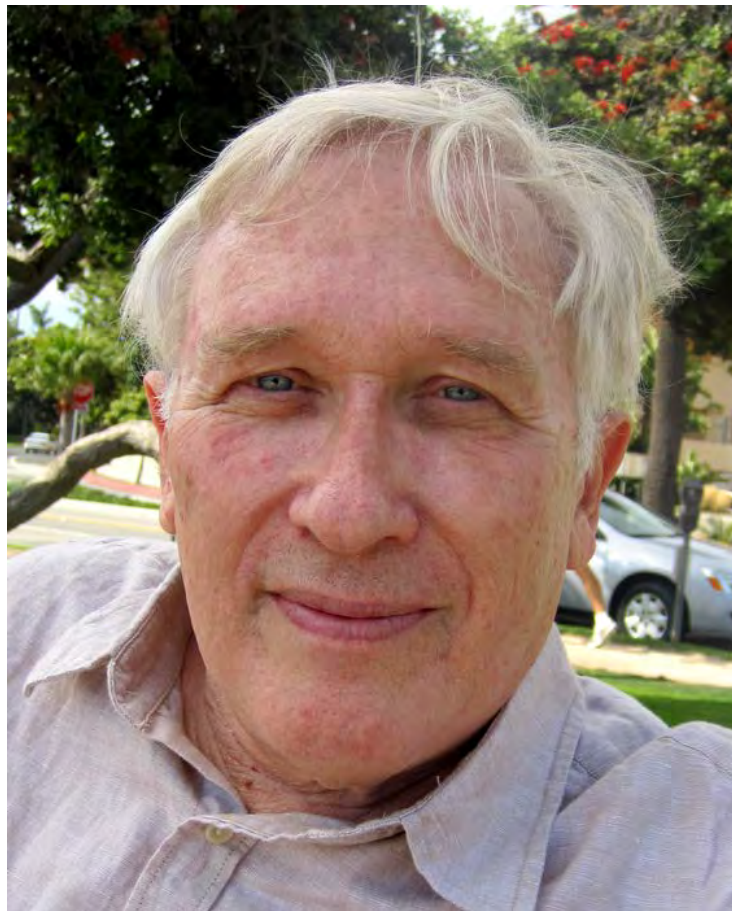


# FOLLOW YOUR HEART

*EDJI SATSANGS VOL.I*



*The Collected Satsang Transcripts of Edward "Edji" Muzika*  
(November 4, 2010 – December 31, 2011)

## Foreword

Very few teachers describe through their own experience what the true state of affairs is: it may not be apparent to our senses, but if we look within we will surely find happiness far more complete than we had ever dreamed of and a reason for living that transcends the limits of life as we had known it. Those who teach this path do so by example of their own realization, and we call them “jnanis,” or “sages,” or “Self-realized beings.”

In my own life I started with the Buddha and sought to track him down in his homeland (now Nepal and India,) centuries after his passing. I didn’t find or particularly experience his grace in the places of Buddha’s birth, realization, first teaching or death *per se*, but I was led to the Advaita (non-duality) teachings of Nisargadatta Maharaj while I was in a city that breathed wisdom to me—Varanasi. Back home in Canada I searched online for more Nisargadatta material and found a rare copy of the only book Nisargadatta had written in his own hand—*Self-Knowledge and Self-Realization*. This mysterious publication was on the website of one Edward Muzika; in addition he described at length the glorious realization of his own Master, Robert Adams, and I learned of Ramana Maharshi’s glory through reading and listening to the transcripts of his student Robert Adams.

It took me a while to realize that Edji was a Self-realized being himself, and a Master in his own right. As an international, largely online satsang developed around Ed (or “Edji” as he came to be known,) it became my role to proofread and fine-tune the punctuation, phrasing, cadence and deeper meanings of the Satsang transcripts made by various devotees from audio recordings of the satsangs. Today with love I present these precious teachings for the upliftment of the world. Thank you, Edji.

**Om nama Sri Ramana! Om nama Sri Nisargadatta! Om nama Sri Robert!**  
**Om nama Sri Edji!**  
**Om Jai Sri Satguru!**

Matthew Brown, Toronto, 2012



*With Edji in Warner Park, Los Angeles, June, 2009*

*FOLLOW YOUR HEART: Edji Satsangs, Vol. I*  
(November 4, 2010 – December 31, 2011)



*Transcribers:* Matthew Brown, Joan Burtner, Janet Chaikin, Katherine Corrigan, Jean Reilly, Sharjeel Tahir, Erik Thulin, Ricky Van Den Ende

*Editor:* Matthew Brown

*Edji's On-line and In-person Satsangs made possible by:* Janet Beier, Jo-Ann Chinn & Alan Chinn, Nathan Chivers, Harrison Christian, James Dodd, Andrea Stone & Cary Brokaw; and of course, Edji!

Edji's original website presenting the teachings was "itisnotreal" dot com. In course of time it was basically replaced by [www.wearesentience.com](http://www.wearesentience.com)

Edji continues to teach and answer questions through his blog - <http://itisnotreal.blogspot.com/>



*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## Jnana Marga: Are You Sure You Want to Walk this Way?

November 4, 2010 - Online Satsang 001

Well, this is our first international *satsang*. People from all over the world have nothing better to do. So, while you're here, let's talk turkey. This is something Robert never discussed with people in *satsang*... what is this trip all about? What is *Jnana Marga* all about? What can you get out of it? What do you have to put into it? And I'd like to take a few minutes of exploring this so that we're much clearer in the future as to what happens, and what can be accomplished.

Now, Robert called this path (the path that he walked, and that he taught me,) *jnana marga*, or "the way of wisdom." The methods he taught were two-fold: meditation in the form of Self-inquiry; and being in proximity of the *guru*, namely Robert. Of course, Robert always denied he was a *guru*. Robert always denied that he had anything to do with anybody's cooking or anybody's progress, or anything like that. Yet, everybody considered him as "teacher," and he always talked about the need for the *guru*.

For me being around Robert was of extreme benefit, because at some point I stopped doubting him and just opened to his teaching, to his methods, and his being. Such surrendering is very important. Before surrendering to Robert, I only had trusted the *method*, which was Self-inquiry. I had started practicing that method back in 1968, and I met Robert first in 1989. However, the Self-inquiry I practiced for those twenty seven or twenty eight years, although it resulted in hundreds and thousands of amazing experiences and understandings, had not led to liberation. And that was really — although I practiced other

techniques — that was the main one I had practiced for many, many years. This is the one I read about in the books, too.

Now being around the guru, on the other hand, helped me because I saw Robert was *not of this world*. Robert was always far, far away from the happenings in this mundane world. One could just see it. One could *feel* it. He spoke from a *different world*, and a world I wanted to know.

But even after surrendering to Robert, I seemed to make little progress. It was only after he left Los Angeles and I was thrown back onto myself, that I spontaneously began to practice once again the method of Self-inquiry, and I did achieve some level of success. I talk about this on the website, where I talk about Robert leaving town and I was sort of bereft and lost. And so I just kept laying on a couch listening to spiritual music and going inside, like I had always done. Which is of great comfort to me — it brought me great comfort — and I did this for day after day, week after week, for twelve or eighteen hours a day. And this kind of Self-inquiry is a variant called "*Abiding in the Self*." (At first you look for the "I" thought, or you look for the "I"... We'll get into this later, the techniques.)

But after you've found the sense of presence, and you know your inner world pretty well — you know the voids, and you know the presence, and you know the feelings, and you know the images, and you know the energies; all you have to do is stay there and *watch*. You don't even have to watch. It's just being there, in your inner world, immersed in your inner world, and covered by your inner world.

And it's this method of Self-inquiry that I first read about when I was, I think, eighteen... I read Ramana Maharshi; and of course, later, Robert, and Nisargadatta, and hundreds of other teachers. Even when I started practicing Zen seriously in 1968, Philip Kapleau in his book, *The Three Pillars of Zen*, mentions Bassui. And Bassui's koan, or problem, was "Who am I?" And it describes Bassui's struggle with the "Who am I?" over a number of years until, I think it took him twenty or thirty years to awaken in one of those smashing *satori* experiences they talk about.

(That's another kind of thing we're going to discuss in the future, is — what the hell is *awakening*? What are these *satori* experiences? And why do these monks act so bizarrely after having a *satori* experience? And it's something that has to be discussed, because it always puzzled me. I didn't know what the hell it was!)

Now, there are a lot of books that really talk quite clearly about the method of Self-inquiry. Michael James wrote two books along with Sadhu Om. One is called *The Path of Sri Ramana, Part One* (Chapters 7 and 8.) He wrote another book more recently. I think it's called *Happiness and the Art of Being*. You can look up his name, Michael James, on the Internet and find his website, and you can download the books for free there.

And there's *The Nisargadatta Gita*, which is now available on Scribd.com. You can download it... or you can buy it, I think it's for \$7.50, plus two or three bucks to have it delivered; I would recommend that. This is basically a meditation manual. You follow step-by-step. You read the phrases that Apte took out of the many books about Nisargadatta, where *he* talks about the "I." He put them in sequence, and you follow this book, and it *naturally* leads you into deeper and deeper meditation.

Then, there's Langford's book, which is *The Most Direct Means to Eternal Bliss*, where he talks about the need to become aware of awareness, or aware of consciousness. There are many, many, many books like this. Robert's books are filled with this – he says, "Dive deep within... Go within... Follow the 'I'... Look for the 'I'... Follow that sense of being deep inside yourself."

So, there are all of these Advaita books that talk about going within, going deep within. On the surface now in the last twenty years or so there's been a movement called "Neo-Advaita," which says you don't have to do any effort whatsoever. You just look inside of yourself once, and all your questions are solved and you live in perfect happiness forever. But that's a bunch of bull. And I've been posting about it recently, and a lot of negative feedback I've been getting from the Neo-Advaitins that say I don't know squat.

In any event, all those years of practicing self-inquiry, they failed in my case. I burned out. I got nowhere. I had hundreds of experiences – *samadhis*, and little *kenshos*, etcetera... but I always came back as the same person. After all the special occasions, all the special disappearances, all the *samadhis*, all the recognitions, all the internalizations, I always came back, at the end, the same person as when I left. I didn't feel any more spiritual, I didn't have any greater understanding. And then I ran into Robert.



In any event, you have to pick one or the other. Either trust the teacher, or the *method*. And I'm talking about any teacher, and any method. (If he or she has a method.) In the case of Robert and Jnana Marga, the teacher was Robert; and his teacher was Ramana. And I'm in that same tradition. And the method is Self-inquiry. And Self-inquiry can be quite complicated. There's several books on the website, my website, "Itisnotreal.com" that talk about Self-inquiry. It's called *Hunting the I* (the expanded version). And then there's Rajiv's book which he calls *Steps to Hunting the I*, which is also downloadable there. As well as the hundreds of entries on the blog which talk about Self-inquiry and one's experiences, and the blockages and all the things that can go wrong. And right.

So... that's the overview of Jnana Marga.

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Let me ask you... *why are you here?* What are you looking for? Do you even know? Can you put what you want into words?

Let that sink in awhile.

When I first began practicing Self-inquiry earnestly in the late 1960's, I thought I knew *precisely* what I was looking for. I had just completed my BA in philosophy, and had read many books on Eastern and Western philosophy. I thought what I wanted to know was the *basic quantum of knowledge*. What is the atom of truth? What's the smallest bit of logic, or reasoning, or information?

In other words, on a spiritual plane, a *spiritual* explanation is – what is the core truth of reality? That's what I was looking for, because the world that I saw just didn't seem *real* to me. And by that I meant, it was bizarre! It had people acting in bizarre ways and doing bizarre things that didn't seem rational to me – it was crazy, and there was killing, and all of this kind of stuff. And it was just — it was a strange world that I didn't feel was right. I never had felt it was right.

And I think even more than looking for that atom of truth, I was looking for a reality that the ordinary world seemed to lack, the world that — I was in Cleveland. Of course, if you're in Cleveland, nothing is real anyway. It's like in the 14<sup>th</sup> century in terms of the mentality there. (That's another thing...)

However, the core practice I had learned from reading the books on Zen and Advaita was Self-inquiry, by pursuing the question "Who am I?"... I must say, I got diverted into many other practices over the years, such as visualizations; Zen koans; Zen quiet sitting called *Shikantaza*; and then, just silently watching everything. And even to say "watching everything" is a mistake, because that implies a duality. Instead, you just sit within everything and let everything happen around you, and through you. You're an observer, yes, but there's no distinction between the observer and the observed. This I did a lot. I also attended many satsangs in many traditions with lots of sitting and chanting. But still, I made no progress, that I felt was progress. I always came back as the same old "me."

So again I ask you: *why are you here?* What are you looking for? What would satisfy you, and put your heart at rest? Are you looking for knowledge? Are you looking for "no mind"? Are you looking for enlightenment? Are you looking for awakening? Are you looking for Self-realization?

The problem is if you say "Yes" to any of these, you probably can't define what they are. And therefore, you're trying to get something you can't even conceive. Isn't this a recipe for frustration and failure? *What are you looking for?* Not putting it in words, explore within yourself to become clear as possible what you're looking for. If you come here to this satsang, and don't find what you're looking for, isn't that a waste of time — both yours and mine?

But, I plead... I really didn't know what I was looking for. I thought I was looking for the quantum of truth — but that's not it.

Therefore, let me set the stage about this path. Let me tell you what this path offers, and the kind of qualities that one needs to succeed on this path. First and foremost, this path offers *happiness*, happiness so strong you can't believe that it could exist. Happiness in all situations, at all times, even in illness and the death or loss of others that you hold dear.

Even now, when I get home after a busy day of having coffee at Starbucks... walking around the block and doing nothing... to unravel, I'll lay down on my couch and go inside, and just be open to that space inside. And then suddenly, a kind of happiness descends that is so strong, it's hard to conceive of. You don't want to do anything — or at least I don't want to do anything! The experience is so blissful, it is so complete, that there's no urge to do anything, because already



you're in the perfect place, with the perfect feelings, and there's no desire to get up and do anything. That's why editing medical reports is so damn boring.

Secondly, it offers a state of *completion*, where you no longer desire to chase after anything — whether it's enlightenment, or whether it's an extra hundred thousand dollars, or a new house, or a motorcycle — because you are *complete*, needing nothing, with nowhere to go and nothing further to learn, and nowhere else to travel. You are at rest. You are at home. This brings great peace and happiness.

Thirdly, it offers mastery of the mind, for the method itself requires you to transcend the mind; and in that transcendence, mind becomes a tool rather than your ruler. The same holds true for emotions. It offers mastery of emotions, for the method requires you to transcend emotions so that you can use them, and they do not use you.

Fourthly, it brings you to a psychological position of *immobility*; where you are beyond moving, to the unborn core of your being, which is beyond time and space, beyond the world, beyond emotions, beyond the mind, beyond the body. You're gone. Gone away. In the Heart Sutra, it's "*Gate, Gate, Paragate, Parasamgate, Bodhi svaha!*" ("Gone, gone, gone away, gone totally away.") And in that total emptiness, there's immense power, because there's nothing there. There's nothing that can touch nothing. Or there's no *thing* that can touch nothing.

Fifthly, and more practically, it reveals your mission in life. Once you as the body-mind have been transcended, when you are no longer burdened with the path in the world that was laid out for your body-mind to travel since your birth, and you're free to become nothing, so to speak, to let God run your life; it reveals to you very clearly what your core values are, and clearly displays your new path, the one that is natural to you, the unconditioned you. In other words, you get rid of everything in the past — graduate school, the twenty years you spent in jail, whatever happened in your past that's *impelling* you in a specific direction almost without any freedom whatsoever because you don't understand the mind, you don't understand the deeper things that are driving the mind, you don't understand the cause-and-effect things that are putting you where you are... and so you've been projected along this path, which may be good or bad, but generally people in spirituality don't like the path that they're on, and they want to change.

And getting rid of that, getting rid of the whole package of values and of understanding and of concepts and mind, allows a new vision to open up — especially the sense of *compassion*, and especially a sense of wanting to reach out and protect things in the world that are important. Protect sentient life, all feeling life, whether it's humans or animals. (It's easier for me, it always has been with animals, because I've always loved them. But for some people, it's the other way around.)

Sixthly, this path reveals to you the mysteries of the mind and the psyche. Eventually you'll learn all that there is to know about your subjectivity. You learn about dreams. You learn about memories. You learn about the Void and emptiness. You learn about thoughts. You learn about the non-existence of the ego, and the "I." You realize that the external world is made up of a thought structure, and the only reality it has is in your mind. There is no objective reality out there. It's a projection of your mental capacity and your learning, your store of knowledge. And that all disappears.

Lastly, you develop a keen sense of justice and compassion. You know your limits, and you no longer commit to endless battles for good or evil that are only time-wasters. Knowing your limits, you select that part of your world and environment where you can actually make a *difference*, and decide that you will make things better in that world. You become a protecting shepherd for those who need protection and help — whether it's for people or for animals, the homeless, your family, friends... you select it. You'll find it naturally coming out of you, who or what you are the shepherd of, whose brothers you are the keepers of.

Right, Lakshmi? [to cat sitting on his lap] She agrees. Oh, oh . . . she said "No."

This is the path of Jnana Marga. However, to successfully tread this path there are certain things you need, and without them, you will never complete your work on this path; and you would be better served by trying a different path, such as Bhakti Yoga, Mantra Yoga, Karma Yoga, Raja Yoga or even Hatha Yoga.

Jnana Yoga, or Jnana Marga, certainly is not for everyone. Ramana said it's only for a few mature souls. Most people who start this path fall by the side. It can be very long, very boring, and difficult. There can be long periods of time where it feels like no progress is made, and a lot of you know about that. It requires certain mental qualities that many people do not have; although they can develop these qualities through meditation.

What are some of these indispensable qualities?

First, you need to be able to *introspect*. That means you can look inside of yourself and find *images*; lights, spaciousness, the Void, emptiness, a sense of presence, a sense of existence, the sense of "I am." You can find dreams, you can find memories, thoughts and images, and internal currents of electricity and *kundalini*, and lots of other things. You need to know how to introspect.

Next, the second most important is humility. Without humility you will go through your inner exploration armed with your own arrogance and knowledge, and will be unable to see the truth, because it will be too subtle for someone who is not humble. However, humility *can* be learned, and it is often learned because of repeated failures to gain enlightenment using your own mind and knowledge. When you lose confidence in your mind and knowledge it allows you to become humble. Being with a guru can also help you become humble, either by watching him or her, or having the teacher cook the arrogance out of you.

As a corollary, you must become exceedingly comfortable knowing nothing. You need to drop knowledge. You need to drop intellectual certainty. You need to drop all teachings you have read. You need to forget the words of all holy books and gurus who've gone before, and whom you've read about. This is part of being humble, being empty, not knowing anything — "only don't know," as Seung Sahn used to say — "only don't know;" be utterly stupid, empty of knowledge.

Then you have to trust completely either your teacher, or the method. Without this trust, you will always be second-guessing yourself, always checking your progress, always asking whether your latest experience shows that you are on the correct path or not. You always wander and waffle. You will always be frightened that you are losing your way and not making progress.

Also, you need to recognize that the path may be long and difficult, and you need to acquire the ability to concentrate and to persist. Robert used to say when it comes to spiritual work *persistence is everything*. Persistence develops concentration and focus which, in turn, allows you to develop the power and clarity in practicing technique. You have to be prepared to spend the rest of your life before you finally tread the last step of this path. If you're not willing to do this, please choose a different path. (Maybe become a Neo-Advaitin and get

enlightenment the day after tomorrow. Or maybe yesterday. That's humor; that's a joke. You can laugh.)

These are the indispensable qualities that you need to successfully tread the path of Jnana Marga, the path of Self-knowledge. The most indispensable quality is the ability to look within and become aware of your inner world with all of its objects, nuances, energies, images, the Void, the sense of presence, etc.

Many people just can't introspect. They fail at psychotherapy because they can't look within for one reason or another. Many people can't look within because their ego has constructed defenses to prevent them from looking within due to many painful memories locked inside, because introspection into the spiritual, into the subjective, in many cases leads to unraveling many psychological defenses, resulting in a confrontation with a chaotic emotionality, and sometimes great pain and grief.

More than one of you out there knows what I mean by this. That is, you can't find the sense of "I am" because part of you doesn't want to see what else lies inside between you who is looking, and your core. When you do look, you only find pain and suffering. And in psychotherapy you find a lot of people that can't look inside because of the *pain* inside. And it's very difficult to do psychotherapy with people that can't look inside and introspect dreams, and feelings and memories. And they can't do it because they don't want to do it. Their ego won't allow them, because there's too much pain locked up in their pasts and in their memory. And the process of self-inquiry begins to unlock that pain, and they feel it, and then they run away.

Now, introspection can be learned through meditation and psychotherapy, but without developing it, Self-inquiry is useless. Choose another path – such as Bhakti Yoga, Karma Yoga, or even Hatha Yoga, until you learn how to introspect; or never learn how to introspect, and continue on those paths.

The humility requirement is hard to develop. Many students come to me absolutely certain they understand Robert better than I do based on reading his book *Silence of the Heart*, or his transcripts. And they argue with me about what Robert was really about, and tell me I really don't understand him. And this happens a lot.

But they only read the externals; they only read his transcripts, which were general talks to general people. This is like saying one understands Christ because they read all the public talks in the bible of Christ. But unlike his close disciples, they never did actually spend time with Christ himself. They are not privy to the private conversations between Christ, and Peter and Mark and Matthew, and all the others. Christ spent three years daily talking to his disciples on a personal basis, and only a few hundred words of those private conversations ever made it into the Bible, and yet people say they understand Christ. What they understand is their own idea of Christ. And most people understand an idea of Robert that they've constructed based on their past knowledge and what they've read in *Silence of the Heart*, and in the transcripts. And they fight to retain that knowledge that they have.

This reminds me of the story of the Zen master talking to a disciple, and the disciple asks the teacher to teach him. Instead, the master pours the tea into the disciple's teacup until it overflows. And the student then calls the master a jerk, or something similar, and the master then explains, "Until you empty yourself of all concepts, you cannot understand what I'm going to tell you." To do that, one must be pure, without arrogance, without a know-it-all-attitude, one who has released all previous knowledge and understanding, in order to receive a different and new truth.

In fact, I spent three to four days a week with Robert by going to satsang or going to lunch, or on the phone, *and* on the phone. He even told me I was his friend, not a disciple, because we shared so many personal experiences with each other. And I was with him for six years in L.A., and another two years, off and on, when he was up in Sedona. Yet, during those six years I was with him, including lunches, satsang, and talking to him, when taking him to satsang and so forth, I was never so arrogant as to think I understood him or his teachings. They were *totally beyond me*.

In fact, they were even totally beyond me after my first awakening experiences in 1995, until his death in 1997. It took many years *after* these awakening experiences before I understood him.

And that's because I didn't depend on his words alone to make sense. I had to *feel* the teachings, and feel they were *mine*. And this is not a matter of knowledge. This is a matter of humility. I knew nothing. I taught nothing until understanding gradually grew after five years or so, until 2003, when I launched Robert's

teaching website. And even then I didn't start teaching — it's only in the last year or two that I really started teaching. Because I really didn't know. I never felt so arrogant that I could speak for Robert, or had his understanding.

At the same time, you have to develop a confidence in yourself and your own intuition. However, it will be a phony confidence and a phony intuition unless you have first become very humble; an empty cup; a sincere seeker without preconceptions, and without a know-it-all attitude, and have surrendered either to the teacher or the method of Self inquiry. You can't start out having all the self-confidence in the world as to your understanding of the technique or the teacher, or the teachings, and expect to get anywhere, because your mind is not built to see truth; but it is built to construct a conventional reality that allows you to inter-operate with all the other apparent entities in the world, as a supposedly normal person.

What you're trying to do on Jnana Marga, the path of Jnana Marga, is not to *survive* in the world, but to *transcend* it, and find the world beyond everything you currently know. Most of you will never do this; you can't let go of your mind or your understanding. Thus, it is better for most to try a different path.

That's the bad news. However, no spiritual effort goes to waste. Just the act of turning within, instead of the usual turning your attention outwards, is a strong beginning. In fact, Robert used to say this was your only freedom — to turn away from the world, and to turn within.

That's it.

The next description of this path, should you choose it, will be *yours*. And it will probably be several years long.

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Now's the time for a really deep part of satsang, called "Stump the Guru," first founded as a concept by Robert Adams many years ago. And I figure I'm as easily stumped as he ever was. So, this is the time to ask your questions, if you have any.

# Stump the Guru!

*As you read the questions and answers below, it is very important to understand that the answers that are given in each Satsang must be taken in the full context of that Satsang AND that Edji's answers may appear unusual, or seem to contradict answers to similar questions in the past.*

*Partly, he is answering each person based on their current level of understanding, and more importantly, is telling them what he thinks they need to hear at that time. Also, realize that all general statements contain within them their own contradictions, and most Satsang statements are general statements due to limitations of time.*

*Therefore, a general statement one week may appear to contradict another general statement of another week. In the largest sense, there is no truth at all, but until one awakens, or until one's self-inquiry has reached deeper levels, words, and the necessary distortion of words, are still one of the main ways a teacher still teaches.*

*So don't hang onto any one sentence because in a month's time you will find a contradiction. You need to go beyond the words with limitations in meaning and intent, by just listening without interpretation or dwelling on the words.*

*Also, Edji likes to joke sometimes and don't take those answers seriously!*

## Question 1

### Is Memory Just a Thought?

Q: Memory is just a thought, is it not?

Edji: Well, memory is often more than just a thought; it's a bunch of thoughts impacting together. A memory, there will be an image, there will be a sense of time, there will be an emotional impression with it... it's more than just a single thought. Basically it's a thought quality – it's like a floating cloud that has no real substance, that floats somewhere in your imagination. So you pay no attention to it, it's not you.



Ignore it. Just go deep inside and penetrate as deep as you can inside of yourself, going into that emptiness, and then once you are in the emptiness instead of continuing looking into the emptiness, look for the *subject*.

Now let's... when you're looking into the emptiness, you're going inwards in terms of a direction, into emptiness. But at this point, once you're in the emptiness, turn around and look around for the *subject*, the looker, the actor that's doing the introspection, and see if you can see that. That might be a different turn for you.

Q: No, that's really what I've been doing –

Edji: Okay.

Q: And, "Who perceives the perceiver?"

Edji: Yes, and?

Q: You know, and it's been in the last few weeks actually, kind of intense. Just because for me it seems that *anything* that I perceive is not me...

Edji: Right.

Q: And whatever this, that's not me, that witnesses everything, it's just a complete blank. But at the same time it's starting to feel like, this is me. But I can see, even my attention, when I turn it towards perceiving the perceiver, that that attention that I'm bringing to it is just a thought. And, anyway...

Edji: Well, the *attention* is not a thought. But the *intention* of directing the attentional process is thought-directed. Because it was an instruction given to you.

Q: Right.

Edji: You can, practicing *shikantaza*, (since that's you might say your home-base,) you can continue to practice shikantaza, but don't do it the way they do it in the Zen center. But instead, do it by just relaxing into all of those internal phenomena, and watch it, and let it flow.

Now that is probably mostly what shikantaza is, but at least when we practiced shikantaza it was with the intention of getting into *samadhi*, where the self and

the body disappears, and you become one with the world. And that's one way of teaching you that you are not the body, and you are not the mind – you're the entire world, the oneness phenomena.

But if you use a more relaxed kind of going inside and just, just be with all of that inner human stuff too, in peace – just let it flow.

Q: Yeah, I've sat in oneness in shikantaza for years and years –

Edji: Yeah, I know...

Q: But the whole difference is between what I was taught, and what I've been doing since I've taken up "I Am," and I don't even... it's really, I just cling to beingness.

Edji: You read *The Nisargadatta Gita*?

Q: Oh, absolutely!

Edji: Good.

Q: Nisargadatta, I mean I worship him.

Edji: Good.

Q: I've got the *Gita*, since you emailed it to me, and I read *I Am That* and all those other things... I actually did a *Rahasya sesshin* in December of this past year. I finally realized –

Edji: With who?

Q: [Continuing] – the very mind that I'm looking with, trying to know this, is never ever completely ever gonna know this. It's not this thinking mind that I use.

Edji: No, no, no, no, absolutely not! Absolutely not! You got to get rid of that thinking mind.

Q: Right, that's what I'm talking about.

Edji: A mind is a great thing to lose.

Q: Exactly!

Edji: Waste your mind!

Q: Exactly! That's it exactly!

Edji: Take up drinking, that helps too.

Q: [surprised laughter]

Edji: [chuckles] Then you won't have any problems with thoughts.

Q: Now, thoughts aren't, whatever... anyway, this is beyond thoughts. But thoughts are there.

Edji: Yeah, I know. Pay no attention to them. You know that. You've been doing this for twenty years, you're a pro.

Q: No...

Edji: Just continue doing what you're doing. You're doing fine!

Q: Okay. Thank you, I'm really grateful to be here.

Edji: You're welcome, any time.

## Question 2

### What is the Best Position When Meditating?

Alan: My question is with respect to meditation. Unlike probably most of the people here, this is something that is quite new to me. And I've heard some very conflicting opinions expressed with respect to the position that you take when meditating.

I know when I'm just running energy, so to speak, and standing, I can really feel the energy flow quite nicely. When lying down I can also feel the energy flowing, or when sitting in different positions I can feel energy flowing. I've been told not to do any meditation while lying down in a prone position... I've looked at other things with respect to that, and it sort of contradicted that.

And so I'd like to sort of get your opinion as to what you feel would be the most appropriate physical positioning of the body in order to get the best energy flow and go within.

Edji: Well, if you want to get the best energy flow (whatever that means,) get the best results, the most fast results, you want to do a full lotus sitting with an erect spine; and you do it for twenty five minutes at a time with a five minute break, and you do several sessions in a day.

Now that will give you kinds of experiences and adumbrations of what is coming that will make your day, your week, and your year.

However, at the same time sometimes you want to start and do a lot of practice, and you can't do that kind of hard sitting. I can't do it anymore, because of my hip. I can't sit in full lotus anymore.

So I find, anyway, you're doing it – sitting, standing, lying down. But mostly lying down, I like lying down. The older I get, the more I appreciate lying-down meditation. And you just have to learn not to go to sleep in lying-down meditation. And don't practice it in your bed, because you'll be an insomniac after a week, a couple of weeks of practice, because your mind will be used to waking up and being alert while you're laying in bed.

So do it in a separate place, like on a couch or something like that, if you need to do lying. And just be inside of your self. Watch what's going on. Don't direct your attention too much. Just have no agenda. Just kind of watch and be there.

And in a sense even saying "watching" is wrong because it's assuming that there's separation between you and what you're watching. But you want to get to a place where you're so relaxed, it doesn't feel as if there's a separation between what you and what is being watched...

All the internal phenomena. The visions, the memories, the thinking, the energies, whatever... Just sort of be there relaxed, and feel it go through you.

And listening to sacred music, I've got to say, really helps, because it shuts down the mind and makes it easier to get into that meditative state of doing nothing and letting all of this stuff flow through you.

After a while, the inner stuff and the external stuff become one. Your body disappears, and you expand to include everything and you're utterly happy.

And this kind of oneness does begin to change you, as opposed to the kind of oneness I experienced in terms of these *samadhis* which did not change me – I always came back as the same person. But there's something about being relaxed and letting the stuff go through you that does wash a lot this stuff out, and you do change.

Alan: How would the chanting be of assistance?

Edji: Try it, let's see.

Alan: Okay.

Edji: It causes kind of electrification inside. Now, I don't mean that literally, I mean a spiritual enliffment, a happiness generated in the heart area that spreads. I'm talking about Hindu chanting, I'm talking about *kirtans* and *bhajans*.

Alan: Mm-hm. Okay. Thank you very much.

Edji: You're welcome very much.

~ *End of Satsang* ~



*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## Laying the Groundwork

*November 18, 2010 - Online Satsang 002*

Okay, this is our second international *satsang*, and I wanted to discuss two topics tonight – I don't know if there's time to cover all of them, but this is another kind of "laying the groundwork" kind of talk, to set the stage for future and more advanced talks (such as about the method.) I want you to know first of all that no enlightened person has anything on you, or is more special than you in any way. Every non-psychotic spiritual experience is already present somewhere within the raw data of your experience.

All that you have to do is explore your own experience in a methodical way to have these experiences, and then drop them, as they are not that important. Everything is within you: "No mind," "I Am-ness," the subtle state, the waking state experience, the dream experience, the causal body, and ultimately, YOU. All you need to do is to learn how to find them. Then realize that all states have to be transcended, and let go of. All spiritual experiences have to be dropped. This will happen when you recognize who you are at the deepest level, and see that experiences come to you at this core and leave without touching you.

So, awakening is both an experience and an understanding, or realization. There is both self-knowledge and the Self, as you, who is beyond all experience. This is the beginning and end of my teaching and also Robert's. That's the nutshell. That's the whole teaching. Then the process is to use the method to find out what's going on inside of you, and to even drop that. You have to find the core, but we'll get into that some other time, in the next couple of times.

My second point I want to make is, why is the spiritual desert so barren and confusing?

How many of you have read Krishnamurti? Raise your hand. How many of you feel that Krishnamurti has changed your life? How many of you understand Krishnamurti? How many of you have read U.G. Krishnamurti? How many feel you understand him? How many of you have felt that your lives were changed by reading U.G.? How many of you

have read books by Bernadette Roberts? Again, I ask how many of you feel you understand Bernadette? Do you understand her experience, or do you think it's completely beyond you? Has she helped you reach any understanding whatsoever?

The common element these teachers lack is method. They just tell you about their own experience. They offer that to you: *"Here's my gift to you; this is how I see the world . . . blah, blah, blah, blah."* How many of you studied Zen, or read Zen books or listened to Zen masters' talks? How many of you have found that their minds are set at ease by reading these books, or listening to these teachers, or practicing these methods? Not a lot, right.

How many have read Muktananda and understood what he was talking about, his methods, so to speak – to love the Self, to honor the Self? What's that "Self" he was talking about, and how do you find it? I was left totally unclear by Muktananda, the method. He just told endless, stupid stories at satsang, and the only method appeared to be giving *shaktipat*, when he tapped you on the head with the peacock feather and you made your donation, at his feet, in the donation line, \$30,000 a night.

All enlightened masters are not the same. You might say that each great teacher has a separate message. And these messages and the experiences that generated them are incompatible to a large degree, or to a certain degree, between different teachers. No matter how hard you try to understand the enlightenment or spiritual experiences by reading about them via some teacher or another, you will never have that same experience – *their* experience. You bring a different story when you enter the spiritual arena than did those teachers that you are reading. All teachers do not point to the same final goal. The concept of "Totally Enlightened" is bull; deliver yourself from this concept at all costs! There is no such thing as a universal state that all masters point to. Where you are going is beyond states and spiritual experiences.

So, doing comparative shopping, or comparative analysis, is worse than useless; because it can only make you more and more confused, and lost in philosophical distinctions and confusion. You'll always be comparing your experiences against someone else's, and because you trust them rather than yourself, you always wonder if you are doing things correctly and wonder why you haven't attained what they allegedly have, whatever that is. What you want to do is to really know and understand all of your own experience. Because what you are looking for is already available in your own everyday experience.

However, at this point, you have not explored your own inner experience well enough to know that in there is your liberation – in your ordinary mind. You have to explore that mind through different methods.

Let's just say that I wandered in the "spiritual desert" for twenty one years before I met Robert, and for six years thereafter, before my search found fruition. I put up the



website “it is not real dot com” for two reasons: as a dedication to my teacher Robert Adams, and to help people not waste twenty years in fruitless pursuits. If possible, I want to cut all confusion. Besides the teachers I mentioned above, I studied Zen under five or six different Zen masters, each of whom had a different teaching technique; and, I am assuring you, a different level of spiritual attainment.

Nowadays, there are only two remaining schools of Zen. Hundreds of years ago, there were five major traditions. Now, there’s only *Soto* and *Rinzai*. Soto Zen has one technique only, called *shikantaza*, which means “just sitting.” That’s all you’re doing . . . not counting breaths, not watching the mind, not watching thoughts, not watching the “I” thought . . . just sitting, doing nothing. Rinzai Zen on the other hand, uses the *koan* system. I studied koans under five different teachers and answered hundreds, maybe thousands. Kozan Roshi, who was one of the teachers I studied under, told me that traditionally people think there’s 1700 koans, but in fact there are over 25,000, and he learned the answers to all of them. He stated if he could answer them, anybody could answer them — meaning they’re not hard, there’s just a lot of them.

To be a Zen master, to be a *roshi*, only required that you answered the koans and be conferred *inka*, or transmission by your teacher — then you could teach. In both Rinzai and Soto temples, the temples and teachers are a family thing, and temples were passed on from generation to generation. The koan system combined with meditation caused various awakening experience with reflections on those koans. That is, *sometimes* it did. That is, Rinzai Zen is really a body of knowledge and experiences, with a certificate after twenty years of study.

Here there are methods, but there’s also a body of knowledge, and repeated experience. Is this an awakening journey you want to take — twenty years of answering koans? Really, you’re just learning a cultural way of seeing. One of the Zen masters told me, matter of fact, more than one, that in order to really understand Zen, you had to understand Chinese, and the Chinese culture... because that’s where Zen came from, and all of their experiences were tainted and forced by that cultural tradition. So really, you’re learning how to be an ancient Chinese person with all these awakening experiences and the kind of awakening experiences they had a thousand years ago. And if this is what you want — go for it. There’s not a lot of good Rinzai teachers though in the United States.

But let me say that all the Zen masters I have known have been very ordinary people, and I don’t mean in a deeply spiritual way. One of them used to get drunk and pound on the walls when other people in the building got too loud. One was drunk and fell down and broke his ankle and he spent several talks over several days talking about how ashamed he was for getting drunk and harassing people. That same roshi was caught in a number of sexual scandals. He was also jealous about the number of houses another

Zen master had in a nearby center. He was the most ordinary of people, and he was the most educated of them all.

