

Collected Transcripts: Selections from the 'Observing Beauty' YouTube Channel

1.0 Introduction

This document serves as a compilation of selected transcript excerpts from a series of philosophical talks published on the "Observing Beauty" YouTube channel. The selections are drawn primarily from the "FCF Talk" series and explore profound themes such as the nature of consciousness, the illusion of time, the essence of reality, and the practice of direct inquiry. To ensure complete fidelity to the original lectures, the following transcripts are presented verbatim as provided in the source material.

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2.0 Video Transcripts

2.1 "Actionable Peace | The hardest thing? | FCF Talk"

What is the hardest thing for a human being? The hardest means that most likely will never be achieved.

most likely will never be achieved

or require something extremely special to be achieved.

Is it an action? Is it a physical action like climbing the tallest mountain?

Is it a mental, intellectual action like figuring out how to solve a problem?

Is it emotional resilience, like being able to survive emotionally amidst a certain crisis?

What is the hardest thing for a human being, regardless of skills, regardless of conditions?

And if that thing is an action, what is the nature of such action that will most likely never be achieved?

Could it be that it is an inner action that can only be described as the action of non-action?

Inner in the sense, activity of the mind. The action of non-action.

The state where the mind is not active at all. Could it be the hardest thing for a human being to achieve that, to be in that state?

And do you see that if at all this is possible, it cannot be achieved even theoretically by action?

There is no act, no effort, no intention, no progress toward non-action.

Is it possible that questioning, inquiring into the nature of this miraculous action of inner non-action,

and staying with that unique openness of this question

without any borders, any guidelines, any measures

- could this be the action of non-action?

2.2 "All Is Simple | Get "Eaten by a Fact" | FCF Talk"

All is simple. It must be simple because it is exactly as it is. Complication has

to do with judgment, interpretation, and all the gaps that the mind creates. You stand in

the forest. You look around. Nature is very complex. Endlessly complex. Yet, not only is

it extremely simple—again, exactly as it is—it cannot be otherwise, whether you see it or not,

agree or not, think differently or not. The fact is very, very simple to be eaten by.

A fact doesn't entertain your knowledge. It doesn't support your belief or, on the other side,

fight with you. A fact is real. That's the meaning of the word. And it eats you alive. It eats the

idea that you know what truth is or that you see clearly or that anything that has to do with you.

So for you to meet as many facts—if I can call it like that, which is really silly—is the

path to freedom. Because life is very, let's say, interesting, changing, and surprising,

there are no tricks. It's not like you learn a certain martial art, master it, and then you know

all you need to know about face-to-face battles. But a horse is running, and you don't know how to

ride that horse or how to communicate with that horse because it's a whole different discipline.

In life, it's not the case. The art of life is the ultimate, absolute simplicity of the

now. And the very words that were just put are not that. They suggest that the fact of things

is far more real and far closer and simpler and more direct and existing than you are.

And then you choose. You choose to continue the game of choices,
where you try to set

yourself the environment of life inwardly and outwardly. Or, for the
first time in your life,

you start to smile. At first, it's a very shy smile because you don't
dare to believe

how simple things are and how stupid you are. But it is real. And it is
beautiful

beyond measure because it is real. And it has nothing to do with
extra... I don't know,

experiences. Just the observation of truth. The things as they are.
That.

2.3 "All is as it is | the rain of truth | FCF Talk"

All, the word all, is not all. It's only a word. But all is as it is—never
the same, never away from itself.

It is as it is. You do not know. You question endlessly—the question
of all—which is beyond the word all,

beyond a question that expects an answer. No answer can capture
the movement of all. So you don't wait for it—

not even secretly within yourself. All is as it is. This is the question.
You don't initiate the question; it's a fact.

You can question it, and in the sense, look into it through the question.

You can become the question. You can burn in the infinite openness and curiosity to that question.

All is as it is—all the time. Never the same. All is always new. It is always now.

And you question that, not from a distance— you are that question, in a very, very exposed way.

You cover that question with the need to know, with desire for wisdom, and so on.

But in truth—and you can see it in extreme moments of honesty,

which are very rare—nevertheless, you meet them, those moments. And in those moments, you can give full heart to the question.

All is as it is. Thoughts cannot penetrate that question.

So there is no judgment, there is no philosophy, there is no measure.

The question doesn't give you anything. It's empty.

Yet the rain of truth from meeting that question—not

playing with it—all is as it is. Now and forever, without knowing.

That question makes even the most profound— verbal expression look like a fountain of futility.

There is no value in the mark of words when the question is asked.

The question: all is as it is.

2.4 "Any Start ? | FCF Talk"

Can the start, any start, never end, never become anything but start?

Can it not? What is start? What is the depth and the truth, the deep truth of start?

Isn't it that which was never before? And now it starts.

If it was before, it continues now, even if there was a stop.

But that which was never before and is now a start.

And any start that is a process, that is movement in time, is soon continuation.

It is not new. It's evolution. It is progress. It is new of something that was before, new combination, new way.

But the deep truth of start can never grow old, the start in itself.

So if it's not a process and it is not an object that come to be and become old

or that grow in time, how far can you look back? Wherever you look, it is either continuation or imagination.

And the real question is, can the start be the eyes that look?

Can the gaze, the observation, be the start and stay the start?

If you find the eyes of start, the old eyes, the old way of looking, lose its meaning completely.

It has no life in it. It's only good for description, for trying to make sense of chain of concepts, chain of events, chain of ideas.

The deep truth is that start never starts, and start never ends.

The now never start. The now never progress. It is always that.

Always start. To meet life now, to look from the eyes of the now, this is the start.

2.5 "At the Heart of Not Knowing | FCF Talk"

At the heart of not knowing you know. You know that you do not know, it is knowledge.

You know to learn from not knowing. You know yourself not knowing.

At the heart, at the depth of not knowing, all is clear.

All is as it is. All is the same, yet nothing is the same.

At the heart of not knowing, there is no fear. The fear is the response of the known in conflict with itself.

That which is seen, that which is imagined, do not agree, fear rise.

At the heart of not knowing, all is as it is. Fear is not.

Beauty speak to itself. You are there but you don't know yourself.

That is the knowledge.

2.6 "Beauty and Measure | Is it real? | FCF Talk"

There were times I didn't know that beauty is not a measure,

and there was no beauty. There was only measure. Measure would describe itself in scale of beauty,

but it was not beauty. There was no sense of freedom in that measure.

These days, I don't know what beauty is. I cannot say it. I cannot describe it to myself.

But there is no question that beauty is real. There is no question that beauty

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does not share a landscape with measure, if this can be described.

It's as if measure is the rice growing in the fields, while beauty is the eternal growth of

anything, anywhere. Measure could be a beautiful sunset, but beauty is the timeless movement of

light. Measure is a beautiful poem that touched the heart, but beauty is what's left when the

poet dies, disappears from earth, and at last the poem is free from ownership, and so on and so on.

