moment.

This is crisis! Because every moment one has to be present.

It is fire! Because in that fire one has to burn all habits, all beliefs, all continuity. One has to burn everything that tells one what one is supposed to do this moment. That comes from the head; one is supposed to blend with the forces that are there, in such a way that one happens. And to be in that place, everything else has to be burnt. This is fire.

If the teaching is separate from life, then one is not in the fire. But if the teaching and life coincide, then one is in the fire whether one is in Bosnia or in Energy World.

W What does it mean in practice to be a member of an energy field such as Energy World? It doesn't just mean the space that we live in, the particular flavour of the happening here as a spiritual centre in which the paramount activity on the Path is the application and exploration of energies.

It also means the particular people who are here. And it is not that these particular people are simply sitting in the energy field that is anyway here, but that the members of the community of residents and visitors are the energy field.

It is extremely significant that all the people here are here together. It is not just significant that everybody is a member of what the Buddhists call a sangha, a community of seekers who have been attracted because of the work here, or the person who is connected with the work here. It is significant by virtue of the particular relationships that immediately start to exist between everybody here, as soon as these people are gathered together.

So everybody else here is of priceless value to everyone else, and if they leave then one has to hope either that one has extracted full value from them, or that someone else will quickly come who can continue to give one what that person was giving.

There is something in Hinduism and Buddhism called Indra's Net. Indra was one of the great gods in the Hindu pantheon. In Indra's Net there is a net of jewels; one looks in one jewel and all the other myriad jewels that are part of the net are reflected there. And that goes for all of them, so there is a total interaction between these members of Indra's Net.

This is the basis of what is known as Hua Yen Buddhism, a certain philosophy that developed out of Buddha's teachings. It says there is only the interaction, there is only the interdependence; the dynamism of the universe is the universe.

It is not that there are many things in the universe which interact with each other, either in a Newtonian fashion, or Einsteinian fashion, or somebody else's fashion, according to certain cosmic laws. Hua Yen Buddhism says

that the interaction, the dynamism between all the parts is the cosmos,

That dynamism is also the essence of this small universe in Energy World. From the perspective of Hua Yen Buddhism not only the emphasis but the whole significance has nothing to do with us as individuals, but to do with what is happening between us.

Even Albert Einstein said once that: There is only the field.

The field is not the field in which the interactions are taking place. There is no such thing. When he says there is only the field he means the play of energies between things: that is the field, and that is the most significant.

We have this field here par excellence. Because all communities are energy fields, and all spiritual communities are strong energy fields, but we are a spiritual energy field based on energy, working with energy. So we are highlighting what is anyway of tremendous significance.

We follow energy lines here. We emphasise them, bring them out, make them vivid, available. We relate to them. That means that the energy field as it is each day, for someone who is here as a seeker, contains the perfect ingredients for them to complete their journey.

But it has to be used the right way. One not only has to be here, to work and have relationships here, but one has to put one's whole physical reality, emotional activity, psychological belief system and activity here. Then one will be purified whether one likes it or not, whether one tries to make it happen or not.

it will work, we have all designed it to work, the cos-

mos has designed it to work. But one has to make one's contribution, otherwise it won't work.

For example, for me one of the significant things that happens here is that people often fall ill. I am the only person who never falls ill enough not to work, not to be here, not to continue. Pretty well everybody else falls ill.

But most people here, when they fall ill, take to their bed. They isolate themselves, feel sorry for themselves, wait for time to cure them. In some cases it may be necessary, but in most cases it is absolutely the wrong thing to do.

Illness is an energy happening; it is a certain bundle of energies collected in the body, which have unbalanced it and are causing certain symptoms which are rather problematical. One feels tired, or one's nose is running, or one has pains, or no energy, or one's back or foot or nose or ear hurts, so one takes to one's bed.

But if one puts whatever it is that one calls a sickness in the middle of the energy field, right here where one is, then the energy movement between oneself and the people around will work directly on the imbalance in the body. One doesn't protect it, focus on it, become dominated and dictated to by it, or relate to it according to the way that one has always related to illness, but one simply sees it as an energy which feels as if it is not restful, not at peace, not balanced. One allows it to be there, and one goes on relating to one's work and the people here, not directly about the illness at all, but letting the illness be there.

Then if one is feeling something going on in the body, and one meets a close friend, we know how to connect. This is why this energy way is such an advantage for us, because we know how to connect. Other people say: Hello, good morning, how are you, and then go off to do their work. But we know how to be with someone on an energy level; something is exchanging between us. In a way the people around make a mandala with whatever is going on in us, and the energy flows through the whole mandala.

Energies flow between us without anybody doing anything, without anybody touching us, healing us, discussing our illness, giving us homeopathic tablets, a massage... Not that these things are worthless but without any of this, healing immediately begins to happen, if one lets it.

Most people here are absolutely losing this powerful healing reality that is in the midst of us all.

Some people also take to their bed when they are feeling emotionally distraught, sad, in despair, hurt, jealous, pissed off, fed up, because it gives them a chance to be on their own.

But if one takes the energy of that emotional disease - which is really dis-ease - and goes on in the energy field with one's activity; not relating less with people but more, not cutting off from people but opening up to them, exposing the emotional trauma that is going on, then the lines of energy from these people who have also been drawn towards this place will immediately start to work on all that is unbalanced in oneself.

One does not open oneself by talking about what is

going on, but simply by feeling it as an energy happening. Because the very basis of my teaching is not calling it anything, not even the words I am using, like sickness, or emotional trauma, or sadness. It is not a thing, it is an energy that has got caught up into a kind of spiral, got locked up inside oneself somewhere as a result of something that happened. And by treating it as a sickness, or as a happening that one is locked into, one is simply maintaining its state as an imbalance.

Moreover, not only can we dissolve many states that are called illnesses and sicknesses, not only can we dissolve many emotional traumas and dark spaces in this way, but we can dissolve the whole of our karma from when we first entered human life, and before that even.

The karma that is us is a collection of energy that has got reinforced and reinforced and reinforced over time. We give that karma reality by giving it a basis and roots, by identifying with it, and saying, "That is me." That is all. Otherwise it would fly away.

If we don't identify with it, but let it be there, then slowly, slowly, like a big fat balloon it will start to bounce and bounce, and slowly begin to lift and lift, and go up and come down again, and bounce again... It will take time, it is heavy, it is full of heavy gas, like a barrage balloon. Then one day it will have disappeared into the beyond.

So firstly by removing our identification with that stuff, and secondly by putting it all here in this energy field, then just like the physical and emotional imbalances,

these lines of energy too will begin to be dissolved, so that the karma can lift more easily, and vanish.

That is what we are all doing for one another, and that is what a community of seekers is all about, as opposed to the work with the master, the work with the methods, the individual meditation, the efforts to get it, to jump, to work step by step. All this of course is necessary, but in addition, the significance of having the Indra's Net of a community is that everybody is helping everybody else all of the time.

But one has to cooperate with that possibility. One has to let go of oneself in every one of these ways, otherwise it will not work. People will not touch one, or hardly, because one has cut oneself off. One is protecting something, identifying with it, calling it something that it is not, but which we have been told and taught that it is: a depression, a justifiable reaction, a hurt that someone was guilty of inducing in one, a sickness that one has to go to the doctor with, or spend three days in bed with.

This is what we have learned, and I am saying there is something quite different that can be used to treat these imbalances, and that is exposure to a spiritual energy field. Because however slowly it may be working, there is something in everybody in a spiritual energy field that has its eye on the eventual completion of the journey. Inevitably, or they would not be here. Even if one comes and goes without getting it, one will have to come again, back here or somewhere else.

Because we cannot resist the pull towards what we really are. one can go off again and again on trips, but

one will always have to come back, whether it is to a spiritual community or one's own inner spiritual community that one has managed to find, so one can find it for oneself. One will have to come back, or one is making karma more and more all the time, unless one knows how not to hold on to it.

One will not get the healing that one gets here, because people in the world do not care about such things. They only care, mostly, about giving themselves satisfaction, enjoyment, contentment, success, love. Nothing wrong with any of these things, but the way people go for them is a loss of their own truth, that has all these things they are going for by its very nature.

These beautiful things are not to be searched for, we already have them. It is absurd to think that we can find anything really worth getting, externally, when we already have everything that we need from the very beginning. Maybe one can get something else externally - some fun, some money, some enjoyment, some movement, some stimulation, excitement, maybe - but not things like love, success, satisfaction, contentment, oneness, relaxation, awareness. One will never get these by achieving anything in the world, because one already has them.

To be truly in the energy field one has to be one's own energy field. One has to simply be here without anything added.

Because the ingredients are already here; everybody has what everybody else needs, between them. But people are not using this carpet of jewels spread out before them.

They are in their mind, seeking, wondering; in their heart, feeling this, feeling that, up and down.

These are limited realities, part of one's identity. And to have an identity is to be cut off from something out of which the identity came. It is playing with tin soldiers instead of being the warrior that one is.

For that one has to let the work happen on oneself from all directions. One has to be brave, to let go of one's precious self, one's precious feelings and disturbances, and give them into the energy field and let the energy field take care of them.

If one exposes oneself on this level, then the energy field will do the work - giving and taking, balancing, lifting and sinking, switching, turning, laughing, dancing - and fall into its proper arrangement of an enlightened mandala.

I see we are all creating the Diamond here in Energy World, and I feel it is my privilege to be one of the Geese in that happening. But for me there is a disconnection between all the ego-fights I see here, and also become involved in, and being on the same track, where we are not enemies. Is it then only in my mind there is an idea about being on the same track, being aware of helping one another higher and further?

In a sense the Energy Diamond that we are making here exists only in the mind. But all the fights between the

egos equally exist only in the mind; all phenomena, and all interaction and relationship between phenomena, are only in the mind.

There is a Zen story that points at this. The story says that two Zen monks are standing on a bridge, and one of them is saying, "The water is moving under the bridge."

The other one says, "Not at all, the water is still and the bridge is moving over the water."

The master comes along at this point and says to them, "You fools, it is only the mind that is moving!"

Buddhism says all is mind.

It is like this. A man in Frankfurt decides to travel to Stuttgart. He goes to the station, buys a ticket, gets on the train and goes off to Stuttgart. His whole being is directed there: he is going to meet a friend, or see someone about a job, or have a look at the cathedral or whatever.

But what is really moving him from Frankfurt to Stuttgart is an idea in his mind that tells him that he has to go, or wants to go; it is just an idea in the mind.

Lao Tzu says: The sage sits in his room and does nothing, and influences the whole world.

The man who is travelling on the train from Frankfurt to Stuttgart has influenced a few people: the ticket collector, the people in the carriage, the person he is going to see, the people he has left behind. This is a limited activity.

The sage sits in his room without moving, without acting, and influences everything. Because at the level of dynamic stillness and presence, one is connected with all things. Just the beat of one's heart is communicated to all

things, on that level. The presence of one's life-being is an element of the heart of the universe that is continuously beating, beyond all individual beats of individual hearts.

The sage sitting alone, penetrating that - not by search, but by being there; not by looking, but by not-looking and being - moves to a point outside consciousness. And if one can shift to a point outside consciousness, then one can influence consciousness. Not just that one can decide not to think something and one does not think it, but if one moves outside consciousness one can influence everything, because all phenomena are consciousness, mind stuff.

So the less one does, says Lao Tzu, the more one accomplishes, and the more one does the less one accomplishes, because one is focused on just one fragment of a vast reality. And, as my questioner notices, that fragment seems to be disconnected from the whole. The ego arguments, and rivalries, and conflicts in the energy field here seem to be disconnected from this whole, this oneness that is also here.

What every seeker is looking for is not only that which is within them, but it is that which is doing the extraordinary thing of seeking itself. The seeker is the sought.

The one who is looking is the one who is being looked for; just a different activity. Even the Diamond of Energy that we are building here has a purpose of simply drawing people back from the individual seeking towards, initially, their own seeker - who will no longer seek, but be - and behind that, to the reservoir of energy that gives birth

every moment to us all.

Even behind the Diamond there is simply the primeval self, and the primeval life itself. Naturally that is here, in all and outside all. It is not that there is ego interaction and conflict, and then through helping one another higher and further everybody arrives at the Diamond. There is no higher and there is no further; it is lower, and back-wards, and nowhere, a withdrawal, a return to the essential nature, that has never been anywhere else but within and everywhere.

Naturally that Diamond is here. It is everywhere. It is in Bosnia, it is in Afghanistan, it is everywhere where people are perpetrating evil. It was there in the concentration camps, in Auschwitz it was there. It was there in the same space as the most indescribable evil that can be imagined. Or it would all be hopeless.

It is precisely that discrepancy between the extreme expression of distortions of pure energy, giving rise to evil monsters and tyrants, torturers, and the primeval ocean energy, that creates all that happens between human beings on this earth. It is exactly that tension between the demand on every human being that they give up their ego as something that is searching for something for themselves alone, and their refusal to do so - their arrogance, their pride, their sense of superiority or specialness, that refuses to give up a chance of becoming outstanding in some way - that makes the world go round.

Out of Dachau, and Auschwitz, and Belsen, and Buchenwald, and all these pits of hell and devils came the state of Israel. Now we see Israel pitted against Islam; behaving,

themselves, with obstinacy, stubbornness, fear, arrogance, specialness. So there is tremendous tension in this area of humanity, and out of this, sometime in the future, a resolution will come, and in that resolution some-thing else will have shifted in the human psyche. These realms, these sewerage pits and pipes, have to be gone through in order that a movement - not forwards, not higher and further, but backwards - can take place, towards a condition in which the life and the action have again become one.

Between the life and the action is the ego. That is precisely what an ego is: something that is born through life experience in a world of egos, and then expands, and stands, and forces its presence between the life energy that comes freely from life itself, and the action: your action, my action, a killer's action, a tyrant's action, a torturer's action, a monster's action in such places as I have mentioned.

But the pure energy is nevertheless there. It is what has been forced upon it to distort it, and twist it, and blacken it, and corrupt it, that means that when that pure energy comes out into action it stinks, has gone foul; it destroys, corrupts, and refuses to acknowledge the same original condition in the other that it corrupts, and tyrannizes, and destroys, and tortures; refuses to admit the co-humanity between the oppressor and the oppressed.

A beautiful man walks the earth two thousand years ago; an innocent, beautiful man with a wisdom beyond the wisdom of a smart, clever, and wise man; a cosmic wis-

dom, an understanding of the laws behind all life. He walks around a few years, makes some interesting speeches, touches people physically and emotionally, puts out a certain kind of magnetic energy, and dies at the age of around thirty-three; a young man.