Another very famous Zen master, who would spend many hours per week screaming at other people at the top of his lungs, over the phone or in person for various reasons – one time he got extremely upset because someone put raisins in his rice and he had diabetes. He screamed and yelled that people were trying to kill him. He was also involved in sexual scandals. He would watch television soap operas for many hours every day; supposedly, he said, to learn English. He taught everyone exactly the same way, with the same methods, and the same words. And the phrase I used is: “He made everyone fit into a 38 Regular.”

Another roshi was continuously involved in sexual scandals, and at 103, he may still be, based on his reputation in the past.

Once I had an interview with one of the four High Lamas of Tibet. There are four Tibetan traditions, and each one has a High Lama, the number one guy. There are four of them in Tibet. The Dalai Lama is the head of the Karmapa tradition, and this guy was the head of another one. I had just been ordained as a novice monk in Zen, and I had a private interview with him and several of his monks in the same tradition. I asked some dumb question or another, and he ignored it. Instead, he started asking me what Zen monks did for sex. He pursued this line of questioning, and I was getting pretty uncomfortable, and he even started stroking himself through his robes, masturbating through his robes, while all of these monks were crowding around me, getting closer and closer. I couldn't wait to get away; I practically ran out of that interview!

Now, the Tibetan system has its own methods of practice and its body of knowledge as well as sequences of spiritual experiences, but it also has this kind of moral corruption, just like Zen does. And... is this something you want? I found this to be the case with almost all spiritual teachers that I met. They all had a very high philosophy, and a high projected attainment. They all were all very, very ordinary men and women, or even coarse.

This is why Jiddu Krishnamurti and U.G. Krishnamurti rejected all the rules, so to speak. They did not walk the walk. On the other hand, U.G. Krishnamurti, when I talked with him on the phone for about half an hour, was extremely chatty and conversational, and had an opinion about just anything you could imagine. He seemed in marked contrast with someone who claimed that all words left him and the entire background of knowledge left him in a so-called enlightenment experience he called, “the calamity.” He said he couldn't function for a while because words didn't make sense, and knowledge didn't make sense, and nobody's concepts made sense. And yet, he was a pretty chatty old guy when I talked to him.

I found nothing in his presentation, or in what he said, that would distinguish him from any other chatty Indian guy of the same age. All Indians know ten times more about spirituality than we do. So, if you get an ordinary chatty Indian, he sounds like a guru, compared with our knowledge. And there's nothing to distinguish him with any of the other Indian gentlemen that knew spirituality.

Bernadette Roberts only talked about her own experience entering the "unity" state, and then progressing to the "no mind, no self" state without any reflexive self-recognition – what the hell ever that means. However, she also regarded that state as a *calamity*. She said no one in their right mind would ever wish to experience it. Nor could she state how one would acquire this experience, as she offered no method. She only commented on her own experience. I've been getting some e-mails recently from a guy in Germany who's been questioning me about Bernadette... saying, "Well, in her opinion was there reincarnation?" And what does she say about this and what does she say about that, and I said, "Hey, guy, I haven't talked to her in 22, 23 years. I don't know. I don't remember. I haven't read her books in 22 years." But he kept pushing and pushing and pushing, and I said, "I'm sorry. I can't help you."

And he said, "Well, it's really important because if there is no existence or nothing to be reincarnated, what's to stop me from killing myself now?" And I knew then I was dealing with somebody with problems, and I hadn't recognized it to that point. In any event, he continued talking and got more and more violent, talking about killing people, "Why don't I liberate a lot of people by killing people?" But... [laughs in exasperation], I had to stop communication with this guy, because I can't do long-range psychotherapy. He wasn't interested in finding out anything about himself. He was only juggling in his mind these philosophical concepts, and probably had a lot of violence going on inside of him, also.

Knowing all of this, and knowing all these people, reading all these books, studying all these Zen masters, practicing all the different koans and meditations, left me feeling utterly frustrated and hopeless of finding someone who was genuine, and who could provide a way out of the desert to some sort of meaningful fruition, and a sense of realization, and a cessation of seeking. And then I met Robert, and he was different. He was not of this world. The more time I spent with Robert, the more I saw he was not of this world. And I never met a teacher like him. He was quiet, unassuming, and funny.

The first time I met him, afterwards in *darshan*, I said, "Where have you been my entire life?" I knew he was the one. I had given up seeking many years before, but I knew he was the one. Now, you may remember the story in one of the transcripts... and I can't find the transcripts, where Robert saw Ramana walking down the road towards him, and he took off all of his clothes, threw himself at Ramana's feet naked; and Ramana reached down and said, "Get up, I've been waiting for you to come!" But when I told Robert that I'd been waiting, that "You're the one I've been waiting for – where have you

been?" Rather than saying, "Get up, and take my hand, and take transmission," he said, "Oh... I've been around."

Robert's teachings were very close to those of Ramana. However, Robert also spent six months with Nisargadatta, as well as dozens of other teachers over a seventeen-year period in India . . . (even though Nicole Adams said that she was by his side for forty six years straight, and never left his side.)

It took me six years to understand what Robert was talking about in terms of having experiences which generated understanding I have now. It's taken me fifteen years of maturation to develop my own style of teaching, which is much different from Robert's, because it's much less eclectic than Robert's. Robert taught many different people with many different backgrounds at many different developmental levels. He didn't always recommend Self-inquiry, but taught many different methods.

Self-inquiry is actually quite complicated as a technique, because as a person changes and grows spiritually, the "I" sense changes and becomes more subtle. Almost everyone who reads Ramana or Robert also reads Nisargadatta, and that's a problem, because in many ways these are incompatible teachings. If you read Ramana – and supposedly they're both Advaita, so shouldn't they be talking about the same thing? But in fact, they're talking about different things – if you read Ramana on the surface, it sounds like a Neo-Advaitin's experience. However, if you read a little more deeply into Ramana's teachings, he'll talk about consciousness or awareness beyond the waking state, but not tell you how to get to such knowledge, except through Self-inquiry. But he'll state it as an ontology. He'll say "This is definitely the case;" but doesn't lead you to how to understand this.

Nisargadatta on the other hand will say that the Ultimate is altogether beyond consciousness. And that's the rub, because for Ramana, there is no "beyond Consciousness," there is *only* Consciousness. Thus we have a dilemma, because we're talking about different experiences in different ontologies, with different epistemologies. (Those are philosophical words which really don't mean anything except they're talking about different things. Ontology means, "What exists?" Epistemology is, "How do we know it?")

I get a lot of emails on this kind of topic when I say something. They pick and choose from Ramana's millions of words and Nisargadatta's millions of words, and they give me a quote to prove me wrong. Please don't do this. I'm only making a general statement, in a general argument. You can always find something to contradict something I say or anybody says by finding a phrase that somebody said in 1912, or 1928, which is different from what I'm saying now.

But this is why you get endlessly confused and distracted. You're trying to find commonality between different sets of experiences and understandings because you assume commonality or a continuum, or progression of states, understandings or enlightenment. In fact, each tradition is like a separate vacation on a different planet. Therefore, and this is the key to finding your way out of the spiritual desert – pick one teacher, and follow him or her to the end. Or pick one technique, and follow it to the end.

Most of you will balk at this notion – and I would too, given how many teachers I've been with, and thought the world of, while I was there. I even doubted Robert for the first three years I was with him. But this is the key: Find your teacher and follow his/her advice and methods for as long as you can tolerate it, without bolting and going crazy with doubt.

Doubt, and checking your mind, will always be your enemy. And it has always been your enemy up to now. You ask, "Is Self-inquiry for me?" You ask, "Am I doing Self-inquiry correctly?" You ask, "I'm having such and such an experience; is this a correct experience? Am I on the right path or doing a technique correctly?" You will ask, "Is Ed right for me? Will going to another teacher allow me to progress faster?" (There's a clue here: there is no such thing as progression. But we'll get to that later. You're either enlightened or you're not enlightened; it's an on/off kind of thing. And although you can get closer to it, you can't talk about progression in the normal way.)

Three years ago, I stopped being eclectic. Before that I taught many different methods, just like Robert did. Now I only teach Self-inquiry, because I noticed that the questions on the blogs were wandering further and further away from the kinds of topics or questions that would actually help a person spiritually. You have to understand, most people who read spiritual websites or blogs are merely curious. They're not really internally wired to make the sacrifices necessary to realize themselves. Real enlightenment is extremely rare. A good thing about Self-inquiry though, is even if you never really awaken, the technique itself can bring understanding, and unending happiness, and a sense of completeness, and a feeling one is resting in one's own home, so to speak, in one's true Heart.

That's why I like Self-inquiry. The method itself, in a sense, is a fruition of the teaching, even without the stunning enlightenment types of experiences, even if you never have an enlightenment experience. The closer you get to your own Heart and your own beingness, for some reason compassion grows, and the need to help others. At some point for many of us who practice Self-inquiry, the compassion and need to take care of all sentient beings becomes stronger than even the will to awaken. One then becomes a *bodhisattva*, who vows to help to rescue all sentient beings from suffering and distress, and defers their own enlightenment until all others have gone before them. (At least, that's the theoretical goal of the bodhisattva vows that many monks take.)

In a sense I think there are more saints generated by this tradition than those that are generated by traditions devoted to love and devotion, because the compassion and love are generated by the increasing absence of an "I" or "me," as well as by the development of an increasing love for one's own sense of presence or "I Am-ness."

I hope I haven't confused you. This talk follows naturally from the first satsang, where I told you what *Jnana Marga* has to offer and what it takes. Here, I'm telling you what my mission is about. And it's to help bring some clarity to those lost in the desert of spirituality amongst all these teachers and techniques. That's why I strongly advocate for certain methods and strongly oppose certain teachers' methods, because I think they're going to hurt people... or they're too slow; or they're this, or they're that, or they're fakes, or whatever.

Like I said, in a sense there's no real progression from not being enlightened to being awake. You're either awake, or you're not. One day you have an experience, and the mind dies, in a sense – resulting either in a unitive state, or the recognition of the state beyond all states, which itself is not a state.

However, even if you fall off the path of Self-inquiry at any point, all the time you spent in correct spiritual practices, such as Self-inquiry, will not have been in vain. The process itself will have left you more loving, more kind, more compassionate, more discriminatory, with more native intelligence about all aspects of your life – and this is good. It's not like weight-lifting which you may practice for years, and then stop, and within three years you return to being the same slob you were before you started weight-lifting.

Self-inquiry will change you minute by minute, hour by hour, day by day, month and by year and so forth, until you do awake . . . and if you don't, as a consolation prize, you may still become a saint.

I think the next two satsangs should be about the method: Self-inquiry, and how to practice it.

And now, the imaginary bell for ending satsang has just rung.

*Part 2, Stump the Guru follows below...*

# Stump the Guru!

*As you read the questions and answers below, it is very important to understand that the answers that are given in each Satsang must be taken in the full context of that Satsang AND that Edji's answers may appear unusual, or seem to contradict answers to similar questions in the past.*

*Partly, he is answering each person based on their current level of understanding, and more importantly, is telling them what he thinks they need to hear at that time. Also, realize that all general statements contain within them their own contradictions, and most Satsang statements are general statements due to limitations of time.*

*Therefore, a general statement one week may appear to contradict another general statement of another week. In the largest sense, there is no truth at all, but until one awakens, or until one's self-inquiry has reached deeper levels, words, and the necessary distortion of words, are still one of the main ways a teacher still teaches.*

*So don't hang onto any one sentence because in a month's time you will find a contradiction. You need to go beyond the words with limitations in meaning and intent, by just listening without interpretation or dwelling on the words.*

*Also, Edji likes to joke sometimes and don't take those answers seriously!*

## Question 1

### What is Cooking?

Janet: I recently started my formal meditation, and as I increased my time I started noticing how my emotions intensified. And it occurred to me that perhaps I'm being "cooked"! So I wondered if you could say something about what exactly "cooking" is? And you've a little bit mentioned and spoken a little bit about "cooking" on your blog, and that it's often when your ego gets challenged. So, I want you to a little bit elaborate on what "cooking" is exactly...

Edji: Okay. Cooking is something other people do to you, especially the teacher. It puts you in a situation where you feel either embarrassed, humiliated, angry or something like that, and you just have to suffer that experience and watch the experience. And if it happens a few times, you learn how to stay out of those situations, or else the emotion doesn't come up any more.



Now, formal meditation, when you're seeking the "I," "I am" is not a cooking kind of thing. That's introspection, is the effort you're making on yourself and it's actually uncovering all the different intricacies of your own subjective experience. And you're saying emotions are coming up, strong emotions. During that, or are they caused externally?

Janet: Externally.

Edji: Okay. So, somebody's cooking you, or else you're becoming more sensitive to your emotions, because maybe some of your defense mechanisms are being removed by the introspection, I don't know.

Now, what kind of emotions are coming up?

Janet: It's more like... I have two little children. One is one, and the other one is three years old. When they fight, for example, I will feel much more intense and react stronger and kind of... so it could be very... different feelings, but –

Edji: I've got a solution. Drown them both in the bath tub.

Janet: (*Surprised laughing*)

Edji: Then you won't have that problem anymore (*smiling*). No, that's alright. What the hell do you expect? They're one and two years old. They're gonna rock your boat all the time. Two of them that young – Wow! No wonder you're suffering! (*smiling*)

Janet: (*Laughing*)

Edji: And now you're working too, aren't you?

Janet: Yes.

Edji: So, that's a lot of stress too, right?

Janet: Mm-hm.

Edji: So that's another thing. You've got an increased stress situation which can cause a lot of lowering of your defenses against controlling those emotions, but the emotions aren't going to hurt you.

Janet: I actually find myself resting at work (*laughing*).

Edji: You rest at work? (*laughing*)

Janet: Emotionally it's more rest, because then I get more intellectual, so that gives me a break from being emotional at home.

Edji: Oh, I see. Okay. You don't lock the kids up in a room and let them battle each other?

Janet: I'm learning how to raise two boys.

Edji: Yeah. It's going to be hard. It's going to be hard for the next six or seven years.

Janet: Okay. Thank you.

Edji: You're welcome.

## Question 2

### Does the Mind Die?

Edji: Nice seeing you.

Ryan: Nice to see you, too. My question is about something you said during your talk. You said that the experience of enlightenment is when the mind dies, and you either enter a unitive state or the stateless state, the state beyond the states. I was just curious if you could clarify by what you mean when the "mind dies," because I know it's not thoughts.

My understanding is that it's not that thoughts cease, it's just that, it's something else. So if you could clarify on that, maybe I've interpreted it wrong...

Edji: Well, I used the wrong expression, "the mind dies." Let's put it this way: my awakening experience may have nothing to do with anyone else's awakening experience. You've got to find your own - it may be very different from mine.

Ryan: Sure.

Edji: But I had two which I would consider awakening experiences. One which is similar to what the Neo-Advaitins talk about, and then one that Robert himself authorized and said, "Yes, that's it." Now, that's the second one.

Now, the first one is entering the "unitive state," which means the identification changes from being a body and a mind and a person to identifying with the totality of space that contains all phenomena, whether it be inner phenomena or the external world.

Now one identifies with the totality of the space and sees that all objects are in you – or in me.

Ryan: So then it's not conceptual, it's an experience?

Edji: Well, it's an experience, yes. And you can see thoughts, and you can see thoughts have a kind of... intangible form, but if you get too close to the thoughts, the thought itself creates the object that you're seeing in the external world.

You see that the word "I" has no referral whatsoever. There's no "I" inside. There's no person, there's no "Ed Muzika," there's no entity that the word "I" applies to.

Because everybody uses the word "I" all day long – "I do this, I do that," "I ate this, I ate this."

And what is that "I" referring to? If you look for the "I" and you don't find an "I," at some point along there suddenly you come to the conclusion, "Well, thank God, there is no 'I' inside of me!"

Okay, the "I" thought is the central thought of all existence. The network of thought all requires an "I," because you have an "I" which is an inside and you have the world which is an outside. If the "I" disappears the other half of the duality disappears.

So, if there's no longer an "I," there's no longer an external world. And what it's replaced by, is one continuum of inner and outer spatial experience that contains everything. It contains all concepts and images and ideas and things floating inside of yourself subjectively, and the supposed objective world of objects - of the television, of the walls, the sky, etc.

Instead of being me here and that out there, there's just oneness, just one continuum of consciousness which contains all of this. And that's, let's say, the "unitive state."

And I don't want to explain the other state because that'd be too much for you. I'd like you to grasp one concept at a time.

Take a look at "It is Not Real" (as long as it's still up.) And there's a thing where I talk about my personal enlightenment experience; it's a shower experience. Read that and then read about the second awakening experience. It will give you the background.

But "ItisNotReal.com" and it's called "Walking with God," or something like that, the old book. Well take a look through those pages. [*Dancing with God* from Ed Muzika's website recounting his guru-devotee and awakening experiences with Advaita guru Robert Adams]

Ryan: Yeah. I've read them and I'll make sure I re-read them. But I just feel... obviously it would be a Neo-Advaitin realization that I don't have an "I," if there's not that experience of oneness?

Edji: Without the experience of oneness, it's just a concept.

Ryan: Yeah, is it? So is that like a *samadhi* state?

[difficulty with sound]

Edji: Is *what* a *samadhi* state?

Ryan: The state that you were just talking about.

Edji: No, not at all. No, it's a loss of identification with the body and a gaining of an identification with the space. And the space is continuous, from inside to outside. The same outside space, you're not aware of an inside space that's similar. And there's nothing in either of those spaces.

All the objects are not real. They're only thought structures. They're seen as concepts. So, in a sense, you have become the space which has eaten everything.

Ryan: Okay. Thank you very much.

Edji: You're welcome.

## Question 3

### How Does One Stay in Tune with the Teacher from a Distance?

Tim: How is it best for a student to stay in tune with the teacher when there's such a distance between us?

Edji: Communication. And just... what kind of practice do you do?

Tim: Self-inquiry.

Edji: Uh-huh.

Tim: I basically focus on the feeling of being.

Edji: Good! And how do you do that?

Tim: Basically, I just sit, close my eyes... I let being come about, and just keep my eye on existing.

Edji: Are you aware of the emptiness inside?

Tim: Yes. When I start to focus on it, I enter a stillness and just sit there, and just remain in myself.

Edji: Okay. And what other phenomena do you experience? Do you experience sounds and so forth, the normal sounds?

Tim: I don't have any.

Edji: Do you daydream?

Tim: No special effects. It basically just stillness and emptiness...

Edji: How do you feel when that goes on?

Tim: Good, actually. It's very peaceful.

Edji: Are you aware also, you're aware of the sense of presence? Right? Of beingness?

Tim: Yes.

Edji: Okay. Are you aware of a sense of "I am," rather than just the beingness?

Tim: See, that said, I've written you many times on this before. I feel that I could be aware of the beingness, and I could be aware of the "me," the feeling of "me"...

Edji: Uh-huh.

Tim: I could be aware of both of them.

Edji: Uh-huh.

Tim: But it's separate.

Edji: That's fine.

Tim: Okay.

Edji: Yeah, also be aware of the background. Be aware of being able to sink into the background of your awareness. It feels like you fall back into your background.

You can be aware of the Void as a total thing. Because you have the total emptiness kind of thing, but also you have the sense of beingness or presence which fills up the emptiness. But the emptiness itself has its own form, minus the presence.

So you've got to explore all of these different things. Try these different tricks.

Also, you may have at this point become aware of a "looker" who is looking for the "I am." Or aren't you?

Tim: From what I said, even being aware of the "I am," I'm always aware that I'm the rear-most principle.

Edji: Uh-huh.

Tim: You know what I mean? In other words, I'm always the witness. There's always a witness.

Edji: Okay, so you're aware of the witness. Can you look at the witness?

Tim: No.

Edji: Try it. That'll be another thing you experience, because you may think that you can't look at the "looker," but you *can* look at the "looker."

Tim: Yeah? Oh!

Edji: So, you've got the foreground sense of beingness...

Tim: Yes.

Edji: You've got the "I" sense, the "I" will point you towards the subject, towards the witness.

Tim: Yes.

Edji: You've also got the witness. You can look at the witness.

You can fall into the background.

You can be immersed in the sense of presence.

All of these kinds of things you can be doing, and doing all of those will bring you closer to me.

Tim: Ah! That's the key word I was waiting to hear. I understand. Because I keep thinking of "Ed Muzika" as "Ed Muzika" the personality, but you've taken me out of that, and you're saying "Deal with the beingness."

Edji: Correct.

Tim: That has nothing to do with "Ed" the personality.

Edji: That's where you're going to *feel*... You're not going to do it through emails or... to a certain degree, but if you feel that commonality which is the essence in everybody, you're going to feel closer to everybody.

Tim: Yes.

Edji: Including me.

Tim: Yes. Good point. I appreciate that, Ed. Thank you very much.

Edji: You're welcome.

## Question 4

### Is it Possible to Overlook the Samadhi Experience?

Dennis: I have a question. It's something that always comes back in my mind. I'm afraid this is a stupid question.

Edji: Good.

Dennis: (*laughing*) But it's always coming back. And the question is...

We talk a lot about states of mind and experiences while meditating. And also we say, "Okay, this is not important... You go beyond," and "Don't give too much attention to it... Do not look for it..." But it comes back, and then the question arises:

Is it possible that we have all these kind of some kind of experience, but that we overlook it? So, that it is very familiar and that we do not recognize it, but it is there... but we do not recognize it.

Edji: What are you talking about? Recognizing what experience?

Dennis: Well, say like *samadhi* experiences.

Edji: They're *all there* already existing in your raw experience, right now. They're all there.

Even the sleep state is in you. If you look for the sleep state, you can find the sleep state by looking around inside you, once you know... Well, once you're familiar with your insides and you know 'em backwards and forwards, you can feel the sleep state coming and going, feel dreams coming and going. You can watch all these states.

But then the key state is to become your Self, your deepest core state, so that you watch all of these other experiences coming and going to you; from you.

In other words, you get into that deepest state which is, let's say the "You" state, the big cap "Y-O-U," and you rest in that state, and you become like a mountain.

And when you're like a mountain you watch all this kind of weather, the clouds passing over and the experiences coming and going, and people climbing up you, and all the sounds of the birds, and the birds shitting on your rocks, and all that kind of stuff.

You see all of these experiences happening to you, but you're not touched!

And so, samadhi experiences, you just take out the sense of "I," you take out the sense of presence, and from your regular experience that you have now – and that's samadhi.

And you'll find that the world is very bright and everything is very vivid, and it seems like everything is immediate. It's no longer at a great distance from you, everything is in you - that's samadhi. That's getting rid of the sense of presence, that's getting rid of the mind, getting rid of the "I" concept, getting rid of the "world" concept. That's one kind of samadhi. There's many kinds of samadhis.

But all of those experiences are already, you're already having them.

All that you have to do is get enough mucking around inside and outside. Watching, for example, the external world, and with a quiet mind, without thinking of anything, just trying to feel what that tree does to you, or that pretty woman you see does to you, or the cup of coffee and how you're experiencing it, without thinking.

And you just mess around with your internal reality and with external vision, and you just keep playing with it, because what you're trying to do is see things in a different way than you've been seeing it all your life.

And that requires really trying things that other people aren't doing. Because if ever other people were doing this for ages, everybody would have enlightenment right at hand.

But most people live within a very narrow conventionality - of their culture, of their education, the social milieu they grew up in - and their experiences are more or less alike, and they really can't talk to people about *other* experiences, because other people don't understand them. So they begin drifting apart into forming their groups, so people that think alike are looking for the similar sort of things.

But I'm saying that your entire blackboard is inside of you, and you don't have to go anywhere.

Just muck around inside.



Sit and meditate, formal meditation.

Practice Self-inquiry.

Look at your mind, watch the thoughts.

But more or less, just feel that sense of presence. Feel it in your heart.

And if you can, get that sense of presence lower in the abdomen, so that your mind drops. It drops out of the brain. And once the mind and the attention drops out of the brain into the lower levels, you'll start experiencing different kinds of samadhis.

I could ramble on for a long time about this, but –

Dennis: (*chuckling*)

Edji: Has that helped at all?

Dennis: Yes, it makes sense. Yes, definitely.

Edji: It makes sense? What do you practice?

Dennis: I practice . . . it's difficult to say, but...

Edji: In other words, you don't practice.

Dennis: Daily, I take time for sitting.

Edji: Okay.

Dennis: I sit in silence.

Edji: Okay.

Dennis: And I watch inside.

Edji: Uh-huh.

Dennis: I watch inside what's going on.

Edji: Uh-huh.

Dennis: And I try to stay with this feeling of beingness.

Edji: Okay, that's good! That's very good.

Also, see if you can at times locate the sense of "I." Because that sense of "I"... the "I am" has two qualities: the "am-ness," which is your sense of beingness; and also the "I," which points towards the witness. It points towards the source.

So, try to become aware of the "I" also, rather than just be in the beingness, because the beingness has no quality of being "I" or "thou. It doesn't have that duality in it.

And you want to have that duality of the "I," because you can follow it to the subject, rather than just remaining in the beingness, which is an object, so to speak, to you.

Dennis: And you speak of this "I-ness," I can recognize it by identification?

Edji: Well no, you find the sense of "I-ness" by just being aware of for example during the daytime, when you use the word "I."

Dennis: Okay.

Edji: And then pursuing the word "I," see where the "I" points. In other words, there's the word, "I" - "I exist," "I am;" and the "I" will point somewhere. And you have to look to where it points, to see if there's the subject to be found.

And this becomes a little complicated, because there are a lot of false subjects, and there are a lot of real subjects, so to speak. And you just have to become sophisticated looking around inside, and really know the internal world.

It's like psychoanalysis. You could spend ten years, fifteen years in psychoanalysis, investigating all your different dreams and emotions, etc., etc. And this is a similar sort of thing, but you're not... psychoanalysis is very value-laden. It's got a lot of concepts associated with it, and a lot of things about nurturing, and growing up, and being a child, and parents, and all this kind of stuff.

Rather than that, we're doing this with a raw investigation, with no concepts. No understanding, no mind.

Dennis: Without the mind.

Edji: So just watch. You're like a scientist, watching inside of yourself. And Lakshmi already did it. Look at that. Look how realized she is. [Indicating the cat]

Dennis: *(laughing)*

Edji: Dumb as a rock, just like me. Oops, oops! She didn't like that.

[Talking to Lakshmi] Oh, I'm sorry! I'm sorry!

Dennis: Okay. Thank you, Edji.

Edji: Does that answer your question?

Dennis: Yes. Thank you.

## Question 5

### A Question Related to Sitting in Silence

Alan: When I sit and go into the quiet I get a lot of images occurring - different things going, like fireworks, different visions, that kind of thing. And it seems to me to be superficial, like the mind trying to distract me.

I go beyond that and I become aware of, for lack of a better term, different entities; like the mind, the body... as you mentioned earlier, a "witness"... And again that seems to be, in a way, a distraction. Maybe it isn't.

If I go beyond that, I keep trying to look beyond but let it come to me, if you know what I mean. And then I get into a darkness. I don't know if you'd call it this Void that you've referred to, or whatever, but I get into sort of that state... But I feel there is something well beyond that as well.

And I guess my question is, am I going in the right direction, or am I overanalyzing this too much?

Edji: Well actually, you really can't make a mistake, once you're inside of yourself and exploring. Anything you're doing, really, is helpful. I see nothing wrong with what you're doing. I don't see any over-intellectualization or anything. You're just looking.

Now, when you say there's something "beyond the darkness"... it depends on what that darkness is, and the form of the darkness. It could be that's the beginnings of the causal body for you. It could be... Was that darkness always there, or is it a new thing?

Alan: It's different every time. Every time I meditate it's, you know sometimes it's... I don't go looking for things. I don't go back in expecting to experience the same thing again. I just allow it to come to me, and sometimes it will come in that form.

And the mind keeps chucking ideas in there; as Deeya calls it, the "sticky mind" wants to sort of distract you. And I don't fight these ideas, but I don't pick up on them either, and they just sort of pass on. Sort of like things on a conveyor belt that you don't –

Edji: Okay, but are you consciously focusing on your sense of presence at all? Or are you just doing everything?

Alan: I don't know if it would be consciously focusing. It would be –

Edji: Try it. Try focusing on the sense of "I am," just like written in "The Nisargadatta Gita" by Apte. Rather than just being there globally with everything, start focusing on

that sense of "I am," and that should be the main meditation, because that will give you a direction.

While what you're doing, just sort of globally being aware of everything, well it's more like what you call *Shikantaza* [a meditation practice within Zen Buddhism.]

Alan: Mm-hm.

Edji: And you can get to all kinds of things like that, but you can also get lost in emptiness and...

You want to focus on the sense of "I am."

Alan: Okay.

Edji: And read "The Nisargadatta Gita," do it for –

Alan: Yeah, I've been reading that quite a bit, actually.

Edji: Do it maybe no more than two or three stanzas, in the morning...

Alan: Mm-hm.

Edji: Contemplate it, and then sit with it for awhile.

Alan: Okay.

Edji: And then maybe once more during the daytime.

Alan: Yeah.

Edji: But it's good to master that book. That is the *best* meditation manual.

Alan: Okay.

Edji: And not only that, but "The Nisargadatta Gita" is *one* type of Self-inquiry, and I find it a very powerful one because Apte laid it out so linearly, almost progressively revealing different parts of your Self.

Alan: It seems to be repetitive, though.

Edji: Not at all. Well, it is and it isn't, because each step reveals something new, if you look at the book. Take a look at it. It reveals something new.

Now my book, "Hunting the I," is scattered all over the place. It takes a look at every possible aspect of Self-inquiry, while "The Nisargadatta Gita" is very focused.

And it's one method followed very well all the way through. And if you just dedicated your life to understanding that one book, that's all you would ever need.

Alan: Okay.

Edji: For *most* people. It won't work for everybody.

Alan: No, it won't. Thank you.

Edji: You're welcome.

## Question 6

### What Doesn't Change?

Edji: But I don't know what your puzzlement is. You see, you've got to muck around inside.

And you muck around inside - You find an "I," you find a sense of presence, you find the emptiness, you find many, many, many, many different things. And it *does* change. Almost everything changes.

But at some point, you recognize that which does not change. And that which does not change is you. That's the most the fundamental YOU.

Joy: Right.

Edji: And this becomes a progression of understanding as you watch states and experiences come to you, and you find out, over a period of months and years, that you're not being touched by any of this stuff anymore. It's not touching you. It doesn't penetrate. It's like watching clouds go by.

And that becomes your fundamental stance.

So, in the process of going to this point, you go through all these different experiences - finding the "I," finding the "am-ness," finding the sense of presence, finding the background, finding the foreground... you find so many, many, many different things.

So, what you're doing is peeling the onion to reveal all the elements within your experience that matters. You explore all of your subjectivity. And then eventually, the deepest levels reveal themselves.

And you may go through all kinds of experiences in a very short period of time, like Rajiv did, when he went through the subtle body and the causal body, etc., to deeper and deeper levels. Or it might be more gradual, it might take years.

But don't puzzle about it. It looks like you're very concerned about it from an intellectual point of view, as opposed to just *doing* it. Because like I said, almost nothing you do inside can go wrong, except if you start paying too much attention to the emptiness. That is a trap, but it doesn't sound like that's what you're doing.

Joy: So, it doesn't sound like I'm ... Sorry, could you just say that again?

Edji: It doesn't sound like you're getting lost in emptiness, so there's no problem. There should be no problem.

You're okay, I'm saying.

Joy: Thank you. Thank you.

## Question 7

### All Experiences are Bullshit

Edji: Hi Erik, how are ya?

Erik: I'm fine, thank you. Hi.

Edji: Hi.

Erik: So my question is, I've been going through the "Nisargadatta Gita," like you said, for several months, reading two or three stanzas; and when you say "Contemplate it," I seem like I read the stanzas and then I don't remember them, and then I just sit with the feeling I get from them. It's not like I can kind of intellectually contemplate them or anything.

Edji: No, you're not supposed to intellectually contemplate them.

Erik: So then I'm just reading them and then sitting with the feeling I get.

Edji: Exactly! Exactly right. Exactly right.

Erik: Then I seem to get a lot of energy, and I get a lot of energy from you, it's like

whooo (making a wind blowing sound)

Edji: Uh huh?

Erik: Is that valuable in any way? Or is that just....

Edji: Let's say, all experiences in the end are bullshit. They're to be experienced and then dropped as not really relevant. You've got to get over the idea of spiritual experiences doing something or other. But how... you've been practicing this for several months?

Erik: Yeah.

Edji: Okay, what do you experience most recently, for example, when you're doing this? What feeling do you get into?

Erik: It's kind of blissful. It's been that all of the time.

Edji: Blissful?

Erik: Yeah, and the energy is so strong almost every time, so I just kind of get into the energy and I'm not sure if that's correct?

Edji: What are you aware of when you're in this energy?

Erik: Hmm... I've been recently trying to look at the "looker," just because I heard that in the recent "Stump the Guru" [Question-and-Answer Period at Edji's Satsangs] when you were talking to the *sangha* [community of spiritual students.]

But I'm not sure how well I'm doing, it feels like my concentration is a bit weak. Like...

Often there are thoughts and I kind of follow them also, even though I'm in the energy. It's like... It's not often there is total silence. I don't know if I ever experience total silence, actually.

Edji: What are you feeling right this second?

Erik: Right now?

Edji: Yes.

Erik: (Long pause) Very... (laughing, unclear)

Edji: Very what?

Erik: Very still inside.

Edji: Uh huh, what does it feel like? What are you experiencing?

Erik: (Exhaling) A warmth from the heart center... (Breathing calmly and slowly) Like I'm embraced. I can just sink into it.

Edji: That's fine, you're doing well. You're doing well. You're sinking below the level of the waking mind, so don't worry. You're doing well.

Erik: Thank you!

Edji: You're welcome.

*~ End of Satsang ~*





*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## The Method

December 2, 2010 - Online Satsang 003

Well, tonight's the night you've all been waiting for – the talk about method, which is endless. The path of *Jnana Marga*, that's Robert's path and I guess what I call mine, it's all about practice. Sometimes I use the term "meditation," but really I mean various forms of Self-inquiry, which is a subcategory of the legions of forms of introspection; any kind of introspection, including psychoanalysis. It would be impossible for me to cover all of this material in a dozen talks because the number of internal objects are countless and the number of introspective paths are also endless. Therefore, I always recommend reading several books – including "The Path of Sri Ramana," (Part I) by Sadhu Om, Chapters 7 and 8, "Hunting the I," which is downloadable from the [Itisnotreal.com](http://Itisnotreal.com) website, "Steps to Hunting the I" by Rajiv, also on the website and most importantly, the "Nisargadatta Gita" by Pradeep Apte, available from [LuLu.com](http://LuLu.com), either as a download or as a soft cover book.

I know many of you want to write me endlessly about your internal states and whether they are correct states or not, or whether you're going astray. Let me say this once and for all: The journey you are about to take is likely to take many years of self-examination and introspection. You have been lost in an illusion for decades, and it can take decades to escape. Being in the illusion is a habit. You have to break that habit by discovering a new world and compose contrasting those two worlds. You'll experience hundreds and thousands of different states, internal objects and other kinds of experiences including *kundalini* awakenings, periods where nothing happens, various forms of emptiness and voids, various forms that the sense of presence or beingness can take, including identification with the body and body-less identifications, thoughts, including the "I am" thought, possibly psychic powers, a flooding love, periods where you intensely believe you fully understand everything, and all other kinds of delusional states.

You are exploring, for some of you, a new world. For some of you it will be filled with sound and fury, and for others it will be sort of bland and weak. What you experience is totally based on who you are and from where you are starting. Now, while there are some general similarities of experiences between multiple people on the same or similar paths, most of these experiences aren't worth mentioning, and they're not signs that something significant is happening, nor are they worth interpreting. Don't be a glutton for these new experiences or wonder what they mean. Such questioning is merely the mind's interference and slows down and stops any progress, even though there is no such thing as "progress;" but we can get to that in some other satsang.

Many people are naturally introspective. They can turn their attention from being outwards to inwards with no problem. That is, in the imagination, they can look inside the body and mind. When they look inside, they see many things. Some see lights, some may see images, others see colors, others find the Void, some find the Dark Void, others find the Self-Illumined Void. Others can move their attention easily around inside their body from toe to the top of their head. For these people, Self-inquiry will be relatively easy. But also be aware, they're not really looking with one's physical eyes into that inner space. That inner space is purely a mental creation. But since *everything* is a mental creation, the experience is still a valuable learning.

I want you to note that the major duality overcome with this Self-inquiry approach is the destruction of the inside-the-body versus the outside-the-body dichotomy. With awakening one is primarily aware of a continuum of consciousness that destroys the inner-versus-outer distinction, and you identify with the oneness of consciousness as opposed to identifying with the body.

Others who begin practicing Self-inquiry look inside and see nothing. They can't turn their attention towards the internal imaginal space. This is because they haven't practiced, or because thinking and analysis are too dominant in their personality. People that think too much often have a hard time introspecting, because the thinking is always about externals, and thinking *creates* the externals. So if you think too much, your external world becomes very solid and real.

Ramana had one technique of Self-inquiry which is always recommended for people who think too much or who are not able to introspect. He requested they ask themselves the question, "Who am I?" Whenever a situation would come up, such as taking a shower or walking the dog, one would stop the chattering mind,

turn the attention around and ask, "Who am I?" Or something more appropriate to the situation at hand, such as "Who is taking a shower?" or "Who's feeling the water touching my body?" That is, whatever the situation, you stop a moment and ask who is involved, who is feeling the sensations.

This is the most basic form of Self-inquiry. The word "who" puts the mind in a reflexive state, and the word "I" denotes an entity and also creates a division between inner and outer, subject and object, "I" and "Thou." That is, the word "I" sets up a duality which we call "life," with an "am-ness" that lives inside of the body, while the external world is on the other side of the skin.

(My cat's down there playing like crazy. She's on a new medication and it seems to be working well.)

One learns how to follow that "I" thought direction of attention inwards into the inner darkness, which gradually over weeks, months or years, becomes a bright, self-illuminated emptiness or void, which becomes an infinite internal space which joins with the infinite external space and becomes one continuum that contains everything.

