

**September 2023 “Weekend of Wisdom” with Guy Finley**

***There is No Greater Joy in Life Than This!***

**Sunday, September 24, 2023**

*Step into the Choiceless World Within and Rise Above Worry and Fear*

If this is your first meeting, meaning that you've just tuned in, I've been speaking for the last four days or so on a deliberate topic entitled, there is no greater joy in life than this. And we've been looking at what we might agree to call a completely different understanding of the word joy in a man or a woman's real spiritual work. It's not that there's anything wrong with the joy of doing or succeeding with something, but real joy has nothing to do with doing as we understand it at all. It has nothing to do with the pursuit of appearance, which we are all somehow addicted to. It certainly has nothing to do whatsoever with acquiring position or possession or social powers, which we are conditioned to pursue in our life. But real joy is inseparable from a new kind of willingness. And by willingness, I mean our unique capacity to participate in what, for lack of better words, could simply be called divine being. So that if we want and ever really hope to find what we are calling, at least for the moment, joy, we're going to have to have a completely new set of eyes, A completely radical change in the way we understand the purpose of every moment of our life, which presently is pumped into us from a unconscious nature forever, seeking a way to please itself or escape the pain that it creates for itself. So the task for today is to wrap up all of the talks that we've had. And from what I understand, you can see these talks. I, I, I believe that's true, Kate. Yes. Yes. Yeah. I'd urge you to do so. Nice deep breath. Let's, let's see what kind of, uh, trouble we can get into before we fall asleep. As you know, I have a certain characters in the parables that I tell, they have recurring, uh, roles. And one of my favorite characters throughout the years has been not the old man in the doctor's office and not the old man who sits and shakes his head when the hero is going in the wrong direction. But in this instance, it's a wise old owl, and his name is Solomon. Solomon is the keeper of things good in the woods and the plains over which he soars. His responsibility is to look around and see where it is that something may be out of balance, and if possible, according to the need of the creature that is out of balance with nature in that moment, to call the attention of that creature to what is possible for that creature to be. So that's where Solomon is. He's soaring over the woods and it's late fall. And he hears, like he always does a certain moaning and crying out, let me hear what Solomon hears. Yeah, you do that so well. And Solomon sweeps down on silent feathers to perch on a branch that of a mighty oak tree that is bereft of all of its sleeves except for one. And it's that leaf, that little leaf that this moaning and crying is coming out from. And Solomon says, what, what's, what's with you? What, what's wrong you? It's time for you to let go and join your brothers. And the leaf looks at Solomon. I don't know if you know that Leafs can talk. Usually they say, leave me alone. Right Eric? The lease says, I don't want to, I don't want to do it. I don't, I I don't want to do it. What do you mean you don't want to do it? I don't. I I wanna be the oak yolk. I wanna be what? It's mighty grand. Everybody walks by, nobody goes, oh, look at that leaf. They revel in the power, the strength of that oak. That's what I want to be like. I want to be more That just a leaf Solomon says leafing to me. Darn it, this is supposed to be very serious. It is in a way, it says, listen to me if you can. I know you don't want to be what you think is just a leaf, but great nature made you for a specific purpose. And your task is to complete the purpose that great nature made you for. Because if you don't complete that task, then how can you expect to move on to the next and greater one? You all have visions of great, of greatness, and you don't understand what greatness is at all in my weaknesses, thy strength made perfect. Not in my greatness do I discover how great I am and that you should be grateful that I'm on the planet serving you. That little story about Solomon and that leaf, it really answers something that most of us don't even know is a question that lives inside of us. What, what am I doing on this planet? And the problem is that while the question is born out of something quite necessary, an unrequited desire that can only be requited by what sowed it into that human being, and there's nothing in this world of passing time that can answer that desire. Everything in this world is a substitute for a realization of a relationship with what is timeless inside of you. And what is timeless inside of you cannot be separated from the task that that timeless being gave you when it brought you into this world. The thing that's so difficult for us to understand is that there is, and it's in every scripture, there's a place set for you. There's a place set for every creature, a time to every purpose. But we've been conditioned to believe that we must set our own place and that we must set our own tasks. And that everything about our life depends upon completing ourselves through the things that we've imagined are capable of doing. So. And there has never been a moment that any true teacher spoke that didn't try to encourage a person to at least suspect. Why? If that's purpose of my life is through the plans that I make and fulfilling them, then why am I still so empty? Why am I still so afraid? What's wrong with me that I am unable to do what I need to do? And then ever so quickly? Because this, I just love this little story and I have to go quickly through it before I even get into the material. Here's, imagine a raging forest fire and a couple of rangers are watching from a distance and they see most of the creatures running from the fire. And then they see a little hummingbird swoop down to a, a, a bird bath that they put out there 'cause they love all the creatures in the woods. And the hummingbird swoops down and takes a little beak full of water and starts flying directly towards the fire. And the one ranger says, what's wrong with that? Is it hummingbird have rabies? Why is it flying toward the fire? And the ranger says, because it, it wants to drop the water and it's mouth on the fire. Well, to what purpose could that be? Ranger said, don't you understand? It doesn't matter. It's doing its part. It's doing its part to be a part of the whole is greater to imagine yourself a whole greater than all the parts you desire. And we don't see it. We don't understand it. And that's in part because of how deeply conditioned we are as human beings to believe that our contentment, the capacity to be a, a present whole complete human being, expressing what that man or woman is given to express in that moment as part of completing their life in that moment and what has given them that life to complete itself through that moment. And that's what we're gonna look at together today as a wrap up to what we've been looking at by the way. And you did remember I said that we talked about, I guess it was, I don't know when it was yesterday or Friday, the joy of being myself. Now we're getting a little deeper into what is this joy of being myself? Are we not take a nice deep breath? Let's see what happens. The joy of being useful, the joy of being useful in this great unseen plan, this web of life, that we are each and all of us a part of it. And what it means to complete our part in the moment as inseparable from that plan. There's no moment in time that isn't part of the whole of it. So that every moment in time literally is an expression of what that time has come to be for its existence. And you and I are a part of time, We're a part of time. But in order for us to begin the task again, of working at being present, aware of our relationship and what the moment is asking of us in order for to do that, we, we have to, as I mentioned before class to one of the students. I I, I need some new ideas. I need new self-knowledge. My reactions are the expression of the content of this condition consciousness. And so I'm always responding to the world from literally the part of me that was complicit in making the world I'm responding to. And it's this one invisible dark reincarnation. We need new self-knowledge and just ever so quickly, I'm gonna run through it 'cause I have a lot to cover with you. Being Is upstream from doing. Doing is downstream from being. What does that mean? It means that whatever I do, I do because of the way in which I respond to the moment that spurs that action. So that doing always begins with a relationship that is invisible and that has nothing to do with the separate parts the way we see it, but rather has to do with an integration of a consciousness with what is acting on it. That is being, being is not separation. Being is the integration of the action of time on what is created in time doing is what follows that marriage Doing is the child of the marriage of will. Do you understand that a little bit? The world we experience is inseparable from a consciousness that sees and reacts to and then imagines what it must do in order to fix what happened to what it imagines it is. Please that, that what do I, what do I do all day other than I? I I sit and here comes and it's just like this. But this is hard to explain. Doesn't it seem like stuff is coming at you in time? Nothing's coming at you in