Before very long people were being burnt at the stake, tortured, and crucified in his name. For hundreds of years, at the slightest suggestion that someone who represented Jesus was not an absolutely pure representative, and at the slightest suggestion that someone didn't accept the whole doctrine, they were done for: hung, drawn, and quartered, cut up, tortured in ten thousand different ways by the Inquisition in Spain, for example, now part of our European Community.

Such a thing happened out of a pure teaching, from as pure a human being, probably, as has ever walked this earth.

What happened to the pure energy? It is the same energy, because a Jesus can happen any time, a Jesus can happen in anybody: from tomorrow anyone here could wake up and be in the same space as Jesus, because that is precisely what everyone here hopes to happen, or they would not be here. I do not say the same person, the same way of life, the same views, but the same purity, the same clarity, the same oneness, the same sense of being divine, could happen to anyone here tomorrow.

But if it happened tomorrow, does that mean that that pure energy would not have been here today, or yesterday? Of course it was! It is always here, it is always everywhere.

If now in Bosnia, right there in the midst of this mayhem, where people are killing their erstwhile school friends, brothers, colleagues and companions because of words such as 'Serb', 'Croat', 'Muslim', this purity exists, how much more true and clear is it that it exists here, in spite of the rub of ego against ego.

The Self And The Love Beyond

Dragging The Inner Life

The perfect state is to have no inner life whatsoever. Then there is just whatever one is and whatever there is. It is more than enough, and anything less is less than enough.

Then there is the possibility of being spontaneous. The inner life is an obstacle to spontaneity. It has to enrich that which needs no enrichment, to particularize that which is already particular. Because everything that always happens to anybody is necessarily absolutely unique and original, a part of ordinary creativity that is going on all the time.

The inner life is an obstacle to humour. True humour is always spontaneous, not thought out, not prepared; it comes from nowhere.

Anyone can tell a joke if they want, and get a laugh: that is not humour, telling jokes is the lowest kind of humour.

Humour is simply a response from an invisible, uncollected part of oneself responding to the moment. Uncollected in one's ordinary view of life; that is why it is funny, because it turns everything on its head. it is suddenly see-

ing something one has seen a thousand times, from a new angle; this is why people laugh at true humour.

Life is just like breathing - what inner life is needed for breathing? A pair of lungs, a nose: that's all the inner life that's needed.

The inner life is full of dreams and fantasies, theatres, comedies and tragedies, hopes and fears, ambitions, explanations, knowledge. All second-rate stuff, all stuff that is really robbed of its magic, not fresh. None of this stuff is fresh.

People wouldn't keep bread like they keep their memories; they wouldn't go on eating the same meal, like they do with their beliefs and their ideas. All stale. Everyone's ideas, all stale.

All we need is our existence, our here-ness, our presence. Not only then does one have at one's disposal everything that one has, but many many things that one knows nothing about, because one has confined oneself to the riches of one's inner life.

One may have a huge mansion inside, with many riches, but what is that to the open air, to space in all directions? What is higher consciousness compared to consciousness as such?

One's consciousness is not in one's head anymore, it is everywhere, and that means one is with one's consciousness everywhere. Then one's consciousness of one's friend, of the table one eats from, of the Nature one walks around will be out there in the friend, in the table, in Nature.

Because one is Consciousness, not separated, not precious, not indulging oneself in one's little world. No need. No need to get there, one is already in it, as such.

it is not difficult to see that a rich inner life, whatever its beauties are, is simply a distraction from the infinite and eternal nature of our essential spirit. To be a poet, to write plays or books, it is good to have an inner life; to be a philosopher one needs some place to work things out; to work with fantasies and images one needs a space inside oneself to throw them up on the walls.

But to be what one really is, ultimately, actually, one has to throw it all away - all! - and just be here, ordinary, nothing special, tasting the immediacy of life. One can only taste the immediacy of life when one is oneself immediate, and one can only be immediate totally when one has no garbage, and no baggage on one's back.

A rich inner life is a burden. Just drop it all. Don't work it out. Don't try and sweeten it, improve it, develop it make it beautiful. It is all just a burden being dragged around, stopping us from flying, disappearing, laughing, happening, being at the centre of the universe always.

The whole personality is like a paper ball that looks whole, but is actually made up of small pieces that are glued together. Sometimes the glue dries, gets hard, and the pieces start to loosen from one another. Other times the ball gets hit hard by some event or occurrence in life, and the ball begins to break up. Sometimes sickness strikes it, and it begins to fall apart.

Sometimes spirituality happens, and then the 'magnetic centre' that is holding all the small pieces of paper together, keeping it in the shape of a ball, becomes de-magnetized. Because one no longer tries to energize it in the way that it needs in order to go on functioning as a magnetic centre.

Then all the little pieces are there, but there is no centre. The small pieces begin to disintegrate, yet somehow they go on coalescing, even without that which holds them together, as a mutual attempt to keep everything going.

Because the whole style, the whole response system, the whole projected reality, the whole role system of mother, daughter, friend, lover and so on - everything is threatened at the same time. So all the pieces try and keep together to preserve the identity, to go on pretending that this ball is a valid reality.

But because the magnetic centre is not there, the performance of the disintegrating ball becomes weaker and weaker, less and less efficient. The pieces begin to hit each other, conflict with one another; there is no roundness, no unity, no feeling of integration anymore; no feeling that, "Okay, I am not perfect, but this is who I am."

This is the state that one gets into when one starts withdrawing the energy, on some level, from the phoney self that has been produced by the interaction of what we were at the beginning with what has happened to us since the beginning, and which has not been steadily and regularly left behind, but continued - like a snowball gathering speed and volume, running downhill - in our lives.

Something in us goes on trying to hold this whole falling-apart together, because it seems that without it there is a vacuum. Not even anything as beautiful as emptiness, but a vacuum. Madness, even, lostness, falling into a chasm - falling falling falling - and maybe never coming out of the fall.

Because one sees that if one really lets go, then everything goes. And yet everything has to go. 'All ideas, all beliefs of the self about the self have to be destroyed' (the start of Michael's book 'The Song of the Wild Goose) because they are all borrowed, they are all coming from yesterday; they are stale, used up, inappropriate, selecting reality to fit in the style we have become accustomed to: fed up, and yet so fearful.

Like the man falling over the edge of a mountain pass, grabbing a bough from the tree that is overhanging, and holding on there through the darkness of the night, in the cold. Hanging, hanging, hanging, giving up a thousand times and going on. Then the dawn comes, and the light comes, and full of fear he looks down and finds that the ground is there just a few centimetres below him. But he couldn't see it, just blackness, darkness.

Who can blame him for not letting go? It turned out, when the light came, that it was just a short fall, but who would have trusted that in the pitch dark? Life hangs on and on and on. It is like that.

One lets go, and one finds one falls, and then one lands. One lands on nothing, and yet one has landed. One does not need anywhere to stand, or anything on which to stand. Everything is supported.

Everything that is alive is supported. That which can fly, flies; that which can swim, swims; that which can walk, walks; that which can sit, sits; that which can crawl, crawls, and everything is supported, according to its nature. The snake does not need to fly, the eagle to swim, the shark to climb trees or the worm to walk.

But the way to let go the whole paper ball of pieces is not easy, because the one that has to let go is part of the paper ball. It is like suicide, everything is falling to pieces.

As the Zen saying goes: At first the mountains are mountains and the rivers are rivers; and then the mountains are no longer mountains and the rivers no longer rivers; then once again rivers are rivers and mountains are mountains.

When one has fallen and come to rest, then things are just what they are, just as in the beginning they were rivers because one was told they were rivers; nothing was interfering with their riveriness, in one's mind or in the world of reality. But then the mind starts to fall apart, identities become questionable, simplicity becomes complicated, ordinariness is perceived as being simply something one has learned to accept as reality. The very tools which recognize things as being simply what they are suddenly turn to jelly; one cannot hold them in the hand. The simplest things become complicated, the simplest jobs become impossible to complete; confusion comes like a hurricane, tearing up what one thought was the very basis of the life.

If one allows it there is nothing left: the world is wiped clean, the hurricane has swept everything away. But what is swept away were dreams about reality, selections

from infinite possibility that one had pretended were diamonds and jewels, precious stones. Tearful when they are wiped away from our hands, grieving at the loss of all that we had gathered in our life: then we have nothing, empty-handed.

When we have nothing and are empty-handed then we are free, simple, ordinary, natural, open, participating; we are back to the beginning, as we essentially are. And from this place the whole of life is open to explore, to experiment with.

Beautiful Monsters

There is a beautiful image in Zen of a disciple who ~as been in the monastery for a long time, and is finally just about to get it. The image is of this monk being carried by ten other monks, screaming and kicking, saying, "Not yet, not yet, not yet!" He is a click away from enlightenment, he is still screaming, "No, no, no, no, no!" and all the other monks are having to carry him there.

Right up to the last instant, looking around, still enjoying, reading the sutras, going to meet wise men, and listening to them and thinking about it, and wondering about it... "Fantastic! I am really a great spiritual seeker." And the minute the real thing starts to come in: "Wait a minute! I still have a few more masters to travel around to see! Please don't get me enlightened just yet, I haven't got room in my programme for seeking enlightenment! You have to come and see me in a few years time."

This is what happens: eternal seekers, right up until the end doing everything that is on the map except stop, and look, and get it. The very idea of such a thing happening, the heart goes Boom boom boom! "Then what do I do?"

And what is there to do?

So anybody who is able to show us that there is something more than we have - which also requires letting go of what we have - is always a beautiful monster.

Lao Tzu said that the truth that can be told is not the eternal Tao. He called his way the Way of Water. He had three principles, one of them was: Always be the lowest in the world.

What?! Does our society teach that? Never! 'Always be the lowest.' This is the Way of Water. It contains a tremendously deep truth, because what one is, truly, needs to have added nothing on to it.

The successful people of the world, in my experience, are by and large far and away the hardest people to work with. On one hand, the energy that has brought them success is beautiful, but at the same time, they get attached to what that energy has brought them.

Stay with water, and this never happens.

Sadness can be a great signpost, pointing in the right direction.

Nobody wants to be sad; everybody keeps away from sadness. And then suddenly one cannot hold it anymore, and the things one has been holding on to fall as one allows oneself to be sad.

The refusal to be sad often hides a great truth. One can pretend many things about one's self, one's life, one's

relationships; one can go on pretending. Then someone touches us, or something touches us, and the whole edifice of pretence collapses.

Sadness can point to what we really are, and what we really want. So we should listen to the sadness that comes up, and see where it is pointing.

Sometimes I'm afraid of the energy that comes from other people towards me, I'm afraid to be manipulated. So I close my heart because otherwise it's hurting so much. What can I do about this?

As long as we think that we are separate beings, we will have this problem. We are all really rivers that meet, and share, and separate again. We are all part of the one ocean. There is no separation, in fact. On the level of self and personality, there is; on the level of the reservoir, and the ocean of energy itself, there is no separation.

Moreover, everybody who comes to us, we have attracted. So it's no good turning away from anybody who enters our life; we invited them, and they have a purpose. They are going to show us something, they are going to get us to work through something, to clear something for us. If we reject people, then it is like inviting them with one hand, and as soon as they knock on the door, slamming the door in their face.

It is like having a party, and sending out a hundred

invitations. Everyone comes, and to each of them one says, "Go away! " and slams the door in their face.

We have invited to our party everybody who enters our life. Let them in, they have something for us. Don't miss it! And if we push them away, they will come in through the back door, they will climb in through the back window, down the chimney; they will be waiting by the dustbin when we go out.

We cannot escape what we need to meet. There it is again, round the next bend!

Fear and oneself, as one is, are the same thing. One may not feel the fear all the time, but if one lives in a separate self, fear will always be around the corner. Because the separate self has no roots in Truth, or the universe.

One may not even realize that one lives in fear. The wind may not be blowing, there may not be any storms; nobody is coming along to challenge us face to face and look us in the eyes so that one begins to feel, "Who am I, or am I at all?" There are no real confrontations with the Beyond, because everybody is playing the same game. But until one is in this place where one is one with the universe, seeing that one is alone, one will always feel fear. It is inevitable.

So the answer to fear, if one really wants to find the Truth, is always to go forward, to put oneself at risk. The moment one's heart goes, Boom boom boom! - this is a moment where one can jump, where one can lose some-

thing that needs to be lost. Always and always and always. There are no exceptions. When the fear is there, go forward! Meet it, be destroyed by it - a little bit.

One of my statements is: Everything that happens is a taking away. The whole point is to lose, not to gain. The whole thing is not to get somewhere, but to return to what we originally were, our original home which we have never left. We can't find it, but we are still there.

Everything that happens is a taking away. Boom boom boom! means: "I am now feeling I might lose something, some face, some security; some of my image is going to be hit, I'm not going to be able to see myself in the same way, other people will not see me in the same way."

All these things are just part of the theatre of our lives and the role we are playing, and this is what is being threatened, this is what we fear is going to be disturbed. But if we are true seekers we will want to be disturbed, until we cannot be disturbed anymore. This is the courage that is needed.

So when the heart goes, Boom boom boom! go forward. Nothing suicidal, but go forward. Fear is a signal from our deepest self that it is time to give up this aspect of the false self: "Come on now, be brave! I'm waiting for you here. I am the fearlessness, and I am shaking you!"

It is hard. But of course the path is hard; people take millions of years to walk the path - must be hard! If one wants it easy, then one is not a true seeker.

If it was easy, it would not be worth it. This is the game, it is what it's all about, to walk this path. And it is tough.

The reason why it is tough is that in order to deal with it, we have to use everything we have been given. And if we are not confronted with difficulties, what is going to bring our potential out? In overcoming the difficulty, we have awoken our potential. Now one is more, one is moving towards one's cosmic identity.

It is all clear open space out there. But we have to see that we are the one who has to walk the path, no matter what help we may get from other people; no-one can do it for us.

And no-one lacks anything, it does not require special qualities. "But I'm not strong enough, I'm not courageous enough, I'm not intelligent enough, I'm not..." It's all nonsense. Everyone right now has everything they need, everything that the Buddha had, everything that any Buddha ever had. No exceptions.

The decision to walk the path is like the needle of the compass pointing to the North Pole: one decides, and then all the energies will come along and help one get there.

Let The Storm Rage

We have to stand, not on ourselves but in the universe. That universe, when we stand in it, will totally swallow what we stand on now, and instead we will find we are standing on all that is.