One word, more than any other, for Nisargadatta, would be the word, "am." The "am-ness" is what Nisargadatta also calls "beingness," and others call "a sense of presence" or "existence." It is looking into this sense of presence or beingness that is the major part of Nisargadatta's method as set forward in the "Nisargadatta Gita." Even following the Gita's method, one finds great complexities, because as one looks within that sense of presence, one also finds an all-pervading emptiness, or lack of presence, or a void, which is actually co-extensive with the sense of presence.

The primary void state is like a vacuum... existence without any sense of presence, a complete emptiness, a completely inhuman existence with no thought, no "I am," no God – completely without warmth. This is one of the fundamental states that one encounters, and after the original fear of that state goes, becomes the greatest, all-encompassing silence, with complete rest and peace. On the other hand, the sense of presence, or beingness, lies over this fundamental void state at every point. They pervade each other. The sense of presence is our humanity, our love, our creation, our existence, our creativity. This is our human-ness. This is the ultimate state of love that the *bhaktis* seek, yet this is also the state that disappears upon awakening.

Then although, there is left a vast emptiness, a vast silence, a vast peace that pervades everything. Therefore you can see there are two kinds of oneness – there's the oneness of the all-pervading sense of presence with warmth and light, and there's the oneness of the great Void, the ultimate silence, a great peace, totally inhuman, and beyond humanhood, beyond love and warmth. This is the cool vacuum of Self-illuminated space, and an infinite continuum of light. This is what the Buddhists call the "Self-illuminated Void." Ultimately neither are you who observes these phenomena. These are some of the experiences you may have if you continue your practice assiduously with persistence and education.

Another variant of Self-inquiry is to look into the "I" thought itself. We use the word "I" all day long, but what is the form of that term "I?" That is, does the word "I" have a form itself? Does the word "I" actually point to an internal entity known as "Ed," "Alan," "Nathan," "Andrea" or "Jo-Ann?" That is, is there an entity or witness inside our imaginary space contained within our bodies that the "I" word points to? And does that "I" itself have a form? What is the relationship between the "I" thought and the concept or idea we have of ourselves? This is what we have to discover.

In this exercise or this approach of Self-inquiry we turn our attentions inwards, hopefully having already opened our internal imaginal space, exposing its vastness, and we look both for the "I" thought and the entity that the "I" thought would be pointing towards, which we take as "me." As you can see Self-inquiry can become quite complex, due to the complexity of the inner imaginal space and the various experiences we have there, including the sense of the Void, the sense of presence, the sense of duality of inner and outer, becoming witnesses of thoughts, searching for the "I" thought, searching for where it arises or passes away, in an attempt to find the "me," and then to find a sense of "me."

Ramana wrote a short book on this practice called "Who Am I?" Robert talks about the simplified method all the time, in many *satsang* transcripts. When we become more sophisticated, instead of actively searching within such as for the source of where the "I" thought arises and sets, or actively probing around inside to discover things, we read about other variants of Self-inquiry such as found in the "Nisargadatta Gita" or "The Path of Sri Ramana," (Part I.) Here the active form of probing Self-inquiry becomes replaced by the concept of just abiding in, or residing in, oneself.

(Lakshmi's having a good time. She's playing and playing and running around, and disturbing me highly.)

This is a game-changer.

(Not Lakshmi, but the change in method.)

Rather than being an active pursuer of knowledge one quiets down and settles into one's sense of presence, usually the sense of "am-ness." One becomes quiet and passively watching. I even hate to use the term "watching" because it still sounds like an activity. In fact, it is doing nothing and just being consciously aware of that sense of beingness inside. If you read the "Autobiography of a Jnani," Rajiv became quite fond of just relaxing into the background container of consciousness.

One just rests in oneself, usually seen as a dark background one sinks into. However, by this time, one is also aware of the Void, the great Self-illuminated space that contains everything, but lacks a sense of presence, and is cold and is utter peace. On the other hand, the sense of presence is filled with warmth and love, and one constantly bounces back and forth between these two kinds of awareness – the presence and Void. (Sometimes the presence is called the "foreground" in that book.)

I have to make a disclaimer here: Not everyone has these experiences. Nor should they have these experiences. These are common experiences to many who have attained liberation, but they are not liberation itself. They are experiences in the foothills of awakening. Yet other people have a radical kind of awakening that has nothing to do with these kinds of experiences. And I don't want to burden your mind with too many concepts, as these will create what you will see, because you will be looking for them and your mind will create these experiences, even creating false Voids and false senses of presence. Your mind is your enemy in this whole process.

The mind has an amazing ability to become so self-involved with concepts and words as to absolutely prevent any spiritual experience. It'll fake spiritual experiences. It will create spiritual experiences that it hears about, but they won't be your experiences – they'll be borrowed. The mind all too often rules us with its constant chattering, thinking, comparing, checking, speculating, and general screwing around. The mind is absolutely the wrong instrument to use to go beyond the world, because the mind is what creates the world. Therefore, the more you use the mind, the less you can escape from the world.

Introspection is looking within, and at first it is active, as is the mind, in the inner search. But then that search should slow down and become a beingness, or

resting-ness, or abidance in one's deepest levels of experience. That is, at first we use the activity of mindfulness and the activity of the mind to begin the introspection actively, just like the mind is actively probing. But after a while as it penetrates deeper levels of one's experience, one comes into that peacefulness of the deepest levels, and the activity gives way to more of a resting into the background, or just a resting consciousness without any activity, just a beingness.

In this approach a lot depends on one's personality. If you lack self-confidence you'll always use the mind like a blind person with a white and red cane, constantly tapping out the path ahead of one to see what the pitfalls or objects are in the way. The mind of the insecure person is constantly checking his own experience and comparing that with the experience of others found in books, talking to other people in satsang or asking the teacher whether this is an appropriate or correct experience.

Let me be very clear: What you experience in Self-inquiry is YOUR experience. Don't interpret it. Don't ask if it is a correct or incorrect experience. Don't check it against books. Don't check it against other people's experience. Don't speculate as to what it means. Don't interpret what each experience means. All that you are doing by this thinking is immeasurably slowing down the process of internal spiritual evolution by constantly stopping and checking that experience against what books have to offer, or a teacher has to offer. You have to have the attitude of a brave pioneer, willing to sacrifice your life – literally – for the truth. And in this case, that is the truth of your own beingness and life.

You're not trying to recreate Ramana's enlightenment, or Robert's, or mine. Instead, you're trying to find your own truth, your own enlightenment, your own awakening, which may have nothing in common with other people's awakening. Now this is a general statement, so don't quote somebody or another that says something different, because you'll find even me contradicting what I'm saying here sometime in the future. But this is a general statement that I'm making, because I'm trying to make a principle of putting you on your own feet so you that you can get your own experience and become a master of your own experience.

You are unique. You are a mystery. But when you read books, when you speculate as to what your experience means, or compare your experience to others, you are putting on other people's clothes, and not wearing your own. This is very important. You must learn to be brave in the face of possibly terrifying internal experiences. Nothing inside can hurt you, but you don't know that. You may believe sometimes you're going mad. You may believe that your emotions are out

of control. You may believe all sorts of things. The important thing is just to keep going.

The more you can rest in yourself and that sense of presence, the easier everything becomes, the quieter everything becomes, and the happier you become. I didn't know this when I first started practicing. When I practiced I followed the book's instructions, which was to totally abandon myself into the practice of "Who am I?" I had many, many, dreaded *kundalini* experiences, many visions, much dwelling in the Void, much confusion, and yet a steadfast, straight courage to continue on my own. Unfortunately I went to Mt. Baldy and the Zen master there sent me on a new Zen course of answering hundreds of *koans*, which is a Zen way of passing on traditional knowledge rather than a fresh knowledge of the Self. It took me eighteen years to get back on course again, to go back into Self-inquiry. Therefore, I urge you that once you start Self-inquiry you persist, until you burn out, or until you succeed in awakening.

In a previous satsang I told you even if you don't go all the way, the consolation prize is becoming a saint. Because the experience of refined senses of presence and of the increasing absence of the self, it mellows you, makes you feel compassion, makes you feel a oneness, makes you think of others besides yourself, even if everything is an illusion.

One thing you will never find when looking within is the so-called "ego." There is no such thing. There is no such observable entity. It is a concept only. Sometimes the ego is defined as just a thought. I think Ramana defines it as the "I thought," and Michael Langdon also. Sometimes it is defined as the "I thought," but nowhere will you find a human subject or soul.

In fact, one does have a personality, which is a very complex thing that determines who you are as a human being and how you interact with others in the environment. Some people are bold. Some people are meek. Some are extroverts. Some are introverts. Some are thinkers, while others are feelers. Some are educated, some not. Some have good parents, and some bad. Some have rich environments, and some have poor environments. All of these help determine who you are as a human being, which is mostly what people mean by the term "ego." But you never find an entity such as this ego. The whole developmental process is extremely complex, and there are many internal objects and centers which are best examined in psychoanalysis or other techniques to find the full measure of your personality or ego.

This is important. The introspection process of psychotherapy and psychoanalysis is very different from the introspection process of Self-inquiry. You can't heal emotional problems with Self-inquiry. Self-inquiry bypasses ego deficits and emotional pain altogether, and if you bypass it, even then if you obtain some measure of equanimity through the processes of Self-inquiry, those deficits and emotional pain will continue to surface until you deal with them in the appropriate manner, like through psychotherapy or just dialogues with other people in the usual healing process of aging. But Self-inquiry does not deal with emotional pain; it bypasses emotional pain. And a lot of people are unable to look inside because of the emotional pain inside of there, and it emerges through Self-inquiry just as it would in psychoanalysis, because they can't make the fairly fine distinctions between doing psychoanalysis and psychotherapy, and doing Self-inquiry. Self-inquiry you just focus on the "I" sense, and in psychoanalysis and psychotherapy you focus on the feelings, the images and the memories. And in Self-inquiry, you try to avoid those objects as objects to be paid attention to, and instead concentrate on the "I" sense, or the "I am," and they're different techniques. But if you have emotional problems, the best thing to deal with is to use psychotherapy or medications. Those really help, and are a lot better than Self-inquiry to solve emotional pains.

True spiritual effort, true spiritual practice begins when you're at relative peace, so far as *vis-à-vis* the rest of the world and other people. If you're suffering from a lot of emotional pain and you're running to find yourself through Self-inquiry to get away from that pain, it's the wrong reason and it's not going to work. You'll be forced to come back again and again to that pain, and until that's resolved, your Self-inquiry will always be undermined by the residual pain inside of your mind and inside of your heart.

I could go on. Ken Wilber writes about this – stages of practice – and I don't like it, because he tries to create too many artificial structures to put everything into some sort of context, like a general theory; but basically, the point I'm trying to make is there are different kinds of introversion processes. Self-inquiry is one type, psychoanalysis is another, and various kinds of psychotherapies are a different kind of introversion. And the various kinds have different kinds of rewards or different kinds of healings. And if you are feeling a lot of depression, a lot of anger, or things like that, you find a psychotherapist and find medication. And even while you're doing that, you could practice spirituality. But unless you are addressing those problems either while practicing psychotherapy, or self-analysis or Self-inquiry, or before you practice Self-inquiry, the Self-inquiry will never really come to fruition because of the pain that keeps coming back.



And this is the mistake of the Neo-Advaitins. The Neo-Advaitins look only into the conscious mind and conscious experience and they don't go into the unconscious, they don't go into the subconscious. They stay there in the conscious mind, they find no entity and they say that this consciousness is everything, this waking consciousness is everything, and they fail to address the deeper levels of sleep and of dreaming.

Now these deeper levels co-exist at all times. Even now if you look around and you know how to look within yourself, you'll find the sleep state is there at the edge or the periphery of your consciousness, and the dreaming process is always going on inside of you. You're always dreaming. Now, this is different than the thinking process, but there's always an imaging process going on, there's always a self-talk going on – and this is dreaming! If you take the sleep state and impose a higher level of consciousness of this constant imaging going on, this constant self-talk, that's dreaming. The dreaming is going on inside of you now. The wake state is going on inside of you now. The deep-sleep state is going on inside of you now.

And in Self-inquiry we investigate different kinds of structures such as the sense of presence, existence and the Void. The Neo-Advaitins, therefore, have a very simplistic understanding of consciousness, the Self, the ego, and "I," because they use the wrong method of self-exploration. And using the wrong method and finding no ego, they assume they are beyond humanhood and a huge illogical jump to the conclusion that doesn't follow from their experience. That is, looking inside and not finding anything, you're not going to find the ego that way anyway. You could find the ego by doing psychotherapy. But if you just look inside and take a look at the sense of "I am-ness," or the word "I" and try to follow the "I," you'll never find an ego that way because the ego is spread out throughout the psyche, throughout all of your experience in many, many different areas. And yet, they jump to the conclusion because they can't find the ego that they are this surface consciousness – and we shouldn't make this mistake.

By now some of you may be totally overwhelmed by the perceived complexity of the process of Self-inquiry, and YES – the inner world is nearly infinite in terms of the experiences it offers, especially if one has a complex mind that is constantly creating states, false images and false experiences, and is constantly checking one's experience every minute. However, we have Pradeep Apte to thank for writing the "Nisargadatta Gita," which is an exquisite meditation manual that focuses on maintaining one's focus on one's internal sense of presence, the sense of beingness as opposed to asking, "Who am I?" It focuses on constantly feeling and looking at and abiding in the sense of presence, beingness.

That's it. Just watch that sense of beingness. It will constantly change. It has many forms. Just stay with it. The "I" thought and "I" concept are contained within the sense of beingness. One just has to watch the sense of beingness, and everything will be gradually revealed. I wish I had read this book thirty or forty years ago. And the more intently you devote yourself to the method, the more quickly you'll have results. This method can take you all the way. However, you have to realize that this is only one of many methods of Self-inquiry, and you'll probably experience many trying to find what's the best for you. But I highly recommend the Apte book, the "Nisargadatta Gita."

All methods of Self-inquiry have one element in common: you turn your attention around, and instead of looking outwards into the world you look inwards towards your inner imaginal self and explore all the nooks and crannies of that inner subjective experience, eventually finding your ground being, the subject around which everything, EVERYTHING rotates. Both inner and outer experience rotate around the non-changing center of your awareness, which is not the sense of "me," which is not "I," which is not presence, and is not the Void. That ground state, that fundamental state is the *subject*, is you, and is You who observes presence, the Void and the external world.

Now instead of looking for the "I" thought or the sense of presence, we just feel the sense of "I." That "I" feeling will point towards the subject, the core "I" experience. Or as in the Hindu pantheon, that will point you towards the *Atman*, the personal self, and eventually towards *Brahman*, the Transcendent, the Absolute. However, it's very hard to hold onto this "I" sense. It changes constantly, until one is very subtle and focused in concentration. It is to this fundamental Self that all states of beingness and experiences come and go. The waking state comes and goes to you, and you are not touched by anything in the waking state. It is one kind of dream, the cloud of consciousness that comes to you, but does not touch you.

The same with dreams... Dreams are like clouds of a different kinds of consciousness that comes to you, but does not touch you. The same with deep sleep; deep sleep has a heavy darkness that comes in, floats over you and envelops you, then leaves a few hours later. The deep sleep state is experienced by you at the core. You become increasingly aware of this core or ground experience, resting deeper and deeper in yourself until you watch all states come and go, and finally accept yourself as that unchanging core to which all of this happens.

The Void is not you. The presence is not you. The mind is not you. The body is not you. The lights in illumined consciousness are not you, either. You are that "it" that is in the center to which all of these things are observed, but none of which touch you. This is your true being. Not the sense of presence or absence, Void or not-Void. Rather, the real you is that to which all of these experiences come and is beyond life and death, existence and non-existence. Some refer to this fundamental state as "That," or "the Witness," or "the Absolute," but the names don't matter. The real matter is to be able to locate and rest in this fundamental state – the stateless state beyond states.

As you can see this is not an endeavor that most people wrap up over a weekend. People came to Ramana and to Robert for many, many years without gaining acquisition of that fundamental state and apprehending it as one's true being. One can always get a glimpse of it, but to recognize it as your own being and to rest in it, is a different thing altogether. This Self-inquiry journey is generally long, but it doesn't have to be. Some people acquire it in a fairly short period of time. Others like me are crude and stupid, and it took me forever! Fortunately for you, because it took me so long, I learned so much about the process, and I can pass it on to you.

Thank you very much.

*Part 2, Stump the Guru follows below...*

# Stump the Guru!

*As you read the questions and answers below, it is very important to understand that the answers that are given in each Satsang must be taken in the full context of that Satsang AND that Edji's answers may appear unusual, or seem to contradict answers to similar questions in the past.*

*Partly, he is answering each person based on their current level of understanding, and more importantly, is telling them what he thinks they need to hear at that time. Also, realize that all general statements contain within them their own contradictions, and most Satsang statements are general statements due to limitations of time.*

*Therefore, a general statement one week may appear to contradict another general statement of another week. In the largest sense, there is no truth at all, but until one awakens, or until one's self-inquiry has reached deeper levels, words, and the necessary distortion of words, are still one of the main ways a teacher still teaches.*

*So don't hang onto any one sentence because in a month's time you will find a contradiction. You need to go beyond the words with limitations in meaning and intent, by just listening without interpretation or dwelling on the words.*

*Also, Edji likes to joke sometimes and don't take those answers seriously!*

## Question 1

### A Question Regarding Psychotherapy

Edji: Yeah Dennis, I can hear you.

Dennis: Yes. Okay. Well, Edji, I have a question ... you were talking about psychotherapy?

Edji: Yes.

Dennis: And as far as I understand... if you are able to be with your beingness, and connect with yourself, and stay in the Silence, then all these things will take care of themselves.

Edji: No.

Dennis: Oh. So, wrong understanding. *(laughing)*

Edji: Wrong understanding. If you are a person suffering from loss, grief, depression, excessive anger – you have to deal with those in psychotherapy. Using Self-inquiry and resting in oneself, that sense of beingness, will not touch those emotional pains. They'll bypass them, and those pains will come back unless they're dealt with with the appropriate form of introspection – which is psychotherapy, or psychoanalysis, or something similar. They deal with different things.

Self-inquiry deals with the sense of self, the presence, the Void. Now, psychotherapy deals with images, it deals with memories, it deals with emotions. You don't deal with those when you're doing Self-inquiry.

Dennis: Mm-hm, I understand. But, um... let me see, the right words... Sorry, I can't think properly (*laughing*)

Edji: That's alright. But I'm just saying, not everything will take care of itself if you're just in the sense of beingness, if you have emotional problems.

Dennis: Oh, I know again. When I look inside and the mind does always something... If I look, there's always something that's possibly not alright with me, because that's part of the ego, I suppose. It's a never-ending story, and therefore, to me it's a little bit confusing, and it sounds like everybody that has an ego has to go to a psychotherapist. And I don't think this, er... is not really what you mean.

Edji: No, it's not. I didn't say that. I'm just saying if you have strong emotional problems, you have to deal with them through psychotherapy or medications.

Dennis: Right.

Edji: If you have mood instability, take a mood stabilizer, like Depakote or Lamictal or something like that. If you have separation or grief, deal with the grief. Then get back to psychoanalysis.

Dennis: Hmm.

Edji: If you broke up from a relationship or somebody died, there's a period of grief that you have to be dealing with these emotional issues rather than trying to transcend them by resting in beingness. It becomes an escape, a diversion to do Self-inquiry in a situation like that, rather than deal with the human pain.

Dennis: Okay.

Edji: That's what I said to Chris last time too, is that he's going through something right now that requires a full attention to the emotional aspects.

Dennis: Okay. Clear. Thank you, Edji.

Edji: Alright.

## Question 2

### Not a Question . . . a thank you to Edji

Chris: Yes. Hello, Edji.

Edji: Hi, Chris.

Chris: First of all, thank you very much, and... the message is clear for me. I would say, I'll use the word, "gut." Even when I was at the ashram, I wasn't in the right place. I mean, I was in the right place, but I wasn't right for it. And hid out for a good ten years, dozen years, in what I now feel is the Neo-Advaita, hiding from these emotions.

Edji: Exactly.

Chris: And this *Hakomi* practice that I've enjoined, yeah, this *Hakomi* practice that has bubbled up for me . . . and the thing is that when I look at the vapor trail of my life, everything's been there for me. You know, this *Hakomi* thing, I didn't seek it out. It happened for me, and Nisargadatta happened for me, and these things have happened for me. At least that's the way it feels. But to hear you say what you said in satsang last time, and then to have that driven home this evening, it just feels good that I'm enjoined in this process and . . . it's been since July that I've been with Deirdre, and you know, it's slow going, but it's getting there.

Edji: Good.

Chris: So, I just wanted to thank you for that.

Edji: Well, thank you. Thank you for coming, and sharing.

Chris: (*laughing*) Yes Sir.

## Question 3

### A Question Regarding Inner Experiences

Alan: When I'm doing the meditation, I've been trying to do sitting in the meditation the way you said, with the legs curled under, and I get this incredible, the deeper I go, I get this incredible rocking sensation.

Edji: Prana?

Alan: The body itself is not moving, but I can basically sense rocking back and forth, back and forth, back and forth, almost pretty well to the point of nausea, almost motion-sickness kind of thing.

Edji: What, your body isn't moving, or you are moving?

Alan: My body is not moving a bit.

Edji: Good.

Alan: But, but I can just. . . Good? I'm feeling quite frigging nauseous! *(laughter)*

Edji: No, no... see, what you're doing is, you are in a position with that movement, and if you deliberately do a move with your eyes closed, feeling the sense of emptiness in your body, and feeling the sense of emptiness in the environment around you, you can move backwards and forwards, and find out how they interpenetrate each other. This is a good, good, good place to be.

Alan: Okay... So...

Edji: Do you feel a sense of emptiness when you look within?

Alan: I don't know, I feel like I want to empty myself.

Edji: No, no, no... what is your experience? Not what you want... What is your experience when you look within?

Alan: It differs every time. You know, when you were talking about sort of seeing the different, earlier on, the introspection, the different images, the different colors, that kind of thing. It's different every time. Reading the "Nisargadatta Gita," for example, where it sort of says to go back to the initial "I am"

moment . . . that happened almost instantaneously, and sort of shot right past that into sort of . . .

Edji: I'm asking you about the sense of emptiness. Do you have a sense of emptiness?

Alan: Yeah.

Edji: What you're going through helps to develop that sense of emptiness -

Alan: Okay.

Edji: - and unity consciousness. So I'm trying to find out, do you have a sense, when you look inside... What do you see? Is there anything constant?

Alan: No. Not at all.

Edji: Okay. Alright. When you are quiet then, and you listen to what's outside, is there anything constant?

Alan: No.

Edji: Alright. Just go inside, lower your attention into your heart or into your abdomen if possible -

Alan: Okay.

Edji: And if the rocking comes, just be aware of the rocking within the context of the room.

Alan: Okay. What I have experienced periodically is sort of going inward, almost like an implosion of an energetic field, and then into almost like a core, and then an expansion; and just going on and on and on and on, sort of . . . it's hard to...

Edji: That's what they call *makyo*, it means nothing. It's a fantasy, an illusionary process.

Alan: Oh, okay.

Edji: You've been reading Robert too many times.

Alan: I haven't read Robert at all. (*laughter*)

Edji: (*laughing*) Well, some other jerk then.



Alan: Well, I'm just listening to the guy I'm talking to right now, so there we go. . .

Edji: Well, he's a jerk, too! So don't listen to him.

Alan: *(laughing)* Ah. . . well, I'll just stick with one, then.

Edji: *(Smiling)* Okay. The Edji jerk.

Alan: *(Laughing)* Well, that's the end of my question then.

Edji: Okay.

Alan: Okay. Thank you very much.

*~ End of Satsang ~*



*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## Consciousness is a Harsh Mistress

*December 10, 2010 - Online Satsang 004*

I want to talk about the term "real" and "unreal" and "does not exist." What did Robert and Ramana mean when they said you do not exist and the world is not real? Does it mean nothing exists? Does it mean things exist, but are impermanent, which is the Buddhist view.

Robert explained that everything in the world, including our bodies and minds, were appearances only, they had no solid and real existence apart from our minds. On top of that, our minds are not real; they are just a collection of thoughts without a thinker.

That is, there is consciousness, upon which our minds create names and forms, objects, and the internal and external worlds.

We discover that the world is unreal when we discover, through self-inquiry, that we are unreal. Since we are unreal, all other people and the entire world is unreal.

It is explained further in the *Sutras* that when one perceives the real Self, the world is unreal. But as long as one perceives the world as real, one does not find the Self. So, it's like a *Gestalt* thing; you either see one way or the other way. It's your identification whether you identify with consciousness, or you identify with an imaginary subject located within the body.

But I'll try to get into that experience a little more because this word seems to cause so many problems because people don't have the experience of the unreality of the world. Therefore, their minds spin, and spin, and spin, and spin, creating all kinds of psychological and moral problems about an unreal world and an unreal person, whether you can commit suicide, or whether you can commit murder, and whether you should do anything, and why do I teach if the world is unreal. Let me try to clarify the term a little bit.

One day I was taking a shower. I was feeling the water hitting my head and back. For the 10,000th time I looked inside myself with my inner eye, and saw for the 10,000th time an internal emptiness, the void which inter-penetrated all thoughts, all objects, my body and the world.

For the first time in 10,000 times, something happened. I saw that there was no internal entity, no inner "Eddie," who was the center, or witness, or thinker, or controller. That is, the word "I" did not point to anything. All that there was everywhere was emptiness, and I was that.

I was nothing. I was emptiness, not a thing at all.

I saw that everything in the world and everything in my mind was just a concept. The mind took some impression or other, and formed it into an object within the structure of an apparent human being looking out through apparent eyes, onto an apparent external world. Everything was idea. Without the mental thinking apparatus, all that existed was consciousness whose basic nature was presence, and emptiness or the void. Thought created names and forms.

My identity with my body totally disappeared. I saw that my body was really a concept, an inner image that brought together my visual experience of my body as seen from eyes located in my sentient, meatball head, with the tactile sensations I had of my body, touching against the environment, combined with inner feelings of pain or movement. The mind combined all of these disparate sensations and constructed a composite entity—my body, which only existed in my mind, but not in my inner experience of that body or the world.

This experience is what my emptiness "guided meditations" are supposed to teach. There is no body in one's experience without an inner, imaginary image to create the body form. Without that image, you experience yourself as emptiness with spots of existence spread over space – a tactile sensation here, another tactile sensation there . . . hearing some words . . . seeing your toes . . . and these are all combined together into a sense of "you" as a body. And then you identify with that for the rest of your life. And therefore you fear when the body dies because you feel "you" die.

The body, as a mind-created entity, was no longer my identification. Instead, I now identified with everything, but mostly the emptiness, the Void, within which everything was only an idea. I was no longer the body, but space itself. The center of my beingness was no longer on the body, but was the space that pervaded everything.

When I looked at any apparent object, immediately, the thought that created that image came into my awareness also, and I could see how that thought created every specific object.<sup>1</sup> None of those objects were real. They were appearances in nothingness created by ideas. Moreover, the ideas were not my ideas, but universal ideas shared by everyone. We all lived in the same world of shared objects created by shared ideas, yet the ideas had enough shaded meaning that no two people can ever be certain they are talking about the same experiences.

However, I was none of this. I was nothing. I did not exist. I was only an idea and had no existence except as an idea. I was not real, but therefore, nothing was real except the totality of consciousness, manifest as space populated by objects created by thought. Later, I was to discover even that totality of consciousness was not real.

At Mt. Baldy, I think within six weeks of intense meditation effort, many students were able to totally dissolve their "self," the sense of existence, the sense of being a person and identify with the totality of consciousness which is a very different experience. It's a kind of *samadhi*. I don't know what the name of that specific *samadhi* is for, but it recurs over and over again. You begin to wonder which is the real reality. The real reality is either with thought or without thought. And it's not a simple stopping of the mind. It's got to be much deeper and much more intense than temporary stopping the thoughts. The mind has to drop down into the body, into the lower part of the body so that the energy gets out of the head and gets lower and lower. And when that happens, the barrier between you and the world disappears and you become one with everything in the world, but the things in the world no longer have name and form. And other than that, I can't describe the state. You'll have to experience it.

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<sup>1</sup> I'll tell you something else. When you're in that kind of concentration state, you can actually see thoughts. They have a form. I don't know if any of you have "floaters" in your eyes because you're nearsighted. They're little internal "clouds" that obscure sometimes your vision and they float around. Well, thoughts have an appearance like that when you're in an intense concentration state. You can find a specific thought, approach that thought, and suddenly when you get close enough, the thought disappears and you find yourself looking at the object. It's a very unusual experience, not one you want to do all the time. It's just something you should know about, and you could try to do it when you're in deep concentration.

When the mind disappears, one becomes everything, all consciousness, without the forms or names, ever-flowing and electrically bright! The world becomes very intense. However, even then, later on we realize that this flowing consciousness itself is not real. It is only a concept and is impermanent.

This is what Ramana and Robert meant when they said the world is not real.

One can experience direct seeing of "reality," thingness, without the intermediary of the mind, through intense meditation on nothingness. When the mind disappears, one becomes everything, all consciousness, without forms or names, ever flowing, and electrically bright. However, later we realize even this flowing consciousness is itself not real. It is only concept and it is impermanent.

Now for the main theme of this talk.

Robert began his spiritual journey after witnessing his aunt killing and beheading a chicken. He could not believe anyone could do such a thing and went into a deep depression for a long time. Then one day the answer came to him as a sudden insight, a mini awakening, and a cop out to be sure, but it laid the foundation for his awakening three years later.

He came to the conclusion that the world was not real. It could not be real, otherwise so much horror would be impossible to bear.

Robert's constant message was to leave the world alone and not get involved in it. Over and over again he'd say that there have been gurus and reformers since the beginning of history, yet the world really has not changed much or become a better place to live. He used to call the world we live in the lowest of hells.

65 years ago World War II had just killed 50 million people worldwide in just six years. 2000 years ago, during the entire 600 year history of the Roman Empire, the Romans may have killed maybe 1 million people or less. Thus, the human race had progressed during 2000 years to the place where we killed people in wars 5000 times faster than the Romans. This is progress?

Just read the history of the last 50 years and we see endless wars, endless poverty, endless death by disease, and endless efforts at ethnic cleansing where whole ethnic groups try to annihilate other ethnic groups for one reason or another.

Then there are the earthquakes and tsunamis. Seven years ago an earthquake and tsunami killed a quarter of a million people in a few hours. Every few years and

earthquake kills thousands of people in Italy, Armenia or China. Death is everywhere.

Every year in the United States, 10 billion farm animals are slaughtered to feed a few hundred million people. That's billion animals, not million. These would be chickens, cows, turkeys, pigs, etc., not to mention the death toll amongst sea creatures such as fish and whales. This progress?

In our own country, Social Security, Medicare, Medicaid, and all social welfare programs are under attack by Republicans who want all wealth to remain in the hands of a few who fight tooth and nail to prevent the rich from paying an additional 5% in income tax. Greed and increasing corruption are overtaking this country like it has all over the world, such as in Russia and more recently revealed in India.

Consciousness is excessively good at killing things, everything that moves, lives, or breathes. And before consciousness kills us, it makes us suffer. This was Robert's point of view, and also the view of Ramana who urged followers to leave the problem of the world's suffering to God to take care of, because it was his creation.

There was a recognition here that the individual can do little or nothing to ease suffering in the world. This is a kind of cultural fatalism of the Hindus and to a lesser extent of Chinese and other Asian cultures.

We must realize that consciousness has no intention to go the way we would like it to, towards a world of peace, love, integrity, and decreased suffering. In many ways the world appears to be going backwards, towards increasing violence and death.

So many new agers are of the opinion that we are on an upward spiral of consciousness, and awakening is happening all over the place, and soon we will be living in a golden age. But there is no evidence for any such evolution. I see absolutely no general progress towards a golden age.

Here is my view. The people that attend these Satsangs are exquisitely sensitive to suffering. They have felt it in their life, and they have seen it all around them for all of their lives. They want suffering to end but feel powerless to end suffering.

Then they read the teachings of Robert and Ramana, who say leave the world alone, attend only to your own inner experience, as the world is unreal, as are

you, and the suffering is unreal also. In these words they find relief. Turning within is a relief from suffering because you find that sense of presence inside of you which is blissful and happy. You also find that all the concepts that people use are ultimately empty and have no meaning. This is a kind of salvation, because you become more free from concepts, such as the American dream or a desire for great wealth or other security, realizing these are just imposed dreams, the fulfillment of which really do not change things much, and certainly do not yield much happiness.

Instead of finding happiness without, either by acquiring things as part of some dream, we become happier, finding peace, rest and happiness in our own inner sense of presence.

Still, even after we see through all the lies, corruption, and misguided efforts of mankind and want no part of it, we still secretly suffer because of the suffering around us, and we feel helpless to make it end. We don't know how.

Robert, despite constantly urging Satsang goes to leave the world alone, to withdraw from the world, would always encourage me when I was reaching out to make some change in the world, either rescuing animals, or taking on deluded and corrupt politicians in Santa Monica. He would even mention at Satsang that it was good that someone was doing something. As Mary Skene said about this to me, "Ed, Robert saw in you that you had the intelligence and power to actually change things, and he encouraged you to do that."

She was right. Robert's general teaching to leave the world alone was directed to those who were overcome with suffering, anger, fear and feelings of helplessness and hopelessness. He said turn away from this world and go into yourself, go deeply into yourself and find peace and happiness. Leave the world alone, let the power that knows the way take care of it. That was his message for those overwhelmed by suffering. He gave them a path of peacefulness and relative happiness.

But what I took out of Robert's encouragement of my efforts to make positive changes, at the same time telling everyone else to ignore the world and only turn within to escape suffering, was that once you come to a place within yourself where you are no longer overwhelmed by the vastness of the suffering and pain of the world, but have acquired some peacefulness, happiness and most of all, self confidence and courage, then you should look around yourself, evaluate yourself and your abilities, and make a decision as to what small things you could do to improve your immediate world.

For me, I saw the suffering of animals, and vowed to make a difference in this arena, not only in the life of the animals that live with me, but animals throughout the city. That's when I founded a blog in Los Angeles that explored animal issues within the city, and found out what governments were doing about animal sheltering, and advanced an effort to move all shelters towards being no kill shelters.

I also addressed the plight of the 1 to 2,000,000 homeless cats in the streets of Los Angeles. Even this limited venue is too large for one person to make much difference, but I try, and I have had some success in making the city a more humane and loving place towards animals.

For you, after you turn within, inquire into yourself, into the depths of your psyche and inner world, and find some peace, understanding, and most of all, self-confidence and power, I urge you to continue to take note of the suffering in the world around you, and make a decision, in your own small way, to relieve that suffering however you can.

In his small book, self-knowledge and self-realization, Nisargadatta states that upon awakening, the Sage becomes an embodiment of a sense of justice, of the right versus wrong, and also develops the power to do something about it. Why this is, I don't know and he does not say. It just happens this way.

Rajiv after awakening is now finding his own mission in the world involving homeless and poor children in India. Many of you already have a well-defined personal mission of somehow improving the world. You have a vision, you have intelligence, have power, and I urge you to go do it.

Like I've said many times, not everyone is slated to awaken in this life, and in the grand perspective, including that of your life, there may be things more important than self awakening, and that is to share your compassion with the world. Make this a better place to live for all sentient beings before they are slaughtered by consciousness.

In a sense, I think of us here as being shepherds for all sentient beings. We take on the mission of taming consciousness from her current way of being a Harsh Mistress. You might say we are the vanguard of a movement of conscience and compassion within the tumult of a suffering consciousness.

There have always been people who are driven by a sense of compassion and love for all others, and have strived to help all sentient beings. They have seen their



efforts sometimes accomplish very little, yet it is their acts that inspire all of us to do more.

I once had one mentor, a woman named Wilma, who loved cats.

Wilma was disabled, and had emphysema which was gradually crushing the life out of her. But she was always by her phone answering questions put to her by various rescuers and clients of the veterinarian she worked for, about how to take care of cats and dogs. Wilma was one of the most knowledgeable and caring persons that I ever knew. She lived alone in a studio apartment with 14 rescued cats, always worried that the landlord would find out how many she had, as she was allowed only three by her lease. She would adopt out perhaps a dozen cats a year, maybe more, and never had less than 12 cats in her apartment.

One time, the city of Santa Monica was after me because I was feeding a colony of 13 cats in a very wealthy area of the city, and had been doing so for several years, but some new neighbors moving into these mansions after the 1994 earthquake had damaged them, objected to me feeding cats near their property, stating the cats were pooping on their lawns, etc.

The city was after me. They sent a detective to harass and lie to me. They had animal control give the neighbors traps to trap the cats, after which they would have been taken to the city's animal shelter and been destroyed because they were feral.

And I fought them. I arrived at five in the morning to feed them very generously, and then again at night after the neighbors had gone to sleep. The cats were so well fed none of them went into traps, and none were caught. The neighbors complained to the city that I was feeding them too much food, and the cats were not going into the traps.

Some of the neighbors even had friends bring dogs and release them near where I fed the cats to chase them right in front of me. The detective was even telling neighbors that animal control was going to come in with dart guns, to capture the cats and kill them.

This was all done to intimidate me into stopping feeding so that the neighbors could trap and have the cats killed. Such was the mentality in Santa Monica, and such as the mentality in most places in United States.

This is where Wilma stepped in. She began organizing a campaign to stop the city from hounding me and the cats. She called her friends, who were rescuers, each

of whom ran a rescue group and each of whom had a mailing list. Each of them called their friends, and together they all called City Hall, the city manager and the city attorney, telling them to leave me and the poor cats alone.

The first day the city manager received over 300 phone calls telling them to leave me and the cats alone. Over the next two or three days they received another 400 to 500 calls.

The city manager at that point threatened in a very sinister manner, that I had better use my time trapping the cats and getting them out of the city as opposed to mobilizing a public effort to get the city to leave the cats alone. They ordered me to get the cats out of town or they would capture and kill them.

To make a long story short, because of Wilma's efforts, the city finally gave in and stopped harassing me and the cats. They were overwhelmed by 1000 phone calls from all over the United States and the world during a one-week period of time telling them to stop harassing me and the cats. The city attorney even sent me a letter stating that feeding the cats was not illegal and that they would not be coming after me. All this was due to Wilma, a 74-year-old, gravely ill woman, living alone in a room with 14 cats and a telephone, and who had hundreds of friends who also loved animals.