time. Everything is coming up from within you in time. That's the problem is we see everything outside of ourselves. It's not outside of you at all. It's all unfolding within you. But because of this divided consciousness, what's unfolding within us is perceived as something acting upon us, as apart from ourselves. So the world we see is always caught up in this idea. I'm gonna have to bring an end to the experience I don't want so that I can have the experience I do. Yes. Yeah. So here it is and it's constantly creating the experience it wants. And then no sooner does it become identified with the experience it wants, then it doesn't want that experience because something has challenged it. So it has to reinvent another experience. We've covered this sufficiently over the last four days. I just want to touch on it. But the task ultimately is what, what am I always trying to do? We have to look at it both ways. I'm always at once trying to complete myself. Uh, everywhere I go I am busy trying to ensure that people, places and circumstances are aligned with what I have imagined coming into that moment has to happen so that I can be whole and happy and complete. Yes or no. Now the problem with that plan is that wherever I go already knowing what it takes to be complete, I'm gonna run into something that goes. I've always wanted to do that. I don't think so. No, no, no. So it's not going to go down the way you want it to go down. doesn't it? Like you're not good enough, you're inadequate. This'll never work. I told you so. And you're talking to yourself incidentally. So that there is this unending sense of being separate and divided from the world that I see having come to take from me the completion I imagined I had. How can something take from you what is complete Unless the idea of complete is that I am here, you are there. When I get you where I want you to be or I get where I need to be, then everything will be copacetic, I'll be full, I'll be pleased with myself and life will be great ever after. This is a quite a mistake, isn't it? And why? Because the more I believe that my completion, um, uh, requires what I imagine it does, the more that imaginary self begins to imagine and desire the things that it says it has to have in order to be complete. Now, if you could just see that much, if in fact I am desiring something outside of myself to be complete, do I know what complete is? Or am I fabricating with every one of those desires, this incomplete self that still is looking for what it has to have to be whole. So in the very action of imagining and desiring what I need from you, them, this or that, in the very act of it, I'm suffering from a separation I don't know I'm suffering from. And the pain of that separation is what produces the desire. And then the desire just goes round and round and round. Did everybody follow that well enough? Yes. That's not real life. And there may be fleeting joys. How many of you have had a fleeting joy, a fleeting joy when your joy fleets? What floods in afterwards? Did you notice the it the iteration when joy fleets? What floods in afterwards? Not joy. Has anybody ever called you a killjoy? Human beings are kill joys quite literally. That's what we're looking at through these talks. So what is this joy? We can clarify something, can't we As Mr. Howard once a long time ago said, life is not a race to win. But what A School, a school for our higher education, a school for the education of the soul as I like to put it. And what is the education of the soul? Can the soul educate itself? Can the soul educate itself? No. No. Can anything educate itself or is all real education, the relationship produced between what is active and passive and what comes out of it is we can is what we can call having been educated, isn't it? So our education is to realize our true nature as inseparable, as an inseparable aspect. An inseparable part of a celestial and eternal level, level of being that has an essential role in the manifestation of that intelligence that we are made in the image of not this part and that part and those parts, but we are made in the image of that which is intended to participate constantly in this divine will. And that it is as we participate consciously in this divine will that we are completed. Because as we do that we recognize the will that we are lending ourselves to is in fact in our own best interest and serving our best interests as human beings. Everybody's still tracking. In other words, what we're given free will to create whatever experience of life we imagine will complete us we're given that no one ever said that you shouldn't imagine what you need. But everyone, every true teaching is saying you need to see what comes of what you imagine so that you can be educated by your own manifestations. We're not educated by our own manifestations. We're educated. Uh, we're we're self-educating when we blame others for interfering with what we've manifested and want and love. Yes or no. So until we understand that this idea that we are constantly trying to do in order to be, and it's backwards, until we understand that we're never gonna know the missing sense of ourself, that which we are longing to be and take part in. And it's always away from us without our realizing that it's away from us and that everything we do to bring it closer to us actually separates us from it. Transition, revisiting an idea and building on it. The idea that joy, in fact, the whole idea of a human being, being, finding real joy in being useful in the completion of, in the completion of the moment, The moment being as it were a raindrop as opposed to the ocean from out of which it comes in time. This idea that the Lord is my shepherd, I shall not want. And we talked about that at one point, but I want to go deeper into it with you because when I sit and contemplate the things that I want to talk to you about, it, it, it's, it's very difficult in one respect because I understand that I could sit and and talk until the end of time. And no thoughts are ever going to weave together in your heart and mind the understanding that those thoughts are intended to create understanding and thought are totally different things. If it's true that the higher a person's understanding, the less thought they have to take, then to what? End. Taking more and more thought when you've had an epiphany, you don't have to think to yourself what is the meaning of that epiphany. It is inseparable from the whole moment that was not only completed in you because you received the seed, but what grew out of the seed was evident. And it's meaning was there in front of you, needing no words. It was beyond words. Meaning it was beyond time. Words are time. Words are time. They come from time and they create it. They are an obstacle. When something is complete, there are no words. Because what is complete is beyond passing time and an expression of something that is, is timeless. So we sit and we, we worship words, we struggle, we wanna get them, we want to grasp them, we want to know them. But if you've worked at all, and I assume some of you at least have seen this, at a certain point you realize, I could think until the end of the world and I'm never going to escape the need of this consciousness to think through what it must thinks it must do to complete itself. Because I'm always at ill at ease. I'm always feeling some kind of agitation, always a disturbance. And the disturbance is divine in nature. But this consciousness makes the disturbance that is divine in nature into something that it has, uh, uh, isolated as being, uh, born by being opposing what it is that I will instead of recognizing that the moment of the disturbance is saying, would you like to step into this divine will that is revealing to you this incomplete nature? So that in completing the moment you complete your purpose, then you're like the hummingbird doing your part. Then you're like the leaf that finally understands I have to finish the task I'm given. If I want to be given any other task at all. You're Meant to be a light that isn't put under a bushel. You're meant to be a participant at every moment so that your conscious participation in the moment brings you into relationship with everyone and anything around you, including all that is invisible. You don't understand that your real relationship with life is invisible, not visible and that the visible is a minute fraction of what it is that you are a participant in. But the visible has become the whole thing for us. So that I take what I think to be the truth, the thoughts being visible to the consciousness that creates them. And then the consciousness creating thought, worshiping its own thoughts as an idol that if it just did it enough at last, it would be made whole by the God it created, but it created it in its own image, didn't it? To I shall not want is not the end of wanting and not wanting. That's what's so hard. It just took five minutes to try to get this through you. He's saying I shouldn't want and I should not want. What am I gonna do? I'm not saying that at all. I'm saying that at some point you must become aware of the consciousness that only exists by wanting and not wanting That only knows itself by what it's for and what it's against. And that cannot see because of its blindness, that it can't be for something without being against something. So that it is endlessly set against itself and everything in life that sets itself against what it wills in order to make itself whole. The end of want and not want is impossible. But I shall not want is the end of