

THE TEXTURE OF BEING



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EXTRACTS FROM THE ORIGINAL "The Texture Of Being"

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CHAPTER 1 LIVING ADVAITA

Our Apparent separateness from the rest of the universe is not due to the universe being separate from us, but because we have contracted within our minds what we think we are.



We must always be aware that our use of language is limited, is only representational We must be careful not to get trapped in words and definitions.



When we really understand, we begin to use our own language, our own expression - we no longer stick to formulas and phrases that our teachers used.



Spiritual understanding is not something which comes from the head, from the intellect - it comes from a deep feeling-level understanding.

CHAPTER 2 THE TEXTURE OF BEING

It is with the 'feeling' that we truly understand and comprehend. The mind understands very little, because it is usually disconnected from reality.



There is, in reality, nothing 'personal' about our life. Through our repetitive thinking processes and our emotional involvement, we have temporarily created this virtual entity that we call 'me' or 'I'. Life knows no 'me' nor 'I' - it exists purely in our imagination.



CHAPTER 3 BEYOND THE DOER

Acting from the 'doer', you are merely acting from repetition. There is nothing new or creative about anything that is born out of the 'doer' mentality.



From a spiritual or scientific perspective, there is no substance to the 'doer', to the ego. It manifests in the world for a period of time and then is gone.



The 'doer' is a contraction, a limitation, a prisoner of the mind. We are fixated by this non-entity, and this fixation causes tension and anxiety in all that we 'do'.



Imagine the quality and depth that comes from a mind that is not burdened by the sense of being a 'doer'. Such a mind flows like water, like poetry.

CHAPTER 4 DIVING INTO THE BLISS

We do not need to search in order to find our true being. We already are it, and the mind which searches for it is the very reason why we cannot find it.



Everything that is done from the ego, the doer, always carries the flavour of incompleteness and dissatisfaction.



In meditation, one sits with openness, not focused on arriving at a thought-free state nor focused on anything else.

CHAPTER 5 LOVING KINDNESS

'Loving Kindness' is a term used in Buddhism. It is a recognition of our oneness with each other. How can I be angry with you when I understand why you are the way that you are, when I comprehend your suffering and your intense desire for peace and joy? How can I feel anything but Loving Kindness towards another being who does not know how to find freedom, but ceaselessly causes suffering for himself and others because of his ignorance?



There is nothing original, nothing different, nothing better or worse about you or I. We use the same materials in life. So what is so special or significant about 'me'? Why do I put so much effort into 'my' welfare and enjoyment, and so little into yours - and vice versa?



The atoms and molecules that make up your body are not personal to you.

CHAPTER 6 SEEKING HAPPINESS

When we find the clarity of our true nature,
all the obstacles to happiness fall away,
revealing an inner joy which, like a flower,
is always ready to respond to the light.



If happiness is a state which comes and goes according to circumstances, is it really worth having? Happiness should never be seen as an object. It is not something which we can go out there and obtain. It is an inner attitude.



CHAPTER 7 LIVING IN THE WORLD

We need to stand back from all that is going on in the world, enter that timeless part of ourselves and learn to feel what it is to be alive. Then we can live in the world if we wish, but not be a product of it.



There are many obstacles to spiritual unfoldment in the modern world, but there is also an intensification of any awakening that begins to take place, because the chasm between what is going on in the world and the spiritual perspective is so vast that everything becomes clear and obvious.



People use emotion in order to avoid really going deeply into the feeling. It is much easier to play around with emotion, manipulating other people through emotional blackmail, but never really going to the root of the problem, never seeing beneath the surface of life.

CHAPTER 8 DEATH AND SLEEP

Time is a human invention. When we live by the clock, we miss the passing moments of life, which means that we do not live at all. These passing moments are all that we have. The rest is merely a dream.



Everything that has a beginning must have an ending. It is only a matter of time, but life operates timelessly. Death only has meaning in terms of the particular, the individual who is caught up in the dream of a solid, permanent existent entity enduring for all time. Such a view is a complete illusion, having no basis in reality.

CHAPTER 9 BEYOND EMOTION

When we live from the silent emptiness of our true nature something different happens. Instead of life being a continual regurgitation of old ideas and beliefs, it becomes a creative exploration, from moment to moment, of the unknown.



The ego learns, in life, that in order to get what it wants, anger and aggression are very useful tools, so it uses them in order to manipulate situations to its advantage. That is what living in duality is about - protecting the interests of the ego. Emotional life is about the ego: "I want to be happy", "I want to have this", "I don't want that". All the emotions revolve around these issues.



Negative emotions are like seeds within us. If we feed them, they will grow, and eventually they will take us over

CHAPTER 10 LIVING IN PEACE

In order to bring peace into one's life, one needs to first learn the art of acceptance and surrender to whatever reveals itself in every moment. This means ... no resistance.