Wilma died a few years later, virtually unknown as the saint she was except to a few hundred rescuers and a few hundred clients of that veterinarian where she worked part-time as a receptionist, before emphysema made her totally housebound.

Wilma taught me the power of publicity and having lots of friends with a common interest, and in this case, a love for animals, and anger towards a system that favored the wealthy and their desires, over the lives of 13 homeless and beautiful sentient beings.

In the end, many of those little kitties found homes, several with me, some died in the streets. Such was the suffering I saw, and I continue to see every day. Even given the vastness of the suffering I continue to see, I do my small part to help with the lives of a few hundred cats every day in every way that I can, and help those people who help cats.

One person asked me once, Ed, why do you put so much importance on animals when you realize that the world is not real?

My answer is, do you stop going to movies even though you realize they are not real? Your apparent body is going to live another 30-40 years or so, so what do you do? Nothing? Stop eating and allow yourself to starve to death, or do you participate? Ramana and Robert mostly chose to withdraw, but to withdraw or participate is up to you.

In the same vein, the more you are aware of your inner sense of presence, the happier you become, and the more compassionate you become, which frees energy and confidence, which allow you to actually do something in the world.

Combine that with the growing sense of justice that Nisargadatta talked about, and many who are realized feel an obligation to engage in the world.

The unreal world exists totally within that sense of presence, and that sense of presence is itself filled with love and is love. It is almost automatic that a person immersed in that sense of presence acts compassionately and with love in all actions.

We can all regard ourselves as part of a movement of conscience within consciousness that has always been there, and whose focus has been to reduce suffering everywhere.

In fact, ending suffering was the single goal of classical Buddhism. One of four vows says, "Sentient beings are numberless, I vow to save them all." The act of saving is an act of supreme happiness. You are saving your beloved, and in that saving you find more love.

You are my spiritual family, and I wish you all very well. I love you all, and hope you find some peace and well-being in your life through spiritual practices. Then, when you feel ready, look inside your heart to find out who you are, and then look outside to find how that movement of conscience and compassion within the greater envelope of consciousness as a whole, is directing you to serve as a shepherd for all sentient beings.

Some of you gratefully have already defined your mission as working with me. Jo-Ann and Alan in building a Satsang family. Others by building websites for Robert's teachings or my teachings. Others transcribe these talks, while still others compose music for Satsang. Others propose making a movie that would bring Robert's teachings to all people as a transmission of compassion. Others want to help me help cats. Others make donations to the animal work and to Satsang. Such is how that movement of conscience and compassion is acting in its own way to tame that Harsh Mistress of consciousness.

May we as a family continue to grow in this “togetherness effort” to bring more love, light, and compassion to the world. The world, consciousness, needs us.

We are a small movement that in some way is contributing to making the world an easier place to live in for all beings, for all time. May the world remember that there was a spark of compassion that was lit here, by Ramana, passing through Robert, through me, and to all of you.

One of the most beautiful chants in the world is Jyota Se Jyota. It was composed for Muktananda, but is very fitting for us, now.

It goes like this:

*Kindle my heart's flame with Thy flame.  
Sadguru, kindle my heart's flame with Thine.  
May Thy Light banish darkness forever.  
Sadguru kindle my heart's flame with Thine.  
O Lord of yoga, Lord of all wisdom!  
O Lord within all, O Lord above all!  
Kindle my heart's flame with Thine.*

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*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

# **On the Importance of One Teacher, the Unimportance of "Energies" and A Guided Self-inquiry**

*(Method – Part 2)*

*December 23, 2010 - Online Satsang 005*

## **ONE TEACHER**

Before I talk about the method of Self-inquiry, and this would be the second Satsang devoted to the method of Self-inquiry, there are two items that need to be discussed concerning happenings in our own Satsang.

Rajiv and I both noticed that many of you are asking each of us separately the same questions, and seeking answers to those questions separately.

This isn't a good idea, for two reasons.

During a previous Satsang, I mentioned a preconception that many people have, and that is that all Jnanis are speaking from the same playbook, so to speak. That is, many of you believe that we all have identical knowledge, and the answers to any questions from any two separate Jnanis will not be inconsistent, and in fact might be identical.

Generally, our answers will not be identical and may even be inconsistent. Rajiv and I have very different spiritual backgrounds and awakening experiences. You are likely to get different answers to the same question about almost anything from us, meaning you'll either be confused, or you'll choose the answer you like and ignore the one you don't like. This is not unlike a child going to each parent separately and asking that parent a question, or asking permission, and getting a different answer from each parent, and thereby using one parent against the other. That is, if you don't like the answer from Rajiv, you can use my answer, and vice versa.

It is best to pick one source for your spiritual answers, otherwise you can grow quite confused. Even the answers you get from me over a period of time will be inconsistent. This is the nature of words and the mind, time and place. What was true one day may not be true two months later because the situation is different, you are different, and I am different.

Emerson once said, "Foolish consistency is the hobgoblin of little minds." Yet, spiritual students often try to make every statement of every spiritual teacher throughout history consistent, and get confused if they're not consistent. Context is everything; the specific phrasing is almost irrelevant.

For example: Many people ask me what Robert meant when he said "so-and-so." You have to understand that each teacher has a different message, from a slightly different viewpoint. Robert's experiences were different from my own, and although I listened to him for seven or eight years consistently, after 1997 I went my own way and developed my own teaching paradigm and style. When you ask me to explain what Robert meant, I have to leave the paradigm *I'm* teaching from, and shift however slightly to Robert's paradigm, however well I may remember it, and explain a phrase from *that* paradigm in terms of my words here and now. This is not fair to me or to Robert, because my best teaching comes from my own paradigm, not Robert's, and his best teaching came from his own paradigm, not mine.

I tend to be far more analytical and emotional than Robert. Therefore I would explain a phrase of his differently than would he, if he were to elaborate on what he meant. It would be far better for you to try to understand Robert's concepts, or Nisargadatta's concepts, or Ramana's concepts *within the context of the Satsang that phrase occurred in*, rather than to ask me twenty years after he said it, what

the phrase meant to Robert when he said it in that context. I won't be able to do a very good job of explaining Robert compared to the job Robert did of explaining Robert, at *that* time, in *that* Satsang, in the context of *that* Satsang, and the Satsangs immediately before and after. **Context is everything.**

The same holds true of someone asking Rajiv what Edji meant when he said "so-and-so," or when asking questions about the mind, or about practice.

We have different teaching styles. Rajiv likes to talk in terms of stages or steps. I don't. In my teachings there are no steps, no levels, no progressions. Rajiv talks about dissolving in the heart. I don't. To me, the "heart center" does not exist. Rajiv talks more about love, while I talk about knowledge. He talks about beingness, while I talk about the "I" and the "I-sense" which point within. These are quite different approaches. Neither is more right or wrong than the other; it's just that they're different approaches. Nisargadatta's teacher was into stages. Nisargadatta wasn't. It's just different styles.

You have to understand that words are almost useless when it comes to conveying spiritual knowledge. True spiritual knowledge comes from looking within and understanding yourself within your own time, place and context. You have to become the parent, rather than asking a parent what your experience means. You have to find your own meaning. You have to do the exploring, and it's best not to ask anyone else what your experience means because your experience is your experience, not mine or Rajiv's.

**This is important.** If you ask us to comment on your experience, you might get the wrong advice for where you are here and now, because neither of us may have had your particular experience, or we had a similar experience a long time ago, which I may poorly remember, and when I try to elucidate yours from our perspective, or Rajiv's perspective, or my perspective, either of us could make a mistake and lead you astray.

I practiced Self-inquiry for over forty years. I have no memory of a lot of the things I went through over that period of time. And people sometimes ask me what their experiences mean and I have no idea, not unless the experience is quite clear and stable, but random experiences mean almost nothing.

When it comes to spirituality, words and concepts are best avoided altogether. One should just look within and greet whatever you experience with open arms of

love and acceptance, and from that stance, everything will be revealed. Too much external curiosity, too much questioning, means you will continue living in your mind and never escape it at all. The way to escape the mind is to turn it off and just watch your sense of “I.”

There are many teachers like Ken Wilber and some of the other ones he loved that just have theory, after theory, after theory, and they’re spellbinding, in terms of all the theories and concepts they bring together, but this is not spirituality. This is philosophy. This is poetic philosophy. And it may sound great, and it may make you swoon in terms of all the concepts, but there’s no Self-realization in this kind of knowledge.

The beginning and end of spirituality for those who practice Self-inquiry is to find the sense of “I,” the feeling that arises when you use the word “I.” Just say the word “I,” and the feeling of “I” arises momentarily. Find that sense of “I,” get into it and stay there. Follow that “I” wherever it goes. This is called “abiding in the ‘I,’” and I’ll talk more about this in a minute.

The second reason not to go back and forth between the two of us is that it doubles our work and the things we have to do. Already Rajiv’s business is suffering, because, unlike me, he has not yet learned to say “no” to requests on his time.

I hope this is clear. Please just choose one of us to ask questions about your own spiritual practice and what to do. It’s okay to attend separate Satsangs, but choose one of us as your primary source of questions and answers about you, rather than going back and forth. Already many of you are too distracted by non-spiritual things, and will really just suffer by creating further distractions because of different teachings.

## **ENERGIES**

I have recently posted on my blog that far too many New Age spiritual people spend altogether too much time worrying about the health of their bodies or minds. The more time you spend worrying about your bodies or your minds, the less time you are exploring your self – which has nothing to do with your body or your mind. And as long as you are worried about your body and your mind, that



sense of “I” will always be rather trivial and secondary. If you are to awaken, you must make that sense of “I” your primary point of investigation every moment of every day, until the “I” sense, the subject, pervades all of your mind, and you are abiding in your self always.

In our own Satsang, we have a related problem, and this is an emphasis on “energies,” whether it be healing energies, dark energies, light energies, *kundalini* energies etc. Focusing on these energies, again, takes you away from your self. These energies occur in this world, which we are trying to take you beyond.

You are beyond all of these energies just as you are beyond the world, but the more you fool around with these energies, concentrate on these energies, develop these energies, and use these energies, the more you’re moving away from your true Self and just re-involving yourself in another aspect of this world, some of which you may consider spiritual, but it’s still of this world.

Really, don't worry about these energies so much. If you want to use them to heal your body, or someone else's body, realize this is a worldly activity, and is going to keep you pinned in this world unless the healing is done 100% from compassion for another’s pain rather than as an exercise of your talent.

Rajiv and I are trying to take you entirely beyond this world, beyond the relative, beyond the mind, to the Absolute; and you can't find the Absolute if you're hanging around light and dark energies, healing energies, and other dimensions of energetic projections. Leave this stuff alone unless you're forced to involve yourself in it, or you do it with a total selflessness. If it's done with total selflessness it's okay, if not done too much or too often. I want to take you entirely beyond both your normal, everyday world as well as beyond these energies, which are still in this world.

I would say the same thing about any interest of yours, such as your job, your family, some talent you have. They should no longer be your priority interest.

Investigating your own self must take priority if you want to go free. Of course, if you are merely curious, you can do anything you want. Most people who get into spirituality, however driven they feel at first, generally are just curious. After a few months or years, the curiosity fades as well as their practice.

I became very involved with various energies and states during my first three or four years of *sadhana*. I could feel the energies everywhere, emanating from trees, from the moon, from electric wires buried in walls, from the magnetic currents of the earth. I was incredibly sensitive to all of these energies, but thank God when I went to Mount Baldy and learned correct meditation from Zen Master Sasaki, all of the energies disappeared, leaving me in *samadhi*. Those energy sensitivities never came back, and no longer diverted my attention from the most important aspect of my *sadhana*, namely *me*, as the subject, as the Source.

## **SELF-INQUIRY – Method (Part 2)**

Now I want to talk about the method again of Self-inquiry, as set forth in “The Path of Sri Ramana” (Part One,) written by Sadhu Om. I highly recommend you getting this book, as well as “The Nisargadatta Gita.” You can buy them both, either from LuLu.com, or from an ashram in the Carolinas, AHAM.com.

The essence of the Self-inquiry practice, according to Ramana, is to raise the sense of “I,” namely the feeling that accompanies the word “I,” cultivate it, and continually rest in it until it pervades your universe.

“I...”

“I...”

“I am...”

“I...”

Say that to yourself.

What feeling arises?

Stay there.

Staying in that “I” and looking for the source of that “I” will open up one’s inner world revealing the empty space that contains everything, internal and external. That open empty space gradually is revealed to be oneness. There is no difference between the void emptiness within and the empty space without. Then the “I” will

disappear and you will become everything — and nothing. You will become everything by becoming nothing.

Many people ask me about their experiences, and whether they are experiencing the “I.” It's as if many people cannot find an “I” to experience. I can only believe this is true because they're looking for something exotic or blissful, or expect that seeing an “I” is an end-stage experience, not easily available without practice.

But everyone experiences this “I.” If somebody asks you how you're feeling, you respond, “I feel so-and-so.” Immediately as soon as you use the word “I,” there arises that first person sense of being the subject, “I” — that which everything happens to.

The “I” is nothing extraordinary, it is just that feeling of “I” that arises at the moment you say “I.” Don't look for some mysterious transcendental “I.” Just look for that feeling that you are — “I am,” “I.” All mysteries lie in unveiling that very ordinary “I” feeling. Don't be in a hurry to get to the end. Just stay with the “I;” or alternatively, look for the source where the “I” arises and disappears, which is emptiness, nothingness, the Void.

There is an apparent difference in Self-inquiry as outlined by Nisargadatta, who states you have to find the “I,” or the “I am” experience, and just stay there, as opposed to Ramana Maharshi, who advises you to find the “I-thought”, or the sense of personal “I,” and to seek the source of the “I” sense and the I-thought, which is the Void.

This is partly due to their separate belief systems, and how they use the word “I.”

Nisargadatta considers that “I” sense in the same way that the Self psychologists do, or Self psychoanalysts I should say, like Kohut and Kernberg and the others, and this would be as a sense of presence associated with both conscious and unconscious images and memories, as well as the I-thought.

So, there are three separate parts to the “I” for Nisargadatta:

- The sense of presence or existence (and Jean Klein talks about presence);
- The images, both conscious and unconscious of the memories, which form a complex which the Self psychoanalysts call the “Self objects.” These are internal processes and internal dreams, internal images which coalesce into a form which we call “I,” the “I” sense;

- And then the I-thought itself, which is thinking associated with these images and this complex which is associated with the sense of presence.

So, you have 3-in-1: The I-thought; the images and memories; and the sense of presence. And he wants you to get in there, and just stay there until it all evaporates and reveals its inner structure by destroying itself.

For Maharaj, the correct practice is to sink into that sense of presence, or the “I-ness,” and by staying there, learn all about the falseness of this “I”, which at some point disappears leaving emptiness, and the knowledge or knower of emptiness, as the true Self.

The knowledge of emptiness is the true Self. Knowing is the true Self. You are knowledge, and as such, have no existence in this world as an object. You’re pure knowing.

Ramana, on the other hand, regarded the “I” sense and I-thought sort of like street signs showing you the way to the deepest levels of the Self, the Atman, and eventually to the Absolute, or Brahman, which again is emptiness, but even beyond that, you as the knower or knowledge of emptiness. You are pure knowledge, and nothing more. Put that in your pipe and smoke it!

This is quite different from any kind of Western philosophy whatsoever. All that you are is knowledge, and some say you are the knower, which again is creating a kind of object. But you’re not any object; you’re the subject.

Therefore, Ramana’s and Nisargadatta’s Self-inquiry methods are somewhat different.

Ramana recommended that you ask yourself the question, "Who am I?" Being dumber than the average person, I took that to mean that one mucked around inside of myself searching for an “I,” whether looking for some entity in the inner Void, looking for where the I-thought came from or went away to, or generally just searching throughout my inner experience for an entity that was me.

This is exactly what one should do. Be dumb, and just look without checking and thinking. Go deep inside. Find the “I,” and find out where it points towards, the “I” source, where it arises and disappears.

Once again, I recommend reading chapters 7 and 8 of “The Path of Sri Ramana” (Part One) by Sadhu Om. This explains everything you need to know about

Ramana's form of Self-inquiry.

In this form of Self-inquiry, you raise the feeling of "I" as the first person, as the subject, as the core center of yourself to which everything happens. The I-thought, along with the sense of presence, which is like a cloud of knowingness that interpenetrates everything, is the ego. And then you look for the source of this ego complex. Where does it come from? Where does it disappear to? Where does it arise from? First you find it, then you look for the source. And by that, I mean where it arises from, and where it disappears to. And it arises for everybody when they get up in the morning, and it disappears every time they go to bed at night.

You then ask yourself, "Who experiences such-and-such?" Whatever you're doing, "Who's doing this?" Turn your attention around and look for the "I," the subject. The phrase "Who am I?" automatically turns your attention inward, towards an apparent source somewhere inside of an inner nothingness. You must become very familiar with that feeling of "I," or "I am," as well as the act of turning the attention around from outside of the skin to inside the skin, into the imaginary space where all thoughts and subjective images reside. That imaginary space inside has to become as clear and translucent as the external space that contains all of the world, until they are one.

Turning the attention inward looking for the "I," the feeling "I am," the sense of presence, and looking for the source of this, gradually opens and expands the inner world until it contains everything, inside and out.

One does not simply repeat, "Who am I?" over and over again like a mantra, but you should ask the question with a deep inquiring mind once, and then follow the attention inwards, towards the apparent source of "I-ness." You will feel an "I-ness," and that "I-ness" will point in a direction – inwards – and you just follow that direction inwards. Like for Ramana, it was a street sign saying, "That way..." (*pointing inwards*) "That way..." "That way..." Just follow that direction. Just keep your eyes on that direction, keep your thoughts on that direction, keep your hearing on that direction.

"Who's the hearer?"

"Who's the listener?"

"Who's the feeler?"

“Who’s the sentient person?”

As an adjunct to this practice, when you go to bed, gently probe inside yourself for that sense of “I” and where it comes from. Just stay there resting in this emptiness, and watch one's sense of existence, and watch to where it disappears when sleep comes and destroys consciousness. Watch the “I” slip away.

As often as possible during the day, while sitting or laying down, look for the sense of “I,” a sense of “I am,” a sense of presence. Just watch it, watch where the “I” arises. Watch where the I-thought arises, and where it passes away. You'll find it arises from emptiness, and passes away into emptiness. You can actually feel it. If you watch the “I” thought, you can observe it coming out of emptiness, and you can observe it heading towards emptiness and disappearing.

When you wake up in the morning too, after you develop the talent and the concentration necessary, you can watch the I-sense, the ego, your life, the sentience rising out of your heart and into your head and lighting up the universe! It sneaks up from inside from your heart center, through the mouth, and through the throat into your mind, and all of a sudden it expands and explodes into the entire world of phenomena.

Then in the evening, when you're going to sleep, watch the coming and going of the mind and consciousness itself. Watch as the mind and consciousness disappear, and you pass from full consciousness to sleep. Make this a habit. All during the day search for the coming and going of the “I” sense, the I-thought, consciousness.

All of this slips out of the brain and down into the body, into the heart, and the mind disappears and the lights go out and you sleep. It's very hard to learn how to do this. It takes a long time, long practice and a constant practice of introversion. So you can begin to witness these thoughts, and you can witness the

comings and goings of consciousness, and of the self, and of the “I” thought. Gradually, you will recognize that the only thing that seems stable in all of your experience both waking and sleeping is a sense of emptiness, the Void. Yet even that emptiness is not you. The Void is not you. You are That which is beyond all. You are that which has the knowledge of the Void. You are the looker, so to speak, who is watching the coming and going of the “I,” the I-thought, the sense of presence, consciousness, and sleep.

Gradually your identification will change from that of being part of some subjective entity embedded within your brain and flesh, until you identify with the totality of consciousness, which is pervaded by emptiness as a constant, and that consciousness is much larger than your body, and in fact contains all of your experience of the external world, your body, dreams, and sleep.

This is the way of Ramana Maharshi.

The way of Nisargadatta is slightly different. With him rather than finding the source of the “I,” which Ramana calls “abiding in the real I,” in emptiness, instead you find the sense of presence, the “I,” and stay there, abiding in that very primitive sense of the personal “I,” the very rudimentary sense of “I” that arises when a person starts using the words “I” and “me” and identifies as a separate and discrete entity.

Then, over a long period of time of dwelling in that “I” sense, it disappears, again revealing the Void, sometimes the background sense of presence, sometimes a second Void, what Bernadette Roberts calls the “Void of Voids,” the absolute emptiness of the eternal God.

Then again eventually comes the recognition that you’re not the Void either, that the knowledge of the Void is entirely separate from the Void and **you are it** – pure knowledge, without form or existence, entirely beyond the world and time.

Let us try this now. Let us try to find the “I.”

Relax. Sit back in your chair. (Try to remain awake, too. It’s so easy to slip into sleep when you’re totally relaxed.)

Now, ask yourself – “Who am I?”

Turn your attention around and look inward. Look deep within the darkness of your inner space to see what you can see. Merely asking the question “Who am I?” causes the attention to look inward, and towards the source of the “I” automatically.

What do you see? Just stay there. Experience the nothingness, the emptiness. Here nothing exists, only silence and only emptiness. If thoughts arise, watch from where they arise. When a thought arises, attend to it for a second, and then drop it, and watch where it passes away. Go deeper, much deeper into yourself, into that emptiness, into that darkness.

Eventually the inner world will open up and the emptiness will be a clear, lit Void. It will be brilliantly bright, illuminating everything. The Void is filled with light, but it takes a while to see it. It just takes practice. It takes a long deal of practice! It took me, maybe, six months, but that was because I was practicing ten, twelve, fourteen hours a day. Practice less and then it could take years.

This is the whole of the practice – raising the sense of “I,” the sense of being the subject, the first person, you, and just abide there, resting there, making this your total state, pervading everything else. Just hold onto that state.

From this steady-state experience, you begin to watch the mind come and go, the world come and go, consciousness come and go. Just staying in that sense of emptiness, watch everything come and go. Soon that will be your primary position – the unmoving center, the core experience of “I-ness,” what Ramana called the “I-I.”

One just learns to abide in that sense of “I,” feeling that sense of “I” all the time, and from that sense of first-person, of “me,” to watch everything come and go, to watch the mind and ego slip away into nothingness, leaving oneself in empty-minded consciousness. It is within the passages between the various psychological and spiritual states that the truths of the teachings lie.

Someone asked me about Robert using the word, the “gap,” and that’s appropriate. It’s the gap, the emptiness that opens up passing between the various states like sleep to waking, from sleep to dream, and dream to awaking. There’s a moment of stillness in there where there’s total emptiness that extends everywhere. So, you have to be already open to that experience to go into the gap and find that emptiness that pervades everything and the light that pervades everything. This is a separate practice.

All of these practices, you can see, fit together. The more formal is to do the “Who am I?” And then at the same time remaining in that sense of “I-ness,” you develop a steadfastness, a power, becoming a mountain from that position, the first position, the center of gravity, your primary sentient state.

One gradually learns of a more fundamental core state of self that remains untouched by these transitions between sleep, dream, waking mind, and the samadhis. This is usually a sudden revelation, but not necessarily. You notice sleep has come and gone, but you have not come and gone. You were untouched by the change. You did not come and go, the states did.



If the states of beingness and non-beingness come and go, but do not touch you, they are not you. That means you are there always, whether you are conscious of them at this core level of sentience, or not. You are beyond both beingness and non-existence.

These teachings will come to you either suddenly with a specific awakening experience, or gradually, cumulatively, as hundreds or thousands of witnessed transitions without one's sense of self changing at all, until you recognize your immortality and separateness – all of these experienced states. You are beyond space and time and existence altogether.

Now, let's go there again, deep into your beingness.

I will ask you, "Who are you?"

Instead of formulating a verbal answer, turn your attention around and look within.

What do you see?

Emptiness? Solid darkness?

Points of light in the third-eye area?

Then I'll ask, "Where are you?" Turn your attention towards the listener, the hearer, the responder. When you find the direction to look or hear in, just focus towards that target and hold your attention still.

Who are you? Jo-Ann, who are you?

Andrea, who are you?

Tina, who are you?

Where are you?

Those words should elicit a feeling and a direction to point your attention – automatically – and just follow it.

Who is hearing me?

Follow that direction, follow it.

Who are you? Grasp that sense of "I."

Nathan, who are you?

Santosh, who are you?

Naturally, in the future, any time you want to do this meditation again, you can just play this Satsang with the questions I ask and just listen to it, then sort of drop out. Let the words take you deep within.



*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## **The Final Truth**

*January 21, 2011 - Online Satsang 006*

Many of you have come to Satsang after intense study of some of the new spiritualities based on Indian and Buddhist traditions. Some of you have actually studied with a master from an original Indian, Buddhist or Taoist tradition. But, you have to realize that almost all of these traditions are filled with as much nonsense as born-again Christianity.

Basically, all of these traditions are just 2000 and 3000-year-old Indian or Chinese folklore, just as Christianity is based on 2000 and 3000-year-old Judaic folklore. If you believe in the divine birth of Jesus you really don't belong at this Satsang. If you believe in reincarnation, karmic balance, and the spiritual evolution of the soul, you will really have a hard time in this Satsang, because we have no beliefs, or at least you will have no beliefs if you want to go free. Part of going free means going free of all words and concepts.

Even some of the mind states and concepts written about in Rajiv's and my own book, "Autobiography of a Jnani", are not real in the sense of being absolute truth or universal experience. The concepts of a causal body, the subtle body, and Turiya were mentioned in that book, and those concepts and associated

experiences helped bring Rajiv to freedom. His background was Kriya yoga. He was familiar with similar concepts and easily experienced the various states to which I gave names and explanations. Doing this he obtained freedom.

I have to tell you, I played no part in this. Consciousness was speaking through me to him. There was no planning or fore-thinking on my part. What I said to him was purely spontaneous, the speaking of consciousness through me to the deepest levels of consciousness within Rajiv.

It is through this teaching and experiences that brought Rajiv to freedom and this now conditions how he teaches. I had both similar and different experiences, which condition how I teach, and how consciousness uses this apparent Ed Muzika.

Most of the time, the problems and dilemmas I see in students are easy to remedy, but sometimes consciousness takes over completely. Almost all of these Satsangs are not me, but consciousness speaking through me. I am aware that I have nothing to do with the words I say. They arise deep in me and make it out through these loose lips. They are consciousness speaking in a way to help you wake up. Therefore, don't blame me for anything I say; consciousness made me say it!

But I want to make clear: absolutely nothing is true and absolutely nothing is real. All experiences, all concepts, all states are not real, even though at times consciousness makes me speak about states and experiences because It feels that is what needed at the moment.

Take a look all around you now. Look about your room. Look at your hand. Look at your belly and your toes. Look at the computer monitor and all the letters and images on it.

None of this is real. That is, what you think you see is not real. It is a play, a show, a drama created by your mind superimposed on the underlying but chaotic phenomenology. You do not see the "reality" underneath the appearances that the mind creates to allow the false you to function in the world. The "real world" is nothing like what you see now, and itself, it is not real either in the sense of being autonomous and self-existing. It depends on You for existence.

Even when you gain freedom, you do not see the "real world," of formless phenomena, but you thoroughly understand that the world you live in is a projection of your mind; it is all consciousness as is the mind itself. The underlying flux of phenomena always has an interpretive layer of mind between you and it.

This interpretive layer creates a very dull and boring world and life. With meditation the interpretive layer can nearly be eliminated, and the world becomes very vivid, colorful, immediate and with no boundaries. But this is not awakening, this is only seeing the world as a child sees it before the "I" is born. Going free is quite different.

When you go free for the first time, what happens is you no longer identify with the body. You see clearly--I should say you understand clearly--that you have nothing to do with your body. It is only an appearance created by mind superimposed on the "reality" you perceive with your eyes, hear with your ears, smell with your nose, taste with your mouth, and touch with your hands.

Your body is still there, as well as all the other objects you have ever seen in the world, but you no longer identify with the body. You identify with the space that permeates the body and all other objects.

Everything, everything becomes like a hologram. Everything becomes an appearance permeated by stillness and emptiness, by the Void which captures and interpenetrates all the worlds of appearance.

Then you laugh the loudest laugh ever.

You see that all the drama you've committed to for the last 20, 30 or 50 years is completely wrong. Your body is just another object in the room--a hollow prop. Your identification is now with the totality of everything that is seen, heard, smelled, tasted or touched, but most especially with the void which contains it all,

and which does not move. The void is a part of the appearance that does not move. The void is everywhere as a constant. Sometimes there are two or three voids, one representing the emptiness of the ego and concepts, the other the emptiness of all phenomena.

The body is a joke. Given that the body is seen as a joke, not being real, only a hollow appearance, the ego no longer fixes YOU as attached to the body. The whole drama is over for you. You float free. You feel unending happiness.

Now if the body and the world are not true, and they are only appearance, where does that leave science? That is easy. Science is not true either, it is only a commentary on appearances within emptiness, and itself is empty no matter how functional it is within the appearance that is the world. It is a science of the hollow.

Our apparent world is like a dream. Imagine you are dreaming that you are a great scientist, and you have made marvelous discoveries about the nature of the world of the dream. You have created the equivalent of Einstein's field equations about gravity in your dream, merged that with quantum mechanics, cosmology and String Theory. This allows you to predict all sorts of things in your dream, including how to make a nuclear reactor and H-bomb, as well as passenger airliners that can fly 500 people at 600 miles an hour for 11,000 miles.

All of this you do in one night in a dream. Maybe you even win the Nobel Prize for being the most brilliant scientist ever.

But the next morning you wake up, and all that wonderful scientific theory that you created vanishes. You may remember one equation, but that whole world melts away and you laugh, because all your great discoveries were bogus, mere mental creations within the larger mental creation of the dream. Some people may even hold onto that one equation and search all over to find it or something like it in some cosmological theory.

Sometimes manic depression also appears this way. One week you feel brilliant and creative, and perform wonderful works in your own mind. Then, a month later all of that goes you feel nothing or else you feel depressed. Sometimes that manic activity really was brilliant, but a month later it feels empty with no substance to you.

This is how the mind works. Whenever and wherever there is consciousness, the mind creates form and meaning. That is its function. Form and meaning of the mind creating functioning.

Now, the same is true of all the Eastern mysticism that you have studied before you came to Advaita. All that has to go down the tubes. You can't believe any of that understanding, because it is about the waking dream, just as science is about the waking dream. Eastern spirituality and science both disappear once you go free, and you are happy and complete, knowing nothing except that the world is unreal, and you are unreal, and in fact, you are nothing at all.

Since the body is not real, none of the so-called chakras or energy centers in the body are real either. They are just part of the dream, and belief in them and concentration on them just nails you ever more closely to the body. Rather than freeing you from the body, they nail you ever deeper into the body because you believe the centers really exist within the body. If you believe that these spiritual centers in the body exist, you can not accept your ultimate freedom, that the body does not exist at all, and you are not the body, that you are entirely beyond all of that.

Believing in even part of the illusion prevents you from seeing through the entirety of the illusion. So you have to drop all of those spiritual concepts as totally bull. All of them!

All those ideas about spiritual evolution, rebirth, spiritual causality, chakras, heaven and earth, all have to go, because as long as you believe in them, you

cannot be free from your earthly coil. The same holds true for all the myriad of samadhis and special states one attains through meditation and Self-inquiry. You may experience experiences that are similar to Rajiv's with the causal and subtle bodies and Turiya, which means you are close to going free, but you have to go beyond these experiences, totally into the unknown and unknowing. Totally let go of concepts.

But more importantly, you have to recognize that ground state around which all other states revolve. There is a core state one might say, which is really nothing at all, which we give various names like the witness, the ultimate, pure awareness, which is really YOU. This is what you remain after the body drops away. It is this that you must learn to identify with over and over again. It is the center of gravity of the universe.

Existence and nonexistence and all the states, and all the experiences, and all the people, and all bodies, are only appearances that the fundamental YOU experience and know. Your true existence has nothing to do with any of this. Your true existence is sentience, knowledge of the existence of YOU as the center of the universe, the Absolute.

You have to realize that every time you ask a question about how to practice Self-inquiry, you are asking it within the illusion that you are a body-mind, and you want an answer that fits that within that illusion.

For example, you ask “How do I sink within the body, how do I sink into the background, how do I sink into the heart or abdomen? How many hearts are there? How do I manage kundalini? How do I quiet the mind?”

All these questions about how to practice are asked from within the illusion that you are a bodymind. I try to tell you the fundamental truth, which is that you don't even exist, but deep in your heart you know that you do exist. You take the existence as real, rather than the witness of existence as real, because you don't



know the witness of existence as YOU. You identify with the appearance, not the witness.

This is my dilemma. How do I answer your questions which I see from outside of your illusion, but which you accept as reality? How do I reach YOU, within the world-appearance that you have created and accept as real, and help YOU escape, by helping you see through the illusion?

Part of the process is to keep repeating to you that you are not the body, that you do not exist, and that the world is unreal. This teaching is like a medicine for your disease of identification with the appearance of the body. You must understand and accept at some deep level that both you and the world are illusion. This will lead you to questioning all of your concepts and beliefs, so that you can become completely stupid, like a brick.

Then Self-inquiry will reveal ever more subtle and empty levels of consciousness and allow the space for you to see that all phenomena, including the most fundamental, which is the coming and going of beingness, all happen to YOU, but none of it is real. The world is like a dream, is created by the imaginative-creative function of mind, which twists the underlying phenomenal chaos into a mechanistic world of cause and effect, time and space.

That is my dilemma. How to show you the way out of the illusion from within the illusion? How do I convince you that the world is not real, that you are not real? How do I convince you to stop thinking as if the world were real, and science is real, and Eastern mysticism is real, and Santa Claus is real? Maybe by now you know that Santa isn't real, but even that might have been a stretch for you to understand at one time.

But what about the world? How to understand that the world is not real? One can only see this when you see that you--as a person, a human, a phenomenal entity--are not real; you do not exist. Then everything becomes hollow and empty,

because everything was created by mind, which is insubstantial with no substance. You are seeing the emptiness of your concepts, which is the emptiness of the entire world, including the existence of your body and mind itself.

The only reality lies in that principle which witnesses all this, whether we call it the witness, the Absolute, or awareness. And it has no quality that one finds in the world. It does not exist in the world. It is entirely beyond the world and any property of the world. It is entirely beyond existence and non-existence.

That can only be understood when your mind drops out of the appearance of your head, deep into your body, and then your appearance of consciousness will spread through and penetrate everything. It is so easy, and yet so hard. Merely drop your attention deep, deep, deep down within the appearance of your body. Consciousness will begin to spread everywhere, and the void will be revealed as a self-illuminated emptiness which interpenetrates everything.

The easiest way to do this is to look at the I thought and also the sense of I. They are different. Watch where the I-thought arises, and with your tactile emotional being, feel the sense of presence which is associated with the I thought, which Nisargadatta calls the "I am." They are not the same, but they are closely associated in the mind.

A harder way, but a more direct way, and a more frightening way, is just to dive inwards and downwards into your inner darkness, which after a time becomes an inner emptiness. Just hour after hour, day after day, look within, look into the emptiness, look into the darkness hour after hour, day after day, week after week until the void nature of phenomena is revealed as well as your nonexistence as a being. This is true Self-inquiry, not mindlessly repeating the question "Who am I?"

None of this understanding comes easily to most. You need to persist and recognize that it is your thoughts and thinking which prevent you from going

free. You can deliberately try to silence the mind, but that is putting the cart before the horse. Instead be aware of the I thought, and where the I thought arises out of the inner emptiness. Be aware of the sense of presence, and also that you are witnessing the sense of presence, you are witnessing the I am.

Most people cannot tolerate such an austere practice. They want to utilize their busy mind, make theories, make connections, and gain a complete understanding of the whole process before they commit even 5 minutes to meditation.

**The mind has totally subjugated them, and it becomes the "host" of your beingness, instead of the guest of the absolute, which is YOU.**

You must have courage, determination, perseverance and trust in the teaching and the method. Most of you have that trust in me or in the method. You need to develop that trust in yourself, and accept that it is within your power to discover who and what you are. It is this kind of confidence which is really important to successfully going free.

You can have faith in me, you can have faith in the method, but you must also have faith in yourself. You get faith in yourself by throwing away all concepts, all science, all Eastern mysticism, all rebirth fantasies, all spiritual evolution fantasies, and just look closely within at the nature of your inner world, towards that which witnesses that inner world.

Don't be in a rush. Don't look for immediate results. Don't keep second-guessing yourself asking whether you're doing it right. Just turn your attention completely around, from looking outward into the world, to inward towards your inner darkness and emptiness. That's all that you have to do. Just as a scientist observes phenomena of the world, you must observe phenomena in you and find out that which is really you, and what is not real. What you think you are is not true. You don't exist in the way that you think you exist.

Once you own the "state" which Nisargadatta calls the Absolute, or the witness, then you will realize that all the steps that you took to escape the illusion, and which were done within the illusion, were never really taken. You never moved even one inch. You never practiced even one minute. You never practiced Self-inquiry. All of this happened within the unreality of the waking dream, and is fundamentally unreal. There is no you to have ever practiced or become realized.

Many of you interact with me frequently, and I joke with you and you joke with me. You wonder about what I like to eat, what movies I like to see, and what I think about the world, etc. But you see, you are trying to identify with me as a human, rather than with that reality which is beyond existence, which I cannot show you directly. I can only talk about it and the method to get there.

So I may tell you jokes to keep you entertained, in a sense to make the world more real to me also, so I can function in it, but fundamentally I've nothing to do with this world. That which continues to function in this world is a vestige of the past. It is like a spinning top that keeps spinning even though no longer is anyone making it go faster and faster. Yet I identify with none of this.

I have seen through the illusion. I don't care what happens to my body. I don't read books, not even spiritual books anymore. I don't listen to music, except sacred music once in a while. I don't care what kind of home I own or the car I drive. If I had three or four boiled vegetables a day I'd be very happy. Robert always said don't pay much attention to the body, just take care of it, but don't be too concerned about it. If I had my druthers, I would never move from my couch. I'd be lying on my back experiencing total happiness of being and doing nothing.