being unconsciously identified with a false belief that what we imagine we want has the power to complete us. That's what it means. I shall not want I at last understand and deeply so it moves like blood through my veins that whatever I imagine I need to make me whole cannot do. So then I can have want and not want. But I'm not attached and identified. I'm not dependent upon what I have manifested because I understand manifestation is just a part of physical life, not the meaning of it. We struggle and we struggle and we struggle. My yoke is easy and my burden is light. What does it mean for us? Unless we have something to struggle over or with, we're either in fear that we won't get rid of the problem we have, or we're in fear that we're not gonna get what's going to solve our problems for us. So that for us, the way we see life is, is it not? I mean maybe I know it's hard to see. That's why I I try to, you know, bring you to see I have a conversation with somebody. It doesn't go well. Have you ever had a conversation that didn't go with somebody? What happens to you after you have a conversation that doesn't go so well? They leave. You're still talking. What am I talking about after you've left? I, I'm, I should have said this. I didn't say that. Why did they put that that way? Don't they know? Oh, I just realized that's what crazy is. You see people go like this. I never even realized round and round and round I'm talking to myself because I feel like I missed something. Now I need to go back and complete it. It doesn't matter that you're not there. I can get it straight myself then I'll tell you later what happened. You missed it. I fixed you. Oh God. I'm gonna have to live with this pain and this disturbance for like ever. But what if I understood as I'm trying to convey to you that that moment was as complete as any moment could have been. You just weren't there to understand it. And because you weren't there to understand it, you couldn't take from it what you were being given in order to complete the moment as it was given to you. What if instead of seeing that this wasn't finished, that it wasn't good, what if I could see in every single moment the good of it? What if I could see the good of every single moment? Now just I need, I know sometimes I ask maybe too much. You know, sometimes I, I see myself like one of those giant taffy stretchers you see on the wharf, like at the beach, you know, and they're stretching that taffy and stretching that taffy. Is there any moment in nature that doesn't serve the good of all of nature? Any moment? How about the worst forest fire that ever happened? Not what it did to human buildings and all the rest of the tragedy in that, but is there any na moment in nature when the leaf that saw that didn't wanna fall, that by falling, that it didn't complete not only its task, but then participated in a greater task that it couldn't see? Because then it would become kind of the, the ground, the mulch wouldn't it? And out of the mulch would grow what the grasses out of the grasses would grow the, the trees That would be the deer and everything. You, you, you can see that, that it's there as above, so below. So every moment in nature serves the greater good of all creatures, which means all of that movement is completing the goodness of itself. It is an expression of it. What if I could see that without worrying about whether or not this is good or not to see the good in those moments? How do I see the good in these moments? Would you like to know how to the joy of seeing the good in every moment? Yes, Yes, yes. Write this down. I cannot be one thing greater than what the moment gives me to be. I cannot be greater or more complete than what the moment gives me to be. What in the world does that mean? I can't be one thing greater, I can't be any more complete than what the moment gives me to be. We don't understand. I'll put it you this way. How many of you want to complete yourself? That's why we're here. So the assumption in wanting to complete myself is that I haven't made it yet. I I'm not quite there. But tomorrow, tomorrow there's always that sorrow. Oh, that's not how it goes. I want to be complete, but I have no idea how to complete the moment I'm in. See, when you think about who you want to be 10 minutes from now, you have a momentary sense of being complete. Because a desire is answered by the content of what if imagined will make you whole. What does it mean to complete the moment? Because until I understand what it means to complete the moment, how can I be even begin to dream of completing myself? Am I not, is not every creature a part of the moment, whatever you wanna call it. This is my moment. This is my moment. We don't know what our moment is. And do we know why we don't know what our moment is? I'm never where being is expressed where the will is unfolding. I'm always following an image of my own will into a time where when I complete what I've been given to do, I'll have made it. Do you know the story of Sisyphus and rolling that rock up the hill? This is the human condition endlessly rolling a rock up the hill only because the human being that God was cursed to have it roll back down. Don't you see that? I I I have to appeal to you and I've said it a thousand times, it just hasn't sunk in yet. When are you going to get over the idea that if you can just get through this moment, things will be okay? Isn't That in the grand scheme of things and in the small scheme of things to get through this moment? You can't, you, you can't get through the moment you imagined because the moment is imagined and not only is the moment imagined, but the self that imagines it does. So that can roll the rock up and have it come back down on it and go, look what life's doing to me, Life isn't doing anything other than constantly offering you a place inwardly and a place in the grand scheme of things to see that I'm already a participant in this grand movement. And not only that, but I have a very specific role in that grand movement. What do you think the the, that that whole idea of our father who art in heaven, hallowed be thy th thy kingdom come, thy will be done on earth as it is in heaven. Translation, let me complete the moment. As the will of the moment instructs me to do, educates me to do so that in completing the will of the moment here, I complete the will of the greater moment from out of which this time has come. This time is a manifestation of another time. What is in passing time? An expression of what is eternal. What is eternal is already finished, but in this time it is not finished because it is an incomplete representation. So human beings are an incomplete creature who is constantly being completed by the nature that gave them that life. That's what this reconciliation is. That's what rebirth is. Rebirth is the realization of what happens when we complete the moment. Because when the moment's completed, we come out of it another creature altogether. And that's what joy is. Joy is the endless discovery that I am made to be here, to be now to account for everything and to be present. Because if I do that, if I complete this moment, everything else takes care of itself. What do you do all day long other than think about what you didn't complete and what you need to get done? Yes or no out loud? Yes. That's what the mind does. Well what if, what if I understood I can't complete what thought wants to complete because it belongs to an incomplete thinker seeking a way to fulfill itself. What if I understood the i I can't be more complete than I am right now if I participate in completing the moment. Now here's the rub for you and I. Completing the moment means I'm gonna need to know what the moment is and I'm gonna need to know what it wants. Then I'm gonna know what I'm supposed to do with it. Then I'm supposed to know what to do with the results. And I'm right back in that insane loop of thought. Aren't I? I can only hint at these things. There are stories I'm reticent to call them up because it throws the person into the condition thinking into the past, into their, into the icons they worship without knowing it. I'll start here and then I'll go where I need to go first you have to use your mind properly and then see that what you call the Christ is not outside of you. What you think of as divine is not somewhere separate from you, but that it is never endingly being played out in a perfect constant process by which a person can begin to go through realizing through new eyes a new relationship with the moment when Christ was being asked to drink from the cup. What was he being asked to drink from? He could see, I don't want to do this. I'm not interested in, in this crucible. I'm not interested in being crucified. I'm not interested in giving my life up. I'm not interested in it. But he completed the moment as it was given Every step along the way. If you think for a moment that the human being, whatever it was that was human in this man, do you think for one moment that his, his mind wasn't crying out? Why, why, why, why? And yet every cry out why was answered to complete the moment to complete my will, to do what you know is necessary. Because you've seen all other things are futile in life and they are. Now what does that have to do with me? I'm sitting here and I I I've got this thing to do. I'm afraid that they, these people are gonna not like me. I want people to love me. I'm, I'm anxious, I'm nervous. I'm a wreck In that moment. Am I not being asked? Will you complete the moment? And what is the moment I'm being asked to