You don't need to know beauty to meet the quality of beauty now, because the quality of the now,

free from measure, is beauty. What is the way for you to see that? I don't know,

you don't know, and maybe indeed there is no way, and there is no seeing of beauty.

When you reach that point, when you truly question your capacity to meet beauty,

a silence knocks on the door of your stubborn mind, and it's beauty knocking.

2.7 "Choose the right work (?) | FCF Talk"

If you could choose anything to do, what would you choose?

if you could choose anything to do, what would you choose:

It's very likely that you give a lot of attention to work.

What is your work? And I don't mean what is your job title,

but what is it that you give so much attention, energy, priority to.

Is it the securing of means for survival and what

you call development of your life conditions? Is it that?

Mostly through reward of money, as well as skills accumulation

that can help you generate more by doing less, something like that.

Is that your work? Is that the nature of the work that you do?

And if you could choose in ideal world any work, what would you choose?

There is a work that the nature is demonstrating to us. The work of life, the work of living.

And from that, when you think of the twist in the expression "making a living,"

you start to see that very likely there is a distortion in the essence of work.

The tree does not announce that its work is to grow and meet the sun and expand and make fruits

and expand and make more.

It just meets the nature of itself. Similarly, your work could be to meet the nature of yourself.

And from that, totally unplanned, totally unrelated to any reward,

totally unguided by any set of goals, intentions, expectations, you manifest that which you are.

In an ideal world, would you choose that work? The work of meeting the nature of yourself?

I doubt it, because that ideal world is exactly the world you live in.

And that choice that you either ignore or refuse to make is not a conscious choice.

It's not something you announce every morning. It's just covered by endless other choices that you make that are driven by conditioning and fear.

In my view, you may want to make a break in that sequence of fake justification

and question what is your true work in this short, yet timeless life that you live.

2.8 "Closer to you than your own thinking | FCF Talk"

The unknown, that which is not known. That which is not known to

you now and forever, no matter what.

That is closer to you than your own thinking. The thinking is an expression of itself.

Thought manifest, but it manifests in a space that no one knows what that space is.

People give it a name. They describe it. They relate their description to other people's descriptions and so on.

But that which makes thought possible, that gives room for thought to express itself is unknown.

You can see it, you can see it now, it's simple, it's very, very not mystical.

The only question is why that space, the space of infinite potentiality,

before any movement of thought, before any action of the mind, anything.

Why it is not dear to you? To you means to the mind, to you, to me, to us.

Why it is not dear to you as your most precious fountain of existence.

Rather, at best, you respect it and give it kind of a chance.

Yeah, maybe there is, maybe it's important, but I have other things

to look at.

I have other things to engage with. I have other things to learn.

Why? I doubt if there is an answer that can bring clarity to this question.

But I'm very confident, I'm so sure that the question itself can act.

If it is asked very sincerely, without any pretension, any false pretension

that basically pretend to know or pretend not to know about unknown,

but to know about it, and so on and so on. You know the tricks of the mind if you look at it.

You don't need to hear about it from me or from anyone.

So question why that which is closer to you than your

own thinking is not dear to your heart the most. And see where it takes you.

2.9 "Does one need at all navigation in life? | FCF Talk"

You are invited to a walk by the riverside. You do not plan the walk. You do not plan the sight.

As if there is a need, a calling, an urge to respond to that invitation

As if there is a need, a calling, an urge to respond to that invitation,
not just artificially,

but deeply, within oneself. And that calling has a plan of its own, not
even known to itself,

but unfolds every step as you walk, revealing itself, unexplained.

Since you respond to the invitation, the fact of you being walking by
the riverside

is the only thing that matters. That's the meaning of the response:

that it encapsulates the whole scenery, the whole unfoldment, and in
that, simply,

there is no need for navigation. It's not like you are at risk of going
completely off-trail,

but even if it was, it has no meaning for you to navigate. You
accepted the invitation,

and in so many ways, you chose to be lost—lost to choices, lost to
navigation, lost to yourself.

Naturally, from a very deep place, which is unknown to you, the
calling comes to shape,

for example, as a talk. And it talks about navigation,

does one need at all navigation in life? It seems that navigation,
choices.

...and,

doing the right thing—all that is occupying one's total life. And the question is there,

very clearly: is there a need for that? Is there value in that? What is the result of that?

Can one live without navigation, just walking by the riverside? Can one follow the stream as the stream chooses, unexpectedly,

now? It's a question. It's a question that is more present and more real than any choice

and any navigation. It's an invitation to be found in being lost, or to wake up to no sleep.

You cannot fight to the end of conflict. Only clarity can bring an end to blindness. And

that clarity doesn't come by navigation. But you question that. You accept the invitation.

You walk by the riverside. And you let the question question. You don't choose.

2.10 "End of complaints | FCF Talk"

Wherever you are and whatever you do, that which is the reality of the now for you is the guide.

The difficulty is to meet the reality of the now exactly as it is.

And unless it is met exactly as it is, it will misguide you.

It will misguide you to judge it, to avoid it, to replace it with imaginative alternatives, altogether: to complain.

The only teaching of the reality of the now - is the end of all complaints, especially inwardly.

Reality that is met where you are, as you are, now,

guides you to it, invites you to learn from inside of it, to immerse with it,

to feel it, to exist in it. And that is something that you cannot do by command, by decision, by will.

You have to trust that the now can do it for you if you want to look at it like that.

In essence, when you truly meet the reality of now, as it is, always now,

where you are, whatever you are, whatever you do, that meeting is the guide, and in that meeting, the immersion with the now -

is not something that happens, that evolves, that you experience.

It's just a moment when you can watch at things, at yourself, at everything

and at nothing special without the eyes of your complaints.

Not because you decided that complaints is wrong. But it's given to you as a sign.

Freedom from complaints is immersion with the now.

And the beauty in that, and the life in that, and the truth in that,

free you not to ask anything else or to find everything in it.

It's like a fountain with endless fresh water. You don't go to another fountain or immediately seek how to secure as much water for later.

You just drink and you rest. Same.

2.11 "From admitting the lie, shine the truth | FCF Talk"

there is a question of the return to the now what is it that arrive at timelessness time which is

movement away from the now cannot arrive to the now it's like trying to know the

unknown but the sense of time is the now it is so now only now always

now you don't need to return to the now there is no Journey there

.....

is no distance there is the Habit to imagine the movement of time and
Hope

your life bring enough suffering to show that the movement of time is not

real will then all the expectation plans achievement reasons drop you
find out you find out

now and if you don't want if you pretend that the now is away from
you and that

the peace which is the nature of the now require you for some work
or some [Music]

experience then at least admit that don't change it don't

pretend that you are not caught in the LIE of time talking dreaming
about timelessness

now from not lying shine [Music] truth from admitting the LIE Shine
the truth

2.12 "Inquiry into the nature of Inner Time | FCT Talk"

You know the nature of time within yourself. You see how often you
are rushing inwardly in

your mind with the feeling of trying to achieve something.