As long as one is in a situation, not only where one goes on standing on oneself because one is used to it, but where the society, and the job, and the reality that one is living in demands that one goes on standing on the same platform, it is extremely difficult to discover a way of shifting one's standing point from one's own platform to standing on something that sounds like an abstraction, and that is the universe. The universe is an abstraction to the mind, but the reality that I am talking about is all of life itself.

Many people, without knowing it, are fed up with their platform, and so they try and get something from somewhere, hoping that they will be a bit less fed up. But they will not manage that, unless they are one in a million, because what they are really fed up with, they do not see.

One thinks it is just things that happen in life that one is fed up with, but these things are inevitable when one is standing on something like one's own limited vision of

what one's life is.

The very root of one's existence in life is what one is fed up with. But one never admits that, because how can one admit that the thing that one thinks one actually is, one is fed up with? It is like saying, "I am fed up with myself;" that doesn't leave any room for manoeuvre, unless one realizes that this self is not the real self, it is just a facade, just a counter on a board game.

To move off that platform is to give oneself a chance of suddenly discovering that all the time one has been restricting oneself to this small stage, one has been as free as the wild geese sweeping across the sky, leaving no trace, no memory; the very spirit and wildness of the natural human being. That is what everybody is: a hansa, a wild goose, a god.

If one is standing on the universe one is not really standing anywhere in particular, because all is universe. One can move anywhere; one can be up and down, silent and full of energy, kind and angry, and one is always standing on the universe.

Then one is never anymore other than part and parcel of the vitality, the power, the gravity, the essential here-and-nowness of the universe. So the way one is, and what one does, and how one does it, is secondary.

One fights to preserve this small self, one rests on one's dignity, one protects it, one's feathers get ruffled. And this chicken fluffing its feathers is worth nothing more than to be fattened up, and have its head chopped off, and had as a good Christmas dinner. That is all the value it has!

There is a time in most seekers' lives when they have to completely ignore, cut off from, other people. It is hard, because we think that human contact is not only important, but absolutely necessary. But it is not.

At such times, in spiritual communities, people have gone into silence as a way of stopping a phony kind of communication; not really phony, but somehow habitual, the outcome of our experience up till now in life.

We want the new without letting go the old, but usually we have to let go the old, create an emptiness, before the new can come in. And that can create panic, fear, unhappiness - terror! - in people, because they can't feel the new, and they feel they are losing touch with the old. They may feel that the old is limited, but at least it is something.

It is possible to exist without any relationship with anybody else, apart from the necessary relationships. As soon as one eats something, one is in relationship with the people who grew it, who brought it here, who cooked it. This kind of relationship is part of the oneness of all beings and all human beings. But a specific story - all relationships are stories - with another human being is not necessary. It can be beautiful, nourishing, rewarding, but it is not necessary.

We were not born hand in hand with anybody else. Almost certainly when we die we will not die hand in hand with anybody else. We are born alone and we die alone.

But it is no good just leaving it to those two moments

to discover the truth of our essential aloneness. If we have not discovered it in life, then we have not lived that truth in life.

Every moment is cosmic. And every moment is also a matter of life or death for a seeker.

A seeker knows everything is cosmic. Any idiot knows that everything is cosmic: pain, and murder, and torture, and exploitation, and competitiveness, and rubbing people out because they are in the way of one's ambitions, and slaughtering people because they have different ideas or religions to oneself - all are cosmic. Everything is cosmic.

And faced with the situation where everything is cosmic, including all the terrible things, one becomes a seeker.

Even all the things that happen within oneself that turn one into a seeker - confusion, splits, fragmentation, pain, uncertainty, self-hate and loathing, despair - are cosmic. If it is enough that it is cosmic, we might as well give up trying to change anything, because all we are changing is one bit of cosmicness for another bit of cosmicness. So we have got nowhere. If all that matters is to be cosmic, then it doesn't matter what we are doing, it is always cosmic.

It is true everything is cosmic. And every moment is a matter of life and death to the seeker, and every situation that appears to us in our cosmic existence on earth is a matter of life and death. Every moment.

Love Is A Slippery Fish

The cosmos does not work in twosomes, not ever. It works in singles and in totalities, there is nothing in between like a twosome. No-one ever entered the Gates of Paradise hand in hand with anybody else. No pair of lovers, not even twins, not even Siamese twins!

The most that anyone can expect from a relationship is that it helps both partners back to their Original Nature. Then they can truly enjoy each other. Otherwise it is just karma, hopefully undoing it rather than making more.

There is nobody in our Original Nature, not even oneself, so where can there be a couple? All souls are there, all life is there, all beings are there, but no such thing as a couple.

The self that we have all constructed inevitably yearns for one thing really. Many things, of course: possessions, and fame, and recognition, and friendship, appreciation, but essentially, above all, what the self craves is love. Not just love for the ego, but the state of love.

To be with somebody in a state of love is one way to

fulfill the small self. It is the ultimate goal of the small self. If it finds this, it will willingly disappear, because its journey is over.

So through a deep love with another human being - really deep, not just turned on, not just enjoying their company - through finding a deep oneness with another human being, the ego will be absolutely satisfied. And when the ego becomes absolutely content and satisfied, its journey will be over; it will be able to disappear, and allow what is beyond the ego to come.

It is not the only way, but it is a way.

Love is a very beautiful thing, but it is also a very elusive thing. It is hard to catch it, and once we have caught it, it is hard to hold on to it. It is very slippery, like a fish. It wiggles away, and before we know where we are it has jumped into somebody else's hand, and the love has turned away. Terrible thing, love!

That's why Goose Marriage (a three year commitment between partners, "no matter what") is only for three years: if one really tries hard one can hold on to a slippery fish for three years. But if one learns how to flicker and flip with the fish, it can go on for even longer. The first three years is learning about love, then after that one gets the hang of it, and one realizes that even if there is no fish in the hand, there can still be love. Because love is beyond all things.

The Goose Marriage is to find out whether or not two people can meet in the place where love is. If they can,

then that is for ever. Then there is no need to change partners; one can, but there is no need to.

People change partners because they can't find with one partner the place where love is; they only find the place where love comes and goes. And if the coming is stronger than the going, they stay married, but if the going starts getting stronger than the coming, then they get divorced, or separated, or they go on to somewhere else.

Because love is so true. It is so perfect, the state of real love, that if it starts to go we feel that we cannot bear the loss, so we have to go and look for it somewhere else.

But if one finds the state of love with somebody, then the love that comes and goes doesn't change the love that both are united in. There can still be the fluctuations that one feels - a stronger love or a weaker love, or more Yes or less Yes - but all this goes on within the unity one has found, of the love state.

If two people have seen the reality of each other, and found in that reality that there is love between them, then nothing whatever can take it away. Nothing.

At first one can't know whether it is that love, or the love of attraction of like souls, or contrasting souls; the attraction of some image that one has carried around all one's life; the excitement of a tremendously strong sexual energy running between the partners. All these are rolled up together, and it is sometimes hard to know.

But after three years one knows!

If partners are having a big row, they can try this. I know that it works, because I have been told by many people who have used it.

Just stop: hands on each other's shoulders, heads together, eyes closed, for five minutes. Either the argument disappears altogether and both partners move to another level, or even at the worst there is more of an appreciation of the other point of view.

Because by communing with somebody in this way there is an energy exchange. We are not fixed lumps, separate, established for our lifetimes in one place. Many energies are hovering around, and attaching themselves to us and moving on, and changing shape, changing vibration, changing level from one pole to another. We can suddenly move from anger to love, from sadness to laughter; it can happen any second, energies can change.

In the 'Goose Cocktail Party Hello' (the name of the simple exercise described above) there is an exchange of energies. It is as if, even though one is not saying anything, with this energy that passes between the partners there is also some information about the way each person is seeing things; their particular form of discrimination or choice from the reservoir of all. So when they start looking at the problem again, there is not so much opposition, so much conflict, impatience, enmity, intolerance.

Whoever is the calmer of the two will bring the other to that calmness, whoever is deeper towards the Truth will bring the other towards the same depth, through the process of resonance. If one person is asleep on a level where the other is awake, then such a simple connection

will effect a resonance, where one will awaken something in the other, and then they will also be a little awake.

Love is beautiful, but love as a deliberate principle is death. Absolute killer! Have nothing to do with it! Have nothing to do with anything as a deliberate principle.

If one only feels a little love for one's fellow beings, don't envy those who pretend to love more. One's little love, that is true and genuine, is worth a thousand times more than that of the one who plays being loving because they have been taught that it is good to be loving, and that people will love them if they are loving.

That will not work here. Be true, be genuine, be authentic; be ugly, be awful, be hostile, if it's true. But know, also, that it is just for the moment that one feels this, it is just what is happening right now; it is not what one is, it is the way things are in one at this moment.

And how can we be any other way than the way we are?! It is not possible without pretence, and inauthenticity, and deceiving other people, and deceiving even oneself. It is tommy rot to live the life of pretence, according to some values, when we don't even really know what the best thing is, because we know hardly anything, anyway, about what life is.

These beautiful things like love and joy are part of a state of being. In fact, that state of being is love and is joy. And to be in that state is to feel love, and to feel joy, though one may express love in a quite different way from

the so-called loving people.

I may hammer somebody, and that is the way I express my love for them. Because if I love someone, do I want to see them full of some rubbish if I can help to take it away? Surely that is love, to try and drain the tank that gathers all the garbage.

Is love wishy-washy? "Boo-hoo! Take my hand and comfort me. I am sad and down, I don't know what's happening and where I'm going!"

I have seen many pictures of Zen monks and Zen masters, and I have never seen them holding hands! Thousands of people in Japan and China have become enlightened, probably without ever holding anybody's hand!

There is nothing wrong with holding hands; I also like to hold hands. But these are all minor rewards, small goals, little presents on the way; worth experiencing, but to believe that such things are the jewel, the mani, the prize, is to be really short-sighted, and narrow minded.

I feel like I'm standing on a crossroads. I am in a relationship, and I have realized that no matter what happens, or what I do, I will always be alone. One part of me says that I have to choose either the relationship or being alone. I would like you to say something about the connection.

What a beautiful realization, what a deep understanding of the nature of mankind and woman-kind.

We are always alone. But when one really sees that fact as unavoidable, and the nature of things, one does not feel lonely.

If it is the nature of every human being to be alone in a certain way, how can one possibly feel bad about it? How can there be anything wrong with nature? Nature, like the universe, is absolutely perfect.

When we are not in our true nature and we look at aloneness, then it does not feel so attractive. But our nature is where the unity of aloneness and oneself is absolutely as it should be, and therefore there can be no negativity about it. The negativity and the fear come because that aloneness is outside the world of coziness and relationships that we live in.

The way we reassure one another is that we support one another in times of trouble and pain. We feel that we need that support, so we have to hold on to the relationships and the situation we are in, because otherwise when we need support we may not get it. If we don't cultivate our relationships, then when we are desperate, ill, penniless, lonely, no-one will be there for us. So we go on with our false connections and relationships.

But the one who fears that aloneness is a false phenomenon. When one falls into one's true nature, one will see that one is absolutely alone; one will see that is just the way things are, and there is nothing at all wrong with it.

One is available from that place of aloneness to move in any direction, into any kind of relationship, and still be grounded in one's essential aloneness. So one has nothing

to fear in the end of a relationship; one is no longer dependent on the relationship, trying to keep the boat steady. One knows that if one gets shipwrecked, one is not going to drown.

We are the sea we fall into, and we never left the sea.

One is in the sea, in a boat, playing the game of this relationship in the boat, having some fun. Everybody should have plenty of fun, that's the whole idea, but not be dependent on any particular form of fun. There are millions of boats in the ocean, and one can climb in any of them and have a good time - or a bad time if you like bad times!

One is at home in the ocean, so who cares if the boat capsizes? One doesn't care, one is laughing!

The way to experience that aloneness is not through change; change is just changing boats. The way to realize that aloneness is through total destruction, and that total destruction takes place outside time. The sword that destroys everything one is attached to in time comes from outside time. Then one is anchored outside time. That is the ocean.

From outside time one can play at a relationship, or many relationships if one prefers; at many activities, including no activity. One is not thrown around anymore, one is anchored in a place which is undisturbable. One cannot be disturbed, because everything that is happening is in time, and one is anchored outside time. And that is the aloneness.

At the same time as one is alone, paradoxically one is with everything. Everything is also anchored outside time,

because the essential nature of everything is the same.

When the ego-entity feels this aloneness, which most people have a dread of, it is terrible, it is loneliness. But when that soap bubble has been blown, one is still alone, but not enclosed anymore. One is simply being moved by life itself.

The surfer sees the wave come in, and it looks as if it is just this wave. But of course it is not; the whole ocean is coming in on it. That wave is unique, it is perfect to get on with one's surfboard, one delights in it. Every wave is individual, has its own flavour, but it is the whole ocean coming in.

That is something like the experience of aloneness. When we find this aloneness, we are free.

It is not a loneliness. On the contrary, one can then connect with any human being. One looks at human beings, one sees them in their personality, and at the same time one sees them as suchness, as it is called in the East. One sees the suchness of all people.

So don't be afraid of aloneness. If we are afraid of aloneness, we are afraid of our own nature, because our own nature is aloneness. The original self does not feel lonely at all - never! Just a breath is enough.

When one finds this space, then if one's lover moves with someone else, or leaves altogether, one closes one's eyes, takes a breath and thinks, "It's okay." The heart may be affected, maybe sadness comes, but this breath is saying, the universe is saying, "It's okay! You are still here, you are still part of all." Okay, let it go, breathe... A smile

comes, it's okay.

It is not just the breath in itself, which of course means one is still alive, one didn't die, but the breath is a representative of one's connection with the universe. One is sad - it was beautiful, too bad she's gone - but the smile comes. Not a defiant smile: "I don't care! I can do without you! " Not that kind, that won't last!

The feeling is: I am free of the suffering that I used to feel in this situation, because I see that I cannot be destroyed by such a thing as losing a love. I am indestructible. As long as the universe is here, I am here. We are one, truly.

The Self And The Love Beyond

As I see it, all of life for everybody is a journey. Of course that's obvious, but I mean that life is intended to be a journey. Even if one is not going anywhere, or one is not getting anywhere, one is still on a journey.

It is not that one decides to be a spiritual seeker, to look for God, or enlightenment, or Buddha Nature. It is that everybody, whether they like it or not, is on a journey.

Every being that exists is on a journey, even the beans, the potatoes and tomatoes. They are on a journey to becoming asparagus or a strawberry: a higher level of food! It takes some time!

To be a human being is to be already very advanced on the journey. An asparagus is blindly on the Path, a dog is blindly on the Path. A dog cannot say, "I am a dog now, but if I am a really doggy dog, next time I'm going to be a horse! "

A human being can know that he or she is a human being; as far as we know, no other creature can be aware of itself. And this gives the possibility of both being on the journey and knowing that one is on the journey.