complete? Will you see the consciousness responsible for your insane sense of inadequacy, for the need to always prove yourself? Will you see it? And you go, I don't wanna drink from that cup. I'd rather drink from the cup that's downstream where I've got the good wine, where everything's gonna be copacetic instead of see that my nature in this moment is being asked to give itself up so that in its surrender it can be replaced with something that has completed the moment. And then I can go onto the next task like the leaf on the tree. Could you make that connection? Action our pain, all of our pain is born out of what I want. And imagine the moment needs to give me so that then I will be free of the pain when I'm completed. So that we are literally undone by our own best ideas, literally undone by our own best ideas that we need to do something in order to become something that is complete. If I've expressed anything at all, it is this idea we are already complete. But it's an interior story, not an exterior one. You think your life is happening outside of you, don't you? The life that's happening outside of you and your experience of it is simply a reflection of what is taking place within you at all times. Think how, how many of you ever feel like I, I'm a little behind the curve. Do you understand what I'm saying? Like I'm trying to fix something from like 10 years ago or 10 seconds ago. I'm trying to fix my own confusion in this moment. I'm behind the curve. Can you behind the, can you be behind the curve and straighten it out? Or is there something that goes before you to make sure that the crooked places are straight? That these things that we feel so far behind the curve that aren't behind the curve at all? Why? Because if I'm actually present, look how many of you would understand that if you were actually aware of yourself, you would never torture yourself? Yes or no? How many of you torture yourselves? Why do I torture myself? So every moment of our life is predicated in this idea that if I don't complete myself something terrible is gonna happen. So I must get busy and suffer not being complete. There's a, a passage. Let me find it. Lemme Oh here. It's in Ecclesiastes. I'm not gonna read the whole thing. I'm actually just gonna read one part whatsoever. Thy hand findeth to do, do it with all thy might for. There is no work nor device nor knowledge, nor wisdom in the grave. Whether thou GOs whatsoever, you do now translate it. Whatever you do, complete it with everything you have. Now, I I I might have to go a little long 'cause there's things that I just have to say to you. You and I think that we are the ones who are doing this life. Do you not? Uh, it's it's all up to me that it's a tremendous burden to make sure that everyone in the world wakes up. I used to marvel Sitting where I do in my little house and looking at all the, my friends, the deer, the Turkey, the squirrels, the all the critters I used to marvel. 'cause I, if you ever actually watch nature, it it, it's phenomenal. There's all these birds flitting around and landing and working their relationship out between each other. And then one takes off and they all do. But one stays and then others come back and flock around the one that stayed and the squirrels there. And all of a sudden goes like that and then it just goes someplace. And turkeys. You ever seen a Turkey run? It's unbelievable like that. All of a sudden, uh, Susan, that's who I, this, this hen that's I've been, I've known for five, six years, maybe longer. All of a sudden she'd be sick of her pecking and pecking and pecking. Boom, she's gone. And I think did I did, was there a phone call? What, what, What called Susan? I I, these are the things that used to trouble me. Like why is, why is that squirrel there? And all of a sudden it just decides, okay, bye. Did it, did it get a message that the house was on? Did it think except I need a nap? Where, where do, where do all the actions come from? The creatures that they follow? Because It really bothered me. Are all these little critters sitting there and having thoughts like I am? No, but they don't fight. You know what, what's and, and I, and then you'll see it one day. There's no creature thinking I've gotta go now. There's just going now. And because it goes now all of the other creatures in this beautiful web of intelligent awareness all integrate, integrated with each other. All of one movement creates another movement. So there's no creature thinking I gotta do, I gotta go. I gotta complete myself. I gotta make sure that woodpecker that chased me off of these seeds realizes it's not gonna get a away from that. This is why when you see animals have disputes, sometimes the deer in their alpha, beta in all their, that's not a market. It's a relationship. Uh, they, they don't carry grudges. Everything has its place. Everything has its time. Every leaf knows where it is and what it's doing because it's given to do that. Do you see that? Can you see, feel that That's True for me at a completely another level of intelligence? You think you're the one who says, I gotta go. You're not the one who says I gotta go. You're not the one who says, I'm thirsty. You say, I'm thirsty. No thirst moved you, then you're captured by water's not enough. So I gotta make money to buy Perrier. You never thought I'm hungry. Hunger came and a thought came I should eat. So I follows all the time and an action that is unfolding at a completely invisible level of consciousness of being. And we take such great pride in being the man or woman who's gonna show them something or go do something or become something special. I tell you it's true. No human being can be any more special than the moment that is given to them to discover their special relationship with the divine. And apart from being in conscious relationship with the fact that everything is moving up to and through you and you participating in it as it's given to you to do in that moment by that divine will, there is nothing greater than that. And one day your joy will be knowing that because you'll no longer be a self-motivated human being. You'll be someone who is completing the moment given to you to do what you are and given to be in that moment, whatever it is. And in the simplest point it can be as simply as I've been given this moment to go get myself a glass of water. I'm gonna go do it. And when I reached for the glass, I'm gonna know that I reached for the glass because now I've completed that moment that I've been given. And when I put water in it, I'm gonna know water and I'm gonna listen to the water. I'm gonna smell the water. I'm gonna take every last part of that moment and complete it because in completing every last part of the moment, it is I who m completed. That's freedom. That's freedom. And there is no other freedom. All other freedom is an illusion of time. The only freedom there is is to be a participant, a conscious participant in the will of the divine. Let's bring up the special writing. Please summarize and move on and then we'll nail this down as it were. This is entitled The Truth that Sets You Free. Real joy is not of this world. It is liberation from the illusion that there's something yet to be gained in this world that we need to complete ourselves. It is freedom from the illusion of a false and fallen sense of self that always feels in one way or another, as if it must be the one who completes the life that's been given. It is not I who completes the moment. Rather the complete moment is real. I it is not I who completes the moment. Rather it is real. I rather the complete moment is real. I, when you've had beautiful moments in life or an epiphany to me, they're the same. Whether you see the beauty and it's reflected in your consciousness, observe and observe the singularity or you have been suddenly shown the beauty. Listen. Not just of something that is if, uh, uh, Timeless but maybe shown the beauty of seeing your selfishness maybe been shown the beauty of how absolutely useless it is to be afraid. The beauty of seeing what a fool you've been to want men and women to approve of you. And you spend your time trying to look like you are something special that you see the beauty in those moments. And the beauty of that is the integration of a realization between what came into that moment and what acted on it. And when that is completed, you are completed because now you're liberated from what came into that moment that needed to be acted on. Revealed, revealed. So it could be released, released so that it could take part in the next moment of its existence. There's A passage in the Old Testament where Moses is talking to people, I've spoken on this before, but it's appropriate to bring it in. And he's giving them instructions. I don't know if you've ever noticed it, but the, for instance, the 10 Commandments are all written in the negative, all in the negative because in them is the assumption that if you even attempt this, you're gonna discover something about yourself. They weren't meant to be rules to punish you. They were meant to be rules to sharpen your perception of your present nature. So this person, something like he goes, well we, they said, we hear and we will do, we hear and we will do because that's what we do. I hear and then I'm gonna do yes. And Moses said, no, do. And then you'll hear do and then you'll hear This talk is about principle. First part, practice. Second part, principle and practice. Knowledge and experience. They are not the same until they're married. Until principle becomes practice. It's illusion. You must