You know that endless movement of being caught in time,

also in the other side of it delaying avoiding And if you stop to

also in the other side of it, delaying, averting. And if you stop to question how it affects you, the life within the notion of time,

you see that as long as that movement is there, you can never touch peace inwardly.

Challenging this observation, or using this observation to challenge the notion of time, is the freeing factor.

But don't stop in that. Question who or what is questioning the notion of time.

And you will see that as long as there is a reason,

or a goal, an aim, it's time questioning itself, which is meaningless in terms of trying to remove the foundation,

the ground on which time is flourishing and peace is destroyed.

Whether you go that far in your observation is totally up to you.

But surely, without a doubt, if there will be an observation,

an inquiry, a question of time—not by time, not for a reason, not driven by a cause, by objective,

by trying to find out—beauty will be the eyes that are watching.

Beauty not the aesthetic beauty of the objects, but the quality of observation not in time,

is not only the essence of beauty but the endless nature of it

is not only the essence of beauty but the endless nature of it.

There is limit, an end, in terms of potential, when there is an envelope of time that sets boundaries to the inquiry.

But when the inquiry is free from time, it meets the endless nature of reasonless beauty in itself, as itself.

The very questioning is that beauty. And then there is no longer need for you to do anything.

It's actually more than that. There is no question of need anymore. There is reality of

freedom meeting itself, manifesting in itself. And that is real, untouched by time, by reason.

2.13 "Is Self Inquiry Real? The end | FCF Talk"

If self-inquiry is real, it must end, without remain, without history, without benefit,

just as your day is. The memory you hold from the day that passed, the yesterday,

is not the day itself. It's a recording. Self-inquiry is the day itself. It doesn't

need to be initiated. It doesn't need to be taught. It doesn't need to succeed.

It is a day of a living being unaware of the nature of awareness itself.

You, as a living being, write a story of

life. There is absolutely no significance and truth in the story that is written. It

is just a never-ending accumulation of frames, of possibilities manifested in one direction,

in another direction, for reason, for no reason. It's really empty from truth, from life.

So, a day that is lived, a day of a living being that is lived,

unaware of the essence, the true nature of awareness itself, is self-inquiry.

It doesn't lead to result, to awareness, or to progress. It doesn't lead anywhere. It ends. The

day that you live ends. And the very ending of the day is the essence of self-inquiry.

The day doesn't end when your eyes close and you go to sleep, or after midnight. The day ends

now. Always now. Self-inquiry is the end of a day lived by a living being. With its end, the living

being ends, the lived day ends. The end is the only thing that shines, that is full of truth.

And that end is now. Whether you see it or not, accept it or not,

all that has no meaning whatsoever. Self-inquiry invites the end. So you

can never have more of that. You can never have more self-inquiry,

just the same as you can never have more 'now'. All you have is now. And now always ends.

In words, in visual, it's complicated to look into it. So you have to start with

ignoring all. And that ignoring that leads to a blessed ignorance, total irrelevancy of all

written wisdom, that very ignoring invites the self-inquiry to flower.

If you really want a frame to put this flowering, call it a question. But it's a

non-verbal question. It's the questioning. The state where everything is question. Question,

is it real? But not one by one, leaving a record, a checklist. Total explosion of question.

It announces itself, as if the question says to your heart, only I am real. Only the

question holds truth. And question doesn't know, by definition, by its very nature.

Take it as you wish. Hopefully, you will see the beauty of ending all the things you considered as self-inquiry.

2.14 "Is There a Doer? | A Radical Inquiry into Choice, Thought, and Consciousness | FCF Talk"

the question of choice and the question of the doer these are two questions of the same thing can there be a choice without a doer can there be a notion of a doer i am doing this and that without the capacity and the reality of endless choices so we question who is the doer it's a very simple question although very deep very profound you walk at the street who is the doer of the walk that decide to stop to turn right to turn left you develop a product you innovate who is the doer of the innovation what manifest the creation of this project reduce the observation or expand it depends how you look at it to the doership of consciousness who is doing the thinking and is thinking a product of choice look at a branch moving in the wind a branch of a tree is there a doer is the branch the doer or is it responding to the dynamics of the tree and the forces of the wind and the wind itself who is the doer who is the force the guiding force of the wind is there such a thing or maybe the branch the tree the wind and the movement is is a choiceless expression of that which is and if you are willing to look at it like this to consider it to question it can you do the same with regard to the activity of your consciousness all the thinking all the feeling all the planning all the changing all that is there a doer in consciousness is consciousness a doer of anything or maybe all of that is an expression choiceless expression of that which is question that beyond conclusion beyond ideas beyond knowledge

2.15 "Is silence real? | FCF Talk"

You walk at the hill in circles. The hill is small.

The trees are tall. The evening IS presence. Nothing stay as it is.

All is as it is. Not staying such. Being that. Words, especially the inner words, are empty from truth.

Empty shells. Unreal. They are there, but they don't hold truth.

Silence is the most elusive thing. I don't know anything about silence.

It may be real. It may be fictitious. What does it have to do with me?

I walk. Completely uninterested and unbothered - by the steps, by the footsteps that are left behind.

Equally uninterested in the steps that may come ahead.

The walk is real. Thinking is real. Not in itself, not by itself,

not because of the meaning it gives itself. The fact of thinking is undoubtable.

The thoughts that are left behind are totally dead.

The thoughts that may come ahead equally unreal. Thinking is real.

Walking is real. Silence I don't know. I don't have a clue.

Between the reality of thinking and the empty nature of thoughts,

I walk. Between the fiction of silence and the reality of the walk,
freedom is. Not my freedom. Not my thoughts about freedom.
Not my experience of freedom. The freedom to walk without a trail.
A walk by itself.

2.16 "Is there a silent mind? | FCF Talk"

The silent mind. Is there a silent mind? A mind that doesn't express itself.

A mind totally detached, yet absolutely alive, the absolute nature of life is the expression of a silent mind.

That is a question that is not a statement. If there is such a mind, such a silent, living mind,

what would be that unexpressed expression of such a mind?

Would it be beauty that has no name, no address, no description, no measure?

Would it be infinite capacity to watch and question without knowing, without guessing?

So how do you question that? Do you question it at all, and if you do, do you question it from a silent mind or as an expression of the will, the desire of a mind that knows nothing, absolutely nothing about

that quality?

Before you feel that this paradox is better left unresolved,

you are challenged to look deeper and see whether it's indeed a paradox or whether the paradox is just the appearance that come from the words, from the verbal articulation of this capacity and this question and this pointing.

Beauty, real beauty, unknown beauty, the beauty of life doesn't need confirmation, doesn't ask for approval.

And it can ask this question by its own way, its own existence.

The only question left open is, will you let it question within yourself, or whether upon the encounter with such quality of beauty, you would try to drive it as a vehicle to get somewhere?

2.17 "Life speaks to life | FCF Talk | March 19, 2025"

We live in the world and yet we hardly live. The act of living in us became as narrow as the activity of the mind.

And life is as broad and infinitely far more real than the mind and its expression,

and its experiences, and its knowledge, ideas, all that.