But something in me still keeps me in the world. Perhaps it's as a spinning top. Perhaps it's my habit of feeling all too deeply the suffering of all sentient beings, and wanting them to be safe and free. Many of you feel the same way, that's why we are a spiritual family and growing.

So, you need to bear with me. I'll try to wake you from the illusion, even while I continue to act as a human because doing so built a bond between you and me, so that eventually you can see in me the deeper levels of self that exist within you, and vice versa.

In the meantime, as we grow as a family, each of us is finding new ways to exercise compassion and a deeper understanding. Jean Reilly will be moving in with my mom in Phoenix, and will be in close association with Ryan Altman, also in Phoenix, who is taking over the editing function of the LA Animal Watch blog [<http://laanimalwatch.blogspot.com/>]. I am confident that he will become a new powerful voice for animal freedom and no-kill animal sheltering. It is almost miraculous in the way we are coming together as a family in compassionate together-action.

Now, let us dive deep within our Self, the one and only Self. Let us dive deep within the darkness and emptiness that is within the appearance of your body, and seek the origin of your existence. Dive deep within, going downwards and outwards into the ground, to the great darkness and emptiness that is the background of consciousness. As you do this, consciousness becomes bright and self-illuminated. This illumination is the substratum upon which the mind builds the world. By seeing this illumination, you're seeing the deepest level of the appearances of consciousness, but you are beyond even that. Now let's go down deep.

# Edji Satsang Transcript



## Love and the Jnani

*March 26, 2011 – Online Satsang*

When I look outward into the world I feel very protective of all sentient beings... everybody that is alive, especially Oliver [little dog owned by Satsang member] , and my cats and my family. My Satsang family. I feel very protective of all of you, like I want to wrap my arms around you all and hold you safe. If I had children they'd never leave the house until they were 30. [Laughter.]

But I have all these Bhaktis [spiritual aspirants full of loving devotion] coming to this Satsang and writing me, sending me emails and comments and so forth. So what do I do? You know, love to me typically has always been very painful. You get strong feelings, you get strongly attached, and then inevitably there is a separation. Whether it is death, or a breakup, or the ending of a relationship and the ending of the love relationship, and it just tears your heart out. And you're always fantasizing and thinking, "Oh my God, what am I going to do, what am I going to do?"

I used to live in Santa Monica, and one day I was on my porch. I love cats. I was looking into the street and I saw a little brown tail moving behind the curb. The curb is over here, and I'm over there where Charley is, just a little like a

periscope. [Chuckles.] Little brown tail, moving there, and being as smart as I am, I knew it was a cat's tail. [Laughter.]

So, loving cats, and seeing a poor cat on the street, and I hate seeing cats out in the street, I call out. I said "Hey you!" And the tail stopped. [Laughs.] And then a little brown cat with these huge eyes and this big face, a wide, wide face like a Persian, but with short hair, looked over the top, put her paws on the curb and just looked at me. Just thirty seconds. And I looked at her. [Pause.]

And then she jumped up and ran over as quickly as she could with these short little feet, she had very short legs. I petted her. She looked like she was starving. Her coat was all ragged, but she was beautiful. She was a torty [tortoise-shell], multicoloured—brown, black, orange all mixed together. I went into the house and got two cans of food and fed her, and for some reason I didn't want to take her in that day. I didn't want to pick her up. There was something about her... a fierceness of her face scared me a little bit. But I figured if she were here tomorrow in the morning when I come out, she's mine. We won't worry about where she came from, because obviously she's been on the street for a while.

And she was there the next day. I called her Sat-Chit-Ananda, "Existence-Knowledge-Bliss." I loved her very much. [Long pause.]

She was about six and a half pounds, and she came into a house filled with eight or nine cats, and she took over. Any time two cats even dared to make a sound at each other like the beginning of a fight, wherever she was in the house she would run and get right between them and say "Stop that!" She would just look at them like that, and they would walk right away as if nothing happened.

The rest of the time she was on my lap. And any of you who own cats or dogs, you know a cat, if you're bonded to them, whenever you look around, they are looking at you. You look over there and there she would be, in the background looking at you. Me. And I would look at her, make sure, "Where's Satchie?" And we were inseparable.

[Deep breath.] And she thrived, for a while. Satchie had a condition, unfortunately it is common on the street, called “mega-colon.” It is when a cat does not eat regularly, and then it eats a lot. It distorts the intestine and it blows out the colon, and they can become constipated and die easily, because nothing moves through the system.

We came close to death with her two or three times. Unfortunately, the treatment for mega-colon is hard on the kidneys. So eventually she developed kidney failure. She was eating less and less, and we took her to the doctor’s. There are more and more things you can do with the cats with kidney failure... you give them fluids under the skin, there is Azadil which causes a kind of dialysis in the intestines, there is aluminum hydroxide which takes the phosphorous out of the blood, Pepcid to keep the acid down so that they eat, and you can give them pills to make them feel hungry... There are dozens of things. Force-feed them with a syringe.

I was spending hours and hours every day with my little Satchie, trying to keep her alive. At night she and my wife and I would go out for walks. She would walk between us. No collar. Just around the block. Our last few days together.

And then one day, I saw her... she was in a cupboard, and she refused to come out. Her eyes were open like this, and they were bulging. She didn’t want to move. I knew it was time, so we took her to the vet’s, and they got some blood tests and... she was dying. We could have put her in there for another four days of dialysis, but she would probably even die during the process, so we had to put her to sleep. The vet was Ken Jones, he is in Santa Monica. He is a great vet. And he did it so gently, it is like she didn’t even notice it. She just relaxed and she died.

We cried a long time, and she is up there now, she is in the top box. About the same time, Robert died.

This was about a year and a half after my awakening, and I saw that the world was not real. So I had three disasters: my Satchie died, my Robert died, and the world was empty. After that I couldn’t feel love anymore. I went into a great



depression for a couple of years. Loss of Satchie and Robert... [Deep breath.] That is what love did to me. *Fuck this!*

They had a program at UCLA with different kinds of medications for depression. I got into it, and after about two or three weeks or four weeks the depression went away, which I know shows that there is a huge physical aspect to depression. It is a physiological kind of disorder.

You know, I know this one psychiatrist who said “I wish I could go back to all of my depressed patients over the years who I tried to *talk* out of their depression, when a pill could do so much better and so much more quickly.” Talk therapy really is not too effective alone in [treating] depression. Medication is much more effective as I know, because I mean, this is my business—psychotherapy.

But I did not feel love for a long, long time... until all of you bhaktis out there were telling me that they felt it coming from me. And I did not feel it. I did notice that my teachings were changing—I was not talking so much about the illusory nature of the world. I was not talking about escaping. I was talking about how you needed to do things for other people. You had to take care of the hungry cats on the streets, take care of poor people, or bitch about the Japanese whaling, or killing dolphins, or something like that. I got very active. [Pause.] But I did not feel anything. I mean I was acting it out, but I was hearing about it from you. And from others.

A few months ago, I began feeling it. I really *do* love. It was buried in that sense of quietness. The movement of love was in that quietness. And it *was* coming out, sometimes I can even feel as if it were coming out and flowing everywhere... but that is just fantasy. So many people believe... or I have heard people tell me I am doing something to them, and having love come out and it is generating something inside of them. As if I am doing it. I said, “I didn’t do it. Don’t blame me!” Because if you get angry then you will blame me for that, too.

I feel this thing about projecting love into each other and so forth is nonsense. You could react to my love and I can react to your love, but it is our own feelings that we are feeling. There is no kind of telepathic connection, there is no kind of

mystical connection. This is so easy to believe in, you know. In Eastern spirituality you have all of these stupid concepts—“All is one.” What the hell does that mean?

You know, “We’re all one. We share everything; everything is equal.” That is nonsense. Because I am obviously here, Karen, and you are obviously there. Right?

Karen: Right.

Edji: You are not seeing through my eyes. You are not thinking with my brain. You are not talking with my mouth. So what does it mean, “all is one”? Over and over again... Facebook is filled with all of these gurus that spend all of this time generating one-liners about oneness or love or something like that, and there are more gurus on Facebook than there are people in Los Angeles. [Laughter.] And they are all followers of the Neo-Advaita point of view—“It’s all one,” it is all happy, all blissful and all that, and then they go off and have their popsicle and really do not care about anybody except themselves.

I recognize now that the love is there, and I had not recognized it before. But I also want you to recognize that you are not feeling my love directly—you are responding to the way I am talking and the way I am responding to you. I am not projecting love into you. I hope you know that. And I am not catching any of yours, either. Just kidding.

A little joke. [Laughter.]

One thing about Satchie I realized after she died... when she was very ill, I said to myself, “My love for Satchie is so strong, I am going to save her. Just by the purity and the depth of my love for her.” It did not work out. [Pause.] No matter how much I loved her, and I loved her *so much*, she died. I failed. [Pause.]

Consciousness has rules. There’s medicine—that’s part of that rule; Eastern medicine, Western medicine. Education—having knowledge about diseases; having knowledge about how to help people, how to help homeless cats. And in

the real world that we live in... and it is not really real—I mean once you have a realization about reality, you know it is not real.

But at the same time you re-enter it as if it is real, and you act in this venue, as if it is real—otherwise, the realization that a person has is kind of pointless and empty to me. Unless you can take that realization back to where people really live, it is useless and dry. So consciousness has rules, and you have to know these rules in order to help.

I heard something just recently—37% of the people in Los Angeles are hungry at some time or other. Not because they temporarily ran out of cash, but they do not have enough food in the house. 37% in Los Angeles! And there are almost two million homeless cats on the streets of Los Angeles, the city and the county; all of the four thousand square miles of the various cities. 80,000 cats and dogs are put to death in public shelters every year from lack of adoptions, being out in the street and lack of space in the shelters. To me this is so incredible. This world is so cruel that we cannot find room for cats and dogs in our houses, or a place for them to live.

Love, to be effective, cannot just be love. It has to know the rules. With 2 million homeless cats and dogs there has to be education, you have to reach people— *Come to the shelters and adopt*. You have to talk to the governments to put more money in the shelters. It takes wealth, it takes commitment, and you have to know the rules.

Which means education, science, and you cannot blow it all off—you cannot just say “Eastern spirituality is the way it is;” or the Eastern healing arts and so forth. It has to be investigated, and you have to know what works. Well you know that [indicating student at Satsang.] You are a healer—are you any good?

Other Student: She’s really good.

Healing Student: I don’t do it.

Edji: [Laughing.] I know what you mean. Why are you turning red? [Laughter.] But there is something else going on. I feel it, but I cannot put my finger on it—there is something about this Satsang. There's something going on here. It is bigger than me; it is bigger than any of you.

But it is a kind of turning in Consciousness in a positive fashion around this Satsang. It has grown very quickly from, what? This is our second Satsang? I mean, we have done the worldwide ones on the Internet we had people from Germany and so forth, but the local one—I feel it, that there is a beneficial kind of energy. Consciousness likes what we are doing.

When I take a look at it, it is like—for me, Consciousness is a harsh mistress. Very harsh. And what we are, is a kind of mollifying force to make Consciousness a little less harsh, and a little more sweet. That is our function. We are like the conscience of Consciousness.

It needs a conscience, because it is not too good at it by itself. And where this is going to go, I have no idea. I do not think anybody does. Or whether it is going to blow out in a minute... Consciousness might decide, “Well – *fssht [blowing out noise]* – that didn't work, did it?” and go its own way, whatever it is.

But I think that is our function. To make the world a little kinder. A little more knowledgeable. Learn the rules, apply them and see whether Consciousness continues to go our way.

Now, I made some comments on the blog [Edji's “It Is Not Real” teaching blog, 14 March 2011, “An Experiment in Kindness”] about two weeks ago, after the tsunami in Japan, that got me into a lot of trouble. I said in the comment, “Why don't we try an experiment with a little country where people were vegetarians and they cared for each other? And rather than trying to run from the responsibility of paying for Medicare and MediCal and Social Security, they *wanted* to give; they *wanted* to help each other? And I said something to the effect of “If they had a country like this, would they have a lot of natural disasters, like there are all over the world, or is there a moral causality somehow?” Like the theory of Karma—what goes around, comes around. “If a people is kind, and

gentle, and caring, would that country be less subject to natural disasters than Japan or the United States?”

Because who are some of the worst countries in the world as far as cruelty is concerned? The United States, China, and then everybody else. And what countries have the most natural disasters? [Laughter.]

I mean, the United States, China, and then everybody else... Turkey and so forth. And so, I began getting these huge negative comments—outrage that I should take this disaster in Japan and blame them for causing their own problems. And that is not what I meant, because I mentioned the United States, I mentioned China, I mentioned all of these other places that have had natural disasters.

But we have natural disasters *all the time!* Tornadoes; hurricanes—New Orleans; earthquakes—the Northridge earthquake, the San Francisco earthquake; we get them all—big fires, bombs, people killing each other, mass killers shooting people. We are a country of disasters, a constant rolling disaster!

So what was so bad about suggesting that there might be a moral causality? Not a lot of people were buying it, but a few of the Buddhists were saying something like this. Then the ex-premier of Japan said the tsunami was a punishment for the Japanese being so arrogant. And he mentioned something about how the Japanese felt they were more superior than the other races. So, it was an idea that was out there.

Personally, I felt that if the tsunami hit it was like a retribution for the Japanese whaling, the killing of 40,000 dolphins in the Cove and fishing the oceans dry; they over-fish the oceans. I would say “Well if I were God, how would I teach Japan a lesson?” Since they were destroying so much of the sea, I thought maybe the sea could get back at them. This is kind of my loose moralistic thinking.

I mean, the United States gets an earthquake here, and a Sodom is destroyed there and a Gomorrah someplace else, you know? But it never hits the people that actually caused it. But you have got to realize it is all one—we are all one.

Even if you did not cause it, if you are not stopping it, in a sense you are complicit.

I saw a headline today from Japan. The tsunami wiped out the Japanese whaling industry. The big businesses that were supporting the whaling were destroyed by the tsunami. To me, “Wow! Check one for an objective verification of this fantasy I have of moral causation!” And then a Buddhist priest today said, “God sees the way the world is—how we treat each other, how we spend money in the wrong ways, we spend our wealth in the wrong ways. We let people starve. And He says, ‘Just no more. No more.’”

Now this is a metaphor, you know, this is a fantasy. But it could be a lesson that we should learn about how to treat others. Our little group, I do not know what is going to happen. I do not know which way it is going. It would be interesting to watch.

As a matter of fact, this whole topic came up in a conversation in a Thai restaurant on the Pacific Coast Highway with Sam and what’s-her-name... Andrea, I’m just kidding [laughter] and Cary the other day. I have been thinking about it for a week, and I have been trying to generate a talk.

But you know, this area of Bhakti and all of this, I do not know that much. I am a dried-up Jnani guru. This love stuff is new to me, so you have got to teach me. I am learning this from you guys. I could teach you the dried-up stuff, no problem. [Laughs.] But the wetter stuff, it is new to me.

Student: That place of peace that you speak of where you dwell, the love... this, and the other side of that is more of conditions, and “I love you if...”

Edji: Right.

Student: From there it would almost seem like there is not that kind of love present, but that’s where true love arises, it can come from almost the un-manifest place... seemingly so. But there’s not love there, because it’s not conditioned on the love that most people have an understanding of.

Edji: Right. For me, at that deepest level, it is deeper than any feelings of love. Because there is nothing that exists on that level—you are into, let us say, a pure spiritual existence where the mind does not exist, feelings do not exist, objects do not exist, no other exists, no self exists, no I exists, it is just pure Consciousness.

But on a higher level [less deep], that is when you begin feeling love, because there has to be *somebody* to love. And *somebody* loving. Right? Is that what you are talking about?

Student: I'm talking about... [long pause.] Hmm. When you're like, "I see her as separate from me, so I love her." There can be conditions of "I love you because you do this for me," or-

Edji: That is even higher [even less deep.]

Student: Yeah, and then you have love that is surpassing. Like people have love for animals that is unconditional, so they don't have that; and then the love where there is almost seemingly no love. But it's where true love is, because it just *is*, without-

Edji: Okay. You could say that it is co-extensive with that deepest level, of pure Consciousness. But in me I do not feel any kind of love. What I feel is peace. I feel happiness, and... just on top of that, just on top of that is this kind of covering or blanket of warmth, which I think may be the source of love.

But it is still... the purest state, there is nothing. You just *are*. It is hard to put it in words. But one inch above that is, I think, the most basic kind of pure love—the warmth, where you just want to hold the entire universe, and care for the entire universe... Maybe? I don't know. I'm not a bhakti-guru, I don't know about *shaktipat* [*mystical empowerment from the guru to the loving devotee*] and all that shit.

I'm sure that people...

Well, first of all you have got all kinds of things. You have got erotic love up here, where you identify with the body and there are all kinds of body things going on. Yearning and lust and so forth. Then there is the kind of love that we have that permeates most relationships, which is based on *We know each other, we expect each other to do certain things, etc., etc.*

And there's a kind of familiarity with that, "This is like an old glove and I prefer that instead of going out and shopping for a new glove." The kind of sense of comfort.

But the deeper you go, the love is more universal. It is more general, it is more gentle, and then it disappears altogether. At the deepest level it disappears. What is curious to me, is what feels to some of you like love coming from me. What did I do to deserve it? I did not do anything.

Student: Edji for some of us, like for me in particular, I changed a lot. So you can't say you haven't done anything. Because I changed a lot from the time that I started to be your student.

Other student: You've taught us a great deal, so you've done that.

Other student: [Pensively.] Yes.

Other student: Yeah. And you're always there, even though I don't talk to you a lot. It's like you're there. If I ask you a question... Well, I may or may not get an answer, but- [Laughter.]

Edji: But you know at one point I intended to give you an answer, even if it-

Student: You're here unconditionally, from what I feel and see.

Edji: And what does that make you feel?

Student: What's that make me feel? [Pause.] Makes me feel love and compassion for you. It's like, I want to give it back. To you. And others.



Edji: So what do you want to give back?

Student: The same thing, what I learned from you—I want to give to others who are willing. So you gave me, and us, all of these teachings unconditionally. And I see that as money. All of these gurus, like you talked about, they all want money. That one gal up north that you were talking about, she wanted all this money. And you give to us so freely.

Edji: Do you clean garages?

[Laughter.]

Other student: I heard him say that.

Edji: [Laughing.]

Student: I understand what Keith said, because I feel that way... I've transformed so much in such a short time, and I get drenched with the things that you teach, and many things are very unspoken, and I feel this huge need to give back. I want to give back in the ways that I can because all of us have different gifts in what we can give back into the world. I want to give back, it's so... it's like a pressure. I have such purpose to give back.

Edji: Do you do garages?

Student: I already told you, if I could wear gloves I'll show up. [Laughter.]

Edji: But what do you feel besides that, the pressure to give back? Is there anything else to this love?

Student: It's huge. It's not personal. I said it to you the other day on the phone, because my purpose came when I just was born. I felt that as a baby, like this huge purpose, but I didn't know what it was going to be. And my feelings—there's two things, I told you. I have my personal love for you as my dear friend, but then I have an impersonal love for you as my teacher.

Edji: Mm-hm.

Student: It's so powerful. I can't articulate what that is, because... I can touch it, I feel it-

Edji: What does it feel like? Explain it.

Student: [Pause.] It's the most beautiful, blissful, delicious feeling I've ever felt in my life.

Edji: Mm-hm.

Student: It's so pure. It expects nothing, and just wants to give.

Edji: Okay. Alright. I understand that, a hundred percent.

Student: And it feels... it fulfills itself by giving, it's like it needs nothing, also. Just the need to give. Because I feel full.

Edji: Mm-hm. And you feel that now too, to the world more.

Student: Beyond. Since I became your student, the things that I'm learning. But I don't see that as putting you on a pedestal, I'm just saying these are the things that changed inside of my being.

Edji: God, I have to give you an "A" for that answer. [Laughter.]

Other student: How did you feel about your teacher?

Edji: Robert? Awe. He was awesome.

I've studied with maybe, closely, ten or fifteen teachers, and I have known another thirty teachers besides that. I mean famous people, from Zen masters to swamis and so forth for many, many, many years. Zen masters from all over the world.

But Robert was so different, Robert was... he was not there. And all the other ones were very busy, and very there. They were creating a big center, they were doing this, they were having *sesshins* [*group Zen meditation sessions*] and all that, and Robert... was not there.

He was always in the background, just being himself. Everybody ignored him. If there was a Satsang like this, everybody would all be talking to each other and they would all ignore him. He would be up there, eating the food, and [laughter] it was very strange.

He would start Satsang by looking around at the people while they were still meditating and then he would say something. He would look at people, and he would look so deep into your soul. It was not like I look, because I am superficial. [Laughter.] And he was not. His eyes had such depth. You knew that he was seeing into the bottom of your heart, and it was sort of scary sometimes, too.

And he never blinked. He could have his eyes open for five minutes, and he would never blink. It was just eyes like, fixed. This is one of the states of *samadhi* [meditative bliss], this is one of the signs of Sahaja and some of the other samadhis.

He was always in a different world. I could sense it, and I just wanted—what the hell is it that this is? This is what I was looking for, I had been with thirty teachers over thirty years, and he was living proof that there was something beyond what all of these other teachers taught.

He was a hard guy to be around, because he liked to play practical jokes on people. He liked to roast them, put them in conflict situations with each other, and then just sort of— [laughter.]

He always had this little grin on his face when things were exploding in the background. One time we were at *Follow Your Heart* [Vegetarian Restaurant in Los Angeles]. It was just before he was moving north to Sedona, and he seemed very pensive, even more quiet than normal. I said “Robert, what are you thinking about?” And he said, “How to cook you.”

Every moment of the day he was working on us. In little ways, not only expressing (which he did not express very well anything he felt,) by his teachings, but by creating situations around us where we would grow up. And when I heard that... you know, he was not having lunch with me —he was working on me. I saw just saw him.

But he was an imp. He was a really hateful asshole sometimes, the kind of stuff he would do. You never knew what was going on in Satsang, because there were all these women around him all the time, and they were hanging onto him and clinging, and there was always gossiping about *What's going on? What's going on? What's going on with her?*

Nicole, his wife, would always be calling me up saying “What’s going on with this woman? What’s going on with this woman? What about this guy here, I see his cheques in the donation, but what’s he like?” Nicole was always calling me about everybody at Satsang. Now she is my greatest enemy and she says I never existed.

But that is what I felt about Robert, just... *awe*. Just awe.

*I want that, whatever it is.*

It turned out to be Parkinson’s. Just kidding, just kidding. [Some chuckles.]

I cannot be too serious too long.

Student: So you awoke while he was still alive?

Edji: Yes.

Student: How was that?

Edji: It happened about a month or two after he left to Sedona. I wanted to go. I was instrumental in him wanting to go to Sedona. At one time a lot of people

from Sedona were coming to our Satsang in Los Angeles. We were having fifty people come.

And I loved Sedona, I had been there many times, it is a beautiful place. Robert was always joking, “There’s going to be a huge earthquake in Los Angeles, we’ve got to move.” So, one time it was going to be Salt Lake, we are going to go to Salt Lake City, then we are going to go to New Mexico, and I said “Robert, why don’t we check out Sedona?”

So he sent me up there as an emissary to check out the place, and I thought I loved it and made arrangements to have everybody move up there, and even a place to have my cats taken care of where I would have a house, where I could bring the cats up. But every time I tried to go to Sedona with him, I would get deathly ill. I mean, really deathly ill.

It happened three times in a row, so I knew I was not going to move there. Something was happening to prevent me from going. So he moved up there, and some people from Los Angeles moved with him, and I did not. I felt terrible. I felt what I was talking about before with Satchie, but this was before she died. And... [pause] I lost my place, it was so terrifying. No- [laughs.]

So I just hung around the house. I was feeling sort of depressed. Listening to spiritual music, lying on the couch and just going inside. Going into those deepest levels, just all day long.

24 hours a day, I was not working at the time. I could not work. I could not possibly work with this. Then I have written about what happened with the shower. I went into a shower, and like a million times before, looked inside of myself to out who was experiencing the water in the shower. And I found nobody there. The house was empty.

There never had been anybody there.

When you realize that the ‘I’ is not real, our entire reality is based on the dichotomy, the dualism of ‘I’ and ‘Thou’—when you see that the word “I” has no

internal referent, the realization comes immediately that no external concept has an external referent. The world is not real. It is not that the world is not real because of some magic; it is not real because *I* am not real. And that is complete freedom, at least the first stage—when you see you do not exist.

You are not real.

But still I got depressed later when Satchie died, because there was still a part of me that was connected with people in the relative realm. Now I am reconnecting in that relative realm.

There is sadness with that, with the love that ends when somebody you really love dies, like Satchie. But it is not a bitter kind of love like it used to be, a bitter kind of depression or anger, it is much gentler now... **much, much, much gentler.**

I have had so many cats die since Satchie died, and it is relatively easy now. They are in pain, they are suffering. Let them go. They hold onto me as long as possible, they want to be with me; I hold onto them as long as possible, but at some point, you realize the body is dying and they have to go. It is still not easy, but it is a lot easier.

Robert was the same way. I did not feel much when he died, because we had been separated for a couple of years. I had visited him up there in Sedona a couple of times, and he still wanted me to come up there. But Robert was not human, so it was not like losing a person, or an animal. He was God. He could not be lost. He was not a thing, he was not an object.

Student: How did you get to know or find out about Robert?

Edji: When you hang around in spirituality for thirty years or so you know everybody. One of the people said “You ought to look up Robert.” I had not been interested in spirituality for several years but I just decided to see.

It turned out to be this guy with the grey hair and the grey beard in Beverley Hills. There were maybe five people in there. I listened to him, and I saw him,

and I knew he was my teacher right away. Afterwards, I went up to him and I said, “Robert, where have you been my entire life?” Rather than saying “Oh, I’ve been waiting for you,” he said, “Oh, I’ve been around.”

What kind of crappy answer... how can you write a book about a crappy answer like that? [Laughter.]

We tried advertising, we tried every conceivable thing, and nobody came to his Satsang. People would come. They would drift through, they would come two or three times and then they would drift out because Robert was really not so much, if you were not into somebody that is extraordinary... I mean, he had Parkinson’s, he had bad teeth, he even smelled a little, and that is probably because of his teeth. And he was talking about stuff nobody understood.

He would say “You don’t exist. You never did. You’re good for nothing.” And people in the background would laugh. They would go *Ha ha ha!* They did not get it. They would laugh, because it sounded funny and spiritual at the same time. But not many people stayed.

And he would deliberately do things to make people leave, like fooling around with the people in the Satsang to cook them. He would say “I want to see who stays.” I think only three of us stayed the entire time he was in Los Angeles—Mary, Lee and myself. Look what happened to us.

Well, shall we sit? Okay. Turn your vision around and look inside yourself. Not into the head, but deeper. Look deeper.

Look deeper.

Look into your heart area. Feel the sense of presence. Feel that basic amalgam of your existence and let the consciousness, your awareness, go down deeper.

Go down into your stomach and your abdomen, and ask yourself “What inside there is really me? What, in this emptiness, is really me?”

Sometimes you have to struggle for years to find that inner emptiness because your mind is thinking too much, or there are too many images, or all you see is darkness. But with practice it comes.

Your inner world lights up, becomes very light, not dense. It is self-illuminated. It extends everywhere. It interpenetrates all objects, internal and external. All thoughts are absorbed by the emptiness. All objects outside are absorbed by emptiness.

My voice is absorbed by your emptiness, and you just learn to sit in that emptiness.

Let your attention continue to go down, down through the floor, into the earth.

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# Edji Satsang Transcript



## **The I Am as the Gate to the Absolute and Love as the Gate to the I Am**

*May 13, 2011 – Online Satsang*

Just go deep.

Deep inside, as deep as you can go.

This is not a talk. This is Satsang.

It is just you and me. And I want to tell you things you have not heard in other places.

You know, Robert was never very popular. At the top of his game, maybe forty or fifty people came to Satsang. He only had three people that stayed with him the entire seven, eight years that I knew him.

The way he taught Self-inquiry is very, very difficult. To just dive deep and keep going deeper, and deeper, and deeper. Because it is so easy to get lost that way. Just get lost in the emptiness and wander around in the emptiness for twenty years, like Moses in the desert.

Looking for the 'I.' Looking for the source of the 'I.' And the source is *you*. But how to find you?

Then Nisargadatta came along with an entirely new way of doing Self-inquiry. Rather than looking for the 'I' or the 'I thought' and following that to the source, he said find the 'I am'—that feeling that you are alive, that sense of your presence. The energy that is you. The totality of your felt existence.

He said to stay there with that. Stay there with the 'I am.' For the 'I am' is the gate to the true you—the Absolute. Beyond heaven and earth. Beyond existence. Beyond your humanhood. Even beyond God. For the 'I am' is God, and you are that also.

But he admitted it is not easy for a lot of people to find the 'I am.' He would call it the Bala Krishna—the baby Krishna. A lot of people write me in the blog and emails, "How do I find the 'I am?'" How do I find the 'I am,' the baby Krishna? How do I get a hold of my sense of presence? How do I find that? Because I don't even know that."

But just as the 'I am' is the gate to the Absolute, the 'I am' itself has a gate. And that gate is love.

The most open, the widest, the most attractive, the stickiest gate of all, is love. It takes you right to the 'I am,' just like most of you found it last night, almost instantaneously. It is so easy that way—love and beatific chanting.

So there is a new way in town—the Loveji way!

(A little humour, you can laugh.)

Which is to follow your heart. Feel the energy of divine chanting, feel the energy of your heart, and instantaneously find the 'I am', and carry it with you after satsang, into the next day if you can.

'I am.'

My presence.

I exist.

And so, this new method demands a new technique. First we will have chanting as last night to invoke the 'I am' in you, and we will work with that for a while. When you are in the 'I am,' I will talk about the 'I am,' as well as that which is beyond 'I am.' So you will be close to the Absolute. Maybe you can hear better who you really are.

Okay, can we have the same chant as last night?

[Music starts—chanting—*Arati Sadguru*]

Make it as loud as possible for yourselves, so that you can get carried away by the chanting.

[Music continues]

This is a chant of joy, a celebration of the guru. I want you to join that guru, the 'I am'.

[Music continues]

Move to the chant and music. Feel it arising within you. It is coming from your heart—let it come out.

[Music continues]

Let the music call to your heart.

[Music continues]

Is there any way to turn the volume up?

[Music continues]

Feel the music play through you. Coming up from below your heart, through your heart, upwards, and move to it. It is singing to you. It is singing to Bala Krishna, your true nature.

[Music continues]

Think of someone you love. Put him or her in your heart. Sing to that person, along with the music.

[Music continues]

Sing along with the music, in your heart.

[Music continues]

Come on Tina, move. Move with the music.

[Music continues]

Feel that joy. That joy is you!

[Music continues. Chanting ends.]

Okay, Jo-Ann. Put on the real love song next, the Yogananda one.

**Jo-Ann:** “I Will Sing Thy Name”?

**Edji:** Yes.

[Chanting—*I Will Sing Thy Name*]

Tina, move a little, huh? Get with the music, with the program!

[Edji sings along.]

[Chanting ends.]

Now just sit in your heart. In the silence. In your sense of presence.

Go down deep, within that sense of presence.

Feel your connection with everything.

**This is the ‘I am.’**

This is God.

However slightly you feel it, or greatly you feel it. This is the gate.

[Long silence]

[Edji reads some quotations from the *Nisargadatta Gita*, compiled and annotated by Pradeep Apte]

“Worship the knowledge ‘I am’ as God, as your Guru, the message ‘I am’ is there, the mind-flow is there, stay in the ‘I am’ and realize you are neither.” [verse 51]

“Who has the knowledge ‘I am’? Somebody in you knows the knowledge ‘I am’, ‘you are’, who is it?” [verse 66]

Who?

“Who can know the illusory state ‘I am’? Only a non-illusory state can do so, it’s the Awareness, the Parabrahman, or the Absolute.” [verse 67]

“The primary concept ‘I am’ is dishonest, a cheat, it has deceived you, into believing what is not, sharply focus on the ‘I am’ and it’ll disappear.” [verse 68]

“The knowledge ‘I am’ means consciousness, God, Guru, Ishwara, but you the Absolute are none of these.” [verse 99]

“Meditation is this knowledge ‘I am’, this consciousness, meditating on itself and unfolding its own meaning.” [verse 127]

[Long pause]

Who are you, who hears my voice? What are you? Do you think you are human?  
Or all the way beyond?

You who knows the coming and going of the waking state, the dream state and sleep—also called Turiya—the ‘I am’ that is God. But there is something in you that knows even the coming and going of God and these states, and you are that.

[Long pause]

Have you any idea who you are, really?

Do you want to know?

Stay in that ‘I am.’ And then one day you might inquire, “Who is it that witnesses the ‘I am’?”

There is only one witness for all of us—one and the same. Even in the ‘I am,’ there is only one of us. The ‘I am’ is universal.

Everyone perceives it the same; from the smallest ant and insect, to the human being, to an elephant, to a whale. We all have that sense of presence, that sense

of energy, that sense of existence. We all feel it—dogs, cats, mice—we are all the same. And also in the Absolute we are all the same.

The ‘I am’ is the manifestation, but your deepest nature is beyond that as the noumena, that sustains everything. Each one of us is an individual manifestation of ‘I am.’ But there is only one ‘I am,’ in the sense that all is generic, and there is only one witness, which by going deep enough we find as ourselves.

[Long pause]

As the comedian Bill Maher says, “New rules”.

We are going to have dialogue now, and pretend that it is just you and me here, nobody else. So no matter what anybody else says, you are not listening. Do not talk about others and their states. Let us talk about your state and my state.

Or the stateless states. Or any kind of bullshit you want.

[Private dialogue removed]

Just be quiet now, and let us go within.

Can we play “Oh My Guru, Come to Me” once again? We do not have a wide variety of chants right now.

[Chanting—*I Will Sing Thy Name*]

Feel it inside yourself.

[Music continues. Edji sings along. Chanting ends.]

Try to feel that sense of presence within you.

It reaches everywhere within and without.

It is you. It is God. It is the 'I am', the gateway to beyond, to the Absolute.

[Long silence]

[Edji reads more quotations from Pradeep Apte's *Nisargadatta Gita*]

“Worship the knowledge 'I am' as God, as your Guru, the message 'I am' is there, the mind-flow is there, stay in the 'I am' and realize you are neither.” [verse 51]

“Presently you are sustaining the memory 'I am', you are not that 'I am', you are the Absolute prior to that 'I am'.” [verse 52]

“Who has the knowledge 'I am'? Somebody in you knows the knowledge 'I am', 'you are'...” [verse 66]

Who is it, Janet?

Who is it, Tina?

Who is it, Sharjeel?

Who, Alan?

Who, Ted?

Who, Joan?

Who is it, Jo-Ann?

Who hears my voice?

Something in you recognises me, hears me. Who is that?

Who is that, Tim?



“When the body dies the ‘I am’ goes into oblivion, only the Absolute remains, stay put there, nothing happens to you the Absolute.” [verse 75]

“How were you prior to the message ‘I am’? In the absence of the message ‘I am’ only my eternal Absolute state prevails.” [verse 82]

“A true devotee, by abiding in the knowledge ‘I am’,” in God, “transcends the experience of death and attains immortality.” [verse 84]

“The knowledge ‘I am’ means consciousness, God, Guru, Ishwara, but you the Absolute are none of these.” [verse 99]

Remember, meditation is this knowledge ‘I am’. This is consciousness meditating on itself, and unfolding its own meaning.

Each one of you has your own meaning. Just you. Nobody else.

Each of you is an individual manifestation of consciousness in your body-mind, and yet we are all alike in every way. The sentience is always the same. We are all sentience, we are all life. We should love and guard and protect each other. Each and every one of us, guard and protect each other. Love each other.

That is what “We Are Sentience” is about—loving each other, guarding each other, protecting each other. And then one day, we go beyond.

But the carrier is that love. The feeling of protection. The feeling of guarding. That feeling of wanting. Even the yearning. It is all love, the glue, the glue of consciousness.

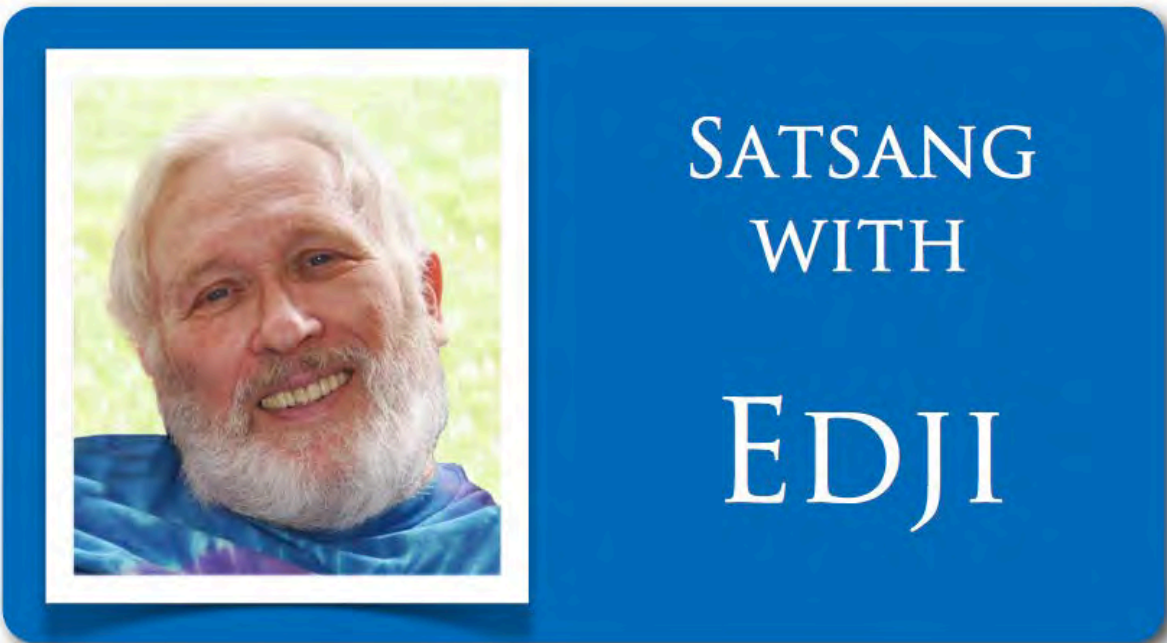
But then we have to go beyond that.