practice completing the moment. That must be what you are intending to do. Now the rub with this is that I'm never in the moment the future. So the idea begins with this assumption that, well, I've, I have a suspicion. Lemme ask you, how many of you ever, uh, make a mistake, drop something, knock a glass over, blah, blah, blah. Anybody here do that now? And when you do that, what do you do? You idiot. And you're talking to the glass. Now why, why, why did that happen to me? And look, and please just forget, just knocking a glass over or spilling your coffee or doing something dumb physically do, do you ever knock someone over? Why do I, why do I have physical accidents? You're not there. No one has done La Casa that's espanol for nobody's home. Because while I'm doing this, I'm completing something else. I'm not here. I'm already there. And if I'm not there, I'm back then. So my body is just going through all these things and there's no driver, there's no one behind the wheel. There's just the movement as it is given to do in order to take care. You know, if, if this body didn't take care of itself in in, in fact in spite of us, our body lives on, let me get out of my chair and walk into the kitchen and complete the task I've been given to do. Because If I do that, then as I'm walking from my chair to the kitchen in my body present to it, then I'm immediately present to anything that's not part of what I have been given to do and be in that moment. See, I think I can be more than someone who lives in a little house and can go get a glass of water and so does Steve jobs or whoever's not living or dying or whatever the heck they're doing. Everyone thinks they're meant to be something greater than what they're doing because this nature can't be content with anything other than the imagined self. It derives from thinking about what it needs to do to be greater than it is or how to escape what threatens itself. But what if it's as simple and it is as simple when I'm walking from here to there, when I reach over and I pick up this glass of water, that's my task. I have no other task. My task isn't to be thinking about what I'm gonna do later so that I drop the glass. My task is to set it down. My task is to feel the weight because in the awareness that is created between what I am given to do by a will that I do not know, I have to throw this in. Years and years ago, I I came upon this a fascinating study. I'm sorry I didn't make notes on it. I wouldn't have had time to deliver it anyway. But scientists discovered that long before a person thinks they're going to do something before they even know they're gonna think to do something, the a part of the brain has been stimulated. And out of that stimulation comes the action and then the thought and then the eye. Look how far downstream I is from that, which instigates it. That's why the squirrel goes, I gotta go. But there's no squirrels don't have little squirrely eyes. Squirrels just obey nature. We are intended to. And I this is, here's the next thing. It's like a whole talk. How many of you love the word obey? That's what's so sad for all of us in whatever lay, it's true not my will, but thy will be done. I will obey what is required to complete the moment. I will obey it. But not because out of ob obeyance do I become something, but because my being is inseparable from that obedience. And when I am inseparable from the obedience given to me by the will of the divine, am I not living and sharing in the life of the divine at the same time? And everything that I needed shall be given to me and I shall not want. Why? Because now I'm living in a world that is above and beyond the want and the not want threatening my imagined completion. Now I'm living in something that is never not completing itself. Moment to moment. Can you see this much? Just make an exercise for yourself. I know we've talked about this before, I, I myself, but if you work to understand if you will do what you are given to understand, then you will start to hear why. See, you hear and then want to do according to what you imagined. But if I simply do that, what if I set a task, we're gonna get out of our chairs in a moment. What if I set the task when I get outta my chair? I'm simply gonna, actually, I'm gonna know. Here's another thing. I defy one of you to get out of your chair by yourself using thought. I mean It. Go, I I go write something down. I defy you to write, I defy you to talk. You think you're talking, you're not talking. You are an instrument of something that is being given at all points in times. Go ahead And do that without, without any thought. Complete the moment, complete the moment. You'll discover that in completing the moment, you are where you need to be at all points in time to see everything that you are being given in that moment when you see everything that you're being given and you understand your relationship to what you're being given as your tasked to complete that like the leaf. Did the leaf wanna fall? No. Why? I have more important things to do. I wanna hang out. I wanna be the last one standing. There is a greater life. I close with this idea just to strengthen it out of the New Testament. Christ said, believe us thou not that I am in the Father and the Father in me. The words that I speak unto you, I speak not of myself, but the father that dwelleth and me. He doeth the works. He doeth the works. It doeth the works. What if that's true? What if that's true? That it isn't I who do the works, but rather it is he that doeth the works. And if I share doing the works that I'm given to do and complete the works I'm being given to do, then what is my relationship other than part of what is eternal part of the Christ? And I do you understand that? Yes. This is what you must work for. You must do in order to hear. If you'll just experiment, you'll be stunned. You'll actually see the necessity of what I'm talking about. And you won't even remember for like a week. It'll just be gone. And then you'll marvel what in the name of God would take from me what I need to know. And then you'll start to wake up 'cause you'll have new impressions. And every last one of the new impressions will be born of what, what I attempted to do so that I might hear the word of God. The word of truth. Can I stretch your minds just a little bit more? Yes, please. In one tradition that there's a, a practice of certain koans things that are intended to not stump the mind, but get the mind to see that of itself. It can't answer what's in in question. One of those is this idea. If a tree falls in the woods and no one's there to hear it, does it make a sound? You've all heard something like that, have you not? When you understand that idea, you, there's no more wrestling with it. You don't take a side. All koans are designed to reveal the opposites as complimentary, not set against each other. In this instance, if a tree falls in the wood, does it make it sound? What's being asked is, is there a sound without ears? Is not a sound and a ear to hear a mutual dependency. You can't have a sound without an ear. You can't have an ear without a sound, can you? No. They're one thing. That exact mutual dependency exists when it comes to the idea of the moment. And you, there is no moment without you and there is no you without a moment. They are mutually dependent. One does not exist without the other. Now the reason that's so important to understand, and I can see some of you chomping at the bit as I say that, oh god darn, there's another one of those things I don't get it is answer the following question for me. Tying this together. What's karma? What Is karma? You all know you have karma right now, most of us go, I don't want karma. I don't want my karma, I want my mepo. I don't want karma. What is karma? Please, in relationship to the talk? Karma is not completing the moment, Isn't it? What other karma is there? If I complete the moment, there's no residue, there's nothing left over, nothing to struggle with. Nothing to fix why it is done right from the New Testament, it's done. So isn't that what karma is? How many of you would like to be free of karma? Yeah. Well, next question. What is reincarnation? What is reincarnation? The requirement that you complete the task, not the individual task, but the task as a human being. You wanna be free. But how can you be free if you don't do as you are given freely to do, to know? Freedom is your nature. Freedom is your nature. There's no freedom without something to know. It is there. So I wanted to make those comments 'cause I, I know some of you struggle with this karma and reincarnation, all that crud. You know what? It's very simple. Complete the moment you're done. Now the problem is gonna be what? As I close my last comments, what's the problem gonna be okay for the life of me, I spent 10 minutes at the break and I barely remembered it to complete anything people to see, food to eat, whatever it was, I just gone. So is the problem that God deserted you or is the problem that you deserted the moment that you've been given? I'm not there now. The more you see that and start to connect all of this discomfort and pain and stress of always trying to get somewhere and do something to become complete, you'll start to realize, you know what I really do have holy one thing to do and God help me to do it. Let me be where I am doing what I'm doing with all that I can do whatsoever thou do is do it with all the heart, soul, and mind. And gradually you will be given what you need to do to do that. You won't, you can't create that for yourself, but