So, being alive, not knowing much about life, questioning and watching what is it that reveal the capacity of life.

And again, assuming it cannot be the mind, cannot be the thinking, the imagination, the knowledge.

The communication is in words but also the inner communication became verbal.

When we look into a problem and try to solve it we talk with ourselves

or with the knowledge that we gathered and we compare,

and we try to change and simulate and measure. but is it really the language of the life?

Can life, the life that we live, don't go far to some mystical cosmic mystery,

The life that you live, it speaks to you - Does it have to speak in words?

Is it possible that it speaks in so many ways other than verbal communication?

When you meet a human being, isn't it life speaking to you?

When you miss the bus on the way to important meeting,

isn't it life speaking to you? When you find that you walk by the river for years and you never looked at the river,

isn't it life speaking to you? When you forget yourself in a place that is free from all the commitments

is free from all the commitments

that you took upon yourself, isn't it life speaking to you?

So if you are willing to consider that life speaks -

but in so much broader and real way than words, would you consider to answer, to communicate with life in the same way?

Would you consider to meet the communication of life

with full presence and with unconditional attention and interest, and sensitivity and life.

And what happened when life speaks to life, and when life is not in need for explanations and words and all that?

What's there to talk about, and what is the nature of this communion

between life and life? Find out, question that, and give it a try in the real world,

in the real living, in the daily presence, in the now.

And do it now or keep thinking about it and let it slip away for the million times.

2.18 "Living beauty | FCF Talk"

There is no shortage of beauty in the world. There is no shortage of

beauty in your life . And there

is no shortage of beauty in yourself . Yet , it is not the way life is lived . Life is lived

in stress , conflict , dissatisfaction , a constant race to nowhere ,

and mountains of problems that can never be truly resolved .

So , life , which is not short of beauty in any way—in fact , if there is such a thing

as endless beauty , it is life itself—yet that life , which is not short of beauty ,

is lived without beauty at all . It is lived only with the fake imitations

of that beauty , which are all made by conditions , by circumstances .

Now , you tell yourself : is there a question more important for you in

your life than how to live that beauty ? How to let that beauty—which life is not

short of , which is the essence of life itself—how to let it be , let it live ?

And of course , the question has to do with your life . If your life is not the life of the whole ,

then it's not life at all . There is only life . And in your lifetime ,

life is lived far away from its endless beauty. So, is it not the most important question that you can ask? Of course, you can ask it in so many

ways, but fundamentally, it is the only question that reveals the nature of that which hinders

the endless beauty of life. You continue with that, if you want, and you don't stop, if it's important for you,

until forever—because the very nature of that beauty is eternity. So, don't come to it with,

or approach that question with, limited capacity, resources, or willingness.

2.19 "Living free and the love of truth | FCF Talk"

Why don't we live free? There are many fake answers and only one true answer.

The true answer is that we don't want to. It's not important to us.

It doesn't require much to see this, but it requires the very thing that is missing:

earnest and honest love for truth. The truth means what is.

What is this love of truth? Is it a rational, cultivated will? Is it a virtue that one can develop or act upon, increase, or decrease?

Or is it the absence of these—the absence of cultivated actions of will? What is the love

of truth? Is it that which resonates most deeply as yourself, that which aligns with

you naturally, holistically, beyond reason and measure?

To live free—isn't it to walk away from anything that makes you not free?

Attachments, conditions, limitations, pre-set ideas. Because we don't live free, we cannot be happy.

There is a constant conflict between the nature of life and the actuality of a living presence.

Ask yourself: Does the love of truth guide your observation? Is your observation an expression of that love? Or is it just an empty idea?
Ask

yourself: Is the reality of your life—that which is—dear to your heart?
Is the seeing of it,

the truth of it, dear to your heart more than any imagined projection, dream, belief, or hope?

Meeting truth is the quality of the now. Meeting truth is the

...freedom is the quality of the new. Freedom is the
expression of the love of truth,

which is the love of freedom. Why don't you live free? Why do you
lock yourself

in the idea that you need to become free so that your life

will be lived with this quality? Can you see the deceit in such an idea?

There is an aspect of responsibility in living your life free—in living
away from

anything that dictates what the "right" life is. Free as the air. There
is great responsibility

in that. To whom will you be responsible if you live free? To people
around you.

Society, family—they expect you to live within a certain set of rules
and expectations. To

yourself. If you were responsible for yourself, you would live free,
wouldn't you?

But there is an invisible dimension: the responsibility to freedom
itself. You are here,

and you live because of what people might say, the free will, or the
will of the absolute

universe—or whatever else. Only in living free do you become responsible to that

freedom. Responsible, meaning not interfering with the grace of existence. And that's when

what is can only be lived as it is, without intervention. This is the meaning of living free.

You, as you are, with all your baggage, live free for no reason.

In total responsibility to freedom itself—to what is, as it is. Live free, and live free today. Be

willing to deal with the consequences. Don't obey, don't meet expectations, don't limit yourself to

what someone—or even you—think is right. First, be free. Then see what is truly authentic.

Intuition is a complicated term because it can be defined. But intuition is the language of

the undefined, the uncontrolled, the unknown, the unexpected. To live by intuition doesn't mean to

gamble or to be disconnected or irresponsible. On the contrary, to understand true intuition,

to meet its beauty, and to live by it—this is the true responsibility to

freedom.

You will know when the time comes. That's the only thing you can be certain of. You don't need to know in advance. Can you live like that? Can you live by that? Not by the words, but by the essence.

Perhaps the value of this talk is that the next time

you hear a complaint within yourself—that you don't have freedom in your life—you can

return to the question: Do you live free, regardless of conditions? Do you live free

because of the love of truth and the wish to meet what is, exactly as it is,

no matter what? Without preparation, without conditions, without limits, without knowing?

If you can see the beauty in this question, you are already there.

2.20 "Living in the mind? | FCF Talk"

You live in your mind. You believe your mind and you trust

anything that your mind say or show you as if it was your most authentic truth.

If you feel lost. If you feel oriented, the fact that you feel it and you register with the feeling is the issue,

not what you feel. As feelings, they are same. You feel clarity, you feel the opposite,

chaos, or confusion. The problem is not with the feelings,

the issue is that you believe these feelings to be true, to reflect the truth.

Maybe they do but maybe they don't. You live in your mind and this is a fact. And questioning this fact is probably the

most liberating thing you can ever initiate. To live in the mind is not to live at all.

The mind presents a living experience. You are totally registered with that

as truth. You, I, anyone. And life has absolutely nothing to do with that.

It's just a very shallow artificial attempt to describe life to the mind.

The mind need this description of itself. Otherwise, what is the mind?

What is the use of the mind? How can the mind recognize, justify

and affirm the fact that it is the mind that it is related to itself to exist at

and altogether take upon the role that it invented to itself to control life,

to navigate life, to judge, to choose, to... all that.

Life is the expression of freedom. Life and freedom is the same.