[Long silence]

Now, wasn't that beautiful? I think that we can just sign off now, and just stay in that state as long as you want. I love you all so much, and I know you love me. We love each other, our satsang, our family. Stay there now for a while.

Bye-bye.

<http://www.wearesentience.com>



Excerpts from the  
May 28th and June 4th, 2011 Satsangs

May 28, 2011:

All that exists is consciousness. There is a play of consciousness within which, we as people live and die.

But there is part of us that does not exist, which lies entirely outside consciousness, and to which consciousness comes and shows its forms.

Nisargadatta called it the witness or the absolute, and Ramana referred to it as Turyatta, beyond the four states.

The goal of advaita is to find That and then identify as that.

This is the mystery. You see, spirituality is all about identification and what you identify with.

You can identify with nothing, and become a passive witness to everything.

You can identify with the peacefulness and detachment of the Void.

You can identify with yourself as an individual.

You can identify with the many types of love and call it everything.

You also can, and most people do, identify with lots of negative mind states, such as anger, rage, depression, guilt and so forth.

And, you can get stuck in any of these identifications, and get lost in them, as I was lost in identification of the I Am with the Void.

This is where I was 4 months ago, lost in the void, with a strong sense of presence settled there, detached from the world, peaceful, and yet still fairly active.

But I was also stuck on the concepts of advaita, the four states, Consciousness, the absolute, etc.

You see there are so many spiritual concepts, so many types of Buddhism and Hinduism, Jnana approaches to enlightenment, Bhakti approaches, Raja Yoga approaches including Kundalini, Tantric approaches using desire to obtain enlightenment, karma yoga approaches of self-sacrifice and good deeds. So many schools, gurus, teachers, all with differing paths, including psychotherapy and psychoanalysis.

So what happens if we throw out all concepts and all paths?

Is it possible?

What happens?

Can one be free in the moment instead of in the absolute?

Do we not get into spirituality or psychotherapy because we are stuck somewhere we don't want to be, and all paths offered appear to offer a way out of stuckness.

For some people it is knowledge, the ultimate truths. For some love or being loved. For others it is accomplishing or creating something.

And you search for that exit until somewhere you find rest.

I found rest in an imperturbable Void, peacefulness, completeness, a strong sense of presence. But I was indifferent. I refused engagement with my students a lot.

But the love of all of you out there brought me back into life, into engagement, into caring.

Freedom is the ability to either follow consciousness as it takes you through differing states, or your ability to choose your states.

It is important that you have access to a completely resting state, and one of the best is of complete love and surrender — if you can. You love completely and sort of become a puddle at the feet of your beloved, whether it be love of God, Kali, Christ, or a human lover.

One can rest too in the Void for a while.

But after awhile, you attain an ability to be at rest, or be at peace, without any concept, theory, idea or thinking. Just resting in the present with whatever that moment brings, from pain and suffering, to complete rest in God or a lover, and anything between.

June 4, 2011:

Most who practice Advaita do so to escape from life. A smaller number practice to find truth. Few persist to realization.

But I want to tell you a little secret. Almost every master that has gone beyond and has found the absolute, wants to come back to the world, to the body, to the marketplace.

Sasaki Roshi, one morning in Taesho at Mt. Baldy in 1972, said enlightenment can become boring and talked about the need for involvement in life.

Maezumi Roshi spoke one time to a class I was teaching at the UCLA Extension. When asked about enlightenment, he said the most exhilarating part of Zen life was participating in life. When asked to define Zen, he opened his arms wide and said loudly, "Breathing."

Seung Sahn Soen Sa taught that emptiness, and the absolute, being the ultimate "not this, not this" experiences, was only half way, or 180 degrees on a circle of spiritual development that ended at 360 degrees, or back again to ordinary mind, but now acted in having seen the infinite.

Rajneesh during his last two years settled on Zen Buddhism as his vehicle and changed his name to Osho, a title for Zen master, and began preaching his doctrine of the new man, which is not a man who wanted to transcend life, but a man who transcended through meeting life however it came to him or her. That is, putting it in my terms, the new man transcended by immersing in the I am, his sense of presence, and meeting the external from his heart and guts, from his whole being.

But many of you are probably saying to yourself, I came to you because I wanted to escape from the world, the world is a horror.

I agree, but you don't have to be a horror.

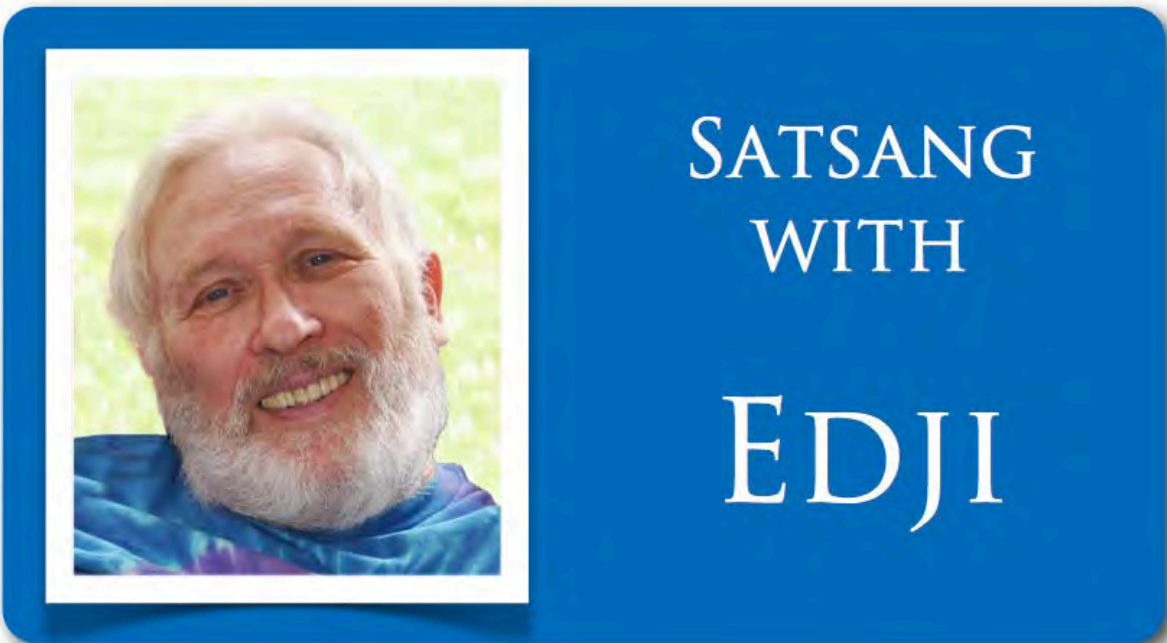
When you find your own sense of presence, and the energy in that presence, you will feel joy and bliss, which will captivate you, and take you all the way to the absolute, without leaving the world.

This joy, this bliss, will allow you to carry both sides of the paradox of love and hate, of acceptance and violence, of nurturing and killing simultaneously. The world cannot be accepted in its totality by the mind. The mind is too small. Even the heart is too small, because it seeks only love and acceptance. You must allow all your sense of presence to expand everywhere, to accept all things and all happenings and to react appropriately however that is for you.

This requires your whole being to be open, not your mind, not just your heart, but also your guts, your muscular activity and your sexuality. It must recognize your own violence and anger, give it acceptance and let the energies play through you and energize you. You must own everything and bring it within you and thereby gain mastery.

This is the easy way, the rich way, the way of personal intensity. However, there is one great difficulty with this way, and that is getting totally involved as an individual in the world again thereby missing absolute, the infinite, the God in you, the consciousness of you, and God in others. Instead you can get lost in the personal once again, so this practice definitely has a weakness.

This is why I think meditation is important for anyone practicing this way of immediacy, as you can learn to rest in your own sense of presence, and in the void if you can find it. This gives you a resting place from the intensity of involvement. However it is the intensity of the involvement that lead you to the I am in the first place.



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# Edji Satsang Transcript



## The Hundred-Room Mansion

*June 11, 2011 –Online Satsang*

Now these are two new chants from different tapes. Close your eyes. Feel the music. Feel it inside of you, if you can. Merge with the music. Let the energy of the music go through you.

[CHANTING “*Jai Ma, Kali Durge, Namoh Namah*”]

Well that was sweet, but boring. I don't know where these Jai Ma tapes are from. I think they could be Yogananda tapes too, the Indian variety. But you need to collect a wide variety of spiritual music and play it, and feel the mood impact it has on you. Close your eyes and listen to it. If you know the words, chant along with it until you get to a certain point where you can't chant any more and the music pervades you. If you are open inside and you are aware of the inner space, you will feel the inner spaciousness and that will be filled with the music. Your sense of presence will expand, and you will feel all kinds of feelings like ecstasy or bliss or love, or just an intense sense of presence.

So you have to find your own chants, and I highly recommend that you spend some time at least once a day listening to chants for about a half an hour. Maybe lying down or going for a run, walking... I used to walk with the Muktananda chants playing for forty-five minutes or so, then come home and listen to a few

more chants, and then sit and watch what was going on inside of me. There is another person here that does similar sorts of stuff.

This next chant is a little more pretty I think, and a little more energetic; we will see the impact it has on us. But try to close your eyes and identify with the music. Spirituality is all about your identity—what you choose to be, or what Being chooses you to feel or to identify with, and that varies. It can vary from moment to moment. So try this second chant and see where it takes you, if it takes you anywhere.

[CHANTING “*Jai Ma, Kali Durge Ma*”]

Wow, that one blew me away. It took me deep, deep inside.

I want you to join me for a minute, and do an introspection of your subjectivity along with me. Some of what I will talk about you will not find inside yourself, some you will; and a lot you find inside yourself I won't talk about. We come from different places, different experiences, different spiritual practices. But I would like to start... Can you close your eyes?

When I look inside myself, the first thing I see is emptiness. And by that I mean it's a pure visual space that contains everything and the body including the organs, muscles, bones—nothing of which I really feel. I feel energies and circulating sensations inside.

Now this space opens up and contains everything around me. The entire contents of the room and the sounds. It is self-illuminated, meaning that although the inner space when I look inside is dark, it is also illuminated. The space itself is lighted, and expands everywhere including inside me and outside into the rest of the room, and into space outside.

Besides that, where I imagine my legs to be—because my eyes are closed, I can't see them—I feel energies rising from my toes into my calves and into my thighs. And I feel energies arising in my abdomen, rising into the muscles of my back

and shoulders, into my face and my scalp, and into my arms, into my hands and fingers and then out into space. At least that's how it feels.

From that same space in my abdomen, slightly—four or five inches below the heart—I feel an uprising of energy. The energy has the specific colour of love, which fills the heart area and radiates out into the world. My face feels flushed with these energies. My body sometimes feels like a powder keg. This varies. It will change in fifteen, twenty minutes into something else, some other configuration.

But throughout that empty space inside my body and out is my sense of presence, my sense of being alive, of being sentient, of being aware. This is the so-called “I Am,” Nisargadatta's I Am. And this is what we need to meditate on: the I Am, in all its aspects and colours and permutations. The I Am contains the totality of our existence and of our consciousness.

If you look around inside, there are more things to find. There is the witness of all this; the witness of the I Am, of the sensations and of the void. Sometimes the witness feels like a “me”, sometimes it feels like impersonal watching. Go as deep as you can.

There are two things I can do with this witness, the watcher, which Nisargadatta calls the Absolute. The first is to look at it and witness it as an object, in which case it just becomes another part of the I Am.

The other position is to fall back into the witness, and become it. When we do this, suddenly the world appears extremely vivid without an awareness of the witness, because the witness has become the world, and its identity is the world. In other words, you can watch... you can isolate the witness inside of yourself.

You can turn around and look at the witness, which is very difficult. But you can look at it, in which case it becomes an object in your sense of presence. Or, find the witness and fall back into the witness. When you fall back into the witness you become the witness, and then all of a sudden the world opens up. With no mind.

Lastly, we can go deep into meditation, falling deeply until our heads get hard as a rock and thinking stops. We go deeper and it feels like we are going to sleep, and everything disappears including our self-awareness. We are entirely unaware of our own existence, or of the world. The next moment again we become the witness, and the world appears or sometimes our body opens up, and we become the entirety of the world. Just oneness.

However, increasingly we are aware that during the moment when we and the world were not conscious, we still *were*. We still existed as something, or better to say “some” and not the “thing,” because it is not an object—it is beyond objects. Consciousness only knows objects, but the witness is not an object to be known. It is a subject, and the subject is not an object—it cannot be an object.

That something, that witness, is not in this universe; but is entirely beyond it. It is not a direct cognition by consciousness which we can say we see or we know, it is *before* consciousness; and we know that we are That, untouched by the world, emotions or anything else.

When I was at Mount Baldy we would sit silently for many hours every day, and within five minutes of sitting in meditation—meditation becomes more and more powerful the more days you are there—by the first day at least, maybe the second day at the latest, body and mind would disappear after about five minutes of sitting. We would become the totality of the world around us, and seen as oneness.

Sometimes when a bird or an aeroplane flew overhead, we felt ourselves flying over the landscape as if we were that bird or aeroplane. Our identity was with the sound of the bird or the sound of the aeroplane.

Our identification changes. It changes from the void, from the totality of the world, to an aeroplane, to an emotion. It can change and change and change and change and not be stuck being Ed Muzika, or anybody else.

Sometimes after deep meditation when we were walking in the courtyard—there is a little courtyard in Mount Baldy—if we saw a tree, our boundaries would



disappear and we would become that tree. It was like there was no longer any space between the tree and I, and my identification was with the tree as the object in front of me. I was no longer Ed Muzika, I was no longer a body, I was no longer a presence here—but I was a presence over there, and that presence was me; and I was the tree which was being observed.

As I have said many times in the past few weeks, it is all a matter of identification, and what you identify with—even if you don't choose the identities, and the identities choose you. In other words, you can become anything and everything. Sometimes you are a person with personal problems, sometimes you are a samadhi state, sometimes you are an action figure driving a car, sometimes you become a cloud. At any time, with the slightest provocation, you can become empty space. If you want, you can identify with love itself and find a resting place there, as love.

Sometimes—and this was Robert's definition of awakening—you could be in a place I would call "You;" and you witness the coming and going of the various states of consciousness. When these states pass by, You don't feel any change whatsoever. It is not as if I woke up and was alive, or I went to sleep and I disappeared. It is that You stay the same and these states come over You like clouds—waking, dream, sleep—and I am removed from all of these.

You pass from sleep into dreams without You being affected. The sense of You does not change at all. You watch the dream state arise as witnessed by You, and then you see the waking state moving into and replacing the dream. And neither state has touched You. You are beyond both.

Then sometimes—this is more rare—you can pass from the waking sleep (the waking state is called the "waking sleep" by Ramana) into sleep, and again it does not affect You. You are still there, watching the transition from waking to sleep, and You are separate. Your identification is with that home state, so to speak; the *turiyatita* [the 'fourth state' described by Ramana Maharshi,] which witnesses all the comings and goings of all of the states and is not touched by them.

When you know this you know that no sword can cut you, no bullet can kill you. You are beyond that. The body dies, but that is not you.

And what is this? Being untouched. It gives ultimate freedom. Freedom by going beyond, to the other shore, as the Buddhists say. “*Gate, gate, paragate, parasamgate, bodhi svaha!*” Gone, gone, gone away, gone away to the other shore. Totally beyond phenomenality in the world.

Then comes the knowledge that you are That which is entirely beyond consciousness of the world. You witness the coming and going of the world, and the various states, from beyond the world. You are the knowledge that You are beyond everything—the Absolute; the witness beyond even the I Am.

So what? You have spent ten, twenty years in spirituality, and you have all of these experiences. Sometimes you are the void. Sometimes you are love. Sometimes you are a chump. Sometimes you are a hero. Sometimes you are emotion. Sometimes you are your body. Sometimes you are nothing. Sometimes you go beyond. But so what?

Using the analogy of a hundred-room mansion, what does this mean? There are so many places you can be, so many places you can go, so many emotions to experience, so many voids to experience, so many sensations, so much love and so many personal identities. What do these experiences and knowledge do for you? When do you stop? When does the seeking stop? When does the exploration stop?

What these experiences do and the knowledge does is free you from the places that you are stuck as a person, in a place or a situation. You can accept many identities, many situations, many experiences, without leaving your house. It's freedom!

Freedom.

Freedom.

If you go into the void or into the witness, you can gain freedom from emotions, pressures and stress. If you go into emotions, you gain intensity and freedom

from boredom. If you identify with love, you can be the lover or become love itself. Freedom.

But I want to address an important problem that affects many of you out there, who are in relationship with another. If both of you pursue the same path, that is wonderful and your resonating energies can make your path so much easier and enjoyable. Yet some of you have differing, and apparently conflicting paths. But they are only conflicting if you rigidly hold onto one method or dogma, such as advaita, or bhakti approaches, or any other approach—raja yoga, hatha yoga... whatever.

I want to read a portion of a letter sent to me, and my response. This is from a man in relationship with a woman that has a different path, so to speak; and he is talking about the conflicts. It is a long letter. I have cut it down to about half the size:

*Dear Edji, I have been doing marvellously. Every day another layer of onion peels away, so to speak. It is really amazing. Thank you so much for your sage council to find my sense of Self and don't budge, and to trust my own experience. After so many years of seeking verification through books and myriad other outer sources, it has been refreshing and revelatory to finally trust the guidance that continuously wells up from the guru within my own heart.*

*I do, however, continue to find myself faced with an issue that has been plaguing me for quite some time now. I am a bit sheepish about asking for your advice concerning this issue not only in light of the comments I just made, but also because I know the guru is not a marriage counsellor and I do not wish to put you in such a precarious position.*

Actually, at one time I was a couples counsellor, and I was a miserable failure. I think I had a total of about seven people that I counselled, and five of them broke up after I did it. So, you know—don't listen to me! But that was a long time ago.

Maybe I am worse now.

*Nevertheless, because I do not know anyone else I can turn to for advice on this matter, anyone else who would understand the context of sadhana that frames it, and because my wife has repeatedly implored me to see if you, as my guru, can shed any light on the situation, I have decided to place the issue before you.*

*As I've mentioned to you before, sadhana is the number one priority in my life. Over the past year, I have been engaging in more and more formal sitting meditation. I do two to three hours each morning, another two hours in the afternoon, and if possible when my wife is out of town, another one to two hours in the evening. The depth to which I've been able to plumb my inner being during such extended sessions has been really remarkable.*

And I can attest to that. When you sit a long time, you gain experiences you never otherwise would, unless you do formal meditation.

*I must say, however, that I feel a little remiss in calling the length of these meditation sessions "extended", as Himalayan yogis would probably scoff at such minute scraps of time. Moreover, Michael Langford, in his book, "The Most Rapid and Direct Means to Eternal Bliss," refers to the many days he spent meditating for twelve or more hours a day, suggesting that if one is serious about reaching the goal, one has to quit fooling around and devote all of his time to this endeavour. I so often feel like somehow I should be doing more, but for now this is about as much time as I can find for meditation, given that I am married and have a job as a teacher.*

*As you can imagine, my wife has found my meditation practice to be a bit obsessive. Nevertheless, she has been pretty supportive of it. In fact, she has even said that she doesn't mind how much time I spend in meditation as long as when I come out of it, I am fully present with her.*

*As you can imagine, in order to most effectively maintain this state of awareness throughout my daily activities, I tend to see through the drama of situations and don't necessarily say or express anything a whole lot. Given this focus on my part, my wife's main complaint is that even after I have emerged from my meditation room, I am still rarely, if ever, fully present with her. She says that I act as if I don't want to be on this earth, that I am a hermit, and that*

*I have a responsibility as her husband to come out of my shell and engage in a more active relationship with her. In essence, she said she is lonely.*

*She also says I am very selfish, and that I place my path above hers and only care about taking care of my spiritual needs.*

*My wife, I should tell you, is a XXXXX who has been initiated as an elder in a YYYYY tradition, and she also sees auras. She has blended these three areas of specialty in her work. This being my wife's profession, she often engages me in conversations about spirits and energies and chakras and auras and whatnot, and how these are in various states of imbalance, and so forth. From my point of view, all of this is merely illusory mind-stuff. I don't want to get mixed up in it, and I don't see as having any reality or validity outside of the mind's habitual tendency to give it such.*

*During our many discussions about the issue, I have expressed quite directly my feelings that perhaps she and I are not compatible in relationship any longer. I have told her that if it is true that my spiritual practice is causing her as much pain as she says, and that I am as selfish as she says I am, then it would be best for both of us if we split up, divorced, went our separate ways.*

*However, the idea of divorcing is completely unacceptable to my wife. She says it is my responsibility, having taken the vow of marriage, to stay with her no matter what. She also maintains that if I left her I would be interfering with her life's purpose and casting her adrift in the world of relationship, because she says it's unlikely she would ever meet anyone else who would understand and accommodate her work, and it would leave her vulnerable in her role as a spiritual teacher to romantic overtures from students and clients with whom it would be immoral for her to have a such relationships.*

*Besides, she adds, the bottom line is, she loves me. I love her too, but I don't want to hurt her. But...*

And then there are several redacted paragraphs that go into it, but it is not necessary.

*I admit that my practice is intense and it is my top priority—even more than marriage, if it must come down to a choice. Ideally, however, I would really like to resolve the issue in a way that enables me to meet my wife’s needs, while at the same time neither dampening nor impinging upon my sadhana, and perhaps even strengthening it. From your perspective and experience, is such a solution possible, Edji?*

(That’s me.)

Now, this is an extraordinarily well written letter. I mean, it really points out the problems in couples, one of which may be in two people that have different spiritual journeys. And the solution is suggested that I have been presenting for the last few weeks... I think this is a perfectly compatible couple, if they can open to each other.

My answer to this writer was as follows:

“The short version is that you are a perfectly complementary couple. You need to be able to immerse yourself in the experiences of her world, and vice versa. Together you can build a much larger mansion of openness, intensity and experience than if you had stayed separate, and stuck in separate agendas and ideologies and concepts.

From her spirituality you will gain intensity and the ability to initiate activities, you will gain flexibility and practical insight; from yours she will gain meditation power, samadhi, spiritual insight and stability. It might take each of you longer to achieve the individual ends you had conceived for yourselves from where you are now—you finding the Absolute, and she finding her spiritual Heart—but *both* journeys can be enriched and deepened.”

In other words, let’s say that this person has explored twenty rooms in the mansion—the hundred-room mansion of spiritual experiences—while his wife has explored thirty rooms, and there is an overlapping of ten or fifteen rooms. He, I found from another letter, is caught in some old concepts about how spirituality was supposed to be—the pre-Buddhist concepts of making

extraordinary effort, devoting yourself full-time to your practice, of understanding the Absolute, understanding the I Am; understanding everything, seeing through it visually. Then there were prescriptions against certain kinds of behaviours and certain ways of eating, whether to have sex or not... all kinds of concepts that sort of prevented his advancement.

She, on the other hand, I have not spoken to, so I don't know. But I would assume from his description, that she is a woman that... I don't want to say anything more. I will wait till I see her. But she could benefit from the stability that he could present her in his life, and also in his samadhis, in his sense of presence that he radiates having developed all that meditation power.

Because, you know, it is not words so much that exchange between couples, but their energies—and by that I mean their sense of presence, how they are perceived, what wavelengths they give off, so to speak. How we perceive them. Whether there is a resonance, or there is a lack of resonance.

He would resonate that emptiness; he would resonate with samadhi power. He would resonate as stability. A lot of anger though, a lot of other things too, on a personal level. But the spiritual qualities would be of power, stability, straightforwardness, purposefulness, persistence, effort.

She, on the other hand, appears to be a lighter being who is more aware of her body, more aware of energies—a New Ager, so to speak—who probably has a lot more practical insight into everyday life, a lot more accurate grasping of emotions in people and sensing what their emotions are. She is probably a healer. An empath, possibly. So many things she could be, I have not spoken to her.

They can learn from each other; and by that mutual interplay enrich their own spirituality, put power into their own spiritual path, expand their path in their own direction that they were going, and also build a wider base in their relationship to the other. So, I would say that the couple can give each other power to go where they were going and also at the same time to broaden the base of their spiritual experiences to include those of each other.

Rather than the fear of slowing down one's progress, I think that there is such an enrichment here that it is worth losing your concept of where you are going, because when you enter spirituality—even if you have been in it for many years—you really have no idea where you are going.

You should drop any ideas about accomplishment, or some end that you are going to achieve, whether it is unity with God or unity with the Absolute. Drop all of these concepts. Explore yourself. Explore yourself and any other that you are open to; but this is only going to work if you can open deeply to that other person. That is another thing all together, because if you have a long history together, it is really hard to do that.

In the meantime, those of you who are not couples or do not have a spiritual counterpart, you have your teacher, whoever that is; and within that teacher's experience is probably all that you seek, whether you consciously seek it, or it is something you unconsciously seek. Whether it is an experience of the Absolute, the void, energies, being able to witness the coming and going of states of consciousness from the witness state to any other state; whether it is love, whether it is emotionality—it is all there in some teacher or another, some person or another. It does not have to be a teacher.

All that you are looking for can be found in the presentation of someone else, and looking into that presentation, that energy, that sense of presence that is projected, the unconscious knows what it wants, where it is lacking, where it is fulfilled. And it can empathise, it can identify with that spot in the other, and through that identification and communication, find that spot within itself.

Look into that presence. Find what you were looking for. It is there—just look for it, and you will discover it in yourself.

Can we have *He Bhagavan* now?

[Lengthy discussion with Jo-Ann about which other chant to play, while the requested chant is being enabled.]



Again, this is a powerful chant. Listen to it—let it move through you, let it take you away. Do not hold on to your place, just be flexible. Let it sweep you away. Go inside, go into your depths, go into the darkness within, or the lighted awareness—whatever you have.

[CHANTING “*Govinda.*”]

I want you to look at the people on the screen. Notice that Ryan has gone the opposite way: he has become endarkened. (Laughter.) Ted seems to be sinking into an endarkening environment too, and Sharjeel is also endarkened. Come into the light! (Laughter.)

Does anybody have any questions? If you do, or any suggestions, or want to make a statement, raise your hand—anybody on the camera.

Anybody else?

We have reached our limit. The personal is no more. Time to do some more chanting, and go deep. How about the *He Bhagavan*? And then we will mediate after that.

[CHANTING “*He Bhagavan,*” followed by long silence.]

You know, spirituality is all about identities—which identities choose you, or which identities you choose; but in order to identify with anything you have to first experience it. To identify with the void you first have to experience it, and explore it, and expand it. To see the clear light of the void, that takes longer. And in that void, to find the witness, look at the witness and fall back into it—that takes a little longer.

To go into the samadhi states, you can do it by yourself like this guy in the letter—by just endless practice, Self-inquiry, going deep; or by being with a teacher, like I did with Robert. I gave up Self-inquiry when I was with Robert, and just hung around him. I got it by osmosis. And those are the traditional spiritual traditions of the East: Advaita, Zen.

Or you can go the other way, the way of the Bhakti—of emotions, energies and love. Either takes you to a resting place inside of yourself. When there is no hindrance in love, either giving or receiving, you can become completely love—you identify as love; complete, at rest. No need to do anything. This satisfies what almost everybody is looking for: complete unconditional acceptance and love. From this state, anything that is brought to you is okay. But this is a state of phenomenality.

There is another resting place—the resting place of going beyond this world, Nisargadatta calls it—what did he call it? —turiyatita; and staying there for a while. It is what this guy in the letter was talking about—becoming the Absolute, staying there for a while, and then coming back; bringing the Absolute with him, and the power of meditation.

Yet both these paths together—Jnana [wisdom] and Bhakta [devotion]—creating a jnani and bhakti both—is so much richer, so much more complete.

But there are dangers to each of these paths. The danger of the jnana path of Advaita and Zen is to become lifeless, seeing the world as illusion and not wanting to be here, staying in the Absolute; dying out, so to speak.

The path of the bhakti on the other hand is dangerous too, because there can be a total immersion in the immediacy of day-to-day life, and you can get sort of lost there—forget the transcendent, forget the void, not know it exists, not know that there's a resting place there, too. And being so caught in the absolute moment, you can miss love, too.

**All these states in the bhakti's approach—they come and they go, they come and they go—they are very changeable, while the states of the jnani are very secure, solid, and they don't come and go much.**

So you have a dynamic tension between the activity and the silence, love and knowledge. And what a mansion is in between!

What a wealth to explore.

Goodnight.

<http://www.wearesentience.com>



*Satsang*  
*with Advaita Master*

**EDWARD "EDJI" MUZIKA**

## **Knowledge and the I Am**

*June 19, 2011 – Online Satsang*

When I first started practicing meditation back in the late 1960's, even before I went to Mt. Baldy, I had a job working in the library at Case Western Reserve University. My practice then was pretty intense. Every afternoon around 2 or 3 o'clock I would go into involuntary withdrawals where Consciousness sucked me lower and lower into myself, until I saw a great white light that I was falling towards. It scared the hell out of me because I knew it was the death of me.

Off and on over the years that state comes back. It still takes me deep inside, deep down, way beyond Consciousness. Today it took me very deep again, a tour of the beyond. I saw once again the truth that my real nature is entirely beyond Consciousness, that anything said or experienced in Consciousness can't possibly tell us anything about the prior-to-conscious state, the Absolute.

If you imagine that you are at the center of the wheel that is turning, in the absolute center there is almost no movement. You just change direction: 0 degrees to 90, to 180, to 270. But there is no motion; you just rotate from the calm center. Then you start following Consciousness outwards; the words, the experiences. Things go faster and faster, you become involved in it, the drama,

the machination, the hurt feelings, love, hate, desire, compassion. All of these happen in Consciousness and happen to your sense of self. But in the center there is no movement.

You know awareness comes and goes, Consciousness comes and goes. One year you are not born, then you're born. A few years later you become self-aware and the I am is born. But there is some principle to which all of this has occurred. There is some principle to which this knowingness and all these experiences have occurred. And the ultimate goal of traditional spirituality, Advaita, Zen, is to know this principle, the unborn Self, that part of the totality that is not part of this world but which observes the world.

Most of the time we have to go deep in meditation time after time after time to find this state. At first it is like a knowledge or conviction that you are there prior to Consciousness.

And then you have an experience of passing through Consciousness. The entire world out there and the world inside that you see, Nisargadatta's teacher called it the causal body, you pass through the causal body like Rajiv did a couple of years ago now. You realize in a way that which is beyond Consciousness, and apprehend that you are prior to Consciousness. You always were prior to Consciousness, and you always will be prior to Consciousness. And then Consciousness comes, and the I am is born. You realize you exist!

I am! I am! I am!

This overtakes us and we identify with the "I am," and the I am identifies with the body, and the feelings, and the emotions, but mostly with the body, and we lose our identity as the Absolute. As spiritual beings we struggle to get back to that identification, the principle beyond existence: another dimension entirely beyond existence, beyond Consciousness.

There are several ways to get to that absolute state. There is a man by the name of Douglas Harding who wrote a book on “Having No Head.” It has lots of exercises that you can practice, that intuitively let you know a bit about that Absolute state. His exercises never worked for me. What worked for me was just to look within and find happiness resting in me.

You can practice Self-inquiry trying to find the location of the “I” and stare into the empty space, but then you think you are that empty space and that is a misidentification; that is only another phenomenon within Consciousness. Or you can identify with the “I am,” that sense of Self, the sense that “I exist,” that “I am sentient,” that “I am perceiving,” that “I am feeling,” that “I am alive,” and gradually that sense of I am gels, purifies, becomes lighter, becomes more powerful, becomes more all-knowing and the I am begins to reveal to you the nature of Consciousness, and of your true self, and you have to love the I am. I Am! I Am!

Many people find the I am through love; for in loving, they find I Am. In loving, they find I Am. In loving, they find I Am. You can, too.

But the I am is only a vessel, it is not the end. The involvement in the I am is not the end. Purification of the I am is not the end. The love the I am feels is not the end, and one day, Consciousness takes you deep – takes you to a place where you watch the comings and goings of all states of Consciousness, and you’re there as a witness with no passion. No emotions. No love. You watch the comings and goings of the states of Consciousness, and the objects in Consciousness, totally beyond. And you realize that none of this has to do with me - the real me, that which is totally beyond Consciousness.

That’s the beginning of freedom, real freedom; and to be able to rest in that state, the Absolute and to know that you’re unborn, uncreated, you neither come nor go. The world comes and goes - you remain. The body dies, and you remain. All of Consciousness dies, and you remain. Can you feel this now in yourself? This

truth, that you are beyond the world, beyond Consciousness, beyond your body, beyond God, beyond love?

Know that you were there unborn, no attributes, no desires, complete.

Then you can stay here for a long time, absorbed in that which is beyond the world, your true self nature. Like Ramana, you do not move for a year. You sit on the floor of a cave and let insects eat your legs. You are glued to the floor with blood and pus, and you're totally beyond the world. They have to come and get your body and take it up to the temple and wash it, clean it, feed it, because you don't care. You don't care.

You have seen your true nature and you see that Consciousness is a mistake, Consciousness is hell. Consciousness is only sometimes bliss, for it contains all the horrors in this world. You do not want to come back. Why would I want to come back to that? Had I known when I was born, I would have refused Consciousness. I had no choice and I didn't know. Gradually we come back, slowly we rejoin the world. The I am becomes reborn, and our compassion is reborn, our love is reborn. And we are different. We no longer care about ourselves. Because we have known the truth that we are nothing, a mystery not to be known directly. We only know we exist because of movement within the I am, but what we are beyond that can never be known. With this we rest, and with this we tend to the hurt of the world.

# Edji Satsang Transcript



## **How You Can Tell Who Your True Teacher Is**

*July 2, 2011 – Online Satsang*

[Chanting—*I Will Sing Thy Name*]

You know, normally my satsang topics come to me automatically at the last minute. But this morning I had a discussion about some questions that could be asked, and it has been percolating in my wee, little brain all day long.

So, we will have two sections. I want to talk about the question that came up this morning, and then we will talk about Advaita.

The question was asked, *Really, how does a student know his or her true guru?* How do you learn how to discriminate, amongst all the hundreds and thousands of gurus out there, who is yours?



But isn't this question almost identical to, *How do I find my soul mate?*

*How do I find my perfect partner?*

*How do I buy the right car?*

Well, with a car it is easier. It is what you can afford, and what the consumer guides say!

But when it comes to gurus or soul mates, there is really a *lack* of information about it. As a matter of fact, the soul mate spectrum has no... [laughs]—there is nothing, no information out there! It is potluck. It is trial and error, hit or miss. Mostly miss.

And when it comes to gurus, there is that one website that talks all about the various gurus and their consumer ratings, according to various students. ["Sarlo's Guru Rating Service" - <http://www3.telus.net/public/sarlo/Ratings.htm> ]

But isn't it obvious that there is no true guru, really? It is the gurus you run into, that you have access to.

It is where you are at that particular moment in space and time, and what he or she said at that particular time.

Sometimes, the first teacher you ever go to is your true guru, but you do not know it for five years. You go to twenty gurus after that, and then one day a memory comes of that person, the first person, and you go back; and you realize that person was your true teacher, after all.

One definition I heard recently about how you know whether a person is your guru or not, is that you keep showing up at satsang.

How do you feel around this person?

Are you happy?

What do you feel?

If you feel happy, if you feel complete, if you feel loved—that is the right person. If you keep coming back—that is the right person. Or at least until you stop coming!

But, you know, it is so hard to find real information on the teachers out there. For example, Facebook. I think there are 1,862,000 teachers on Facebook. Each one of them has 300,000 followers. And they do not like criticism of their teacher in any way, shape or form, or negativity on any of their comments, or they will kill you!

So where do you find information on teachers? There are not really a lot of places out there that you can find that information. It is all hit or miss, more or less.

However, I do have one surefire way of finding a true guru: if they wear a shirt like this, you know they are the real thing. [Points to his t-shirt]

Can you read it?

I think it says, *I can only help one person a day. Today is not your day, and tomorrow doesn't look good either.*

Now, this is a Robert Adams-type shirt. He always had a sense of humor. He was not self-important. As a matter of fact, he did not really like being looked up to as a guru, except insofar as it helped the student develop.

So, that question is solved! Any other questions about gurus?

Anybody want to raise a question?

How to spot a fake guru?

Anything?

Nothing?

You guys are really disappointing. You know, where is the drive to *understand*, to *know* yourself? God, come on!

Alright, let us go to chanting.

What are we going to do? The next part, we are going to go deeper again. Let us start with *Arati Sadguru*, and then *He Bhagavan* right after that.

We are trying to go deep now.

[Music starts]

Can you turn the volume up louder?

Let the music play through you. Pretend it is not coming from outside anymore. It is coming from your own body, from your own heart. Let the music emerge from your heart.

Let it permeate your entire body, and swing with it.

[Chanting—*Arati Sadguru*]

[Chanting—*He Bhagavan*]

On a more serious note, I want to welcome you with all my heart.

I love you all, for taking the time to join me in satsang. You could have been doing something important—like getting a beer, going shopping at Macy's—but instead you decided to come here. And I thank you for that.

That means I mean something to you; and you all mean something to me.

All kidding aside, it took me 22 years to find my teacher. And I studied with some of the greatest of the teachers. My first was Philip Kapleau Roshi in Rochester, New York—a world-famous guru, very powerful Zen teacher.

Then there were many, many others... like Sasaki Roshi, who was a *devil*... but a nice devil. Seung Sahn Sunim, world-famous Zen teacher. Muktananda—I was his bodyguard for a while. And then the two kids that took over afterwards.

I have been with many, many teachers.

I lived at the International Buddhist Meditation Center [in Los Angeles] for many years, and my teacher there, who ordained me, was Thich Thien-An. It was sort of a center where he welcomed teachers from all over the world. The Dalai Lama made his first visit there, back in 1971, or something like that. I was part of the security detail, and I got to meet the Dalai Lama, and some of the other ones that came later—Shakya Tenzin and many, many, many, many teachers.