it's already there. You just have to align yourself with it properly. Okay? Okay. He's done. All right, guy. Thank you so much. Um, all right everyone, this is your time, so you can raise your hand if you wish to speak with guy directly. Um, I do have a couple of written questions. I do see Debbie has her hand up. Uh, let's go ahead and start with Debbie. So Debbie, I'm gonna unmute you and you can unmute on your end as well and get us going. Okay? Um, thanks Kate. Hello guy. Hi everybody. Um, my thoughts scampered off with what you were just saying. Um, okay. When I raised my hand, it was, I I really, I just wanna say thank you. I got such clarity today on just helping, helping me to just stay present and focused on, on my life and doing my thing and my projects and just who caress about what other people think, their comments and all the rest of it. Just stay present to, to the world around me and the people I'm interacting with in the course of what I'm doing. And just let go of, or start, you know, helping me to let go of the, um, the people that might annoy or be negative and that sort of thing. It just, I just had this kind of aha, just stay focused on, on my thing. Alright, look, that's good, Debbie. And you know, I encourage you strongly to do your work and persist with your wish to be present. But I would just add one thing, given something I can hear in what you said. I, We've all heard the expression and maybe to some extent we understand the idea that God is love. Because if in fact, everything is coming into creation, being completed and then released to become new again, that's all through an act of marriage, a union, the living Trinity, it's constant movement. I'll tell you another form of joy, Debbie and everybody else. It's the joy of letting God tell you what to care for. Love knows what it needs, it loves what it needs to do, where it needs to go, what it needs to handle, all of that. It's all built in. It's all there. But I'm so busy caring for myself, for what I want, where I'm going, what I've got. I'm so busy caring for that. I don't have time for what God cares for, for what love wants me to care for you. Learn to care for what the moment is giving you and you will care for everyone and everything that you meet without sin. Mark my words, okay, Kate. All right, I'm gonna come on and read a question that came in from Carl from Dublin. Did you get it there guy? I do. Okay, good. Sometimes it doesn't work. Carl says, hi guy. Regret is weaving its way back into my life. I'm trying everything to get rid of this, but it all boils down to resistance. Can I have an intention? As simple as when the regret comes up, just simply do not resist the regret. Would that be enough? Thanks, Carl. Let the regret wash over you without any effort on your part. Not to feel it. Regret is a kind of echo, but it doesn't seem like an echo because I hear it now and I react to it now and I want to complete myself now. But the echo, the regret comes from the past and has no place in my life apart from how it pushes itself to the forefront of my attention. And then I give all I can through resistance. Resistance is a form of giving your attention to what you don't want. We covered that over the talks. Don't resist it. Many years ago, I had this experience, I'll share it with you and you'll see Carl how it applies. I would see certain things, or I'd be going through something and I'd start to, Uh, Involuntarily weep. But as I would start this involuntary weeping something, when me would say, well, you're not supposed to weep. Wake up, don't weep. And the more I would try not to weep, the more I was choking on what wanted to weep. And one day I thought to myself, you know what? I'm gonna go ahead and give myself all the permission. I want to weep as much as I want. And you know what happened when I did that? I stopped weeping. Not that there wasn't sadness or whatever it was that was part of dying, seeing, look, there's sadness because you don't get what you want to be whole. And then there's the sadness of seeing what you've done to this world in your attempt to be whole. So there is grief. It's necessary. It's natural. And Carl, just try as best you can. Not even try, just make it your intention. I'm gonna complete the moment. What's the moment? The moment is I'm feeling all this regret. I don't want the moment to be this feeling. I want to change the moment. I'm not gonna change the moment. I'm gonna let the moment change me. Then I've completed the moment. And in the completion of the moment, I'm a different person. 'cause I learned something new. I've seen something new. Okay, Kate? All right, I'm gonna come back on and read it. A question from Allison, um, somewhat related here. And then we do have a hand up in the queue. And, um, I just wanna encourage everyone in the room as well. If you wish to go and speak at the mic, do so and Guy will let me know. But Allison asks, are we all complete or does the moment complete us? I feel like you said both. Thank you. I did say both. Now what I hope you were listening, Allison, when I talked about if a tree falls in the woods, does it make a sound? I said that there's this beautiful, immense existence of a mutual dependency that we have no awareness of, because we're always trying to find a way to take or otherwise escape the sound of that person's voice, the movement of the moment. No moment apart from you. No you apart from the moment. And the moment is always a new moment, even though it's timeless. And if the moment is always new in its timelessness. And if I'm there as an instrument of that moment, then I myself am participating in something timeless. And there's joy in that You don't know what you, and it's not you. See, that's the problem. You don't know what, what the sins of the father. You don't know what humanity has been burdened with over time. This constant need to try and create a heaven in its own image, producing hell. And then trying to straighten it out. Creating more desires and more things that need to be done until we're so awash in enmity and laws that try to prevent that immorality, that our lives are immorality themselves because we have no awareness of ourselves as being complicit in that. You see it and it's gone, but then it comes back because that consciousness is not washed clean yet. It's just had a draft of that water. Do you remember the special key lesson? A drop of water on the tongue is worth more than a whole knowledge of a whole library of books on wa of water. And the rest is, as far as I'm concerned, the rest is hearsay. You know, we talk to ourselves about what we read and we think, well, I get that. No, you don't. One little part of you may align with it and go, yeah, I understand that. But when the whole of you understand something, there's no more reason to think about it. And not only that, when the whole of you understand something, you don't wanna think about it. You, You really, you don't wanna think. It's a, it's a, it's a, a paradox that I will share with you. You reach a certain point along the path and you really don't need to think anymore. And because you reached that point, now people want you to think. And that's what you have to complete. Why is the leaf separate than the tree? Is the tree separate from the ground? Is the ground separate from the grass? Is the grass separate from the dear or are they all one thing? That's why Buddhist said that he would never stop working until all of humanity was free. Most human beings say, I don't even want to come back once and rightfully so. I might add as you are. But you complete the moment, then you understand it's possible. When you understand it's possible, then you have a new perception of life as well as your responsibility to it. I might add then sacrifice becomes the natural movement. Because in order to complete the moment, you have to sacrifice yourself. You see it, Katie? All right, we are gonna go to Naida. And I have another written question after that. Good. Hi guy. Where You, Ben? I've been listening to all your talks. Uh, so I have two quick comments and, uh, a question. Uh, so first, um, I would like to, uh, say that, um, I, I have a lot of fun, uh, learning with you. Um, and, um, it's just I had like, my ideas of fun have changed so much over time. Like, initially it was like partying or, you know, going out or going on a vacation. But now just, uh, listening to all of these high ideas, it's, it's, it's so I have a lot of fun. Yes. Um, um, and, uh, also like all the woods, um, that come from you are like, it feels like love, um, and just, um, I'm just very grateful and blessed, um, you know, for, uh, for, for you for, for your compassion and just listening to me and, um, and just answering all of my stupid questions so long. And the second really serious, uh, thing, comment that I wanted to say was that you need to work on your Indian head shake. You have some work to do. You, you need to come and show me. No. So, uh, so I recently had a chance to visit, uh, the Vatican. Um, and I know very little about, um, you know, the Christ, Jesus Christ and his life or any of the scripture. But I saw many of these, uh, paintings, uh, about, uh, the last Supper. Um, and I was wondering if you could, um, you know, um, talk about the, the spiritual significance of it. Yes. So, and not just Michelangelo's David or the Last Supper or whatever that, um, magnificent art is. Most art is not so magnificent. It's just copy stuff. And then I, I get in, I get into a rant. If I go off on this road, I'm not going down that road. But real art is when a poet, an