Mind is the opposite. It's anything but freedom. And the freedom has nothing to do with the feeling of freedom or with the knowledge

of it or the experience of it. It's the freedom from all that.

Which means that you live your life, your practical daily life, your mind behave

as if it was granted the role of the controller, the guide, the one that knows where, when,

how, who, and all that. But you don't limit your observation and your inquiry to what your mind say.

As a fact, the beginning of the inquiry is to see that all your inquiry is done

by your mind. The real inquiry is a living thing.

It's not a an observed phenomena. It's not some activity that leads to

results. Life is an inquiry of infinity, of endless

newness. of origin. The mind has no access to that.

newness, or insight. The mind has no access to that.

No matter how strong it will try or how strong it will try not.

So, what would your life look like if you do not trust your mind and do not try to

prove your mind wrong? What would be a stream of observation untouched

by deterministic ideas that the mind so eagerly present to you as truth?

2.21 "Now is the teacher | Talk FCF"

The question "How do you start?" doesn't really exist in free creative flow. Start itself is the

question, and it is asked without end. To see that start is all that there is—never the same,

never connected to another start, one start. The now explodes in itself—only start, only now.

It is only in the world of reason that experiences connect into a chain,

into a story of life. The story of life, held by continuation, by being retold again and again,

holds no truth. It is not real. It is a story. It is sustained by imagination.

How can you wake up to see that the story of life—that which you live by—is unreal? Or maybe you cannot, and maybe that is the waking up.

You often hear, from so-called successful people,

about the significance of mission, purpose, and reason altogether. It's indeed important,

because it's the most efficient way to make people sleep. If they believe in a goal,

in a mission, they are willing to do a lot out of balance, out of harmony.

Harmony is the lack of conflict—the freedom from conflict. And it cannot be in time.

The now, in itself—the essence of it, the truth of it—is harmony. The nature of the now, which is harmony and no conflict,

is that it is out of time. The present moment, the passing moment, is not the now. The now is total,

absolute. Only the now is real. And again, real—not in the context

of relevance to the story. Not the carrier of the storyline—not that.

In free creative flow , the creator is the now . And you are that .

But at the same time , it is not that which you take yourself to

be . You are that because all is that . All is that because only the now is .

Without the now , you could not imagine the future .

You imagine it now . Or remember the past . You remember it now .

The biggest question is: Is there you in the now? And I question that .

And if there is no you in the now , there is no you at all . And only the now is .

And this is enough—all that is enough—as a pointer

to question the now . And only the now can question the now .

2.22 "Present presence | FCF Talk"

What if the now , which is the presence , that is always the presence ,

doesn't need anything from you , and anything that you need is provided by it , by the now?

What if that is perfect harmony , where life is no longer a battle ,

and the potentiality of life cannot come to expression in a way that

stays,

that is accumulated, that can be transferred to another time, and so on?

What if the unfoldment of all the wisdom and truth -

is the now itself, and it can only unfold to itself, not to you, not to someone?

You see, finding the now is the ground for all the religious and all the scriptures,

and it is the walking away from the now to an imagined now.

That's why it is taking place in time, whereas the now itself never had to wait to be found in order to exist, to manifest.

All is the manifestation of the now. Was there ever a time that was not the now? Will there ever be a time that is not the now?

It is said now. You hear it now. That's all you need to know.

Now is your teacher, not your thoughts or ideas, not the books,

especially not the thoughts of someone else. Meet the now, now,

and learn the beauty of un accumulated, infinite manifestation.

Anything real that comes to be now, you cannot know, you cannot remember, you cannot take with you, you cannot explain.

And anything that you do take to another time, is not real.

At least, it's not born of, or an expression of truth.

It's imagined. You can say imagination is real as imagination, fine.

Where does that take you? How far you can go with it? What kind of value it gives you?

Other than knowing that it's empty of reality.

2.23 "Question beyond reason | FCF Talk"

Reason is gone, and with it, all the justification.

In the space that is created, or is revealed, where reason used to occupy all of it,

question is allowed. The nature of the question is very different than the question of reason,

than the question that seek an answer or even progress.

It is a question that seek question, or a question in itself.

When the infinite potentiality of true question announce itself,

no one and nothing is there to add anything to it.

And that which is allowed is beautiful beyond reason

and that which is allowed to be that beyond reason,

but it is also beautiful beyond description and measure.

You cannot remember it, you cannot experience it, it has nothing to do with your capacity for it.

The question announces itself in the absence of a reason,

and a true question meets you just the way you are now.

It meets you without demands, without conditions, without limit.

And it is up to you to admit it, meaning to immerse in it,

to question it back, to surrender to the wonder of that.

Or to run back - to the remains of what used to be a reason,

and is no longer that.

2.24 "Self Declared | FCF Talk"

You walk by the riverside. Out of nowhere, without any announcement, the evening is there.

With all its beauty, might, infinite depth. The evening is the announcement of itself.

It didn't declare itself coming in any way. You watch in a distance the mountain is there.

The mountain does not declare itself. There is no announcement, declaration, or invitation to know it is simply there.

Carry profound stillness, depth, and beauty beyond measure.

It never announced itself. It declared nothing. It is the announcement of itself.

You can see that if you watch, if you pay attention, the only thing that declare itself is a human being.

A human being that you may meet in your life, that declare himself or herself to be free, to be happy beyond condition.

To know truth, to be truth, is a self-evident of the very opposite of that declaration.

Be very aware inwardly, not to let such self-declared statements to make root in you.

No matter how well and sincere they may sound. For if you will, this declaration will harm severely

the innocence in yourself that give birth, give home to not knowing.

Above all, watch out from self-declaration by yourself to others and mostly to yourself.

There is no way for you to hide from the truth of yourself.

You, as you are, free from declaration, free from

announcements, manifesting not knowing without end.

2.25 "Self inquiry into the nature of presence itself | January 19, 2025 | FCF"

the presence itself in the presence which is your presence and every presence no who is asking the question of presence is it the wondering thought with its uh writing skills or is it the eye of the now question without time direct all is moving but presence all is changing in time but not presence thought cannot question presence it comes after the question of presence is the question of the now the now itself is a question it is not known what does it mean to worship the presence not the presence of things not your presence presence itself as a quality of worshiping Worship in the sense of giving your heart to it without demands being one with it without knowing pure presence uninterrupted by thought unrecognized unknown yet fully present no only no all within you is moving thoughts feelings experiences but the presence is not moving with it the movement is in the present but it's not of the present of the presence you can walk among people yet be grounded in presence their presence cannot deceive you attention and presence you can only be attentive to things in the presence even if you give attention to memory the attention is given in the presence but what is the very presence of attention does it ever end does it start by your command and when does it take place if not in their presence always presence is attention is the no and view are you that are you presence or are you a mind a movement in presence you don't know do you and when you inquire without knowing you eventually seek to answer the question who is asking all that and in the context of our inquiry here is it asked by the wondering mind or is it the question of presence not asked but present present in your heart without you doing anything without a choice giving attention to presence no it's up to you isn't it

2.26 "Starting From Not Knowing: The Human Edge Over AI | FCF Talk"

Can you start anything from not knowing? Can you start a thought from not knowing?