This very fact that one knows one is on a journey is already transcendent to the journey. The part of one's world that can look and say, "I see that I am on a journey," is not on the journey. It might be on another journey, but that is something else. Whatever we can see, not with the eyes but with our whole being, we are transcendent to.

So we are both on the journey, as human beings, but also beyond the journey. One is at the beginning, and one is also watching the whole journey happening: this section, that section, maybe through many lives; experiencing what is happening, and somehow knowing that when the journey is over, we are back at the point where we were before the whole journey began.

There are two main stages of the journey. The first is the journey of the self, and the second is the journey of all. The first is the journey of self-love, and the second is the journey of universal love, or unconditional love.

On the first part of the journey one has to love oneself; it is right to love oneself. Because only in loving oneself, and caring for oneself, will one reach the end of the journey. One may think that in loving oneself one is getting more and more for oneself, but what is happening is that in that process one is completing the journey of the self, making a circle of the self.

That is why the symbol for enlightenment in the East is the full moon: the symbol that one has completed the journey of the self, and then a new journey starts.

When one completes the journey of the self, one feels

one doesn't need to get anything anymore. One may enjoy many things, get turned on by many things, but one doesn't feel that one needs anything anymore. One is 'in neutral'. One can go into gear, but one is happy just to cruise in neutral.

When one is in that state, after the circle is complete, one joins with a certain energy which we can call Cosmic Energy. In this place, this energy insists that one gives to other people, that one now sacrifices the self.

Of course, there is not much self left to sacrifice, but one sacrifices the bits and pieces that are left; one gives what is remaining of one's life to other people. This is love.

Until then, we cannot really know love. Of course one can have love for one's lover, the beloved, one's family and children, but the love I am talking about is an unconditional love.

One can have unconditional love for one's children, in that one cannot imagine them doing anything which would take away that love. But I am talking about unconditional love for all.

Until we reach that place beyond the self, it is impossible to have this unconditional love. The self can really only love that which loves the self. There are exceptions: we can love somebody even if they don't love us: we can go on loving our children even if they turn away from us. But generally speaking, we can only love that which loves or nourishes us.

Because one is on the part of the journey where one has to love one's self and give everything to one's self.

And so one doesn't want to give oneself unpleasantness, discomfort, hurt, sadness, suffering and pain.

One becomes selective. One says: "This will make me feel good, or positive, or help me go on with my search, with my life, so naturally I want it. But this is going to upset me, set me back, hurt me, so I will see if I can avoid it. "

Everybody has to be selfish, essentially selfish. Almost everybody in the world is essentially selfish.

A spiritual seeker is someone who has got far enough on the journey of the self to get the feeling that there is this place of universal love. He or she begins to sniff the place beyond himself or herself.

Then life gets a bit confusing. One goes on feeling the demands of one's own self, one's own desires and wishes, and at the same time one starts feeling a bit guilty, that maybe it is right to not give so much energy to oneself. -'

I don't mean the guilt that comes from going against the morality one has been taught, that one is not being a good Christian, and so on. I don't mean on that level, I mean on a very essential level.

If one is following one's own inclinations, and sees people getting hurt by this, it is not that the mind comes in and says, "It is wrong to make people feel bad," it is much more existential than that. It is not some rule or commandment one has absorbed with the mind, it is a sinking inside oneself. One begins to feel that there is a choice, that there is another place where one is not the most important thing, where life is more important, where one's fellow-beings are really important; where it's not

just enjoyable to help them, but one feels that helping other people is really the truth of one's life. Not as a morality, but as something absolutely natural.

When that happens, and one simply finds that the movement of one's life is towards giving, and that this giving is an expression of love, then a completely new kind of enjoyment happens. It is a kind of enjoyment that is outside oneself. It is not just that one is having a good time, that one feels great. It is a feeling that one is celebrating what the universe wants to celebrate; that this giving is so ultimate for a human being, that the universe simply celebrates, and one celebrates with it.

I am not teaching, as the Dalai Lama does, for example, that everybody should have great concern for their fellow beings. That is not my kind of teaching. I am simply encouraging people to be selfish, and at the same time waking up the part of them that knows that this is only a stage of the journey.

One has to be loyal to oneself, committed to oneself, and at the same time one already knows that there is something after that.

As the journey finishes, the new space will already be coming up. It is not that the first journey of the self ends, then there is a pause, and then the new journey of unconditional love starts. A feeling of unconditional love pushes through the balloon of self during the last stages, and one even feels that it has already arrived. Then again the balloon is there, and then again the Beyond pushes through.

Then one is on one's own, seeing how to complete the

journey without giving the self more energy than it needs, and yet not ignoring it and pretending it is finished. Otherwise the apple will not be round and ripe.

The Tao Is A Great Healer

If it is time to be ill, one is going to be ill. But we don't trust that, so we can't accept the Tao is a great healer. If one accepts the Tao is a great healer, then if one is sick that is part of the Tao. And if one dies that is part of the Tao, too, because the Tao is the total energy of the universe of which we all are part.

The next greatest healer, after the Tao, is oneself. Everything that we need to change any state of discomfort we are in, is available in oneself.

And after oneself comes everybody else, including all the great practising healers. They are necessary, because only a few people will accept the great Tao; and believe it or not, the second one, which is oneself, is extremely difficult to employ. One would rather pay good money to a great healer or other expert than get the healing from oneself, free! Here's why.

There is a man here who has been seeing some experts and therapists and healers. Now he is full of stuff about past lives, left and right brain; he has had all sorts of advice, all sorts of knowledge and understanding pushed in his head. No wonder he doesn't know his left brain from his right!

But something he said to me was very on the ball. He said, "Can you help me to get back into my body?" And when I look at him I see a complete split between his head and his body.

Everybody has the problem to some extent, because we live in a world where the mind is dominant, so there is not a person here, including myself, who does not suffer from this problem to some extent. I know this problem well; I have worked with thousands of people, including myself many years ago, who somehow try and solve it.

In fact, out of this problem that I was confronted with came the meditation of Bodyflow. (One of the principal meditations used by Michael in his work, in which the meditator tunes-in to the energies all around and allows his or her body to move in response to them.) I saw that I was deep in this split, and when I really saw it I cried for a long, long time. When the sobbing stopped I got up, and I started to do Bodyflow. It happened out of nowhere, and after it happened for twenty minutes or so, I felt better.

So I started doing it once, maybe twice, every day. Then when I got myself pretty well healed through it, I began to share it with other people. But the people who find it almost impossible to do are the people who have a deep body-mind split.

If one goes to an expert, they will say, "Do this!" and one says, "Okay," and does it; and then, "Do that!" and one does that. Then one says, "Yes, that's it, now what's next? Tell me to do something else."

The therapist or the healer communicates with words, telling one what to do. One is still in charge, in the head;

still in control. But to give up control to another part of oneself, which is one's body, this is hard to do.

it is difficult to get out of one part of oneself into another part of oneself. It is easier to go to an expert, and get instructions, and then one is still in control. There may be some truth in what they say, but working with it is just going to send one further along the rails. And what I am offering is the possibility of jumping out altogether.

Of course, the momentum of all the lives that one has been working through towards this stuckness is still there. So it is not easy to jump, and if one jumps one will be pulled back, and then one has to jump and again one will be pulled back.

But if one perseveres it will work. One doesn't need anything else. The whole movement towards what is usually called enlightenment - which is a nonsensical term, because it is so simple and ordinary - can be done in one step. One simply drops the whole caboodle in one's head about who one is, and what is life, and what to do. One simply dumps it. It is just baggage one is dragging around.

Then one is free for the moment, as it is. Awake in the moment - that is all there is to it - without any preconceptions, ideas, plans, defences. Just there!

It is one step, but it is a hard step. it is hard to do, because we are so constrained into habits. If we can just go on the way we are, then we have, maybe, the capacity to go very very far. But if we have to jump, it is hard.

And it is hard to bring people to a place for which there is nothing to be done, with the idea there is something to be done. There is nothing to be done! Because

what everyone is looking for is precisely the natural state that they have, that they are. So the process is letting go, somehow getting rid of all the things that have been spread over this natural state.

Sometimes the effort to remove what is spread over the state just spreads something else on top. One gets a method to try and help take off all the marmalade that is spread on one's beautiful bread, but the knife is full of chocolate sauce. Then one has marmalade and chocolate, sauce on top.

Healing involves tuning-in to a person, so that whatever energy is blocked in them can transfer itself into the healer's system, when the two are brought into resonance.

When I first started to do Energy Work I never called myself a healer, but still, people would get pains and I would work on them. The only time I would get into any trouble from this healing was if I was working on somebody's shoulders. Then I would get pain in my shoulders for maybe an hour or two, because this is the place where I am most tight. But if it was a headache, or a belly ache, or a finger ache, or left toe ache, then I never had any problems. I would feel it going through - finish! Because I didn't have pains in those areas.

One is channelling through what is blocked, and so one relieves it. But if the underlying cause within the person that has created that block continues, then after a short time this area will again be painful.

It is not just like a pipe that one clears of the gunge which has accumulated over years, and then the water is free. Any block in the body of energy is in fact being re-established every moment.

Because, to use the metaphor, the gunge is also us. We are the pipe, we are the flow of energy, and we are what is preventing the flow of energy; all of these are different aspects of us. So unless we solve this conflict between flow and stop, then even if a healer removes the resistance for a while, or appears to, it will come again.

For me, the purpose of working with people when they come here, mainly, is to show them possibilities that exist in their human reality, as yet unknown, or unexperienced, or maybe once experienced. So that they will say, "Aha, but that experience I had in that massage session, or that energy session, or that encounter session could also be my state. Suddenly everything looked clear and free. This, I could feel, was not necessarily restricted to a momentary flash; it could be a permanent state for me. So this I have to find! "

There is already an orientation in everybody towards peace and oneness. Once one makes contact with that, once one feels it around, then if one can somehow keep a contact with it, all that has been unnecessarily built up, although it seemed necessary at the time, will simply collapse. Just a fingertip on that beyond - but not beyond, within one - state, that natural state, and the electricity generated will make it all collapse.

It is like when I touch somebody, they fall down, just like that. Through my connection they are in touch with

that space, and the body collapses; it happens almost inevitably, wherever I go, whoever it is.

In the same way as one allows oneself to be touched by me, if one can touch this peace, this ground of all being, feel it around one, in one, and keep that contact, then the rest will simply slowly collapse.

One will be drawn to that energy. It will not be a choice, that one thinks, "That's nice, but this is also nice." If one keeps in contact one will be drawn, because -one is gravitating, anyway, towards that. There is no choice, really. One can make a choice and force oneself away, but ultimately there is no choice, because that is our destiny, to be in that state of peace.

Dying In Life

There is a place in us that is beyond everything that is happening to us. One can always be aware of what is happening. Even in the most totally overwhelming experience, there is a part of us that is aware that we are having this experience.

It is said that the highest level of this awareness comes when one is aware of the process of dying. In the East they say many many people become enlightened at the point of death; it is called parinirvana, realizing the state beyond birth and death at the point of death.

Death is the end of the whole experience of our life. Because it is the end, it is also the peak. So the Indians say that if one can be aware of this peak experience, one can be aware of all experiences. And once one has transcended all life experiences, then the journey is over.

If one dies in that way in life, that is known as becoming enlightened.

Death is not something separate from us. If it is separate from us, it will always be an enemy; or, if not an enemy, a friend that is too much to handle. We

put death outside ourselves, and then we say death is visiting us, and we struggle against it. To struggle against death is to make it other than we are.

Once there was an American who went to India and found himself a guru. This guru only had a few disciples, and the American became his closest disciple. When the guru fell ill the young American nursed him, and was there when he died.

Then the guru began to visit him in his dreams, and tell him how to continue with the work. One day the American had such a clear vision of the master in his dreams that he felt, "This is real, the master is really there."

So he asked him, "Please, now that you are here, tell me something: when you died, I was with you, and slowly your breath became slower and slower, and then it stopped altogether. We felt a lot of energy in the room, but then you were gone. How was it for you?"

The master answered, "I experienced a tremendously strong energy force within me, and I just went with it."

Death is within us, just as transformation is within us, just as all the jumps that one makes on the Path are within us. They may be triggered by something outside us, but they are just triggered. I am trying to trigger jumps in people, trying to wake up an energy which is different from the energy that they are centred on, so that it becomes so strong that they have to fall into it, and then they become the new energy.

But it is their own energy, I am not manufacturing it. And death is just such an energy.

Our life does not belong to us. We think it does, but it doesn't. Our life belongs to life, all of life. And each life, just like each organ in the body, is necessary for the whole, or we would not be here.

And not only is it true that our life does not belong to us, but all of life does belong to us. If one has a separate life, and thinks one's life belongs to oneself, then one will think all other lives, and all of life, does not belong to one-self; only one's own life belongs to oneself. This is the other side of wrong thinking.

Right thinking, right knowledge says, "My life does not belong to me. I am part of all livingness. And if that is true, then I am connected with all of life, so all of life belongs to me."

The life I am talking about is eternal; it doesn't only include everything that lives, it includes everything that has ever lived, and will ever live. And a beautiful way to move from the individual self to reclaiming one's participation in eternal life is by living in such a place as Energy World, which is not only a community, but a community that is being influenced by me towards the realization for all of this truth.

Between the individual separate self and this realization of oneness, there is the collectivity of people here: the people one works and shares space with, the people one encounters. And beyond that there is the Energy Field, which is some essential part of each one of these individuals, combining together into a certain vibration. That is still not the ultimate, but it is in the spectrum from the separation to the re-uniting with the All.

Finding that part of oneself is finding the Diamond, and that is the work here: to find the Diamond, that is not only exquisite but which shines with the brilliance of the divine. But to find that brilliance and that Diamond, one has to take away the curtains that keep one in one's separate cell.

A critical moment for many people in crisis is when they suddenly have a glimpse that they can be healed totally. Suddenly they see that the whole empire of their neurosis can be simply thrown away, and they can be free, and open and healthy.

When they glimpse that, many people then commit suicide. They cannot face the jump from being a patient, a sick person, a neurotic person, a person passing through crisis, to simply the responsibility of being just an ordinary, healthy human being.

But here we have an association of healthy people; and even those who are not yet fully healthy want health, are asking help for health, are here so that health can happen: real health, true health, the health of the spirit, the health of one's self-truth. That is what people are here for, or they would not be here. So if a person in crisis manages to make the jump into health, they will find that they have many companions who will welcome them with open arms.