How is it that human beings can live for sixty, seventy, eighty or more years and still not find inner peace? Why is it not a priority in our lives?



CHAPTER 11

WORKING WITH THE BODY

Living in the mind only is like living in a virtual world. It may be your personal reality, but that personal reality is still an illusion.



In moving with the body we surrender our control, going into the pure feeling and sensation of the movement. There will be limitations in our ability to move, depending on our age and flexibility, but we do not need to react to these limitations or allow ourselves to be psychologically constricted by them.

We will become aware of our breathing, which may seem tight and shallow. But we surrender all our ideas of how we should be physically, and go with the way things are. We do not identify with any limitations that we feel in our body, in our breathing, and we let go of any personal involvement. Then we find ourselves in the pure feeling of the moment.



CHAPTER 12 WHAT IS THE POINT?

What you have now, which you do not have to struggle for, which you will never lose, but which you may not even know you have, is Being, in the silent emptiness of your true nature.



What you are is the pure essential radiance of your true nature. This is what underlies the canvas of your life's painting. All the negativity is little more than the dirt on a window, partially obscuring the view.



CHAPTER 13

THE PAIN OF SEPARATION

When we live in the person, when we live in this little 'self' that we carry around everywhere, life brings us difficulties.

When we are concerned about our own personal, individual interests, we immediately cut ourselves off from life. When we understand fundamentally that we are not this person, this body, this mind, and that we are really nothing less than 'pure consciousness' itself, then we also know that we do not need to suffer anymore. Indeed, we also know that there is no one here to suffer anyway and that there never was anyone here.



There is a vast play unfolding in our universe - a play which goes on and on, a play in which all its actors, like phantoms, appear and disappear. The price that we pay for believing in the illusion of separateness, is pain and suffering. The yearning that most of us feel at some stage in our life is the yearning to return to our original purity, to our true nature, to the bliss of simply Being.

CHAPTER 14 RELATIONSHIPS

When we meet each other outside of the mind, in the silent emptiness of our common true nature, then our relationship becomes not one of opposites or from different perspectives - it becomes a relationship from common understanding. Then we see the beauty in each other and instantly realize that the beauty in the other is identical with our own. Then we cease to try to control each other and, instead, rejoice in each others' well-being and, indeed, our outward differences.



CHAPTER 15

TEACHERS & ENLIGHTENMENT

We all have the potential to be awake, to be conscious, in the silent emptiness of our true nature. However, there are thousands of us who have studied spiritual writings and scriptures for decades and still are unable to break through the enclosure of the mind, to taste the nectar of realization directly. Thought cannot take us there. No prescribed practices will jolt us into this realization. No book will lead us there. The fact is that there is nowhere to go, nothing to realize and no one to realize it. We have created this myth about enlightenment and the enlightened seer, out of our own frustration and confusion. We have set them apart from ourselves, as something to achieve, something to reach out for, and in doing so have made them unattainable.



Listening to the voice of our own true nature is what we really need to trust in. Then we need no outward teacher. The outward teacher then becomes, maybe, a source of inspiration and a motivating force rather than someone on whom we become dependent.

CHAPTER 16

WISDOM OF THE ORDINARY

We need to stand back, sit back and relax into clarity. What we seek is already here. Truth, reality, are not at the end of some psychedelic trip, not the result of some magical ritual, but are right here and now.



When we live in full openness, energy is not a problem - it just flows through us without any effort. When we abuse ourselves or cling to certain psychological states, the energy flow is naturally inhibited, and we need to boost it by excessive and dubious means.



CHAPTER 17

LIVING IN THE PRESENT MOMENT

If you cannot live in the present moment, there is no other time to live. This is what is on offer - this is your opportunity to manifest your destiny.



Living in and accepting the present moment does not confine you to your present circumstances. When your mind is dissatisfied with what is manifesting right now, it wants to take off, it wants to run, to escape into the dream. But the dream does not become reality in this way. The dream, the possibility, the creative unfoldment of your inner destiny, does not come about through the ego's desire and its reaction to the here and now. It comes about through the ability to keep sight of the vision whilst, at the same time, living in the here and now with patient and alert understanding.



CHAPTER 18 WHERE DO I BEGIN?

Who am I? All I can do is to Be who I am - to be who I am in the feeling of it, in the silent emptiness of my true nature. I can never say who I am. And the moment that I say "I am this" or "I am that", I have lost it.



When we live our lives in the feeling, rather than in the thinking, we are truly in touch with reality. But there are no limits on that reality, which is why you can never truly say "he is enlightened" - as if enlightenment was some kind of object with boundaries and limitations, some kind of goal that can be achieved and owned.

CHAPTER 19 CONCLUSION

The conclusion is that
there is no conclusion!



Thankyou for reading.

For more information on the work
of Roy Whenary, and how to obtain
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'The Texture Of Being',
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