artist, a sculptor, a mystic for a moment, experiences the unexpected completion of an understanding. And in the moment of that unexpected completion of all that they have been to that point, so that it flowers, it opens up and there's just suddenly so much more. That poet, that artist, that sculptor, he or she is moved in that moment to want to express the completion of themselves through the complete art or poem or writing that they will then issue. That's called objective art. That's where what is pure and true is communicated from what is timeless into the time form, into the expression of something that is as close to being timeless as it can be in this world. It captures something. And when that artist captures something, it captures the eyes that see it. And that's the point of real art. Some of the old, old churches, they, they, they, they were schools. They built these things so that men and women walking in could realize as above. So below that this is a representation of something timeless. And then the human being, if they have it in them, get the taste of that timelessness. And in the taste of that timelessness, that man or woman suddenly goes, I'd like another taste of that. Charlie, please wake up outside. That's my answer. Aita. Hello. Sorry, I muted her. We ready to go to the next one? I'm indeed. Okay. Um, let me grab this question that came in from Mary and send it to you. And here it goes. Here's what Mary asks. Do and then hear, in other words, act and then listen. Being mindful and present in every moment makes each moment more full. Is it this mindfulness alone that opens the gateway to listen to his will, the will of the divine? Every day I feel the need for silence, for quiet moments, for being in nature, be still and know. I then listen to my intuition and receive insights. If you can elaborate more in listening to God's will and how to allow for this in the most insightful way, meaning knowing it inside. Thank you. Yeah, Mary, I have no problem at all with what you've said. I would just, uh, encourage and enhance it a little bit. You ask, is it this mindfulness alone that opens the gateway to listen to his will, that mindfulness is his will. There's no separate gateway. This is how we see things. Is it not? There's A gate, I'm going through it. Watch out world. There's no gate you're going through. Can there be a, how should I say this? Can there be a gate without someone to walk through it? Can there be someone to walk through something without a gate to walk through? They're one thing, aren't they? Right? That's What we need to see. So your intuition and what you're animating through what you're saying, Mary, is a fact that as I work to be more present to myself, I become a little bit more aware that this is somehow related to this will and my wish to be a part of it. Now, the task is for everyone, Mary, including you, to realize sometimes the gate opens up and I go, I'm not going in there. Yes or no. See what, when, when you've said something that I hate or when I learn I don't have enough money, or I'm gonna die, or whatever it may be that we call the worst news that could ever happen. The real gateway is realizing that that's it. That's what it is. Complete it. You are afraid because you think you exist as some separate entity. That's what your fear is. That You believe you're some separate thing. You are not. Although we all have evidentially, these individual bodies, do we not? And we all have these individual personalities and our conditioning through our environment and our culture. I'm gonna share with you something 'cause I don't know when I'll ever get to share it. Can you go to the ocean when a wave crashes and select one drop of foam from that wave and go, this is the ocean. That would be insanity, wouldn't it? So we are, you and I as individual creations belong to an ocean of being the Christ I an ocean of being. Now, is there any part of the ocean that ever moves that the whole of the ocean doesn't move? So is there like a good day in this part of the ocean and a bad day in that part? But that's not how you see it. Good is here. I know what it is. Don't mess with me bad is here. Don't mess with me. So we have this relationship with everybody and around us where we're wondering why these people get these things and I don't, or why I have to be like this. And you don't have to be like that. Is that not part of your thinking? I'm trying to get you to see that the whole thing is a movement and that for every satisfaction there is an an appropriate dissatisfaction for every up. There is a down for every left, there is a right for everything that you say is good, there is a bad, but when good and bad, left and right, up and down are the same thing and all part of a movement, then tell me where the separation is. I'll tell you where it is. It's with me and what I want. It's hard for most of us to be happy when other people are happy and we're not. Yes or no. I always bothered me, especially with guy's personality, why in the name of God can't I be happy when people get something that I want? Are, Are you happy when people get what you what you what you don't have tell the truth? Come on. No. No I'm not. Why? Because I think there's only so much I think I'm apart from that. I didn't get my part. You're always getting your part. That's what joy is. I'm never not being given my part. You can discover that then you can be glad when people get stuff. What is given is taken. What is taken, what is given. That's the law. It's a zero sum game. So if you play the game and not know that, you're always gonna lose 'cause you think you win. And when you think you win, you've already lost. It's a zero sum game. That's what karma is. The balancing of all things. But the entrance into this other world that we're talking about allows that all to take place. You can have all the trips you want, you go through all that stuff. Watch this, watch that go. Oh yeah. And you are watching. You're not a captive of what you thought had completed you or what was taking from you your life. That's the best I can explain that. Sorry Kate. Let's go on. Oh no, that's awesome. It's all good. Today's just been an awesome day. Um, I have one last question from Susan that I'm going to send over to you and I haven't had a chance to fully read it yet, but we'll get through it here. Um, so there's the note And Susan says hello guy and everyone, it has been helpful in listening to one of your insight timer talks. And you stressed do nothing. It's not easy to practice, such as when someone does not do something you wish they would do or they send a manipulative text message. I so badly wanted to respond. We've, none of us have ever had that. I so badly wanted to respond out of a reaction. I made myself do nothing, say nothing, and wait for a day. And then my response came from what I feel was from an intellectual place rather than an immediate reaction. Is even this wrong. Oh look, you're working, you're working work. Do nothing, say nothing. So far so good. Let's add one more thing. Ready? Do nothing, say nothing. See everything. Then you have the great triune. And then just work at that. And then watch how something in you says, I get that and I still, I'm still fuming or I feel good because I didn't set send the violent message. I send a passive aggressive message. Look, it's in scale. You, you, you grow, but you grow through taking in the impressions that you complete in the moment in yourself. And when they're complete, you have been completed, then you're onto the next task, like the little leaf that Solomon tried to help. Anything else, Katie, Ending it over to you and everyone in the room. Alright, so we have up to 15 minutes if anybody wants to come and share something, you're welcome out there in the cyber world to stay with us and enjoy the conversation. And as the case may be the end of the class in which you're off into your day, where I hope you'll remember the task at hand. Does anybody wanna speak? If now, do it. If not forever, hold thy peace. And my wife is pushing Drew. Hello everyone. My name is Drew. How do you do? Okay, I do have something to say though about yesterday's lesson. Okay. And that lesson, let's see. I could have used it a couple days before the Lesson. I'm sorry I was late. But anyway, that lesson again happened to me yesterday after the banquet I had a barbecue to go to. And of course this lady, same old thing. And I sat there and that resistance came over me. And then all of a sudden the pass through came through and I just sat there and I go, wow, this is really cool. Yes, It really was. So I did learn something quick. It was cool that you weren't drew. Yes. Ah, ah, So there is someone else in there. There is something else in there. That's a fact. Yes. Okay. Okay. Now I'd like to say hi, Dessi and hi Joanie and I miss you very much. Okay? These are friends that aren't here, or maybe they are. So I'm sitting in my chair and I've, I'm feeling all kinds of strange things. I should get up, get up. No, I don't want to get up. I don't have anything to say. Yes, you can feel this. I'm not sure if it'll be clear. Complete the moment. How will you know if you don't step into the moment? You can't discover what the moment brought you. If you don't discover what the moment brought you, there was no point in you being there. Complete the moment. Now I'm not. I hope not all of you suddenly want to come up here. But don't. I actually had this in a, on a note separately and I didn't, don't miss the moment. Be in your body right now. Be in your chair sitting here, aware