All sick, neurotic people have a choice, especially if much of them is still healthy, but often they are really clinging to the dramatic part of themselves.

All dramas should be finished as soon as possible, not so a new drama can start, but so that a drama never gets going, so that one is more like the stand-up comedian, telling a different joke and doing different things every moment. This is the way to live, not as Othello, or King Lear, or Lady Macbeth, or Hamlet, any of these great stars of neuroses, but no role, just letting life happen according to its natural creativity.

The choice of jumping the other way is always an option. Anybody can find a way to do it if they want, and no-one can stop them, no-one can reach somebody else in that private space.

But it won't get them anywhere, because it is not their life to take away. One will be back in life itself, even if not in this body; one will be given another body to come into, to learn what one did not learn. But behind this particular life of one's particular identity this time there is, as there has always been, life itself available for us: it is the other side of what I am saying, that all life is available to us; in this life for sure, in this moment even.

So why not reach that realization in life? When we are dead we realize it, but then we cannot do anything with it; we cannot enjoy on this earth when we are not here on this earth, it is just a square box of a fact. To realize this, particularly in a situation where people do not realize it, is to be royalty.

It doesn't matter what terrible things have happened, not only in this lifetime, but all one's other lifetimes. One

has survived them! So what is the point in thinking about them, and trying to get revenge, and going over and over them, and judging people who have been involved in all the unhappiness and misery that one has had, and thinking, "Why wasn't it different? And why did they do this, and why didn't they do that?" What is the point? One went through it all, and survived, and reached this point here, in this Wild Goose community of seekers.

Forgive all. To forgive takes great strength. To forgive says, "I don't need to get whatever I get from blaming these people: a feeling of righteousness, a feeling of being victimized." That makes us feel worthy, but to forgive says, "I don't need that, it's alright. Small birdseed for the very hungry, that's all this stuff is. I don't need that, I am rich, I can walk on and forget it all, and just taste the next moment."

If one can manage that, then one understands what it is to be a celebrating human being, celebrating life itself.

The One That Comes ...

The One That Comes & The One That Goes

The one who comes is not the one who goes.
The one that goes is the one with the history, the one who searches, who has been trying to get where it wants.

The one that comes is eternal; the one that comes is the energy of the universe, the continuous play of the Formless, that has played out this form as oneself, yet has not disappeared while this play happens. This is another.

The one that goes, goes because as long as it is there, the one that comes cannot come. As long as the one that has to go doesn't want to go, then the one that has to come cannot come. And as long as the one that is in residence tries to change itself into the one that comes, it will be doing something quite laughable, to the gods.

It is of a different quality altogether. It would be the ultimate alchemy to turn this entity that sees itself as the only thing that is really significant, into one that appreciates that he or she is all and everything. The two are worlds apart.

The one that comes is not the one that goes. And the one that goes should go gladly, because it, too, will be there in the one that comes.

By being with the way things are, and agreeing to the way things are, then even if one doesn't go along with them, one ceases to be in conflict with them. One becomes one with the way things are.

If, however things are, one says not only, "I accept that, or surrender to that," but, "I see that I am making this happen the way it is," in this way one places oneself at the source of the Tao.

As is perfectly obvious by looking around even a tiny part of the world, the Tao is not the least bit interested in any idea anybody here or anywhere else has about what should be justice. Good people suffer, evil people thrive; deserving people get trouble, undeserving people get showered with success or riches; innocent people fall victim of terrible diseases or accidents. There is no justice in the Tao, that we can see.

And yet, according to Lao Tzu, the Tao is the foundations of all reality. It just happens; at least from our point of view, and our limited understanding, it just happens.

'The one that comes' is of the same flavour. Explanations are not in order, proofs are irrelevant, justifications have no place. The one that comes wouldn't know how to start justifying what it is doing; it is a force of nature. That force of nature puts out its vibration into the world, hoping that some resonance will happen here and there; knowing that everywhere the force of nature will be misunderstood, misinterpreted, interpreted in terms of ambitions, desires, needs, hopes, logical patterns, ideas and ideals of how things should be. These are the tools for understanding that people have.

The one who goes looks at the one who comes, either in another or themselves, and says, "What can I get from this one, for myself?" And the one who comes is not wanting to give a single thing to the one that goes, because that would just delay the going.

The going one is interested in continuing at any price: to get some nourishment, some key, some hint, some force, some understanding, some flash.

What for? To get on better!

And the one that comes would rather disappear altogether from one's life, than give one that.

The Path is a taking away, day by day, not a gaining. In Zen, something is taken away day by day. And that is one of the many ways in which this Work is absolutely in resonance with Zen.

The ones who get on here are the ones who open their hands. And the ones who don't get on are not only the ones whose hands are closed, but those whose hands are grabbing for more: just opening to get some more, and then closing again. They don't get on, here.

It is a letting go each day. It is the only way. It is no sacrifice, because what you let go of is just a mess; maybe a pretty mess, but still a mess.

Cooperating With Ecstatic Destiny

Most people cannot recall anything before they were four years old, and yet they were there. That which we were has fallen from our fingers, as has our relationship with what we will be at the end of life.

That one, who was there before we were born and will be there after we die, is here all the time, during every moment of our life; from birth to life to death, and after death. Continuous! To be that one again is to attract that which is right for us in order for us to be able to live the life that is our true destiny.

If one needs money, then money will come; if one doesn't need money, it won't. If one needs a stable home, a stable home will come; if one needs to move around continuously one will not find a stable home.

And if someone does find, for example, a stable home because it is right for them, other people may say that one possesses this house. But one will know that one does not possess it in the way others understand possession. One will understand that this place has come in order that one can live one's life as it is to be expressed in the worldly life, in a way which is harmonious with one's destiny.

But one will never look upon such things as possessions. One will see that they belong to the state that one is in, of being with the flow of things, and expressing that flow of things uniquely through one's individual being.

But when one says 'mine', one separates oneself from that flow which expresses itself in individual beingness. One takes over that expression and creates a separate cosmos. And then, of course, one identifies with that cosmos, and struggles and resists and resents any attempts to take away what one feels is one's own.

No-one can own any part of nature. One cannot own an object, because it can disintegrate, be stolen, be taken away. One cannot own a home, because at any time it can be destroyed in some way. One cannot own someone's love, because at any moment it can disappear.

Even the things that don't look as if they can be taken away can be taken away, or at least one's connection with them can be cut. In order to really receive what is truly one's own, what is appropriate to what and who one is and what one has to do, one has to cut the connection that becomes established between a person and what they see as belonging to them.

One cannot believe the beauty of doing this, even until the last.

The situation developed for me whilst I was in India with my teacher. Of course I took some money, but it was soon spent, and finally I had none left.

All the other established therapists got a small monthly allowance. I had not asked for one, because as long as I had money I had preferred to survive with this.

Finally I had no more money; I wrote in, as a formality, "Now I am out of money, so please can I have the usual monthly pocket money?"

And the answer came back, "No! You have to look after yourself."

I didn't have a penny in the world, and I was thousands of miles from anywhere where I could earn money. I had nothing left except my robes, and I didn't even get support from the very establishment that I was putting all my energy into.

I just said, "Aha, right. Let's see how I survive."

What a gift! What gifts I have attracted to take away, and take away, and take away: my pride, my belief in myself, my possessions, my status, and so on, and so on, and so on. Until I had a chance to fall into what could not be taken away from me by a nobody.

When one finds what cannot be taken away from one by anybody, one becomes an authentic human being. And then, I won't say that great wishes are fulfilled, because they may not be, but one gets what is needed for one's authentic expression in this life.

One cannot borrow such understanding, it has to happen within oneself as a result of something. A new reality opens up, a new relationship between oneself and the cosmos comes; but comes out of a letting go, not out of a gaining and achieving; or, if one won't let go, it comes from a taking away. And if one won't see that, one is absolutely oriented in a false direction, in prison to a gross misunderstanding.

The way to become a billionaire is to have nothing at

all. To be a billionaire means that one has absolutely all that one wants, and one knows that if one needs more, it will come; not the things one might quite like to have, but the things that are necessary.

It is a law. If one has returned to be a natural and integral part of the cosmos, how can one not get exactly what the cosmos wants one to have? It is not possible, it is a contradiction in terms.

But most people are much too foolish to understand.

The best moments on the spiritual path are when something happens that one has not made happen, that one is not trying to make happen. It is not an effect of doing this or that meditation, it comes from nowhere and touches one.

These are the greatest moments in spiritual life. These are visits from angels. This is the hand of God.

The past masters, maybe also the masters of the present, are reaching up to to help us towards this space. These energies are all the time looking for someone who is ready for it.

To turn one's back on them, close the door to them, is the biggest sin a spiritual seeker can make. It is not just important, it is absolutely vital that one says Okay to them. But one has the choice.

If one is walking outside and a hurricane comes, one has no choice, one is going to get knocked over. But when such a subtle energy comes, one has a choice.

The wind comes, drawing one into deep meditation,

into the Unknown, and then the mind, the part of us that is in control of the situation before the movement happens, starts to say, "No, I don't want to go there, I want to stay right here. Because if I go there maybe I am out of a job, I am not in control anymore. And then what? And what about tomorrow, and what shall we have for lunch?"

We cannot stop the ego doing this, but we are neither that one, nor are we the energy that is taking us into deep meditation.

We are beyond both. One either decides to let the ego win or one allows the movement towards deep meditation. And whichever one of these two forces one joins, will win.

If one joins the force that is moving one, with courage and determination, the other one will be there but it will become weak, will be swept away.

If one joins the one that is asking the questions, then nothing will happen. And by fighting with the one which is asking the question, also nothing will happen. This energy comes from a completely different dimension. If one fights with the mind, one will go into the mind dimension, and then this energy has no ally.

One has to say, "I cannot really deal with the mind, but I can say Yes to this energy, and then the mind is gone." One simply says Yes; it is a surrender to this energy.

It is a blessing when something happens that one has not planned for, is not expecting. One doesn't even know what it is, but it feels magical. Say Yes!

If one can't say Yes now, the next time say Yes. Sooner or later one is going to have to say Yes, if one is a seeker.

It is no good pretending to be a seeker if, when something comes unexpectedly along one's path, one says No. Then the helpers won't come, and one must go alone. And it will take a billion years.

Only a limited few get such a visitation: be grateful. Once one has said Yes once or twice, then when one gets just the hint of a movement coming, one will say Yes. One will say, "Here comes another jump!" and one will celebrate the feeling that it is coming again.

These are the great moments.

Your Nowhere

Just be ordinary, and nothing special. This is the perfect state. Then one has nothing in the way between one self and all. One is all, touching all at each moment.

Everybody is born just ordinary, and nothing special. They may become special in certain ways, in certain spheres of activity, but the Original Nature is no more special for one person than another. And it is that Original Nature that is always available, no matter what one may build in the world. What one builds will not last longer than one is there, for oneself; for others maybe, but not for oneself.

But what we were when we came into the world, we will return to at the time of our departure from the world. And that is the same for all, it is a One energy. If it is shared by all, it must be very ordinary, and if everybody partakes of it equally, it must be not very special.

It is enough. We are all special in some way or other, but only afterwards, only after the given ordinariness. That ordinariness runs through the whole life, however special a life we may seem to have.

The reward will never come from experience. Of course, beautiful experiences bring happiness, even joy, but that only lasts as long as the experience. To expect to feel the richness of existence - that we know somewhere is possible, or we would not be seekers - from experience, is a big mistake.

Experiences bring pleasant times and also unpleasant times, bring highs and lows. The highs will never stay high. The joy, the peace can only come from something that in a way has nothing to do with the experiences one has, precedes all experience; comes from seeing that what one ordinarily is, is the perfect basis for living the life. Without cleverness, without brilliance, without talent, skills, humour - all these things are welcome, to enjoy life - but without any of these, just existence as oneself, oneself as existence, this is the basis for living one's life.

If one can trust that, one will find that it is true. Just a presence and a freedom is required, and these everybody has. They may have lost them, but they have them.

Where is the end of change? What is beyond all changes? What is it that changes, and what is it that never changes?

That is the only thing worth thinking and bothering about: What is it that never changes?

Change is endless. We are changing, without doing anything, every instant. Our cells are changing, our life is ebbing away into the sands of time. This is change; change and time are synonymous.

What is beyond change is beyond time, and that is what we essentially are: beyond all time, therefore beyond all change. Because if there is no time, there cannot be any change. Time measures change; if there was no change, there would be no time. If everything stayed exactly the same, what would time measure?

So whether someone comes to the conclusion that they have changed positively or negatively, in their time here, is irrelevant!

Of course, on another level change can help. It is much better to be peaceful than to be irritable, and angry, and all the time sizzling. It is better to be loving than to be hateful, and resentful, and closed. Of course. Such changes are an improvement, on the level of change. There are good changes and bad changes, that I do not deny. But still, they are endless.

What is the end of feeling good? What is the end of feeling great, being great? What is the end? One can always be a bit more good, a bit more great, a bit more happy, a bit more joyful. There is no end.

All secondary.

One has to grasp the root. The flowers come and go, the root is connected to the Eternal; the root is everlasting.

When That's All, That's Everything

For me it is hard at home to let it flow, to accept everything that is. How can I manage also at home to retain this joy, this stillness, this peace of mind, that I find at Energy World?

It is the most common question I am asked!

Whatever anyone experiences here when they visit, whether it is joy, or a sense of homeness and security, stillness, whatever it might be, they have found these things in themselves.

This place may be still, but the stillness that one experiences is not here, it is in oneself. One may see other people here looking happy to be alive, but if one feels joy, it is in oneself, it belongs to oneself. One may see people here feeling relaxed to be here, and one feels sheltered, an okayness about being here, a sense of security, but this is one's own. And then people ask, "How to keep this in ordinary life?!"

If someone drives down here with a few possessions - a nice little statuette, clothes, a motorcar - they don't send me a note saying, "How to keep these things, here?" Coming here doesn't take these things away.

How comes they have the feeling that life outside

takes away what they get here? It must be that their relationship with these things that happen to them here, that they get in touch with here, is elusive, not established. Or they look upon these things as visitors, which in a way they are; even for someone who is always in this space, they are visitors.

So it is not the joy, the silence, the stillness, the sense of security that one must seek, because it is impossible to hang on to a lot of these things that we enjoy so much when they come. A deep Yes to life can happen permanently, but joy as an explosive experience within oneself, by its very nature cannot be continuous, indefinitely through time. It is not balanced, it is bound to lead to a downhill.

Now here is another letter, from Damara, who is here in Energy World.