Can you start to speak from not knowing? Can you start to play an instrument from not knowing?

Can you not? If it's a start, if it's something new that was never before,

how can it come from knowledge? And if it comes from knowledge, knowledge in the broad sense,

habits, influences, agenda, reason, choice, cause, all that,

then it's not a start, it's continuation. The question of start is the most important question

in the era of human consciousness that we, you and I, all of us live today.

The reason is very simple to explain, very easy to understand,

but it's up to you if you want to see it or if you want to look fresh.

The reason is that no matter how you speculate it,

artificial superintelligence will do anything that your mind is doing,

so much better, so much faster, so much with higher value

than anything that you can imagine. It will imagine so much better than what your mind can.

And that movement of imagination, which is the movement of thought,

is the essence of what makes a human being, a human being today, but it will change.

All this is going to be completely delegated to that machine,

in ways that you have no way to comprehend now, and by the time it will be reality, you will have very little to do for yourself in your life,

given that all the ecosystem of your life, food, resources, relationship, advancement, anything that provide living capacity

will be provided by the machine. Resources, opportunities, everything.

What will you offer then? So it's really, it's amazing for me that people don't

put that question at the center of their inquiry, but assuming you're willing to, then realize that start is something the machine can never do.

Machine can only continue. Start, as we said, is a movement from

not knowing.

Machine is knowledge. And even if the machine kind of reset itself, it's still resetting the state,

but what the machine is, what artificial superintelligence is, is knowledge.

And the nature of that knowledge is not different than the nature of yourself as you know yourself.

The movement from memories, from understanding, from perceptions that you turned into concepts and opinions and beliefs,

it's exactly that movement. So there is a different movement, and it's the movement of start.

And start means start from not knowing. And not knowing is inherently forever inaccessible to machine.

And that's the only thing that machine, smart and advanced as it can be and beyond, will need from you. The machine, which is the replica of the universal mind on steroids,

just stronger, inherit all the characteristics of greed and ambitious

and the movement of the more as you have, as your mind,

as the human mind manifests. So when the race of self-evolving machine will start, you will have no place in it, no one.

You can have the highest IQ, you can have the most wealthy pool of resources

or influential position. It will not wait for you.

There will be no need in your help for that self-evolving of call it intelligence.

But the capacity to inject the new into that evolution

is totally remained a capacity, potential at least,

It is the potentiality of human consciousness, which machine consciousness will never have.

Start from not knowing is not a romantic exercise.

It's not a way to ventilate or to find some nice capacities within yourself.

Everything is, as a fact, a start from not knowing.

You and I, as minds, as knowledge, cannot see it. But you can question that.

And if you question that from the ground of not knowing,

it become very clear because you see very clear that all the knowledge is not it

knowledge is not it,

not only the knowledge that is known, but any knowledge at any level,

artificial or not, supreme or not, is same. I will end by saying that there is one thing that you can rely

on in order not to create another story and live by it.

And that's the quality of reasonless beauty. To start from not knowing is the most beautiful, fresh, and alive movement,

which is not even yours, but it's who you are. It's it's what makes you what you are.

And when it is met, met meaning when you don't fight it, when you don't deny it,

when you don't avoid it, the the whole living is filled.

The air is filled with this reasonless beauty. Everything is open, curious, fresh, endless, inviting.

So the movement is natural. It's a free creative flow.

2.27 "Street Inquiry | January 18, 2025"

the beauty of start is that it's always there always here I would say in free creative flow the creative spark is the question of start the question of start is not asked it is brought to attention all start from that that which come from not knowing doesn't seek to know seeking

is already in the known the knower sick the only thing that doesn't know is the unknown nowh can think he doesn't know but that thinking is already knowing so when the start is from not knowing it is the end you found the unknown before you start and after you start the question is not there when the question is from not knowing the unknown is asking and it's very very not trivial to see even though it seems very very simple free creative flow is a question asked from not knowing it is asked by the unknown and you do not know you might think you know and in that you stepped into an imagin space every everything is a question the fact is the question the unknown is complete can never be decreased knowing doesn't intimidate the known the unknown it doesn't take from it so the question is who is asking and in specific are you asking from imagination Guided by Future and present and past motivations or is the unknown Express the question as the now Untouched by time if so it can only be now not the now in the future you cannot learn to ask from not knowing but you can learn to recognize the question from the known the question of start is not asked in your life it is not asked and this is the source of all the limitation in your life the question of starts is the question of now it can only be asked by the now the will of the now is not your will you are the will of the now

2.28 "Talk in the forest | January 22, 2025"

you came to the forest but you find that you never left the heart of the forest and your heart share existence none of them is real none of them is uh imagined only the words play tricks in the mind existence is not explored from a distance you exist so is the forest existence me existence for no reason and yet nothing is more important now you don't know why things are as they are you never knew and you will never know as long as you ask the question you to invent the answers there are questions of existence existential questions they

ask themselves not with words a demand to watch and learn the nature of things that is real you can see that this is real if you watch you can see for most people money is everything if they have money to the extent they can access money they believe they can fulfill all their desires and essentially be happy and that it's a very common belief why would you care to know when you can drink not knowing Without End and quench The Thirst of knowledge the guidance do what makes you happy is timelessly correct but there need to be honesty in the demand for happiness because otherwise anything is associated with happiness anything artificial like money like pleasure that which makes you happy makes you free but how would you know what freedom is start and then move in Freedom happiness is there to guide you not satisfaction happiness Anonymous happiness unrecognized happiness you cannot be wrong about it it doesn't have address when you touch not knowing you are happy and you free can you move in this direction for no reason at all how can the now which is eternal make a mistake then now is the expression of itself Perfection beyond measure the absolute nature of nature what is Grace Grace that you need to wait for is not a Grace it's a curse Grace is real Grace is the now as it is whether you see it or not Grace is given to Itself by existence without action of Will and you stand in its way because you want to know what Grace is and how to be worthy for it and when it will arrive and so on there is only great Grace and Mankind reject the grace and choose identity and knowledge every time all the time

2.29 "That smile | FCF Talk"

It is only when imagination is not replaced with reality .

In other words , the reality of imagination is seen as imagination—imaginative reality .

It is only then that a question can be presented without a bias,
without the aim of the pre-knowledge, and without the hope to gain
new knowledge.

And knowledge in the sense of abstraction, description.

A question that comes to be from the clarity of the unconfused
reality,

and the seeing of imagination as imagination (this is the same), is
knowledge.

When you look at nature, you look at the living knowledge.

When you look at the sky, you look at a living knowledge.

When you allow a question to emerge from the clarity regarding the
unreality of imagination,

such an unguided question is knowledge. And you cannot play any role
in the way that knowledge expresses itself.

The need to act upon knowledge is imagined. It has to do with greed,
with the fear that in the absence of knowledge, ignorance will
terminate existence.