of yourself, aware. Don't miss the moment if I'm here, I don't need anything more than to be here. But something goes, yes you do. You gotta this, you gotta that be here. Come back, come back, come back, come back, come back. You're on. Hello, my name is Patricia. I'm very grateful for this weekend. There were a lot of wow moments, especially this morning when I was reminded by the little hummingbird story that the invisible world is much larger than the visible. I think Trisha struggles as she gets older and the purpose of her life changes. And you begin to wonder, well what is your purpose? You know, is being mindful enough? Is being doing the work enough? Should I be volunteering? Should I be doing this? Should I be doing as, as Trisha tries to complete herself? I still struggle with it. I struggle with the conditions of the world, the local, uh, community, the, um, changes in our society, way heavy on me. And I often, I don't know. What I can do is, is being a hummingbird enough? And yet the conflict arises When my mind would say to those, there's some passage that I'm remembering that says to, to those who much is given much is required. Uh, how do I reconcile the two thoughts? Mm-hmm. Okay, go sit down. First of all, there's no, here's the answer. You're done. That's one of our problems. water I throw on it, the fire doesn't go out. So the in one respect, the big answer is that you can't possibly know what to do with your life. As long as you're identified with what you call your life telling you who you have to be, it's impossible. It's impossible. You're just gonna serve the ego, which is what we've spent our whole life doing. Ego can never be, the mammon can never be satisfied. It's not in it. Its satisfaction is worrying. Its satisfaction is measuring itself, thinking about itself. What do I do? And then in the most ego, e egotistic thing of all, what can I do to make a change in the world? When does the world change? When I serve somebody, a sandwich, when I join the community board trying to deal with this problem or that situation when I change political affiliation, is that when the world changes? Is it or isn't it not? When does the world change, Tricia? When I change, Let that be enough. You, you learn to care for the first things. Physician heal thyself. You learn to care for the first thing. Then what is taking care of you will tell you what it wants you to take care of. We suffer from what we call have to take care of this and that. And yes, you have parents, you should take care of your parents. You have children up to a certain age, you should take care of your children. But by God, when your children reach the age of 98, it's time to let 'em go. And you can't because you're as dependent on them as they are on you in that six cycle of life called I'm important. Let me be important to you. I'll be important, you'll be important to me. That's not caring, that's corruption. But you have to see all this. I could go on till the cows come home and I usually do. You have to see it, Tricia. You have to see it. Get rid of who am I? What should I do? Where am I gonna go? Complete the moment where that thing is talking to you. Die to it. What is born will know what to do with the next moment and the next moment and the next moment. And then whatever you do, do it with all of your heart. You go to serve a sandwich, make the, I almost said a bad word, make the best sandwich you've ever made. This world is drowning in mediocrity. Anybody else? Hello, my name is Rebecca, and why not go next because I'm a visitor and I won't be here. So, and uh, first guy, thank you for letting me know. I only have 68 more years to actually have to care for my children. So thank you. Yeah, What a relief. Um, just so first and foremost with moments, I just, I really do wanna say ex express gratitude for all the moments we've spent together here physically as well as those, um, online. So just great gratitude guy. Thank you for answering the call that you had to present this work for us to. Yes, Rebecca, Um, awaken to, um, and I wanted to say, I know Kate had mentioned for visitors mentioning something about the Wisdom School, which I am a member of. And you know, as I think about, I'm a member to Amazon Prime, which I always plan on releasing and Netflix, which if my kids don't need it, maybe I'll stop. Um, but with the Wisdom School, if I look at the price, which if I can be a member of Amazon Prime and Netflix, you know, I don't know, I find great, great value of just being able to go back and listen and even maybe comment. Um, I just find great value in it. Um, the last thing I came up to say was so weakened and this talk just in general, so much there, but one thing I took away from it was, so I have a friend James, and he, and he had, um, this was several years ago, he sent me a little poster thing that said, you know, you go as far as you can see and then when you get there you'll be able to see farther. And so, um, maybe not paraphrasing that correctly, but that's Close enough. But anyway, um, with this whole, um, idea of, you know, I can't be greater or more complete than what the moment gives me to be. So I looked at that and I'm like, okay, I'm getting somewhere by completing that moment. When I get there, I'll be given something else to complete and it just goes on and on and on. And I said, well, it's kind of one and done. So it's just this incre, this series of one and done one and done one and done incremental completion. So yes, Until it last one is done, Done. So anyway, thank you all. I really appreciate this weekend. Come on, you're, it's not gallows up here. Nothing. The floor doesn't fall out from underneath you. Is it David? I'm Maureen. And it occurred to me while I was sitting here a few moments ago, that I've always been trying to complete somebody else's moment. Mm-hmm. Not my own. Yeah. And I, In all meanings of that word. That's exactly right. That is exactly right in every meaning of it. You go ahead. I'm just, I like the comment And I, I, I realized yesterday, and I actually felt I was so happy to know this, which is surprising in itself, but I, I learned how self-righteous I can be. It really hit me like a ton of bricks. That's all part of trying to complete somebody else's moment. Yes. So thank you for that. Yeah. Now there was two meanings to that, wasn't there? So if I'm trying to complete somebody else, as in my husband, wife, children, blah, blah, blah, am I not the most self-righteous creature that ever lived? Yes or no? And do they go, thank you for helping me and if I try to complete myself, am I not the most self-righteous human being that ever lived? Hi, my name is Roger and, uh, yeah, I'd like to express gratitude as well to, uh, meet some new folks that have come down here, um, to join us here. And just also, I mean, these talks and, uh, being here and having the opportunity to be here live to listen to these talks is been so helpful to me to, to be able to see this, that this sense of self, this nature, always trying to complete itself at all costs to me, to the people around me. It, it, it just to see that and to see the absolute just nonsense in that whole thing is crazy. I, I, I just retired about nine months ago, and guess what Roger's doing? I gotta, I gotta recreate that same situation so I can recreate that, keep that sense of self alive. And the suffering that came out of that in that process was very intense. And I'm just like, gosh, gosh, gosh. Okay. Keep listening to the talks. Keep, keep, keep working with these ideas and, and then something broke and it's like, ah, I see it. I see it. And I know it's not a one and done process. It's, it's ongoing. But there was a, a weight that was just let go. And it's like, I don't have to do that. Why? Why am I serving this thing that is, is not even real? It it, I made it real by identifying with it. So I just wanted to share that. And, uh, like I say, uh, for those I knew folks that I met, uh, over the weekend, um, like I say, I'm so grateful to have done that. So thank you. Two comments while Eric's coming up. If I have a desire, whatever it might be, is the desire not for some kind of pleasure or possession by which my sense of self will be greater validated? Right. What I hope Roger is seeing, and what I hope you see is that it seems like I'm serving that pleasant sense of self that waits for me when I become, once again, what I've imagined myself to be waking up is discovering that you're not just serving that pleasurable sense of self, you're serving the pain that creates the idea of a pleasure to come in time To see that I'm serving pain is the end of serving pleasure. To see that I'm serving pain is the end of serving pleasure. Doesn't mean that I can't have pleasure, it just means that I'm in the proper relationship to that dichotomous consciousness. Hi, my name is Eric. And just briefly, the moment that, the moment that you wanna get up to the mic maybe and share something, the observer is the observed at that moment. And then immediately something thought you could say wants to insert itself in between. And it says, um, it says all sorts of things, um, to keep us in our chair or whatever. And I believe that that was an ex, uh, I'm just paraphrasing, but I believe that was an exercise recently was to just watch thought trying. When it, when it, through its mechanical action inserts itself into the moment. Yes. And to just see that, you know, uh, our job is to see it, to observe it, and then that the observer and the observe just naturally come together, um, naturally just through that scene. Indeed.