Beloved Michael, I am happy. Not my love for you, not San Chi's (one of Michael's daughters, with whom Damara spends much time) love for me is it, but the closeness of God I feel in me. This small flame in my heart you have kindled in these last days. Help me on, so that one day it will be a large flame. I love you, Damara.

She says she is simply happy. It is not anything that she can point to, that has caused this. She thinks about a few things: her relationship with me, which is strong, and her relationship with San Chi, which is strong, and very beauti-

ful in many ways. Not these; she says, "I am simply happy." The way she writes it, I get a sense that this happiness could go on. The joy that Marga, who wrote the first letter, feels, could not go on, because the joy that Marga feels is in contrast to the absence of joy, the absence of stillness, of a feeling of security, in her life at home. These things are strong for her, and so she says, "I want these events back." The joy that she had is an event, the stillness is an event, with a beginning and end.

And Damara says, "Beloved Michael, I am happy."

I am not saying that this feeling of being happy is going to last, but it has a flavour which is close to a feeling of simple okayness with everything. Because this sense of okayness that one can get from being here - one can get it anywhere, but it can happen here because this is the goal of my teaching - remains even when whatever is going to replace Marga's joy happens.

This sense of okayness is deeper than any experience one can have: high or low, good or bad, pleasant or unpleasant, welcome or unwelcome. One still has the play of the energies, but one is smiling, relaxed, at one with something that is independent of the movement of one's emotional and psychological life, and even, in time, one's physical life.

So even in sickness one can feel okayness. That is why, when someone says to Raman Maharshi, considered by many to be the greatest spiritual teacher of the century, when he is suffering deeply and intensely from cancer of the throat: "You must be in great pain, sir," he can say, "Yes, but what does that matter?"

What does it matter? To someone who is attached to health, and resistant towards suffering, pain and illness, this statement makes no sense at all; it is almost suspiciously unworldly, spiritual romanticism.

But for Raman Maharshi, centred in this place from which one can say at any time, "I am happy," sickness cannot take that away! The sickness can be there, and one can be suffering, but still, it does not take away one's feeling that everything is okay.

In order to reach that state one almost certainly will have had certain kinds of enlightening experiences, which would have made it absolutely clear that death isn't anything, anyway, to be afraid of; a transition, at most, from one state to another, as it was when one was born. And to the essential nature it is not even a transition: nothing changes when we are born, nothing changes when we die. One will have discovered that.

But quite apart from that, the actual experience of okayness is deeper than the feeling of sickness. And even if, unlike Raman Maharshi, saying, "What does it matter?" one is complaining, it is still the same.

A Zen master is dying, and he is walking around feeling bad, and saying, "Oh dear, King Yama is coming for me!" King Yama is a name for the Angel of Death in Buddhism. "King Yama! Oh dear, oh dear, he is definitely coming for me, I'm going to die!"

One of his disciples says, "You know, a few years ago, when the soldiers came and destroyed the temple, they got hold of you and held your head under water. Then

they brought you up, you took a breath, and they put you under again. They really made you suffer, and you were absolutely peaceful and calm. Now you are dying, you are moaning every day!"

And the master says, "Yes, but which time was I right?!"

Which was more true, the calmness or the complaining? He was able to make a joke out of it. He might be saying, "Oh dear, I'm feeling awful," but underneath he is just letting that be part of the play, and feeling that absolutely everything is okay.

There are beautiful poems written by great Zen people as they are dying, in their last few minutes. They are marvellous. To the majority of the people in the West, dying is suffering and struggling, but these Zen people are full of humour, relaxedness, easiness; absolutely equable, as if they are just going to visit a friend.

This is the gift of the spiritual search, to arrive at that place. When one arrives, one realizes that one never left it, and that one has always been there. It is a place that is simply relaxed with whatever happens. Even in disasters, one is relaxed.

So many people experience these things that Marga has experienced. Even in seminars I often get the question: "We've had a great weekend, now how do we take this back?" As if it's a commodity, like a couple of jars of marmalade and a pound of plums!

It is not a commodity, it is a glimpse of something within oneself. People in the seminars get a glimpse that

these things are actually possible for them, and this is what they want to take back. But these things are simply possibilities within the person, that only respond to an actual situation in life. And if one is not, in ordinary life, in situations that will bring them out, one won't feel them. They are there, they have been awoken, but one won't feel them.

But these possibilities are not what I am selling! They are first steps, which show people that what they thought was all there is, is not all there is. It is the light along the Path that they are seeing, but the Path does not lead to something about which one is going to ask, "How to hang on to it?" The Path leads to what one really is! And what is the use of talking about hanging on to what one really is? It makes no sense.

I get a feeling from Damara's letter that she is getting a taste of what she is. She feels it as a sense of God, but really it is a sense of her own nature, that is naturally happy.

The true nature is naturally, without anything happening, happiness; enjoying one's self, and the situation that we are all in as human beings on this earth, and the capacity to have such variety of experiences: so many different kinds of beauties to enjoy, so many tastes to savour, so much fun.

Life is such fun when one feels free of all the chains that are constraining us towards living life in a certain way. The fun comes when one doesn't have to live one's life in a certain way. Then one is free to enjoy anyway, it simply happens by itself.

That has nothing to do with having a particular job or occupation. There is so much freedom available around any kind of regular activity one might have, here or in the world.

I am finding life so fascinating, so playful; there is such variety every day in life, for me. My life is very routine, but in and around that routine, little currents and eddies, and beautiful, golden coloured fish, all playing around what looks like a steady stream passing by each day, with my letters to write in the morning, and meetings, and dealing with questions about the community, and lunch, and my children, and Tuning In and so on. Looks like routine, and yet every day seems to me to be amazingly fascinating.

It's the same people, more or less, around, but every time I walk out and see people it is as if it is absolutely fresh and new. They are looking different, I am feeling different; maybe I say something, maybe I don't, maybe I laugh, maybe I make a funny face. This is all the play. Not that I am playing, but play happens, and this is fascinating, enthralling, delightful.

But it is hard when one has certain constraints on what one has to get out of life, how one has to exploit life; then one cannot be open to this unending play, because one is looking for something in particular, and this doesn't look like it.

Walking the hundred metres between my apartment and the dining room doesn't look like it's going to really help towards enlightenment. But I don't have any more seeking, so this is all there is, it is everything. Each time I make the walk it is everything, the whole universe is there.

I am not trying to get through it in order to get on with my seeking, and arrive at something that I think I have to get.

So the basic feeling in this state is that one is relaxed, one is at peace, one is allowing whatever to come. Because one is not choosing anymore, specifically, essentially; one is not fighting to get something out of life. One has found the knack of enjoying what comes, and not only to enjoy it, but to see the dance in it, the sparkle, the magic, the magic of the moment.

All moments are potentially magic, because we, the experiencers of life, are incredibly magical. To feel, to think, to tune-in to energy, to connect in so many different ways, to be able to see the funny side, enjoy one's own humour, other people's humour, see many levels all at the same time, the laughter and smiles, the children, the fools, the idiots around here - all fascinating!

It all stems from a certain acceptance of the simplicity of one's original existence. That is the Original Face: being and living the simplicity of one's original existence, falling back into the arms of what we are.

The Insatiable Tao

If everything comes out of the Tao, how is it possible that cosmic laws can be broken? How can something or somebody be part of the Tao, and at the same time break the laws of the Tao?

The question is saying everything is part of the Tao; even the things we are trying to change, even the things we call evil are the Tao; even our own unconsciousness of reality, our own unenlightenment is the Tao. So how can anything be wrong with anything, when it is all the Tao? Still more, how can anybody deliberately avoid the cosmic law or the Tao, when everything that person does is always part of the Tao? It makes no sense.

It is a significant question, and there is not an obvious answer to it, but perhaps the question can be at least clarified.

Whatever game we are up to on this Earth is a game within the Tao, and each part of the game is in the Tao, and each side in the game is supported by the Tao.

Both the one who tries to find his real nature, and the one who stays in his false nature: yes, both are always and everywhere the Tao.

A game of hide-and-seek. The one who hides is the Tao, and the one who seeks is the Tao. And the one who finds is the Tao, and the one who fails to find is also the Tao.

The Tao is everything. It is the way things are, it is the way things change, it is the way things become. It is us the moment before we realize. It is us in the moment of realization. And it is us the moment that follows realization.

In Christianity it is said that one can be with God, with Christ, but one has the freedom to turn away. God has given each of His human beings the freedom to violate the holy alliance between the human being and the God who gave him birth.

So all is God, too, in the same way. If God is all, then Satan is also part of God. God gives man the freedom to sin, to turn away from Him, even to cease to believe in His existence, even though He has given birth to us, life to us; He says this is our freedom. But that freedom to deny God is given by God.

The Tao is the game as it is now, and the Tao is the effort of all the players in the game to win the game, to harmonize the game, to change the game, to transform the game, to destroy the game, to eliminate the game, to transcend the game, to enjoy the game, to sabotage the game. There are people doing all of these things today; the Tao is all these too.

At one and the same time, one is all the parts of oneself, struggling, sometimes in conflict with one another. One is the whole that all those parts are part of, and one is the one from where that one came. And yet one must

be concerned with the conflicts, at the same time as the unity which makes conflict impossible in oneself is present with-in oneself.

Taking it one step further, the conflicts between people that are and always have been so intense and numerous in the world, happen; and at the same time the unity of all beings is a fact, and is everywhere true.

To understand that, and to see that for oneself as being the way of things - not logical, and yet somehow comprehensively fitting - one needs to look with a multi-dimensional perspective.

The question comes from a limited perspective. It seems illogical, but the different things that seem to be hard to reconcile actually co-exist on different levels. There is what can be seen, and there is the inability to see, and there is what can be seen with this inability. And all are simultaneously co-existent.

If one sees this, then one sees that since one is part of the Tao, or even is the Tao, then what I am saying is also true in many ways of ourselves: that we are one, and we are many.

We are eternal, and we are in time.

We are one with all other beings, and yet we are in relation, and even in conflict, with them.

We never go anywhere, and we are continuously active.

We are never born, and we never die; and yet we are born, and we die.

There are certain people we have a relationship to, and yet we are related to everybody.

We are already Buddhas, and yet we seek the Buddha.
We know everything there is to know, and yet each day we search for, and often acquire, more understanding.
We move towards the Source, and we stand already at the Source.

One can live that. But if one looks at it in too narrow a way, one cannot live with it; one fights what seems to be an impossible situation, one struggles with this understanding: "I am already a Buddha, so I have nothing to do. At the same time there are so many things around me that don't feel Buddha-like, that I really have to do something about: meditate, observe, receive therapy, read books, listen to talks. Something has to happen." And then fighting with that in turn: "Why should I have to, I am already the Truth?!"

The mind is trying to contain something of which it is itself only a part. The logical mind is a part of Mind. That Mind it is a part of has no ideas, but all ideas; no logic, but illogic - and all logic too.

More and more one relaxes into the space from which even this question came. It came from the mind, but the mind in a certain space. To be in that space is to understand the answer to one's own questions, more often than not. And to be in this space is to see that many questions no longer arise.

Questions come, because what one sees does not seem consistent, does not seem fathomable, understandable, graspable, harmonious with some truths one may believe in. But if one is in the dimension of harmony, one can see that harmony includes the possibility of conflict, differ-

ence, discrimination, choice.

Movement can only happen if there are differences. If everything is the same, how can there be a movement? Movement comes because of the existence of differences on one level, and yet each part of the movement is linked to a place where nothing is happening.

This is so. It is not a question of trying to understand it with the logical mind, it is simply the way that things are. If one sees that this is the way that things are, then one can allow oneself to be in such a place where both are possible: all around, in life itself, in the universe. And, primarily perhaps, in oneself.

The one who is standing off needs to understand. The one who is centred in the Source does not need to understand. He is in the Cosmic Intelligence, he is totally trusting in the movement of a life which is intelligence.

A movement that comes from the Source is bound to be intelligent; Intelligence is its very nature. One has a need to understand in order to be able to act intelligently afterwards. But if one is really coming from Intelligence, there is no need to understand.

Supported By Emptiness

When Only The Flower Is Left

Living the truth is not a great blaze; can be, but is not. If one makes it a great blaze then one has given it an identity, and that identity is just one face of some-thing that has numberless faces.

The moment one calls it anything one has taken one aspect and excluded all the others. Fall in love with love, fall in love with bliss, fall in love with peace, and one has lost it. But one will do everything to preserve this aspect.

The Truth has no personality whatsoever, but has potentially everything that one can imagine.

If one sets up a spiritual state as being pure, even if one is not yet pure oneself, and one moves on a journey, ostensibly towards that state, then one retains deep inside oneself the hope that when one reaches that state one will become pure. One is not pure now, but that's because one has not reached the state, but if one reaches the state then one will become pure.

Throw away all ideas of enlightenment being anything like saintliness. A saint is on a lower level than an enlightened being, in my opinion. The saint has sold him-

self out to one part of duality: good as against bad. An enlightened person is not interested in duality, only in the All.

Everybody eventually must stand alone. 'Remember, you are the lone one of your species, and in your march through life, you are alone. Alone at the last supreme moment; alone, you are the only friend you have.'

That was the extreme statement of a famous Italian, Gabriele D'Annunzio: a soldier, a statesman, a politician, and a philosopher. And, up to a point, that is what I teach.

The last step is always taken alone, and when one has taken it, one is absolutely alone. But at the same time, one is with everything: the trees and the birds and the flowers, the rivers and the ocean, the sky, the animals, and all the kids, and the grass. Because one sees that one is part of the one life that is all things. It is not just an idea, it is a realization.

Everybody is a member of this unity, of course, because where else can we be but in life? But when one knows it, when you have the realization, then you begin to totally participate in this Truth. You are one with all, and yet you are absolutely alone.

Few people ever reach this state that everybody is looking for. Because the Path is full of obstacles. It is steep, and there is nothing to hold on to. Everyone

has to crawl up with their fingernails, and nobody will pass down a rope to pull one up.

We are on our own. We have to take the journey on our own, at least the last part. On the level of clearing our-selves and getting out of our structures we can get much help. But once we are above the tree line, we are on our own.

Whatever one thinks before one becomes enlightened has no value at all after one is enlightened. None!

We think that our thoughts are objective to the situation we are in, standing outside looking at oneself, one's friends, one's relationships; having a clear understanding of what is happening.

But that one who looks and seems to believe it has an objectivity belongs absolutely to the one who is where he or she is. It is not objective at all!