I met *many* teachers.

But in 1989, I had given up looking for teachers. I thought I knew everything. I was not happy, but I thought I knew everything. Then one day, somebody said, “You know, there’s somebody you ought to visit.” And he was not the first person to say this about this person.

So, despite my better judgment, I actually went to the satsang.

It was a small apartment in Beverly Hills. When I walked in, there was this man dressed in white sweats, with a grey sweatshirt, with a beard. I walked in, and he looked up at me.

I had a feeling then... something different about this guy. There must have been only five people present. It was a small room, you know, no more than 125 square feet. He sat on the edge of his chair; sort of leaning into the audience.

And his eyes were so penetrating. He saw right through you. Then sometimes it did not seem like there was anybody looking, he was so empty. There was nobody there, and yet there was—something about his eyes.

I listened to him talk. He was talking about consciousness in the Advaita way; and I had never been exposed to Advaita, except for Ramana. I do not remember the words he said that day, but by the end of his talk I knew I had met my teacher.

Robert Adams.

Afterwards, I went up and I asked him, “Where have you been my entire life?”

And rather than saying “I’ve been waiting for you, my son,” he said, “Well... I’ve been around.”

But after getting to know him, going to lunch and satsangs, he called me aside one day and we went to lunch. He said, “Ed, you’re not my devotee. I want you to be my friend. I have nobody to talk to, and I need somebody to talk to.”

So, my teacher wanted me to be an equal.

He wanted to step out of the role of the guru, and meet me as a friend; and an equal. That is how you can tell a guru: if he is willing to step out of the role of being a guru, and meet you where you are, and bring you up; so that you can meet him where he is, or she is.

Robert has never left me since then. I still feel his presence within me and around me. Always.

I love him so.

I was so lucky to have met him, after 22 years of seeing literally hundreds of teachers over that period of time—I mean, just visiting them, or saying hello, or something.

But he was different.

There was no immediacy, like there is with Zen—being in the moment.

Robert was entirely beyond this world. It was like he was here because he had to. And while he was here, he wanted to help people to escape suffering, to join him where he was—beyond this world. Beyond the body, beyond the mind.

Not too many people followed him. I guess I did because I had seen so many teachers and done so many spiritual practices, and found them kind of useless. But here was somebody who went entirely beyond the world.

That is how you can tell your teacher.

He takes you beyond the world. All the way beyond.

He takes you out of your suffering into happiness, joy and to the unmistakable belief that you are not a human—you are more than that. You are more even than God, because God is something that you see. You are that principle that sees God.

That teacher takes you there, as your friend.

And I thank you for coming here.

Now, I want to take you a little deeper into Advaita. I want to read you little snippets from Nisargadatta.

I recommend that you all get this book, *Consciousness and the Absolute*, a little orange book.

[May 10, 1980, page 2]

**Maharaj:** *How did I get to the truth that I prevail everlastingly? By meditating on the meditator, by "I Amness" merging into "I Amness." Only then did I understand what my true nature is. The great Sages meditated in the same way. Nobody had told me how to do it. I did not seek this knowledge externally. It sprouted within me.*

In other words, the method he advocated of staying with the 'I am' was his own method, and it came to him naturally. The guru did not teach it to him. It came spontaneously, after he listened to the guru's words that *you are not your body. You are something else entirely.*

*... In deep sleep, consciousness was in a dormant condition; there were no bodies, no concepts, no encumbrances. Upon the arrival of this apparently wakeful state, with the arrival of the concept "I Am," the love of "I Am" woke up. That itself is Maya, illusion.*

[Skipping forward to July 29, 1980, page 6]

**Questioner:** *Why did this consciousness arise?*

**Maharaj:** *You are both the question and the answer. All your questions come from your identification with the body. How can any questions relating to that which was prior to the body and consciousness be answered?*

It cannot be answered with the body or the mind.

*There are yogis who have sat in meditation for many, many years seeking answers to this question, but even they haven't understood it. And yet you are complaining.*

**Questioner:** *It is a great mystery.*

**Maharaj:** *It's a mystery only to the ignorant. To the one not identified with the body, it is no longer a mystery.*

**Questioner:** *Maharaj cannot convey it to us?*

**Maharaj:** *I keep telling you but you don't listen.*

**Questioner:** *Does Maharaj see us as individuals?*

**Maharaj:** *There are no individuals; there are only food bodies with the knowledge "I Am." There is no difference between an ant, a human being, and Isvara [God]; they are of the same quality. The body of an ant is small, an elephant's is large. The strength is different, because of size, but the life-force is the same. For knowledge the body is necessary.*

In other words, the body is necessary as a conveyor of truth. But the truth is beyond the body.

[Skipping forward to November 8, 1980, page 9]

**Questioner:** *... As an individual can we go back to the source?*

**Maharaj:** *Not as an individual; the knowledge "I Am" must go back to its own source.*

*Now consciousness has identified with a form. Later, it understands that it is not that form and goes further. In a few cases it may reach the space, and very often, there it stops.*

I have warned people over and over again: do not stop with emptiness. Do not stop with the void. A lot of people identify their true nature with the void, or with emptiness.



He says:

*In a very few cases, it reaches its real source, beyond all conditioning.*

*It is difficult to give up that inclination of identifying the body as the self. I am not talking to an individual, I am talking to the consciousness. It is consciousness which must seek its source.*

*Out of that no-being state comes the beingness. It comes as quietly as twilight, with just a feel of "I Am" and then suddenly the space is there. In the space, movement starts with the air, the fire, the water, and the earth. All these five elements are you only. Out of your consciousness all this has happened. There is no individual. There is only you, the total functioning is you, the consciousness is you.*

*... I am the total universe. When I am the total universe I am in need of nothing because I am everything. But I cramped myself into a small thing, a body; I made myself a fragment and became needful. I need so many things as a body.*

*In the absence of a body, do you, and did you, exist? Are you, and were you, there or not? Attain that state which is and was prior to the body. Your true nature is open and free, but you cover it up, you give it various designs.*

So, for many months I have been talking about the 'I am,' and not talking about the Absolute. He is talking about the Absolute—getting to know the Absolute through the 'I am.' But you see, for many people it is hard to find even the 'I am,' the sense of 'I' existing, the sense of self, the sense of being alive.

Some people are like living zombies, and they do not feel their own existence. They do not feel their bodies. They do not feel emotions. They have become machines.

The first step is to *own* your 'I am'—to own your presence, to own your life, and to feel that sense of presence expand, and grow powerful. And delight in

experiences. Delight in love. Delight in joy. Delight in ecstasy. Delight in happiness.

Then, a few hours later... to feel anger. To feel empty. To feel lonely. To feel yearning. To feel loss. To feel depression; hatred—whatever. It is all part of the 'I am.' The play of consciousness.

And you have to own it all.

Through owning all the various colors of emotions, and love, and hatred within the 'I am' and within yourself, a transmutation takes place; and the 'I am' is purified.

One day, it is as if it drops away.

Because the Absolute sees itself through the 'I am.' Because the 'I am' has become invisible. Transparent. Purified.

Then you know who you are: the only one.

There is only one.

It has six billion pair of human eyes, and hundreds of trillions of insect eyes, and snake eyes, and mammal eyes. But there is only one, who perceives this illusion through billions and trillions of illusory eyes. And you know you are That. You are beyond the world.

But, to go from the machine to the Absolute requires an enlivening of the 'I am.' A burning intensity of the 'I am.' A purification of the 'I am.' A love of the 'I am.'

You love yourself. You love your feelings. But the 'I am' is only a gate. And one day, you have to step beyond the gate.

It is not you who steps beyond the gate, but the gate disappears—leaving only you and the knowledge of your existence; beyond time and space.

But the gateway I teach is through the 'I am.' Otherwise, it is *so* difficult to obtain. And that is the method. But even more important than the method is the presence of your spiritual friend who knows the way: your teacher. Or whomever.

Without Robert I never, ever would have awakened.

I was lost after 22 years of spiritual practices of all different kinds, and all different kinds of experiences and samadhis. But being with Robert I knew—he was beyond this world. I *knew* it. At first, I had to be with him to know—*what is this?*

What is this, where he is? And then I wanted to be where he was.

Actually, *is*.

And, you know, I did not find it until after he left, and he was no longer around to hold onto this place for me.

The realization came for me. I did not seek it. I only felt the loss of my Robert. Going inside, feeling that loss, I felt the bliss of my own existence; the happiness of my own existence, even while I felt his loss. And I listened to sacred music all the time.

Gradually, the happiness grew, and grew, and grew, and grew; until one day I took a shower, and the caress of the water on my back... I asked myself, "Who is feeling this wonderful sensation?"

I saw nobody was there. Only emptiness, only the space. And the space was me. I was consciousness. I was awareness. But there was no entity named Ed. I was the totality—the shower, and the experiencer.

I was everything.

What freedom! What freedom.

Freedom from being a body. Freedom from being a human. Of going beyond and becoming the totality. And happiness.

It has taken me probably fifteen years to learn how to bring that back, for you, to help you find freedom.

It has also taken you loving me to reawaken my own 'I am.' And it allows me to touch you better than I could, years ago. [Edji had his shower awakening experience in 1995.]

For that, I thank you. You have all helped me.

Are there any questions?

**Sebastian:** Hi. I'm wondering how much time is necessary to put into meditation, in order to make spiritual progress. I've heard conflicting things from different people.

**Edji:** As much as you can. As much as you can. If you can sit ten hours a day, that is good.

**Sebastian:** Wow.

**Edji:** If you can sit one hour a day, it is good. But ten hours is better than one hour.

It is *persistence* over a period of time that is more important than the intensity at any one given time, but you're probably referring to that book by Michael Langford [*The Most Rapid and Direct Means to Eternal Bliss.*]

**Sebastian:** I haven't read that.

**Edji:** The more you sit the better. Formal meditation, *and* informal meditation. If you could devote your whole life to it, *do it*. But still, the teacher is so important. The presence of a teacher is so important.

And the next most important thing is the method of immersing yourself in the 'I am'—of the 'I am' immersing itself in the 'I am.' Or herself.

**Sebastian:** Got it.

**Janet Chaikin:** My question is... the commitment of the student to the teacher. I realize, based on his question, that you can go as fast as you want. But is there a commitment that you as a teacher want from the student, in terms of how much time they put in, or other effort?

**Edji:** Not really. I think generally what a teacher looks for is surrender, love. Those are two signs a student is ready. And the more surrendered and loving a student is, the more open the teacher will be for them, spend more time with them, because he feels loved, or she; and that opens the channels. It is automatic. It is not like a mental thing, *Oh, she's spending two hours today and four hours tomorrow*, etc. It is not that at all.

It is a very subjective thing. Is the commitment there? Are you serious? Because for every serious student, there are a hundred dilettantes and curious people, who come and go. Robert—probably the greatest teacher I ever knew—in the six years I was with him in Los Angeles, probably a thousand people went through his satsangs. There were never more than fifty or sixty people at a time, but hardly anybody lasted more than a year.

He was always stirring the pot. He did not want to have too many people around. He wanted to see who would stay. And the satsangs were kind of boring and repetitive, too, unless you were really into Robert.

So, I stayed. He was my teacher. I knew it.

It was me. I was committed. Not that I didn't question him, we all questioned Robert...

*Why did he do that thing? Why the hell did he do that? What did he do that for? He can't be real.*

I heard this all the time.

*He's not realized. Otherwise he wouldn't have done x, he wouldn't have done y, he wouldn't have done z.*

He was *always* stirring the pot. A lot of people could not stand the stirring, and they left. And they missed out.

I just took his shit, because I loved him. I trusted him.

I do not give my students shit. I leave that to Facebook. I do it on Facebook, sometimes; to, like, Guru Swami G, and then she gets me back for a while.

Any other questions? Does that answer yours, Janet?

**Janet Chaikin:** Yes, thank you.

**Edji:** Okay, let us do the last chant.

[Chanting—*Hare Krishna*]

**Edji:** Just a parting word.

Endless bliss and happiness is readily available. You just have to be open to it.

It is already there within you. You just reach down and find it. Happiness for no purpose, for no reason.

Just your Self.

Good-bye.

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# Edji Satsang Transcript



## **On Love, Knowledge and Nisargadatta (and Robert Adams' Lack of Presence)**

*July 9, 2011 – Online Satsang*

I want to say tonight is going to be different, but just hang on. We are going to start with some chanting. The theory is that the sentience you are—the sense of “I am,” your beingness—is not the body, but it is suffused through the body. When you listen to the chanting, try to feel the chanting within yourself, within that vacuous sense of presence.

And if you cannot do that throughout your body, rather than hear it from the outside, hear it from the inside. The point of the chanting is to soothe the mind and slow it down, to make it more receptive to later talks, stuff we talk about. This is a new chant.

[Music starts]



It is only in your mind that the sound comes from outside. Convince yourself that you can hear it from within your body.

[CHANTING “Radhe Govinda – Krishna Kanhaiya”.]

The last two times I have been talking about Advaita, but today I want to talk about something different. It is bhakti, it is love, and love for the guru. I loved my teacher, Robert, unbelievably for a long period of time. And before we get into that, one more chant, which is the “Jyoti se Jyota.” Basically, in English it is saying “Kindle my heart’s flame with thy flame—Satguru, kindle my heart’s flame with thine.”

There are two types of people that come (well, there are many types,) into spirituality. But Ramana and my teacher divided them into two types: jnanis and bhaktis. Jnanis were like me, like Michael [Satsang attendee], who sought knowledge of the ultimate truth directly through the mind.

And then there were the bhaktis, like Ramakrishna and a lot of the women devotees in all practices, who seek the ultimate truth, who seek satisfaction, who seek eternal rest in themselves through loving—loving the teacher, loving other people, loving themselves. This is the way of bhakti.

This used to be a straight, straight jnana practice here—there was no affect allowed in my satsangs! But so many bhaktis started coming, and it awoke similar feelings in me. Because of that, I am teaching a lot differently. This is really, really important. I had no idea that I was having an impact on you people out there in video-land. But a lot of people were saying it is my sense of presence, or that my presence is very powerful; I do not feel that.

What I feel more and more now is great love for all of you out there, my viewing audience and those whom I talk to every day. Let us try this “Jyoti se Jyota.” Try to feel the affect of love, and then I am going to go into that a little more.

[CHANTING “Jyoti se Jyota”.]

We used to have a growing and thriving satsang here in Los Angeles, and then suddenly it disappeared, overnight. One person left, another person got ill, and satsang disappeared from Los Angeles overnight, which just goes to show you the variability of Consciousness. You cannot count on anything in Consciousness. Nothing is permanent. Everything changes. Even the most electrifying symphonies end sometimes, literally, with no warning. But it is all a gift. It is all a gift.

I want to show you now the difference between some of the devotees in the past and the devotees now, and where this satsang is going. I emailed one of the people in Los Angeles that left and said “Hey, I miss you! What happened? Where did you go? Where did you disappear to?” And she responded—and this is how I might have responded a year ago:

“I haven’t disappeared. In fact, I’m alive and well in xx. I have witnessed the LA satsang group move and shift, and I am included in that mix. My practice continues. I deeply welcome its presence in my life. I hope your online satsang is satisfying for you. I have not had the opportunity to view it. Wishing you all the best always. With love, K.”

Now this is a person that even before satsang, used to come with other people to my house to visit and to have an informal satsang. But she disappeared. “I hope your online satsang is satisfying for you. I have not had the opportunity to view it.” And she used to come all the time, but does not say the reason why [she stopped].

And then she sent another one:

“Dear Ed, There’s no longer a satsang in LA. There is a shift. I was in the mix. Now it is no longer. It seems to be a natural unfolding for me and all. Why, I have no idea. Just witnessing it all. All the best, K.”

And that is from a person that used to attend all the time, and then disappeared. Then yesterday, I received an email from a person from the West Indies who speaks French, and the English was translated by one of those Google translation

devices that are hopelessly poor. So I will give you this somewhat edited version of what he said. There is such a difference:

“Hello. I fell on your text. Whereas I was feeling hopeless to ever meet a teacher who could help me, I am animated by the permanent obsession to bore into the mystery of life. Everywhere, always and near, such a person would help me meet the teachings said that no effort was necessary, where I believe, by my own experimentation, that it is possible to do something to advance towards the light.

“I read and read again all the text translated into French on your site and printed 97 pages of *Autobiography of a Jnani*, which I keep near me on the bed. I cry sometimes by reading the complicity which settled between you and Rajiv. Comprehension of what is known, as one with the other is moving; so much so that I feel impotent not to have ever met that teacher.

“I do not know if my control of English language here is an obstacle for an exchange between us. But my most cherished wish is to really be heard and to find an echo in you with the request which is mine. I can, if I so should be moved, take English courses. I can yield with all the ideas, experiments or the instructions which you will be able to give me to live. But I am ready, and I have so much energy deployed inside which I do not have any doubt about my aptitude and my motivation to make what is necessary there.

“Please hear me. I live in the French West Indies in Martinique, and I am far from all, in a very small country. But I know that one needs more than an ocean to prevent me from meeting someone like you. Answer me, please. Tears run in my eyes by writing, and yet I am a father and I am 53 years old. So long, Jean-Marc.”

What a difference. What a difference. He is a bhakti. He is a natural bhakti.

And what I have been teaching lately is exactly what Nisargadatta taught. I read him now, and I find myself in his teachings. Exactly what I am saying is what he says. And I am going to one other book right now, by Sadhu Om. Listen to this, and then I will get to Nisargadatta.

“When, having wept and wept with intense yearning for a long time, unceasingly thinking of and adoring the gracious feet of Ramana, the mind which rises as ‘such and such’ dissolves and becomes pure, the blemishless Self-inquiry will become firmly settled in the heart and the experience of Self will of its own accord arise, and very easily indeed.”

And then, on the identity between knowledge and bhakti:

“By means of our love of God, he will give us more knowledge of him; and by means of our knowledge of him, he will give us more love for him. Therefore these two paths: bhakti and jnana.

“Follow that one for which you first gain a liking, because the one path, will lead you to follow the other one into the heart. [In] the life of the aspirant who is seeking liberation, bhakti and jnana will be experienced as inseparable, like the two sides of one sheet of paper. Hence, each one is equal to the other. They are not two different things, for the true nature of both of them is one and the same. Know that bhakti and jnana are merely two names for that one thing.”

And then Nisargadatta. I found this the other day, his talk on September 28, 1980:

“Questioner: Why so much attraction of the I am for the body?”

Why is that? Nisargadatta responds:

“When it expresses itself as ‘I Am’ it is already fully charged with that love to be. Why, in the insect, worm, animal, or human being, this instinct to keep itself alive? Because with the sprouting of the life force, this ‘I Amness,’ that is itself the very instinct to live, to love to live. That love is to be the prime motive force for all life’s activities.

“You will find, when you are the manifest consciousness, you alone are the multiplicity; you express yourself in all this ample, manifest world. This state itself will be transcended, and you will be in the nirguna state [this is the state

beyond the emptiness state, the nothingness state]; but these are all your expressions, only you as 'I Amness.'

“What I am talking about now is more subtle and more profound and very difficult to understand, but if you understand, the job is done.

“Consciousness is an aid to know. Presently that consciousness knows itself as the body. It should not be so; consciousness should know consciousness bereft of the body sense.”

The I am-ness is the sense of presence. Often the sense of presence seems to be identified with the body, with the feelings of the body, with ecstasy and other kinds of things, but the I am-ness is not the body.

The I am-ness is the fragrance of consciousness. The consciousness itself arises because the body and the mind arise. So they are tied together but he says not to identify with the body portion, but to identify with the essence, the I am; which, through time, through purification, through self-attention becomes transparent. And through that transparency, you see your true nature, or you apprehend your true nature and the Absolute: the nirguna state, the state of nothingness, which you truly are, which is beyond the four states.

Now...you all know that Rajiv came to me totally surrendered about two or three years ago, and we had that dialogue that took place over three or four months, which resulted in his understanding truly his own nature and the samadhi states that led up to his nature. But he was ripe, and he was totally surrendered.

A few months ago, somebody else came. I published on the blog today something she said. This is Janet Beier, [interpreting the spiritual meaning of a passage from Rumi]:

*In love, nothing is eternal, but drinking your wine.*

And she says, “Only when I love deeply in the authentic experience of love am I identified with the eternal aspect of love that moves through a changing

consciousness from life to life. In that loving, I know who I am, and I am is eternal.”

Now, I am is not eternal like nothingness, but I am is eternal insofar as sentience exists throughout the galaxy—everywhere, somewhere, sentience is, and I am is.

She quotes: *There is no reason for bringing my life to you other than losing it.*

Janet says, “I realized that in love, all that was cherished and held dear in life is dropped. The identity and life of the lover has disappeared, and only the loving remains,” which she identifies with.

She quotes Rumi: *I said, ‘I just want to know you and then disappear.’ She said, ‘Knowing me does not mean dying.’*

And Janet said, “When listening to this, I asked myself, who is the ‘I’ and who is the ‘she’? as a spontaneous Self-inquiry. I saw both as spoken from the Absolute. ‘I,’ the Absolute, want to know all my attributes through you (all appearances).”

Through all of phenomenality. ‘I,’ the Absolute, want to know all of my attributes through phenomenality, through the I am.

“And then the response from her being, like an echo from the Absolute, again reassuring us that this knowing doesn’t mean death.” Janet says, “In every moment I am loving you, I am eternal.”

“In every moment I am loving you, I am eternal.”

Because the I am and the love are both permanent aspects of sentience. They are, we will say, the essence of phenomenality. In that sense they are eternal. Insofar as there is life they are eternal, and you are identifying with that.

In every moment I am loving you, I am identified with that eternal I am and that eternal I, or eternal love.

“Through the experience of love, we transcend death here in the phenomenal world. In deep gratitude and love, Janet.”

Well, I felt amazed when I heard this. Janet had an awakening experience about two or three months ago, but because of the complexity of her life, it disappeared. But she has been integrating it ever since, and it comes out time after time in little vignettes.

I said to her, “Janet, your depth is amazing. You challenge me. Through love you have come to know the Absolute, or at least about the Absolute, so intimately. No one knows the Absolute directly through consciousness, only by consciousness’s disappearance through the purification of devotion. The attributes of the lover disappear, leaving only the transparent I am, through which the Absolute shines.

“You have brought jnana and bhakti together so beautifully, combining love, I am and the witness in Rumi’s poem and, as an embodiment of the truth of Nisargadatta’s teaching—and mine—by arriving at the Absolute through your loving I am-ness, which was revealed when you loved me.

“I am so glad God sent you to me so that you could know and love your deepest aspects of the Self through me. What a gift for both of us. You are beginning to articulate deep truths that will move many people in the future.”

See, there are so many paths to the truth, to awakening, and there are so many different kinds of awakenings. There is no one final awakening.

Trying to find the commonality between Nisargadatta’s enlightenment, Ramana’s enlightenment, Robert’s enlightenment, or all of the others, is a fool’s task. Each person is separate; their understanding is separate; their experiences are separate. Insofar as they are alike, that is good. That means you are on the right path.

You are on the right path that will open for you, because you share a similar genetic code, training, whatever. So you go to a teacher or a lineage that you are

comfortable with that seems to reveal the depths of whoever you are, through the practices they use and the talks that they give.

Now, I guess five or six people claim to have awakened by following me, and I do not know how many under Robert, but most of the people disappear. They send eight or ten emails and they seem to have a deep knowledge, and then I never hear from them again. A few of them stick around, like Deeya and Janet and Rajiv. But really, only three are sticking around me.

And around Robert, I knew very few. Nobody stayed long around the great teachers. I am not saying I am a great teacher, but around Robert, very few. He did not want to have a lot of people around him. He kept pushing them away, seeing who would stick. But those who loved him turned out all right in the end.

Those who stayed with him turned out all right in the end. All the others were squabbling whether he was a true teacher or not, a true jnani or not, and saying, "Well, a jnani wouldn't do this. A jnani wouldn't do that. A bhakti wouldn't do this. A bhakti wouldn't do that." God, I heard this shit all the time.

I said this kind of stuff, all to myself, through years of visiting various gurus. There is so much doubt, so much criticism based on concepts of how a guru should be and how a spiritual path should be, based on reading hundreds of books, but not practicing enough.

So, Michael, how do you find the pneumena? How do you directly apprehend the pneumenal world, the pneumenal self? That is what this is all about. What is the relation between the phenomena and the pneumena, and how do you directly grasp the pneumena?

You cannot grasp the pneumena as an object because it becomes an object in the process and is no longer the subject. That is the eternal problem of any kind of dualistic thinking or philosophy. And yet deep down inside, I am still Kantian and I identify with the pneumena, the emptiness.



Although I cannot directly apprehend it I know it, because I can take the position where I watch the coming and going of consciousness, the various states—the waking state, the sleep state, the dream state, and no state, where I perceive nothing. Yet when I become conscious again, I am well aware that I *was*, somehow, in some way—not as an object, not as phenomena—but as the source, as Ramana called it and Robert called it, or the Self, which is the visible aspect; the I am, the sentience part, which contains the manifest world—the projections and our subjective sense of presence.

But there is a principle behind that which watches all of this come and go, and is not changed by it. It is like it comes from a different dimension and is only peering through binoculars at what is happening in this world of phenomenality.

And the gateway to know this Absolute is through love, and through devotion. I practiced and practiced and practiced for well over twenty five years—meditation, sometimes ten hours a day; all kinds of samadhis; disappearing; Mt. Baldy; all kinds of gurus; all kinds of koans, hundreds of koans; all kinds of states. But I kept coming back as me. It was not until I met Robert—and even after two years of fighting him—that I surrendered to my teacher.

I loved him. In him I saw something beyond all of the teachings, beyond even Ramana, beyond Nisargadatta. I saw an embodiment in him, in his presence, of such depth and power and unmovingsness. Nothing touched him. I have never met anybody like that. Nothing touched him, and yet he was gentle and accepting of all of us. He loved us all in a very gentle and kind of aloof way. One could say he was pretty cold, but he accepted us all where we were.

Sometimes he used to criticize me. He would look deeply into my eyes, as if I was a little gnat that had offended him somehow. He would look at me a long time. Then he would put his hand on my head and say, “Ah, Ed, you’re all right.” I mean, he made me feel like a worm for thirty seconds, and then he says, “You’re all right.”

Fortunately, I had another teacher at the time who I saw maybe once every three or four months, and that was Jean Dunn, who was one of the two successors for Nisargadatta. And when Robert was busy tearing me down, she was busy building

me up, saying, “You understand. You understand enough. Don’t worry.” So between the two, they wrecked me. [Chuckles] I did not know whether I was coming or going.

So, with Robert it was hard to feel his sense of presence because it was as if there was nobody there. I can feel a sense of presence of all of you, and I know you can feel me. But imagine looking at someone, being close to someone and seeing nothing there. There was no presence there. He was completely empty.

And I was completely empty until a few months ago. And then this sense of presence came, and has been bothering me ever since.

Nisargadatta said... what did he say? *Because my mother and father had a few minutes of fun, it has caused me eighty years of misery.* This is where the whole new class of Facebook gurus comes in, the neo-Advaitans, “Be exalted in the moment, where the I am-ness greets the world and shakes hands with phenomenality. Be in the present.” I am not sure what they mean by that, whether they mean the present in terms of being in the world, or the present in terms of being in their own sense of presence, in the I am-ness; or in both.

To meet a teacher where there is nobody there at all and he is still able to interact with you and live and talk to you? It was like talking to Pinocchio, but without the strings. There was nothing there.

But after you knew him awhile, a very cool sense of presence. It was so disarming. After being around him, I went home and I had to go to sleep for three hours. Four hours. I was totally dysfunctional. He made me as worthless and useless as he was. It was catching!

But, unfortunately, Robert is gone, and you are left with me.

And I am stuck with a sense of presence now, which I did not have a year ago. I was blissfully happy being nobody, but now I have come back again and I have a sense of presence. It allows me to teach better, much better, because I can love you now, and before I could not love you. I can greet you now where you are, and

before I could not greet you. And I do love you all—anybody that comes here to share this time with me.

Do we have any questions?

**Alan:** You make constant reference to the term *phenomenality*, but I have not actually heard any clarification as to exactly what you mean by that term.

**Edji:** Anything that is sensed. Anything that is sensed, like touch, taste, smell, and also thoughts, because thoughts can be sensed. Any affect also. Anything that sentience can be aware of, anything that you can be aware of; I consider phenomenality.

Although sometimes the term is restricted just to sensory objects, that which is sensed by the senses. I would also include all the other mental stuff—the visualizations, the fantasies, the sense of emptiness, the void. Even the void is an object that is sensed by me, by you.

**Alan:** I heard you using the term and I had looked it up in my scientific curiosity of trying to understand things. I didn't have a clear understanding of it, so I thought that if I didn't, maybe other people might have a little bit of a problem there too, so I thought I would ask.

**Edji:** And as opposed to phenomenality would be the subject, or, in Kantian terms, the *pneumena*, which is the flipside of the object relationship—the subject-object.

But one of the things that happens in the first awakening is you recognize that in one way, there is no subject anymore. And when there is no subject anymore, there is no object anymore. There is just oneness with no separation between the inner and the outer, between the subject and the object, between the world and myself, and it all becomes one. In that sense, the duality disappears between pneumena and phenomena.

However—and I always talk about this too—even that unity is seen to be a fiction, an illusion, something that is sensed, something that is seen, and that I am that which is beyond all of this. How do I put it?

There is and there is not, phenomena and pneumena. But if you deny even the unity of phenomena and non-phenomena, or pneumena, and say, “Not even that,” this is your true essence—of being beyond even that.

At first it starts out as a conviction from repeated experiences of watching the coming and going of consciousness, watching the coming and going of the states, watching the coming and the going of phenomenality, watching the coming and going of your understanding, because understanding changes over time.

**Alan:** Is that not a sense in itself?

**Edji:** No, it is different than that. It is a non-sensual kind of thing. It is like you leave it all behind, and you become you.

So rather than sensing or cognizing something with the mind, it is like falling back into the Self, into who you truly are, and you feel something—it is like being at home.

Yes, it is a sensing, but you do not feel it at the time. You feel it subsequently, because when you are doing it, there is no perception whatsoever, there is no existence whatsoever. It is subsequently that you know that you were at home. And when you sense falling into your Self, into the pneumena, and going beyond the pneumena...

That is an interesting question, Alan. Let us say there is a conviction that grows from the repeated going into the pneumenal states, and going into the states beyond the states. There is a conviction. It is an apprehension—I do not know what word to use—but it is not a direct knowing through the mind.

It is not a direct knowing through consciousness. It is like an affirmation that comes from deep within you. It is like something calling out to you, saying truth is here and it is totally beyond. And you are that.

**Alan:** More of a total knowing than a sense of knowing?

**Edji:** No. I cannot put a label on it. It is different. All that I can say is it is a sense—

**Alan:** That's the problem. We're limited by language and concepts, aren't we?

**Edji:** Yes.

It is a conviction. It is a sense of absolute truth. It is a sense of being at home.

It is a sense of resting, and all the searching has gone because you know who you are, and nothing in this phenomenality touches you at all. You get the repeated experience that nothing in these states of consciousness or the concepts can touch you. You are entirely beyond that.

That is the feeling you get: "I am not this. I am something else, and I cannot directly know the mystery that I am. But I know all of this that I see is not me."

**Alan:** So it's more a knowing of what you aren't, than what you are.

**Edji:** Yes, true. The method of the Vedas is *neti, neti*— "Not this, not this."

One after another they go through all the different phenomena and the sense objects, the visions, the thinking... "I am not this, I am not this, I am not this," until you're left with nothing. Nothingness.

Even the nothingness you perceived in meditation is not you. It is still an object. I look inside and I find the void and I find emptiness, but I see it is an object, and I am beyond it.

**Alan:** Thank you.

**Edji:** Can you feel it, what I was just talking about? It is something that has to hit you in the gut, in the heart. It has to be in your own experience.

Now, there should have been a settling in us through all of this talking, and getting into the deeper levels of our awareness. There actually are no levels—but I mean by feeling into your body a sense of presence and being able to feel beyond that, the background that you are.

Sink into that place if you can. Feel that external music as coming from your own soul, not through the earphones. You are singing it out to the manifest.

[Music starts playing]

Follow the music down to the center of your being. Locate the I am. Feel the music permeate through I am, your sense of existence.

[CHANTING “Jai Ma, Kali Durga Ma”.]

My camera has deserted me. I am now a ghostly blob. This is where I deserve to be—I am very ethereal now.

So, I read you three emails, and there is a lesson here. The first one said, “Dear Ed, There’s no longer a satsang in LA. There is a shift. I was in the mix. Now it is no longer. It seems to be a natural unfolding for me and all. Why, I have no idea. Just witnessing it all. All the best, K.”

That is a dead person.

And then there is this man from the Islands:

“My most cherished wish is to really be heard and find an echo in you with this request of mine. I am ready and have so much energy deployed inside, which I do not have any doubt about my aptitude and my motivation to make what is

necessary. Please hear me.... I know one needs more than an ocean to prevent me from meeting someone like you. Answer me, please. Tears run in my eyes by writing, and yet I am a father and 53 years old.”

And then Janet. It was amazing. Janet came filled with love and she has done nothing but express love, and a little anger here and there, over a period of time.

There are so many colors she explores. I can watch her mind putting all of these things together, sewing them together, sewing them together, until there is this maturity of pure experience combined with mind, to be able to bring these things together—all the teachings of Nisargadatta and mine into a poem from Rumi that nobody can understand, until she gives it this kind of life by explaining it.

Janet said, “When listening to this, I asked myself, who is the ‘I’ and who is the ‘she’? as a spontaneous Self-inquiry. I saw both as spoken from the Absolute. ‘I,’ the Absolute, want to know my attributes through you, through appearances, through phenomenality.

“And then the response from her being, like an echo from the Absolute, again reassuring us that this knowing doesn’t mean death. In every moment I am loving you, I am eternal. Through the experience of love, we transcend death here in the phenomenal world.”

Do you see what it takes to really free yourself and to go beyond? There is an intensity that is necessary. If you are dead, you will never make it. And the I am-ness, the activation of the I am-ness, the activation of the powerful need to search and to understand.

It takes that kind of intensity to penetrate out of our concepts and out of our preconceptions, and out of the conceptual molds; and begin to experience things in a raw way, a new way, without the interference of mind.

It takes that kind of intensity of love or one-pointed meditation to stop the mind so that we can see directly, without its interference, and begin to see reality in a different way that allows this freedom to take place and allows concepts to drop

away so that we are able to see things without concepts. And then to reintegrate later, if you want, with concepts.

Intensity is the key word.

I love you all. It has been a wonderful satsang. Take care of yourselves. I will see you again. May you all be healthy, wealthy and wise.

Thank you so much.

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# Edji Satsang Transcript



## **Stillness so Deep that Nothing Moves, or the Ecstasy of Perfect Love**

*July 16, 2011 – Online Satsang*

[Chanting—*Govinda Jaya*]

Let us have *Narayana* again. This is your opportunity to experience yourself as the chanting itself.

Feel your Self within.

Feel your sense of existence.

Feel the 'I Am.'

And feel that the music, the chanting, is emanating from the 'I Am.' It is calling to you, the Absolute. It says, "Listen to me. I am talking to you. I am talking to you with love."

[Chanting—*Narayana*]

[Long pause]

When Robert left Los Angeles in 1995, I did not know what to do with myself. So I just lay on the couch, and listened to sacred music, and went within.

I found my loneliness there, my sense of loss. But listening to the music and going within began to create these states of bliss. Throughout my whole body, bliss.

I said to myself, *Now I know ananda—happiness, bliss.*

But I did not know existence and knowledge, so I rejected the bliss. [Sanskrit: *Sat-chit-ananda* – Existence-Knowledge-Bliss.] I wanted to know the final state—the state beyond Consciousness, that I knew Robert lived in all the time. So still. So quiet. So accepting.

Then eventually I did have two awakening experiences, close together. I did know that final state.

And I had this beautiful talk prepared for today: how to better know that final state, the state beyond Consciousness.

But for the last few days, my body has just been pulsating with this ecstasy and this bliss. It is really hard to keep concepts and talks in my mind when the energy courses through me like this; the ecstasy. And it makes you dysfunctional.

But when you feel it, who cares? Still, the question arises—*who feels it?* It is because I have a body, and the sense of ‘I Am’-ness born of the body. Even though the ‘I Am’ itself is not the body. It is Consciousness.

The message comes to the Absolute that ‘I Am,’ that I live. The Absolute is entirely beyond Consciousness and the ‘I Am,’ but the ‘I Am’ speaks to it and says, *I live.*

While this body lives, ‘I Am.’ And sometimes so much joy pervades the ‘I Am’ that all else is forgotten. So much ecstasy. So much love.

Ramakrishna knew well the Absolute. But he said, *I don’t want it. I want to experience the love of Kali, the mother goddess, the destroyer of illusion.* And so, while Ramana dwelled in the perfect peace of the Absolute; *turiyatitta*—beyond even *turiya*— beyond nothingness, beyond knowing and not knowing—Ramakrishna lived amongst his students. Brimming with love.

He knew the ‘I Am’ would not last. How long does it last—sixty, seventy, eighty, ninety years. Then he would return to the Absolute forever, just as he was in the Absolute at all times. But he chose instead [while still in the body] to identify with love, and the ecstasies that love brought in his love for Mother Kali.

Most of you will have to make that choice sometime yourselves, as you travel this path. These things come up. Bliss arises. Happiness arises. Peace arises. And it is so easy to stop there; or, like him, you continue to push through and know the Absolute, but you reject it because of the sweetness of love.

It really does not matter.

Which do you prefer? The *peace that passeth beyond understanding*, as Robert used to say—peace so deep and still that every moment has its own different ecstasy; stillness so deep that nothing moves, and you are complete with no striving—or the ecstasy of perfect love?

A feeling filled with love and identified with love; with love pouring through your body and through your heart and out through your head and your face into the universe, towards your beloved—whether it is a spouse, or whether it is the Guru, or whether it is God. Your whole body is energised by love and filled with it, and you feel ecstasy, and you feel your whole body tingling in happiness; and you are happy.