Which is exactly the other way around. When a question is allowed
(such a question)

(such a question) ,

and the emergence of living knowledge takes place ,

it doesn't happen to you . It doesn't wait for your confirmation , for your understanding .

It is then that the absence of you speaks the language of your heart .

The language that you do not know , yet it expresses your heart better than you could ever even try to .

And in that , you are happy . You are happy to learn the real learning :

the giving place to this question to bring about a living knowledge .

Words try to put some labels to it ; mind tries to desire that , and all that is imagined . Without exception .

Because the living knowledge and that which your heart is , are the same .

You meet it with a smile , but not a smile that you initiate ,

not a smile that you recognize , not a smile that indicates anything .

The smile of disappearance , of realizing what is imagined and letting the imagined vanish .

That smile .

2.30 "That which you truly love | FCF Talk"

Will you accept or are you willing to consider that anything that you heard,

especially with regard to inner freedom, the nature of yourself,

understanding of truth, all that. Will you consider that all that you heard is as far from truth as your own inventions.

It is asked not because of another opinion or another recommendation for approach,

how to learn, how not to learn about the nature of truth. It is asked because of an observation.

It reflects an observation that whatever is communicated to you through words,

you can only meet now directly, before processing.

But in actuality, when you hear something that someone said, you agree or disagree,

or agree to disagree, or the opposite, or have an opinion or know how to explain or improve or deny.

All that is processing of that which you heard. That which you heard,

you heard in the now and it's forever gone. That which is kept is your own invention.

And the beauty is, should you be willing to look at it and to consider this fact,

is that it can lead to a total letting go of all the knowledge.

If you see that the nature of all the knowledge that you hold in you,

about life, about yourself, about truth, about freedom,

and so on, is your own invention, what reason would you have to hold it?

You can invent whatever you want, whenever you want, but it doesn't hold truth.

It's invented. It is imagined. Can there be words that do not know? If so, these words hold truth.

And these words can never be processed, can never be agreed with or accepted.

They can only lead to the truth of not knowing. If you find these words

within yourself, the string of these words will never leave knowledge.

It will leave an open question. A total unassuming expression of the now,

not waiting for you to turn into knowledge. It will inspire you to see the nature of words, the nature of knowledge,

and through all that, the nature of that which you truly love.

2.31 "The 'No-Time' is the actual | FCF Talk"

does anything happen in time as a process evolving or is happening a Timeless block of now take the sunset the whole uh phenomenon seems like half an hour and it happens in no time it's one block of now you cannot accelerate it you cannot delay it you cannot pause it it's what it is as Observer maybe with the camera recording the recording is time it has nothing to do with the sunset as the actual now if you look at the mind your mind and your activities you see that it is exactly the same human activities is one block of now it's taking place in no time yet the recording of human activities and the whole Fiasco around it to use it to measure it to practice it this is time that process why it is important to see very clearly the actuality of no time inwardly that all the movements of your mind is one block of now why it is important it's very simple the whole struggle suffering problems conflicts come to be as time away from the actual the actual is now it is not in time it is a no time reality and the envelope the surrounding the way problems cover that as if that's the appearance in the mind is time it's the non actual you cannot do anything about any of those not about the no time not about the time but if you see and nothing is more simple than that what is actual and what is time that time is no longer confused with the no time the trail of problems has nothing to do with the actuality of now will you look into it this is very very serious question not at all theoretical

2.32 "The Art of Life | Happiness in not knowing | FCF Talk"

There is humor in life, in ways that no intention can articulate or can put in place.

For example, what is the biggest art of a human being in life? What is the art of life for a human being?

Any art, other than the art of life, has to do with some skill development,

capacity of knowledge, acquired capabilities, experiences.

And the art of life is the art of not knowing. And the humor here, or the quality of ironic paradox,

is that this art, which is the biggest art, requires nothing.

You are not in pursuit of it. You cannot develop skills that will bring you to it.

It takes nothing not to know. Yet, it's the most rare capacity of life for a human being.

And I mean by that- Perception. To perceive directly, not through knowledge.

Perception itself unfolds. That which is, is revealed, and you do not know.

So, can that be a pointer, I truly ask, I don't know, for the art of life?

And the pointer I mean the humor aspect of it - the ironic paradox

And the pointer, I mean the humor aspect of it, the ironic paradox, can it point to the neutrality of action in this regard?

To the total absorption, absorbing of the now as it is.

Because life is the now, and life is as it is. And the only fault here is that it is not seen in this way.

It is seen through preferences, judgment, skill, capacities, wisdoms, all this noise.

You know, the now is very quiet, but not like acoustically...

You can 'hear' what's going on. When you are captured in time, as we all do all the time,

we cannot hear what's going on. So, the art of life that allows us to let that which is to reveal itself

without us knowing, where we just listen without any preference, is the biggest art.

And art, if it was not clear by now, is that which leads to freedom,

and freedom that leads to happiness, and happiness that is not measured, not conditioned, not limited.

The happiness in not knowing.

2.33 "The Inner and the Outer | FCF Talk"

The inner and the outer . When you say that a feeling came from within , what do you mean?

Probably you mean that your mind presented a feeling based on your inner activities , as you take them to be ,

your thoughts , your impressions , feelings . And the reason you call it inner , probably , is because you

take the mind to be the manifestation of the operating brain that is in your head .

So similar to the outer , the perception of outer , you take the body to be the contour .

Anything that is outside of the body line is external and anything that is inside of it ,

which includes the mind , is internal . Is it so? Is it is it the way you look at it?

And let 's assume that it is the case which is normally and almost totally the only

understanding that human beings have . Then , question , watch , could there be a feeling ,

let 's say intuition , that is not originated by your mind ,

by your will , experience , knowledge , patterns of thinking , responses?

As if landed from nowhere, presented in the mind, but did not come from the mind.

And I don't think it's hard to see, but it's up to you. I don't know where you look. But if you see it, then, was this feeling truly 'come from within' or you just saw

it in your mind? But you cannot really say that it was originated in the mind.

If that is too abstract to you, you can even start with seeing that when you are

in the present of other people, and let's say someone is very stressed,

the activity of that person as a mind touches you, then you create your own activities as a response.

But the fact is that something came from what you take to be outside

and came in and generate inner activity. So I truly question,

I truly question if that common perception of inner and outer is at all valid.

It seems to me that it is very naive, very lazy, and very ignorant perception. So I question it.

But where do I question it? When I say I question it within myself,
what do I mean? I play with

ideas. I match what I say to what I believe, to what I know. Or do I
simply look at the vast,

infinite space, sky of the whole universe and the question is there,
not made by me,

not dependent on me to ask it. It was there before I asked, it will
stay after I will ask.

And in that question, the only thing that is seen is that there is no
outer and inner. The
question is not inside any boundary or outside of any box or limit
or. . .

And that's the beauty of questioning unconditionally, for no reason,
without knowing.

It's a way of living. It's an invitation to see without knowing.