The true movement is like that from the centre box of a set of Chinese boxes, each one enclosing another, to the space outside all boxes. As one moves from one box to the next, everything looks different. These are the sideways jumps, the renewed energy that brings a new perspective. But the truth in each box is totally different from what is truth beyond all boxes, yet we believe that what one sees in each box is what is.

How foolish. How short-sighted. How lacking in a connection with the Ultimate.

Because it is that connection, by means of tides and

hurricanes of energy, that can give us the jump into a new perspective. it moves the assemblage point, as the famous hero of Carlos Castenada's books, Don Juan, calls it. The assemblage point is the centre of operations from which we cannot help but see the way that we see.

Everything looks different from one box to the next, but from the last box to the open space there is a totally new beginning. It is not any more an expansion of consciousness, of perspective, a greater wisdom. The whole ladder of growing wisdom is climbed, and then it is kicked away. There is no progression anymore; suddenly things are simply as they are.

One has nothing else to see things with than the way one sees things. But this belongs only to the limited perspective that one now has. A jump will wipe most of it away, and modify the rest. And the next jump will do the same, and the next jump the same.

And the last jump will dissolve all into space.

One cannot believe anything one thinks while one is on the Path, and yet what else is there? Only silence, patience; only Yes to the movement, humility about what one believes to be true.

So one must be very careful when using the word 'I'. Each time one uses it, one reinforces this assemblage point that stands for oneself at the moment, and this makes it more difficult to let go.

One must be careful of standing on one's dignity, one's rights, one's perspective and opinion and habits - very careful! Because each time we do, we strengthen those guy-ropes that keep the assemblage point in power,

on the throne.

One must let go one's attachment to one's own ideas, because they are limited. If they were not limited, one would not be here; one would not be anywhere, one would be Nowhere.

All seekers make this mistake, thinking they know, at the same time as they are on a journey to ultimate knowledge and understanding. It is just in their head, just their opinion, their view. The Truth is not in one's head, it is everywhere. Including in oneself.

When we are foolish, we take our wisdom from ourselves. When we are wise, we take our wisdom from Nowhere.

Putting The Shine In Necklaces

Originally, in spiritual communities and so on, a *mala* was given by the teacher to those on the Path. A *mala* consists of one hundred and eight wooden beads. These represented the main lines of energy between the person and the centres of the universe, each one representing a certain obstacle that has to be crossed on the Path between the moment the first step is taken until the last step is taken.

Some people do what is known as 'telling the beads': holding them in the hand and counting them through, a symbol of dealing with each of the obstacles that are said to lie upon anybody's Path.

For some people some of the obstacles come at the beginning, and for others the same obstacles come at the end. But everybody has to overcome all the hundred and eight obstacles.

As each one is overcome, so light comes into that bead in the *mala*. Something is dealt with in communication between oneself and the universe on the Path, and as soon as that one has been overcome then the contingent bead begins to shine. At the end there is only the shining necklace left, because when all the obstacles have been dealt

with, and the personality has disappeared, then one falls into pure space.

The *mala* represents the affirmation that the journey has been truly undertaken. That is when the mala is given: when the teacher feels that the person has truly taken a step on the Path. It represents the beginning of the journey in earnest, and then slowly the necklace begins to shine with the light of the Source as each step is taken on the Path.

At the end there is no head, and the faint outline of a body, and just the necklace is left shining. An exchange takes place between the personality and the necklace: a really shining necklace for the absent personality. Then the necklace is suspended in space, and can be worn or not worn.

Many Indian masters still wear the *malas* that they got when they were students. Because they are now teaching the Path, and the necklace reminds them of their journey on the Path, and of their commitment to helping everybody who is drawn to them to also take and finish the Path.

(From time to time Michael also gives necklaces - wood, silver or gold - to people whom he feels are ready. The different elements indicate the nature of the recipients's relationship with Michael and the broad direction of their Path. Once given, the recipient is free to wear them or not.)

Doubts are like the beads on a necklace: each obstacle throws the shadow of a doubt. All doubts go only when the journey is over; that is one way of knowing whether the journey is over or not.

Many times one feels the journey is over, because one is close, one has moments of falling into a clear space; and then suddenly from nowhere another doubt comes. This is a message that the journey is not yet over.

When the journey is over there is no more doubt about what one doubted before. There may be little doubts, but there are no big doubts about What is life? and Who am I? and Why am I here? and What is my truth? These doubts go.

They are not necessarily answered, but they go. One may still not know the answer to the question, Who am I? but one is not asking the question anymore. So there are no doubts.

Doubts are necessary, inevitable, but doubts also signify that one is still divided, and the whole purpose of the Path is to bring us back to our natural unity. Not a copy of anybody else, not any idea in our mind of an ideal, perfect being: our naturalness is already perfect.

Like Nature, but not like Nature. We are a special part of Nature, with consciousness that can stretch out to the limits of the universe, knowingly, but still like Nature, simply intrinsically itself. It is perfect. There is nothing in Nature that is not perfect, except where Man has interfered.

When one reaches that, one will rejoice; then one will understand, and there will be no more doubts.

To The Common Ground

If the journey is endless; if even reaching a state known as enlightenment is just the end of one stage of the journey and the beginning of another in a different dimension; if, as the Buddhists say, the world is fifth from the bottom in the hierarchy of twenty-seven life dimensions, so that even if one is not seeking there will still be things given to us to penetrate - if that is so, then it seems that all one can do is to measure progress, a movement in the right direction.

When somebody asks me, as often happens, "What is enlightenment?" there is not an obvious answer. But if I look at somebody one day, and then I look at them on another occasion and ask the question, "Has this person moved in the right direction, in the wrong direction, or not at all?" usually I am absolutely clear what the answer is.

Then it becomes irrelevant if the journey is endless. What becomes clear is the absence of something that used to be there in the way of shadow, or darkness, or tension, or closedness; and what is also clear is what is still there which needs to be lost.

In other words what is obvious to me is what has

gone, and gladly gone, and also what has to go next, because that is why it is apparent and visible: it has to go next, and the sooner the better. This is what is clear to me for everybody I meet, without thought, without analysis; not instinctual or intuitive, but a kind of seeing.

Everything that happens to us shows. What was there a week ago, a month ago, a year or two ago, is somehow still there, but not as something that can be separately seen; rather as a factor in the equation of movement. As if seeing a stream tells one something about where the stream has come from, and also where the stream is going. I don't have to remember exactly how somebody was; I see a stream moving in a certain way, and the nature, the flavour of the stream makes it clear that this person is moving from darkness to light, from closedness to openness, from imprisonment to freedom.

It can be difficult to have such an eye. One is not supposed to see what is what with people in that way, when one is in a normal social situation. And if one shows that one sees it, one can disturb them greatly. It is almost unforgivable, like seeing them on the toilet, or in bed with their wife or husband. One has to hide the fact that one has seen.

But now I don't have to hide it anymore, I can allow myself to see, and allow whoever wants to realize I can see to do that.

To try and hide from such an eye is like hiding behind an open window, a glass window. One can be seen anyway!

We all agree not to see what one another is; we agree

to see what we want to be seen, and no more. This is a kind of politeness, a kind of hidden agreement, a mutual modesty, and in ordinary life there is something to be said for it. If one has hidden away certain aspects of oneself, certain secrets, one has done that in order to be able to function in society in a polite way, a civilized way, an acceptable way.

One has worked hard, morally and ethically, setting up certain standards for oneself and doing what one can to follow these standards, having to compromise with parts of oneself that do not conform to these standards. One does that work, and then one meets someone who, one can see from their face, sees this whole arrangement one has made. It is too much! The open game is not the game that is being played in ordinary society.

But we do not live here in an ordinary society.

On the Path towards the Kingdom of God, said Jesus, all that is hidden will be revealed, all that is covered will be made naked. So we have to be grateful if we feel that something has been stripped away, that some armour we had put up to protect ourselves is being penetrated, some game we are playing with ourselves has been called, some hide-and-seek that is going on has been ridiculed. One has to be grateful.

It is not for us to want to hide anything ever again, because the ultimate state of this part of the journey is a state of transparency. That means one is simply there to be looked through, and one wants to be looked through.

If one feels that by a look someone is seeing some-

thing one thought was not there, one says, "Good! This person is touching something that I have not yet revealed. Let's bring it out in the open. I know it may be painful, might even be humiliating and embarrassing, but I know it is worth it. And once it has been revealed it means that I will never be hurt or embarrassed again in this way. It is on show."

Not only does one feel cleaner, clearer, when this happens, one feels more and more cosmic. And to feel more and more cosmic is to feel more and more in touch with other people in a profound way. One feels that whatever one is now saying or seeing is coming from a common ground, not from a separate identity that is in conflict with others, seeing them in a certain way just as they see us in a certain way, clashing swords and fighting for superiority or the winning blow. One feels that one is seeing, being received by them, because one is speaking from a place that includes them.

This work from darkness to light, from closedness to openness, from the snake pit of our personality to the endless sky, is the meaning of our life. And so, when we come across difficulties on that journey which is our life, we have to rejoice; not avoid, but welcome.

Every day should be a crisis. If one has a crisis every day, one is fortunate! The more problems there are, the closer one is getting; and the closer one is getting, the more will be thrown at us, not the other way round.

It is not that finally one has gone a long way and then it becomes an easy ride, like going downhill. One will be

tested more and more acutely, more and more powerfully. And as one gathers energy from the depths of one's being, one will be confronted more and more with really hard stretches of the Path.

It seems unfair from a human point of view, because we all want things easy. But from a point of view that is transcendent to life, it is seen that since this life is a testing ground, a place to strengthen something, to help attain clarity, understanding, cosmic vision, the human soul that is contained in all humans, then the hard road is the gifted road.

The chosen ones are given the hard time, the direct way, the short way, the quick way. It is the vertical path.

Realizations always bring great energy, and one feels filled with this energy: light comes from one, one feels one is standing on a peak; one thinks, "This is beautiful!" But one has to pay for it. Round the corner one will be confronted with a dragon which one would not have been given to meet before, because it would have devoured one, but which now will test one's strength.

And one will not feel happy that one has to work, struggle, confront, overcome. One thought life was great now, because one has just had this beautiful experience' one is in this beautiful state, much clarity has come, one's relationship with one's boyfriend or girlfriend is harmonious. This is a beautiful way to live, but life is not set up for such vacations. Just short vacations are allowed, a few days, and round the next corner the dragon will be waiting!

One has to bring this energy, which gave one this sensation of flying, of light, to bear on something in this ordinary life. One wants to postpone dealing with the next challenge, complain about it, protest against it, but that is missing the point.

If God is looking for people to help Him with His Work, who is He going to choose? The strongest or the weakest? The wisest or the most foolish? Those who are open or those who are closed? Those who are on the way or those who are stuck in the mud? Those with an eye that can see or those with their head in the sand? Which?

The work that God has for those who have the capacity to help is obviously hard - bottomless! So if we are sometimes feeling great, feeling clear and open, that is beautiful. But be ready! Round the next corner we will be confronted with something that demands from us all of that clarity, that energy, that love, that power.

Because we are not separate from the world, and the world is in a terrible, terrible state.

Enlightenment Down The Drain

Here is a Zen statement: Originally there is no enlightenment. If I attain enlightenment, it is not enlightenment.

'Enlightenment' is just a working term. It signifies that one has found what one is, and what one was born as, and also what one has never been away from. How can such a thing be any achievement at all? How can one give it a name like 'enlightenment'? All of life equally is enlightened, or enlightenment does not have any meaning.

If there is no such thing as enlightenment, then one cannot be unenlightened.

Originally there is no such thing as enlightenment. What is this 'originally'?

Where is the sound of that aeroplane passing overhead the same as it was when we were born? Where in us is there no difference between the sound then and the sound now?

What does one need to hear the sound of the aeroplane? An image, a personality, a progression, a path, a dream, an ambition, an ideal, a truth? One does not need any of those. We didn't have any of those when we were

born, and we could hear the aeroplane, and the part of us that now hears the aeroplane doesn't have any of those, either.

Empty mind is the absence of all those things, and everything else too.

When the mind is full, what is it filling? It is filling emptiness, and therefore before one had a thought, that must have been one's Original Nature.

This is Cosmic Mind. Not super-consciousness, but ordinary mind is Cosmic Mind, everyday mind is Cosmic Mind.

Mind does not need to be improved, lifted, enhanced, 'superdized' in any way. One just needs to find how it is always present and, by its very nature, awake.

Between anybody and all the Buddhas and all the patriarchs there is not the slightest distance.

One's state of consciousness is not different from oneself. It is not that one has to be in a consciousness, the consciousness is oneself and one is that consciousness.

From that come all our actions - laughing and crying, moving and being still, happy and sad, serious and comic - and it never changes.

in reality, nothing lasts more than the moment. Anything can happen in any moment - anything - but it only lasts as long as it is there, unless we add something to it.

If one grasps it, if one makes something of it, it will

drag one down. As it moves through time it grows heavier and heavier, weightier and weightier, and will pull one down in the mud. Otherwise it is just a ripple on the surface of one's Cosmic Mind that all participate in.

It is beautiful to let the ripples run over the ocean of one's mind: different colours, different shapes, quantities, qualities; sea monsters, and whales, beautiful coloured fish, and flying fish, all coming out of the sea - and vanishing. And one is fresh each moment, undisturbed by everything that has happened.

This is what is meant by disappearing, leaving no trace. When the wild goose sweeps across the sky, leaving no trace, the wild goose itself does not disappear. It leaves no trace of its flight, but it is still there; only its activity has vanished.

It does not leave a smoke line, like the jet aeroplane. It does not leave a history, like human beings. It does not leave a wake like a ship. It is there, it is gone.

And yet its presence, when it was there, was all that there was in the moment. Totally dominating the moment, and then totally disappearing afterwards.

This is the image: to happen without the brakes on, to happen without the judgements, the comparisons, the striving, to happen out of nowhere - and finish. And the next moment, again something fresh is there.

We are the sea, and we are the ripples. One is not attached to the sea, because it is what we are; and one is certainly not attached to the ripples, because one knows that they are only momentary.

What is the point of being attached to a wave that is

falling upon the beach? Its destiny is to disappear into the sand, back to the ocean.

There is nothing lacking this moment for oneself, or any moment for anybody. Because one does not believe it, one has to search.

If one understands this, then one's life should be so.

Let it go. Whatever it is that one is filling space with, let it go. It is just stones blocking the natural movement of the cosmic stream into the world.

All the good things and all the bad things exist only in the mind. Or rather, their goodness and badness exist only in the mind.

The good and the bad both start from the same place, and together they make a nice ball to play with.

If I throw the ball and someone catches it, they won't worry which way up the ball is.

The Buddha's Rush

Buddhahood cannot exist alone. It is not a stable state.

Gautama the Buddha sat under the Bodhi Tree, some say for one night, others say for three days and three nights. After a certain time he came to Realization.

Realization struck him very powerfully, he felt full of light and clarity, and then immediately he made the inner resolution to teach the Way to Realization. Within a very short time, three people saw him sitting under the tree in this state, and they approached him and sat down. They said, "We see you are in an extraordinary state of bliss, please show us the Way."

They became his first students, and so it went on: he had scores of thousands of people in his sangha, the community of those who were also searching for the Truth.

It is not just a decision, such as the well-known decision by a Bodhisattva, who turns back at the threshold of Paradise and resolves not to pass through it until all sentient beings also pass through it. It is not just such a decision, based on fellowship and compassion. It is that the state insists upon a destination; it cannot be static.

If one goes alone to the mountains, one can manage

for a while because one can commune with nature. And all of nature is in the same state as the enlightened one, in some way, so one can resonate. But as soon as one moves into the company of fellow beings, the state of enlightenment immediately starts running towards the state of un-enlightenment.

It is not a decision that the enlightened one makes, although it may be that he or she thinks that such a decision is being made. If there is such a decision, it comes after the fact; it simply runs like water, from high to low.

Another factor is that the human being who is in a state of enlightenment has a deep longing for a meeting with the state of enlightenment in another. It is a strange longing, because it is not always there, like the longing of a great seeker for a state of peace and settlement; that kind of longing is continuously there. The longing I am talking about is hidden, and it only comes into action when suddenly one of the students, for a few moments maybe, falls into the state of enlightenment, or close to it.

Then, of course, the enlightened one, who has been instrumental in bringing that about, is glad, because that has been his intention all along; his work has been so directed. But it is not only the emotional or psychological celebration that a student has achieved the space of enlightenment, it is that a kind of boomerang effect takes place. Suddenly the enlightened one feels a rush of energy that is of a different quality from the energy that comes through the pleasure and the celebration that something one has been trying to realize in another has been realized; quite different. It is that the quality of the state that

the teacher is in suddenly acquires a lift, is raised to another level. There is a feeling of a rush of energy.

That effect, and what it produces in the teacher, cannot be reached in any other way. He cannot reach it by simply meditating more, or ripening his understanding of reality. It is as a result of the reproduction of itself in another, and the rushing together of the reproduction with the original.

But usually, at least for a long while, these happenings are brief. It can happen if the student falls into a certain state, even without realizing that he or she is in the state: everything is absent for a while, the furniture has all dropped through the floor, there is no calculation anymore, no-one assessing anymore. There is a vacuum.

There is a famous Sufi story about the master, Junaid. He had a disciple whose name was Shibli, and one day Shibli came to visit Junaid. Junaid's wife was with him, and she did not have on the veil.

Sufis are Mohammedans, which means the women have to be always covered, except in the family situation. So as Shibli came in, Junaid's wife went to cover her face, according to the laws of the religion.

Junaid said to his wife, "There is no need to cover up, Shibli is absent."

When he said that, Shibli immediately felt a rush of pride: "Ah, the master has recognized I am a nobody!"

Junaid turned to his wife and said, "Sorry, better cover up; Shibli is again there!"

When the response comes from a student, it doesn't on the face of it look any different whether it is an enlightened response - that is, that it has just come, spontaneously, out of the cosmos - or whether it has come from the machine. It is not so obvious, it may be the same words, the same movement or action. And yet there is a chasm between the two.

The teacher immediately knows, without having to analyze or even look. Because when it comes out of No-where, there is a rush, and there is an absence in him of that part of him that deals with the unenlightenment that is all around. As if suddenly one realizes that one does not need the machine that one uses to function in the world, because here is a response that is from outside the machine. It is an immediate appreciation that suddenly one can be out of the machine, in these moments, relating to this person who is momentarily out of their machine.

Then there is this joy that one of the students has fallen into this place, and there is the joy of not having to put on the denim overalls of ordinary interaction, in order to work, machine to machine.

We all are disturbing one another. Every disturbance that anybody here has in their emptiness, disturbs all. This is not an accusation or a criticism, it is simply a fact. Even the people one hardly relates to, it disturbs.

Likewise, when someone is still, unruffled, so deeply settled that even the normal disturbances don't disturb them, that too brings a quietening to all who are here.

There are many ways of helping people to come to

that quietness, and many of them are quite noisy. There are many ways of bringing people to peace, but some of them are quite dynamic and active, such as the Wild Goose Soma Meditation, the Rajneesh Dynamic Meditation, much of Bioenergetics, Rebirthing and so on.

That is not necessarily a contradiction, because we are working on not only the peace that is underneath all, but on that within us that is disturbing the peace. And sometimes, as Jesus said, one has to use a devil to drive out a devil.

But one has to know that there is an orientation, or a natural gravitation towards that peace and emptiness. And if one can feel that state of peace, and recognize it as something that somehow belongs to oneself, even though one hasn't made it one's own yet; and if one can somehow make a connection with it, then in time, without anything else whatsoever, one will fall into that peace. Without therapy, without meditations, without analysis, without sessions, without reading and understanding, feeling that deep peace, as a reality, will give one the very ground on which to let go all that is not so.

What is not peaceful is only there because we are supporting it and hanging on to it. Seems crazy, but it's true: we are hanging on to it, because still we feel it is us, it is what we are, it is our particular fizz. Everybody has a different fizz, this is our fizz.

If one senses the peace there, touching one, and senses that it can be united with again, then all the things that we are holding on to will seem cheap, and in time we will open the hands, and let them fall away.

There is a cartoon of two Zen monks sitting, and one is saying to the other, "Don't ask what's next, this is it!"

Just sitting, this is it, because this is the ground of being. One can do from there, life can happen from there, has to happen from there, in the way that I described the Buddha having to move into teaching. But once one has got it, it is not: What is next? This is it, this is the very ground of everything. And that is what zazen does, brings people to the very ground.

But this place here can also bring people to the very ground, because the very ground is shared by all, and it is an energy. What we have here is Energy Zen: that is to say, the same intentions, the same universal truths, but made available, not through individuals meditating but through the vibrations. Firstly, learning how to be open to energy, surrendering oneself to the energy; and then surrendering oneself to the vibration of the ground energy of all things. And then one sees that that is also one's own essential energy.

In tuning-in to the energy of all that is around one, one merges with it. And yet one is still there, so that out of that merging will come a unique livingness in the world.

It is that basic vibration that is the most important thing for all here, and it is always available. Each time someone has been touched through the Work, or through this person, in such a way that they find that place I am talking about, they are offering another possibility for its presence here.

One may cover it up, and then again one has another

touch, and again it is there. And the more one can let it be there, the more outlets there are for it, the more springs there are into the world from the same space: that ground that is the silence, the emptiness, the 'This Is It' flavour that supports the whole universe.

We are finding here what supports the whole universe.

It is said: When one becomes a Buddha, everybody becomes a Buddha.

Because that's what one sees. One also sees what is not yet a Buddha, what is obscuring the Buddha, but one sees the Buddha everywhere one looks.

So this is how it is, in this situation. One goes into the world, and suddenly ordinary life is as spiritual as any ashram, any temple, any Energy World has ever been. It is a beautiful discovery, because one is no longer using life for some dream, hope, ambition, which is necessary in order to wake up.

Then one is communing with life itself.

Epilogue: The Way of the Wild Goose

The quick way is when we find ourselves there. Not even from one instant to another, but in the same instant we are there. One doesn't know how one got there, and one doesn't care. Everything is fresh, new.

Not only does the world, as one knew it, disappear, but all the strings connecting the parts of the world also disappear. The strings are the logic, the explanations, the relationships between the parts as we construct them. The whole world is constructed according to a logical pattern of one kind or another; when the world goes, in that instant where one finds oneself somewhere else, then the whole way of looking at the world, of understanding and exploring it, disappears.

That is the quick way, that is the immediate way.

The slow way, the step-by-step way, is seeing what one has, seeing what one consists of, seeing how one functions, bringing the eye of awareness and understanding to those patterns of behaviour and thought and reaction, and either exploding them, or withdrawing energy from them, or modifying them, or harmonizing them, or piercing them with deeper understanding than the understanding that keeps them in position. This second way is undo-

ing the knots, freeing the energy, letting go the patterns, dealing with the suffering of the proud ego and life's attempt to destroy it step by step.

And in between the immediate way and the slow way there is the Wild Goose way, the way of energy. This way is like a series of jumps.

It is like a series of Chinese boxes, one inside the other, and each time a jump happens, one moves into a larger box, which contains the last box and all the other boxes one has passed through, but also new free space. Each time there is new free space, and then there is another wall, which is the edge of the next box. Then that wall disappears, and again there is greater space; one can celebrate, one feels enlightened - in the broad sense of the word.

One moves from box to box, but whichever box one is in at the moment has an anchor. Our way of looking at things is based on the box we are in, and we become deeply anchored. And this deep feeling of being held to the floor of the box creates resistance towards the move to the next box. Because that harbour we have been anchored in is going to be left behind, and the new space is uncharted, unexplored, not yet mastered, not yet incorporated into our equilibrium which is needed to live.

These jumps can come through revelation, through realization, and they can come through a crisis, emotional or psychological. But the best way of jumping, because in this way one can cooperate, as opposed to the other ways where one becomes a victim in some way, is the way that I bring. And that is the way of energy.

As one moves towards a space that contains more and more, is more and more permeable to the One energy - the common ground of all things - one does not leave behind the life that one played in when one was anchored in the other boxes. One leaves behind one's kind of involvement: the sense of being crushed by life, the sense of being a victim, of suffering life inescapably, but one does not leave behind the stages on which all this pain took place.

One is elsewhere, but not only elsewhere; with this elsewhere-ness, one enters on to the stage of life in all of its aspects, but one is no longer confined to the area of the stage.

One walks on to the stage and plays one's part for the evening, for the hour, for the moment; relaxed, easy. It is one's own movement, not a false movement. One is no longer imprisoned by the script, as most players are, who have to go on and finish what they are doing, being the way they are being. One can stop any moment. One is not attached to anything one is doing or saying on the stage; any moment one can stop, smile, bow, and leave.

One is free-floating, part of space, manifesting in this way and that. But nothing becomes firmed up: one is light and flexible, many possibilities are there. No longer is one a victim of one's patterns, though some patterns are there in one's style; but those patterns only emerge with the action, just a shape in which to put one's freedom.

So one has to allow oneself to be drawn out of the familiar territory. Not pushed, not bullied, not yanked, but

drawn. Leaving behind, looking anew; going into the silence when it touches one, into the sense of structural disappearance. It is like getting sucked into a vortex, and being spun round and round, right to the apex of the vortex. Then one can escape, but sometimes, for some people, to be drawn into the vortex is terrifying. It is not a getting anywhere, it is all a letting-go.

The energies that convey us to the Beyond space know no distance, they only know openness or closedness. If a person in the Energy Field out there is open to me and the Work, then whatever happens between us here in Energy World goes also, like the wind, to them. Faster than the wind, instantaneously, because it is a resonance.

Walking through Ashes

Another great selection of Michael Barnett's words in action. This time he is speaking to individuals, in a direct and exciting way. A book of Challenging words and riveting photos, all giving a powerful feeling of being there.

DIAMOND YOGA HANDBOOK

Simple Movements for Ecstasy, Peace & Transformation

A wide selection from the new Diamond Yoga, supported by talks and meditations from the author, and with full descriptions and many photos of the positions and movements.

Available in English, german and Danish editions.

This book presents for the first time a generous selection of the Diamond Yoga which is part of Michael Barnett's extraordinary Energy Work. It consists of simple, very effective exercises which he developed after 0 long period of experiment and inner exploration in these subtle realms.

The exercises work on the level of fine energies which tune-in to the cosmic energy, and so have a harmonizing and relaxing effect on the whole body. Through them, totally new dimensions can open up, leading to total wakefulness and vibrant aliveness, to 0 feeling of being connected with everything around, to inner peace, and to 0 feeling of deep truth and rightness from which the whole of life may look different.

These exercises and meditations are designed to bring about 0 movement from the limited truth of the personality to the living truth of each moment, which is again and again totally new.

*"it carries the seed
of everything that I do.
Simply making 0 set of these move-
ments
for ten minutes every day
will bring to change people.
Because it will add to their Dimension
of
reality something new, deeper,
and more communal.'
MB*

All the material in this book is available on audio tape, and in many cases on video tape too.

There are hundreds of other audio and video tapes also available, featuring not only talks by Michael Barnett but music and meditations used in his work, and reviews of seminars led by him.

All these, together with the books listed on page 2, can be ordered from the address below. Catalogues are also available.

Michael Barnett's international seminar programme is available from the same address, as is the full programme of events at Energy World.

A quarterly 'Energy World' magazine is published in English and German. This contains recent talks by Michael Barnett, and news about Energy World and the Wild Goose Company. It too is available from the address below.

Finally, it is possible to visit Energy World on one of a number of programmes. Information from:

ENERGY WORLD
Le Domaine du Fan
F-87360 Verneuil Moustiers
France

Tel: (+33) 55 68 25 30

Fax: (+33) 55 60 14 56

MICHAEL BARNETT

Michael Barnett was born in London and educated at Cambridge. He did many jobs in many countries before discovering his true work, with people, some 25 years ago.

He then spent several years as a successful therapist in London before becoming an even more successful therapist in the sannyas movement of Bhagwan Shree Rajneesh. After leaving the movement he fell into that state of enlightenment which is the leading motif of this book, since when his work has moved from therapy to teaching to mastery.

In 1984 he set up the Wild Goose Company as the context for his work. Since 1993, after periods in Switzerland and Italy, he has been based at Energy World, a spiritual community and seminar centre established and rooted in an unspoiled corner of South West France.

Michael Barnett has five children, a circle of close friends and associates, an expanding community, and thousands of students throughout the world.

Rear Cover

The work from darkness to light from closedness to openness, from the snake pit of our personality to the endless sky, is the meaning of our life.

So when we come across difficulties on the journey which is our life, we have to rejoice, not avoid, but welcome.

If one has a crisis every day, then one is fortunate!

The words and the experience of Michael Barnett, energy phenomenon and cosmic magician. Such teaching is also the very flavour of his presence.

In this book, he talks directly to particular people in particular situations, and he also talks to every seeker everywhere. He is always himself, and he is also a channel for eternal Truths.

Idiosyncratically universal! That is the man and his work. And it is his latest book, too.

3-905276-26-7

Ende Remakt please delete