2.34 "The Nature of All Things | FCF Talk"

What is the nature of things, all things? We live as if the nature of
things is verbalization.

We name everything, we define, describe, compare. And the way we
flow in the stream of life

is by adding our verbal stream to that which takes place.

In very simple words, we interpret everything. We reduce the essence, the nature of everything to words, and from there we carry on.

It makes no sense, it has to do with a really honest will

to inquire into the nature of things to see that - that,

the verbalization, is not the nature of things. Then the inquiry basically is open to question beyond words.

And here the issue is that imagination has this trick, has this capacity -

to pretend or to emulate observation which is not verbal.

That's the space of experiences, inner experiences.

But it's as verbal and as imagined as any description.

It's similarly unreal when it comes to the nature of things.

So if that is something that you also see, and you are willing to inquire into the nature of all things beyond words,

beyond imagination, you reach the point, the marvelous point of not knowing.

That's where most people give up, although that's where the inquiry starts.

Inquiry, the meaning of it is to question from not knowing.

The not knowing is a question, it's not an act within a space,
it's a space of infinite possibility untouched by the limitation of
words and knowledge and imagination.

In there, beauty is the nature of things, not the imagined beauty,
not the described beauty, not the experienced beauty,
a living beauty. It is seen, it is felt, it is lived, it is everything.

It's not in a scale of more or less, compared, etc.

It's just the honesty of a leaf, or a weed, or a flower, or a ripple on
the water.

The essence of it is that beauty, and it's here in front of you, within
you, and you don't touch it,

because you, as you know yourself, you are apart (separated) of
that,

you are the invention of the mind that made you believe

that you are an observer of that, or a knower, that you can act upon
it, you can come to it, you can walk away from it,

but you never, regardless to whether you know or not, you,

the nature of you is the nature of all things. So in that beauty, you are destined to,

maybe disappear is too frightening word, but to immerse.

The more you embrace the beauty, the living beauty that is real, not that is imagined,

the more you see the nature of things in that beauty,

and that beauty in the nature of all things, the more naturally you are drawn toward that beauty. And that beauty has a movement of its own,

has a will of its own, has intelligence of its own, is real, much more real than your mind.

Is it true or not? Of course no one can say. Is it worth looking? That's the question.

I think it is, and I think you owe it to yourself,

if you care about truth.

2.35 "The Other Way Around | FCF Talk"

The other way around. You think of a certain truth about life.

Whatever you think, it's the other way around. You aim for a certain fulfillment in your life.

Whatever it is that you aim, it is actually the other way around.

You have an opinion about someone or something or life.

Whatever opinion it is, it is actually the other way around.

Why is it so? Because your tools to think, to have an opinion, to aim and try to fulfill,

are not rooted in truth. They are rooted in imagination.

They are the brush, and the photography, and the audiography of yourself.

You use them to paint at the canvas of life. And all is there for you to see that you can spend your whole life -

thinking, aiming, holding opinions, changing them,

trying to fulfill something, then trying something else.

And all this movement brings chaos to your life, brings conflict to your life.

And you may at some point question if it's not the other way around.

And it doesn't mean not thinking, because not thinking is also a

thought.

And it doesn't mean not aiming for anything, because then you aim for this no-aiming.

It means that something needs to drop something and things need to stay as they are.

So totally, that nothing is away from the beautiful peace which is your life.

But this life is violated by your actions in the mind and then physically,

and then conceptually, totally, society level. So, where do you go with that?

Will you question if everything is not the other way around,

and the truth is nothing that you can think of, know of, hear about, aim for, etcetera?

The very question, if it's honest, reveals to you the truth of it.

And the truth of it may be also the futility of it.

Because the two are the same, different sides of the same coin of the mind.

Essentially, is it possible that truth is that which is now, as it is?

So then it's not really a question that there is nothing to do, something to

So beautiful, so alive, so real, that the question of doing something about it, doesn't exist.

Is it possible?

2.36 "The Real Can Not Be Known | FCF Talk"

To fall in love with the now, what does it mean? To fall in love with the now means to die to the now.

And this cannot be an act of imagination, of the mind, of superficiality.

The now is real. It is not imagined. Imagination is part of the now. But it is seen as such,

and there is no confusion between imagination and that which is real.

That which is real cannot be known. It is the new. It's the emergence of infinite potentiality. How can that be known?

It was never, and it will never end. It's the emergence. It's the creation.

It is real now as it always was and always will be, but it's not for you to know.

You let go and meet the now as yourself. You are the now.

You call yourself by names because of the belief you have in the past,

and you justify your action with your faith and your aspiration because of the imagination that takes you to -

virtual, imaginative destinations. But in reality, you are now.

You can see it if you don't try to know it. And seeing without knowing is the eye, the eyes of the now.

The seeing of the now is seeing, watching without knowing.

If you dig into it, you may consider intuition or other partial description,

but you're better off without any description. You are now, and watching without knowing is the watching of the now.

To fall in love with the now is not the act of the mind,

the superficiality, the memory, the recognition, the image.

It is the birth of all time. It is timelessness, the end of measure.

The now is absolute. Whether you see it or not, agree or not, believe or not, all that is really not important.

The now is the reality of your existence. It's not waiting for anything to acknowledge it.

And you can fall in love with it because of the beauty in watching without knowing.

It is simple, it is real, and you should not wait even till the end of that talk

to give it a fair try.

2.37 "The absolute free will | FCF Talk"

What do you want? What is the will that you claim? Whether you can say in words, or can feel?

Whether you have confidence or doubt, what is that will?

Is it a will for satisfaction? For completion? There is a will that can be called the will of the now.

It is the reality of your life now, always now. You live that will, by that will, that will, for

that will. You are the result of that will, or the manifestation of that will, the will of the now.

Will you make peace with the will of the now? If you knew that this is the absolute free will and that you are the product of that will.

Will you give up on any other will, invented will, and immerse in the will of the now?

2.38 "The highest purpose - Aimlessness | FCF Talk"

Openness and aimlessness. Two words that point to the same

quality of observation. Openness. Anything is possible.

Potentiality unfolds in the now, and in that, there cannot be any script, any map,

any path, any preference, any choice. So, you can say that aimlessness is the

byproduct or the sign of true openness—true meaning sincere, unbiased, authentic, real.

In the manifestation—the coming-to-be—of that openness, and in the reality of the encounter

with aimlessness, with no direction, learning is alive. It is taking place not from a point

of accumulation, not from any extension of understanding. It just reveals itself.

The true knowledge is learning. It's not data. It's not conclusions, or information,

or description. Everything is a living knowledge. And as a living knowledge,

it is constantly alive, new, fresh. And that is learning—not learning about it, not learning from it.

True openness sets the view—the view of observation—to absolute freedom from any aim

freedom from any aim.

Traditionally, culturally, aimlessness is related to negative concepts: laziness,

waste of potentiality, and so on. But right there, the lie is exposed.

You realize that aimlessness is the highest purpose, but not as you understand it.

As it guides you. And it only guides you now.