It is kind of hard to choose between them.

[Pause]

I read this Nisargadatta quote that is very appropriate. He said, *In wisdom I am nothing, but in love I am everything, and my life flows between those two poles.*

Some days nothing, and peace; sometimes everything, and bliss. It is pretty hard to choose.

There are so many things I want to talk to you about— so many things.

How to know whether you have made progress, or are making progress.

How to know when you are realised, what it is like after being realised.

The period when you bump around and you have no idea what has happened because your whole world has been turned upside down. You no longer have a concept to hold onto, you have nothing to teach.

You just have these extraordinary experiences, but nothing to relate. Nothing to give to others except to tell them of your experience... like the charismatic Christians say, the “Good News.”

Then gradually over years you begin to accumulate concepts from the outside that seem to fit this new enlightened experience, and you can begin to teach using

words. But the real teaching is not in the words that you have learned, it is in your presence.

As you bring a gift to the world then—the gift of awakening, of knowing the Absolute, of knowing full love. Your beingness is transformed; and your presence is the gift.

You need not speak a word.

Robert wandered for 17 years after he saw Ramana. [Robert Adams awakened in New York City at 14 years old and went to see Ramana Maharshi in Tiruvannamalai at 16 years old, staying until Ramana's death in 1950.] So, it was twenty two years after his enlightenment experience before he felt he could teach.

Ramana had sat for 20 years in silence after his awakening experience until some of the scholars that came to him read him some of the holy books, and he said “Yes, that's it; that's it; that's it.”

Robert said he did not understand his experience until he went to Ramana, and Ramana explained what his experience meant—his expansion. And still, even after Ramana died, he spent seventeen years wandering India, saying he did not want to miss anything, any aspect of truth.

For 12 years after my awakening experiences, I said nothing. I had nothing to offer. [Edji awakened in 1995.] I had no concepts; and the concepts I ran into did not seem to fit. And they were borrowed, anyway—they were not my truth. So how could I speak them?

One thing I had was trust in my guru, Robert. That stuff they tell you about having an inner guru—yes, that is true—but an outer guru you love, whom you trust, is so important.

Can we have *Om Guru Jai Guru?*

It is short.

[Chanting— *Om Guru Jai Guru*]

Robert was my teacher. My guru. My love. But I had another teacher that came often into my life—Jean Dunn, whom Nisargadatta named as his successor. He only named two people. One was Jean.

And in his book, *Consciousness and the Absolute*, on April 22, 1981, a questioner asked him:

**Questioner:** *When I stabilise in consciousness, is that meditation?*

**Maharaj:** *Who is stabilising? Is it not the consciousness itself?*

*This one [referring to Jean Dunn] has understood her nature. It is all due to her faith in the Guru. Everything that has any concern with me is sacred to her. Unless you have such faith in the Guru, you do not attain faith in your Self. Some people go about to this swami and that swami, for what? To lick at their left-overs. If they lick their own left-overs, how much better it would be.*

I have my own Jean Dunn.

Can we play the poem?

[Recording of Janet Beier reading *The Agony and the Ecstasy* by Rumi:]

*In the orchard and rose garden  
I long to see your face.  
In the taste of Sweetness  
I long to kiss your lips.  
In the shadows of passion  
I long for your love.*

*Oh! Supreme Lover!  
Let me leave aside my worries.  
The flowers are blooming  
with the exultation of your Spirit.*

*By Allah!  
I long to escape the prison of my ego  
and lose myself  
in the mountains and the desert.*

*These sad and lonely people tire me.  
I long to revel in the drunken frenzy of your love  
and feel the strength of Rustam in my hands.*

*I'm sick of mortal kings.  
I long to see your light.  
With lamps in hand  
the sheiks and mullahs roam  
the dark alleys of these towns  
not finding what they seek.*

*You are the Essence of the Essence,  
The intoxication of Love.  
I long to sing your praises  
but stand mute  
with the agony of wishing in my heart.*

That is our own Janet.

You know, when I had my second awakening experience, what I saw was that as I passed between dream and the waking state, I witnessed this movement, this passage. The dream state left like a cloud, and a new cloud came—a cloud of waking consciousness, with its own imaginary objects.

And I was not touched by it.

When I told Robert that I witnessed these comings and goings of the various states of Consciousness as one that was not touched, he said, “Congratulations, you’re enlightened!”

And he said, “Are you happy? Do you feel the great happiness?”

Well, I was so struck by the nature of the experience of seeing myself removed from consciousness, that I did not feel happiness. I just felt exultation at the discovery that *I was not mortal*.

*I did not live.*

I was unborn.

It was Consciousness given life through the body that felt all this, that saw all this, that suffered and felt beauty or saw beauty, and felt exultation—and I was no longer identified with it. It was just the motion picture I was watching, projected on a cloud; and the scenes changed and the objects changed, but I just *witnessed* it and saw how wondrous it was.

This show was so wondrous, and it was all for me! It was like I was being entertained by Consciousness—the play of Consciousness.

[Pause]

If you look at the books of Ramana they are proof that there is this immortal state—the witness beyond the universe; which is if one can watch the movement of Consciousness and recognise you are witnessing it, and you are separate from it.

To be able to see the arising of the waking state, its passing away, the coming of the dream state and then recognising you are in a dream, and being separate



from it, and watching it; maybe changing it, if you want. Then watching that whole state pass away.

Then there is a gap before the new state starts—this time, deep sleep.

Somebody asked Ramana—no, they asked Robert in one of our satsangs—*Robert, are you aware during deep sleep?*

*And he said Yes, all jnanis are aware during deep sleep. If they want to, they can be aware that they are separate from the sleep state. The sleep state, too, is just another phase of consciousness that they no longer identify with.*

Now, some people have had this experience of witnessing the coming and going of consciousness, but did not know how significant that was. They did not have the concepts of “awakening” or of “enlightenment,” or understand that if you can witness the comings and goings of Consciousness and all the objects in Consciousness, essentially you are not Consciousness.

You are totally beyond Consciousness, and this is the proof royal that you are the Absolute, or the witness, or whatever name you want to give it—beyond life and death; immortal. But it never occurs to some of these people that the experience implies immortality.

[Pause]

Now, go deep into yourself.

You can find that witness if you look inside of yourself.

You will see all kinds of phenomena inside: lights, energies—you feel it with your body—energies, love, anger, emotions, images, dreams. The dream state is always there. If you close your eyes, the images just keep coming like they do in sleep, except they become the only objects when you are sleeping.

When you are awake, we call it daydreaming. When you are asleep, we call it the dream state. So, too, is the fundamental state of you—of your beingness, the ground state, Turiya—that is there all the time, too. It is just buried amongst all the other objects, and ideas, and concepts.

This is the thing that never changes.

My mom often tells me, “I’m 93, but I still feel like I’m 19!” Is not that true with us? Do we really feel any different than when we were 6, or 10, or 15?

I am talking about that basic sense of *us*; of existence. Of being Jo-Ann. Or being Ted. Or being Tim. Don’t we feel now the same way we felt 20 years ago, and 30 years ago? The only thing that has changed is our understanding, our concepts—maybe the amount of pain we feel, or joy. But the fundamental state of being “me” really has not changed at all.

This is the state you have to learn to identify with, if you are going to be into advaita, and going beyond, into the Absolute. This Turiya state, the fourth state, interpenetrates, suffuses and supports all the other states—the waking state, the dream state and the deep sleep state.

And all of these, together, are the ‘I Am.’

Although I tend to identify with my sense of presence more as ‘I Am;’ my sense of being Ed, rather than the totality of all the experiences I have. I identify with my sense of presence.

This is the quickest way to go deep—to feel deeply. To go beyond.

[Long pause]

You know, there are several kinds of people—those who love chanting, and those who do not. Those who love chanting, or certain chants, can feel such ecstasy and

joy in the chanting that it motivates and energises their practice. It really behoves you to learn to love chanting—whichever chants work for you.

Can we play *Paga Ghungaroo*?

[Chanting— *Paga Ghungaroo*]

I wanted to thank everybody for the love and support you have given me, with regard to the feral cats. The appeal that went out briefly, a short time ago, brought in enough money for two months.

I am so thankful to you. I appreciate it. I love you for it. That kind of giving opens your heart, too.

But I do thank you from the bottom of my heart.

I do not feel like doing a lot of talking, in terms of dialogue, today, but can you unmute everybody, and I will just talk to everybody briefly, one by one?

[Personal dialogue removed]

Continuing on the theme of bhakti [devotion,] let us have *I Will Sing Thy Name*.

**Jo-Ann:** Okay.

**Edji:** And then silent meditation, after that. I do not know how long this phone battery is going to last.

**Jo-Ann:** Okay, here we go. And thank you, if we lose you.

[Chanting— *I Will Sing Thy Name*]

[Sound of Lakshmi, the cat, purring]

Lakshmi is purring for you, in case... but I do not think it [the microphone] picks up. She loves you, too. Can you hear it?

I love you all so much. It is hard to go. So, maybe I will stay around for a while, until the phone goes dead. You will be getting the same amount of information, before and after!

You know, I breathe for this satsang. You have become my life.

I promise I will never, ever lead you astray. I will only speak from my experience, and things I have heard Robert tell me; and that other teachers have told me.

But you have to listen to everything with a kind of a grain of salt, because ultimately all the concepts have to go; and you live your own lives, and whatever experiences arise.

And with a fresh mind, a fresh life, every moment that arises is your new truth; and if eventually you are able to tie these experiences together, and formulate your own teachings, so be it. So much better for the world, to have another jnani around.

But some have a path never to get anything. It is all taken from them. Every idea is taken, every concept is taken, every object is taken; and they may wander, bewildered, for a few years until it jives, until it clicks.

Yet there is such love, and peace, and contentment in the end; if only you trust the words of Nisargadatta, Robert, myself—we are all trying to tell the truth, as best we can, to as many different people as we can.

I love you all.

Good night.

Lakshmi, do you have anything to say?

[Chuckles]

Good night.

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# Edji Satsang Transcript



## **The Subject is Always a Mystery**

*July 23, 2011 – Online Satsang*

[Chanting—*Radhe Govinda Krishna Kanhaiya*]

In mathematical logic there is a term called instantiation, where you pick a particular value in a function to replace a variable, and the function or the equation takes form around the specific value.

[Merriam-Webster Dictionary: *Instantiate: to represent by a concrete example*]

In the spiritual case, the same is true. We, as individuals, take a particular form, a particular instantiation of the universal Consciousness.

Consciousness is the same in all of us. And the base consciousness is that with which we wake up in the morning, before the first thought is there. That is our basic state.

We all share the same Consciousness. That does mean that I have the same one as Momji [Jo-Ann Chinn, “Mother” of Edji’s Satsang,] because Momji is in Nova Scotia, and I am here, in Los Angeles.

It is just that the quality of Consciousness is the same in every individual. Every entity that has a body—whether it is Joan’s, or Janet’s, or Ted’s, or Ed’s, or Alan’s; or Lakshmi’s [Edji’s cat.] The consciousness is the same.

This is the function—the function of awareness, the function of knowing, the function of existence. Consciousness only operates through bodies—sentient beings. Sentient beings everywhere share one consciousness.

And I do not mean “one” in the sense of one entity behind all. But we all share the same chicken soup, so to speak, of Consciousness. We are all separate instantiations in one function of Consciousness; of knowing.

To better let you know the quality of that universal Consciousness, there is nothing better than chanting. Because chanting can remove you from your body, and flow like the wind—a spiritual wind—through you. So when you hear the chanting, become the chanting.

You cannot do it by deliberately trying to identify with it, but by opening up, relaxing; and let the chanting go through you. Let it take you over, so to speak.

So, I would like to try another chant. This is a beautiful chant. It is a short chant. Just let it take you over, and know the function of Consciousness through the chanting. Let us try *Guru Deva*. It is five minutes long. Feel the chant go through you.

Surrender to the music. Flow with the music, and that is your universal Consciousness. It ought to be your individuality.

Get out of your personhood, and become the music. That is the whole function of chanting. In chanting God's name, you are chanting Consciousness's name; for God is Consciousness.

[Chanting—*Guru Deva*]

You know, I had an awakening the hard way. I practiced meditation for 27 years. Going deep all the time, exploring Consciousness. Being with various Gurus, various teachers. Being utterly confused by having five teachers at once.

I learned so much: one teacher, one teaching—it keeps the confusion down. Even if it is the wrong teacher, you will learn more than scattering yourselves among five teachers, and you will not be so confused.

Then, when Robert left, I just chanted and dwelled in my Self. And the awakening experiences came.

Now, fifteen years later I am doing the same thing all over again but through the bhakti [devotional] route. *Exactly* as Nisargadatta described: Find your sense of Self, the 'I Am.' Love the 'I Am.' In loving 'I Am,' you are loving Consciousness.

Through that love, you gain entry into the 'I Am;' the 'I Am' state. And in the 'I Am' state comes the certainty that you are beyond the 'I Am' state; that you are the Absolute—totally beyond the 'I Am.'

I first read Nisargadatta back in 1988, Ramesh Balsekar's book *Pointers from Sri Nisargadatta*. And a short time afterwards *Prior to Consciousness*, edited by Jean Dunn, my other teacher. It took me six months to read *Prior to Consciousness*, because every page was like a hammer blow to my head.

My mind would stop. I would feel in awe of the emptiness, of Consciousness.

But I sort of ignored those states because they were contrary to the instructions that Robert gave me, which were just to do Self-inquiry.



I ignored the bliss.

I ignored the knowledge.

And just practiced Self-inquiry. One teacher, one teaching. Not two, not three, not five like I had at the time; no confusion. Just effort. One-pointedness. Perseverance, as Robert said.

Perseverance was everything.

But this new way that Nisargadatta teaches, especially using Pradeep Apte's *Nisargadatta Gita* as a meditation manual, is all that you need. And it is so much easier and so much faster, than the roundabout way that I took going from teacher to teacher, and even doing Self-inquiry, and even hanging around Robert.

Rajiv Kapur attained awakening using the old-school method—eleven years of meditation—before we started communicating, and within four months he had broken through, and knew of the Absolute, and knew the Absolute. Because you are the Absolute at all times, and you *know* it. You can know it through meditation, or you can know it through conviction... there are many different ways to know it, but you have to *know* it.

But this new way is more powerful. It can grab you, with its love and the states of ecstasy, to go deep automatically. And then knowledge rises in Consciousness, because Consciousness *is* knowledge.

For this path to really be successful, you need both meditation, and concepts.

I highly recommend reading Nisargadatta.

Very few people understand that he really was a bhakta [embodying the spiritual path of awakening through devotion.] Everybody calls him a great jnani [embodying the spiritual path of awakening through introspection,] but he is really a great bhakta.

He talks about love all the time. Love of the 'I Am,' and that the 'I Am' itself is love—the love to be. That bhakti [devotion] and jnana [wisdom] are not different.

This way is so easy.

Just learn to love your Self.

Which is not easy if you do not know what the Self is. So, first you have to isolate the sense of 'I Am.' Immerse yourself in it—the sense of presence, the sense of existence. Immerse yourself in it, and go deep that way. And the more that sense of presence is felt, the more you can love it.

Recently, I received an email from a long time Zen practitioner—he wrote that for fifteen years he has been practicing shikantaza, which is the Soto school way of meditation; where the mind becomes very still and reflects equally everything in the outside world. But within that world that he perceived, was his own sense of presence. And I told him to change.

Rather than identifying with everything in Consciousness, to just focus on his sense of presence—that sense that 'I Am'—*I have come alive*.

The first day, he started feeling a sudden movement of love.

Within five days, he was feeling love in its many, many colours, and very powerfully. Love for a lover. Love for a child. Love for a parent. Sibling love. All the various colours of love were suffusing his being.

From a dry Zen type, like I was, he has become a wet bhakti type in a week. I am sure that he will make rapid progress from now on, because he has found a new key to his practice—something that will revitalise not only his practice, but his whole being. Filling it with love. That love is a glue, and also a fuel.

I have been receiving a lot of letters lately from long time advaitins who have practiced for twenty or thirty years, various different kinds of spiritual practices or meditations. Then suddenly love has come into their lives. And what a transformation it has made in their practice!

They are now seeing that just being a good human being is the highest good in their practice. To love themselves, and to love others. Like I used to say, not everybody can awaken or have awakening experiences; but at least in the practice of caring for others, of becoming a caretaker for the world, you have achieved something. You can look back at your life and say, "I made a difference."

You know, you can chase spiritual states, like many of us have. You can chase the state where you are aware all the time of the coming and going of Consciousness. You can chase states where you are constantly in bliss, or in love.

You can chase a state where you are one with everything. You can chase a state where you disappear, and there is only Consciousness. You can chase a state where you are one with the universal Consciousness, and just feel the quality of consciousness in you and that that consciousness is separate from your body.

These are all states you can gain after practice. For what end?

What is the end that you want to achieve? Where are you going? What is it that you want? What will make you feel complete? When will you stop chasing states, and wait for them to come to you?

Do you want to know emptiness?

Why?

Because I said so?

Do you want to know bliss?

Why?

Because somebody else said so?

Osho said so?

What do you want? What in your life is so bad? What are you looking for?

The strange thing is that what most people are looking for is just *love*. And that love is the gateway to the Absolute.

Personally, I still love meditation. Going deep inside. Plunging deep inside, into the darkness. Into the emptiness that lights up and becomes one's sense of presence, and even contains the sense of presence.

I love it.

But now, with this new approach, going the bhakti way into the same place that I attained with Robert, it is a whole new adventure.

Yesterday, almost the entire day, I was in an ecstatic state; often hardly aware of my body at all. I felt like I had come face-to-face with God; and he was smiling at me. And I was filled with love, and I was filled with ecstasy, and I could barely move. I did not want to move. I did not want to do anything.

For most of the day, it ebbed and flowed, and ebbed and flowed, and finally I went to bed. It went away when I went to bed.

It was like those experiences that I had with Nisargadatta, in 1988, when my mind stopped, stunned, with the sheer awe of existence and of Consciousness and its magnificence.

Just awe. My whole body was tingling—what I could feel of my body—but mostly it was emptiness, filled with love. Filled with ecstasy. I did not want to move.

So, is this an end state? No. But it is *really* interesting when it happens.

We each have our own path, like Jo-Ann, Momji. She is a karma yogini. Three or four years from now, she will burn out. She will be happy. She will feel complete. She may go into ecstasy. But eventually, it will all drop away, and she will become a has-been. A good-for-nothing. Like me.

She will have burned out. That bright bulb will become nothing. All that energy will drop away, and into contentment inside of herself. The same with Alan.

I hope that's beer you're drinking, Alan. [Laughs]

Each one of us will change over the next four years, if we persist.

Tina is getting closer.

Ted is getting closer.

Someday, we will all be good for nothing. The bright sense of presence, the power, will diminish. And we will all walk into a room and everybody will NOT notice us—and how free we will feel!

Let us have another short chant. Chanting is good, people. Chanting is *good*.

How about *I Will Sing Thy Name*? And the reason I am picking this, is because it is talking about love. Try to feel the love in the chant, and feel it in your heart. Isolate your sense of presence and sing to that sense of presence, and let the sense of presence respond.

*I Will Sing Thy Name.*

Put your own name in there.

[Chanting—*I Will Sing Thy Name*]

This is from *Prior to Consciousness* [September 21, 1980, page 53]:

**Questioner:** *If Atman is sat-chit-ananda, (being-consciousness-bliss), what is Param-atman?*

**Maharaj:** *Sat-chit-ananda will, in due course, become the Paramatman. Sat-chit-ananda is 'I Amness' and is itself a state of bliss, a state of love, but it is an experiential state, so long as consciousness is there, and consciousness is there so long as the body is available—it is a time-bound state. You must transcend the sat-chit-ananda state.*

All this bliss that I am going through, and others are going through now, has to be transcended. Just in the process of going through it you recognise that it is experiential, and it is not you. It is an experience coming to you; just like waking consciousness comes to you and sleep comes to you.

[Skipping ahead to September 24, 1980, page 53]

**Maharaj:** *How many years back did you take the mantra from me?*

He used to teach mantra – an introductory mantra for people, like his teacher taught him. They progress by using mantras.

**Questioner:** *Three years ago.*

**Maharaj:** *The knowledge you are is God. You worship that and one day you will realise that you are not an individual. You will realise that you are the universal consciousness which cannot suffer; there is no pain or pleasure for that consciousness. Not through intellect, but through intense meditation you will know it.*

*That meditation will be done by consciousness itself. To meditate on something is to become that.*

*I am fully established in that unborn state but I still am experiencing this state of multiplicity, but it has no effect on me.*

*... I didn't know I was, presently I know I am, this is the same 'I' with the knowingness mantle over it. This is the way the very Absolute transformed Itself into this grosser consciousness state, the state of appearance. This is the way the Absolute transformed itself into this grosser consciousness state, the state of appearance.*

[Repeating for emphasis:] This is the way the Absolute transformed itself into this grosser consciousness state, the state of appearance.

*I am the God, I am the devotee, I am the worshipping; all the same, one common principle.*

... I am the devotee, I am the worshipping; all the same, one common principle.

He is talking about the 'I Am' state, the state of love. And it is also the same as the Absolute, but it is the *manifest* part of the Absolute. The Absolute *manifests* itself through the 'I Am.'

It knows it exists through 'I Am;' through knowingness, through Consciousness.

Boy, you Canadians are really suffering, aren't you? None of you have air conditioners, you are all sweating! [Laughs]

You think it is me, radiating energy. But no, it is the atmosphere.

*.... Questioner: Suppose the witnessing stops, is it samadhi?*

**Maharaj:** *Suppose you all go away, there is no more witnessing, I am still here, but I have nothing to witness. In that beingness the otherliness is there and witnessing takes place.*

In beingness, duality is there; and witnessing takes place.

*If consciousness is not there the Absolute cannot know Itself—there is nothing but the Absolute—therefore no witnessing.*

The Absolute does not know itself.

When you are asleep, you are closer to the Absolute than you are in the waking state. Because in the waking state, 'I Am' is there—filling you with illusions, and appearances, which have to be seen through.

The concepts have to be seen through. The appearances have to be seen through, as empty holograms, so to speak.

Even the void is an appearance.

Knowing is an experiential state. The 'I Am' is an experiential state. Sat-chit-ananda is an experiential state. But you are beyond those states; and you know it in those moments of ecstasy.

The knowledge is there that this bliss is experienced by *you*, who is removed from it. Even if you feel identified with it, the knowledge is there that you are *prior* to it; you are beyond this blissful state, beyond the trance state, beyond the 'I Am.'

It becomes more and more certain. And as it becomes more and more certain, you become less and less moved by things.

You know that the appearances take care of themselves. The play of Consciousness takes care of itself.

You know, a few weeks ago I was worried about money coming in, to take care of the cats that I feed, and all the feral cats that I give people money to feed—but it was not a big worry, let me tell you, I have plenty of savings—yet I explored, "Why is this taking place?"



And Alan said, taking a look at the data, “I don’t see anything.”

I did not want to do a deep analysis because I did not have the energy, and I did not care enough. So we hit upon a novel solution: *Ask for money*.

And it worked!

No big deal.

This is something I have learned, and... it was not some sudden epiphany, I just noted that in my life, I have really become a *lazy* fuck. I do not care!

I *really* do not care what happens.

[Chuckles]

You know, once you get on the spiritual path—deeply into the spiritual path—once you get past the tourist stage where you are reading five books a day, and settle down into a serious practice with one teacher, or without a teacher, but with a serious, one-pointed effort to understand who and what you are, your life takes care of itself.

It does not feel that way, it really does not feel that way—because you get lazier and lazier and lazier, and you want to do less and less. The *Ashkatavara Gita* puts it very well when it says the jnani is the laziest of all people. He has a hard time even making the effort to breathe, because he is complete, satisfied. He is okay with the way things are.

But a lot of people have to go through some devastating learning processes before they trust that God is taking care of them, that Consciousness is taking care of them. They lose their job, because they cannot work anymore. They lose their spouse, because their spouse does not understand them anymore.

Or, like me... I was always feeling so peaceful and quiet, that any time anybody disturbed me, I got enraged. Muktananda also used to do that, I understand. You feel such *peace*. You do not want anybody to disturb you with any activity, whatsoever.

Or, like Deeya [one of Edji's students who became awakened]—you almost die from lack of taking care of yourself. Or Ramana, where he sat in the basement of a temple for months and did not move, and the insects bit him and he got glued to the floor with his own blood and pus. You do not care.

A lot of people at this point are scratching their heads... “Is this what I want?”

And you have to know that. This is what happens. All kinds of things happen: You lose your job. You lose your spouse. You lose your home.

People would run to Robert all the time... “Robert! Robert! I have this problem! I don't have any money, my savings have run out, I can't find a job—I'm over-qualified. It's just terrible! It's terrible, I'm suffering so much!”

And he would ask, “What's the worst that can happen?” And they would say, “Well, I could lose my house!”

He would say, “Well... so what? What then?”

He would always point this out—that no matter what the worry is, you are just worried about your body. And you are not the body.

You are not your possessions, you are not your kids, you are not your house. You are not your cat, your dog or anything like that. They have nothing to do with the deepest part of you—and that is what is being nourished in the spiritual game, so to speak.

God is coming inside and guiding you, taking you away from that which will destroy you or keep you in prison, and showing you a new life: a new liberty, a

new meaning, a new love, a new ecstasy—something totally new and free; taking you away from the old boundaries, the old bonds.

For two years before Robert left Los Angeles, I could not work to save my life—even the simplest jobs. And for four years after he left Los Angeles, I could not find a job. I was over-qualified, nobody wanted me.

All the monks know about this. Nobody wants you, after a while, when you are in spirituality. You are a good-for-nothing. The world does not want you anymore. It rejects you.

But you are not in this world; it only appears to be that way. You are entirely beyond the world. And God is trying to show you, *You are not part of this world. Don't worry about it. It will take care of itself. You will be taken care of. Your children will be taken care of. Whatever is really important will be taken care of, better than you could ever do it.*

I got such ridiculous jobs, during that six-year period of time.

I worked in the census bureau, taking a census and going from house to house, being screamed at by people.

I got all kinds of crummy little jobs. I went to Korea, where they made me the “first American world teacher of Buddhism”—of their kind of Buddhism, of Zen. I came back to Los Angeles and it turned out that they wanted me to be sort of a functionary of their church, here in Los Angeles. It was all a con-job.

Then, one day I went for a job interview at Workers' Compensation, because I had done that from about 1987 to 1991, when Workers' Comp had fallen apart. And I applied for the job.

I was hoping to get anything over \$30,000 [yearly subsistence wages in USA at the time.] This woman came up to me after the interview, and she said, “Do you recognise me?”

I said, “No.”

It turns out that she was married to the psychiatrist I was applying for the job with—Dr Curtis. Her name was Cathy Curtis. I had worked with Cathy when she was a secretary at another psychiatrist’s office, from 1987 to 1991.

I got the job for \$50,000. I didn’t even ask for it. She just offered me \$50,000. It came out of nowhere!

And I have been doing that ever since, one way or another or one person to another. It has just constantly unfolded with no problem since then. God has been guiding me, every moment.

I use the word “God,” because that is common. You could say “Consciousness,” but the concept is the same.

The big thing Robert wanted to teach everybody, and I am trying to teach you, is that once you are deeply involved in your Self, everything will be taken care of. Even though that is the last thing you think is the case. You think you have to struggle and strive to make things work, in the way you have always struggled and strived to make things work—but you do not have to. You can give it all up. Just surrender every moment.

Let the house be taken from you. Let your savings be taken from you. Let your job be taken from you. Let everything be taken from you, and you will be so happy.

Somebody will take over your job, and do it fantastically. Somebody will take your spouse, and have a fantastic life with them. And you will be happy; free. Was it Ramakrishna [actually it was Nisargadatta] was asked why he never remarried after his wife died, and he said “After she died, I married freedom!”

So, that out of the way... a couple of more quotes from Nisargadatta:

[Continuing from previously quoted passage from *Prior to Consciousness*:]

**Questioner:** *Suppose I am just watching that all actions are happening through me and I am doing nothing, is meditation necessary?*

**Maharaj:** *That is a sort of meditation, but the right meditation is when you meditate on your Self. You come to that state when you woke up in the morning and you watch the consciousness; that is the state when you meditate on your Self.*

*Presently you think that consciousness is watching consciousness, but consciousness is being watched from the Absolute platform only.*

You are not Consciousness. That is the first step, identifying with Consciousness; the universal Consciousness—the function, so to speak, of which the body is a particular instantiation. But all this is happening, and being witnessed, by the *witness*; who is the ultimate cognisor. Who cannot cognise himself or herself.

The subject is always a mystery.

You look perplexed, Tim.

I didn't say, "Say anything!" I said, "You look perplexed!" [Joking]

Okay.

These lectures were written in the last year of Nisargadatta Maharaj's life.

[From September 30, 1980, page 57]

*When will I be pronounced dead? When the Atman has left the body, but I am not the Atman, where is my death there? I am not affected by cancer because whatever happens, whatever the experience, I surrender all of them to the*

Atman. *All the actions and fruits of the actions are surrendered to the Atman by the Parabrahman, the Absolute.*

*You can never have knowledge about your Self because Parabrahman cannot be witnessed. You know that you are not—what you are you cannot know.*

Here, he is saying whatever happens in Consciousness, he surrenders it to the 'I Am.' He says, "Not me, this is not me, this is you. You, Consciousness, this is yours. I refuse it." This is the conviction you get, after a while, of watching the coming and going of states. You know that you are unchanged through all of these.

How many times have you wakened up in the morning; or napped and wakened up? If you are fifty years old, that is—what is it—fifteen thousand days? Fifteen thousand, right? [Calculating]

Fifteen or twenty thousand times. And then, you nap at least once a day or, if you are like me, twice a day. So you wake up thirty thousand times, forty-five thousand times; you make that transition. You have got to learn *something* from it! Other than going from one state to another state.

If you pay attention, you learn that you are not touched by the transitions between these states.

You always remain the same.

Okay. *Om Guru Jai Guru*. It is the long chant with Nityananda. It is twelve minutes, and we will just continue sitting after it is over.

Remember, the point of the chanting is to identify with the music, which is more ethereal than your body, more ethereal than even the 'I Am.' It is like the wind. It has no resting place.

[Chanting—*Om Guru Jai Guru*]

[Long pause]

I love you all, and good night.

Stay in meditation if you want.

I do love you all. More and more.

Bye-bye.

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# Edji Satsang Transcript



## **You Have to be Alive in that Dream**

*August 13, 2011 – Online Satsang*

[Chanting—*Bhaja Govinda* and *Jyota Se Jyota*]

Now, stay as deep as you can.

I am going to say some words about the relationship between the ‘I am,’ and your real nature. Which is before Consciousness, before awareness, before knowledge, before anything. Your true nature; the discovery of which is complete silence, peace and immortality.

Because Consciousness always passes. Everything passes in Consciousness.

Consciousness comes and goes.

A baby is born—you. It grows up, has kids, gets old, and dies. But who and what you are is entirely beyond this. It has nothing to do with the world. The world is a



tame and calm thing, when seen from the Absolute; when seen from beyond Consciousness—nothing to be taken seriously.

This question comes up over and over again: What is the relationship between the 'I am' and the Absolute? Why do I fool around with the 'I am' at all? Why don't I just go into the Absolute? Well, if you can, go for it—if you know the way in.

The way in is just to look into yourself constantly. Yet it can be a slow and dry way; and can take a long time.

But filling the 'I am' with vitality, generating and amping up energy and love, results in states of bliss, complete love; the feeling of love flowing through you like a river into your heart and into your throat, through your face and the top of your head, out your arms, through your fingers, to your beloved.

And it fills up. The river fills you until it stops. You are filled, and when you are filled with love, that is all that you care about. That is all that you see, that is all that you feel.

Then you become love. Soon, a tingling starts all over your body. Everybody experiences it slightly differently. But that stationary love becomes bliss, a kind of ecstasy. And there is nothing else in the world except that ecstasy, and you are that.

It can last for minutes, hours or days. It is God's love, not yours. But it *is* yours, too.

Yet even that has nothing to do with you. Even the bliss has nothing to do with you. The ecstasy has nothing to do with you. Even though you identify with them, and they are yours... not really.

But the pouring of love and the ecstasy purify you, so to speak, even though there is no such purification process, because you do not even exist. It appears that way. The dream clarifies.

And let the bliss do its work. Even though it does not exist and you do not exist, it appears to exist, just like you appear to exist to yourself; until you sleep, and all the appearances go away. That is your true nature.

You know, so many people get into advaita because it talks about the world being an illusion, that it does not exist—it is not real. And so many people want to run from the world.

Robert ran from the world, and came to the conclusion at age eleven that the world did not exist, because it was too horrible a place to be real. Then three years later he had his awakening experience. But his first decision was to run—to get away, inside, from that world.

A lot of people, once they run inside and look for the 'I am,' begin to experience love. Maybe for the first time in ten, twenty, thirty years. And it attracts them. The love gets bigger and bigger, and more powerful—burning. Yearning. Purifying. An object is sent by God for you to love.

An object is sent by God for you to love.

Whether it be a dog or a cat, a child, a guru, a lover... and you love that person, that animal, with all your heart, and all your soul, and all your yearning. Then one day you realise that all the love you are feeling is *you*.

That love is you.

It is not there because of the object—the dog or the cat—although it may appear to be a trigger. That love is you.

You are creating it. By being still, and fixating on the object. One-pointed. Your meditation, the beloved—and the love flowing is your love. And you see you are love itself.

[Pause]

This is the quick, and painful method. All kinds of emotions come out. You become fully human. Fully involved in the world. Or some things in the world. There is a burning, and a yearning.

Then one day, spontaneously, you realise all of this is your own creation. It has nothing to do with you. It is your show. Your circus. Your play of Consciousness.

So, many people object to this method, the way I teach it—of loving the ‘I am’—because they want to escape and be beyond the world. How many comments I have gotten on the blog from people complaining that this is not the way... this is not true. This is not what Nisargadatta said, this is not what Ranjit said, this is not what Krishna said, etcetera, etcetera, etcetera.

They so desperately run from feelings, because once they get into the feelings, all kinds of ugliness also comes up at the same time. They get into advaita to make it all illusion, to go away. But when you make the bad stuff an illusion, you make the good stuff an illusion also; and then there is no feeling whatsoever.

You become dead.

You become dead, and then when that first hint of love comes, you become alive. It is the name of one of Muktananda’s books: *I Have Come Alive*.

From a position beyond Consciousness, I come into Consciousness like a dream; and I am aware that I am alive. The Absolute has become alive. And I am. I finally am, once again.

I am.

And you begin to exalt in all of the feelings of existence. And you say “Yes” to life. Like an existentialist.

Somewhere along the way, something spontaneously arises in you: the knowledge that you are witnessing all of this. And even this witnessing takes place in consciousness.

But what about the witness? You know, somehow, that you as witness are beyond this world altogether. Beyond consciousness. Beyond awareness. Now, all this consciousness and all this awareness is really just knowledge. Concepts. All of existence is only a concept. An empty dream.

But in order to discover this, you have to be alive in that dream.

I posted a post this morning talking about the relationship between the ‘I am’ and the Absolute by quoting from Nisargadatta Maharaj, and from Ranjit Maharaj.

Ranjit was Nisargadatta’s dharma brother—they both had the same teacher, Siddharameshwar Maharaj, in the thirties. Nisargadatta was awakened in 1939 and began teaching, I think, in the middle 1960s. He wrote that first book, *Self Knowledge and Self Realization* [*Atmagnyana and Paramatmayoga* in orig. Marathi] in 1961.

But Ranjit did not start teaching until 1984. He considered Nisargadatta his teacher after both of their teacher died in 1939. Ranjit has a different flavour from Nisargadatta.

Nisargadatta is a poet, with a hammer. Ranjit is a little more dry; but more discursive, more talky.

This is what Ranjit stated in response to the question,

*When I contemplate my real nature I am in the "I AM," a feeling of love without cause pervades in me. Is this feeling correct or is it still illusion?*

And Ranjit responds:

*It is the bliss of the Self. You feel the presence of "I AM." You forget everything, the concepts and the illusion. It is a non-conditional state. This felicity appears when you forget the object, but in the felicity there is still a little touch of the self. After all, it is still a concept.*

*When you are tired of the outside world, you want to be alone, to be in yourself. It is the experience of a higher state but still of the mind. The Self has no pleasure nor displeasure. Without the I, "I AM." The complete forgetfulness of the illusion means that nothing is, nothing exists. It is still there, but for you it has no reality. That is what is called Realization, or Self-Knowledge. It is the realization of the Self without self.*

It is still there, but for you it has no reality any more.

*... All that exists, all that you see, the objects of your perception, all that is due to Reality.*

By reality he means the same thing as Nisargadatta means by the word Absolute; which is the unmanifest state, the state that is invisible, that you cannot see yourself. What you can see is your manifestation, Consciousness and the 'I am.' In that reality,

*The ignorance and the knowledge do not exist. They are not. So what expression can you give to them.*

*When you objectivize something, that means there is something experienced. As soon as you feel something, you are away from your Self, from the Self. You feel love, that is better than being in ignorance, but after all it is still a state and a state is always conditioned.*

*The non-conditioned is stateless. It is the experience of the non-existence of the illusion. As soon as you feel the least existence, it is ignorance. It is very subtle;*

*ignorance and knowledge are both subtle. It is difficult to understand, but if you really enquire, you will get that state. That is, and has always been, but you don't know; that is the difficulty. There is not a single point where Reality is not.*

Or where the Absolute is not.

*You experience existence through objects but all this is nothing. It -*

the Absolute,

*... is omnipresent, but you cannot see it. Why? Because You are the Reality itself, so how can you see yourself? To see your face you need a mirror.*

You can see this is a more detached attitude than you find in Pradeep Apte's *Nisargadatta Gita*, or Nisargadatta's own book, *Self Knowledge and Self Realization*.

However, this is more along the lines of what Robert taught: A place beyond bliss and ecstasy. Completely self-contained. Wanting nothing. And, as Robert pointed out, peace beyond understanding.

Ranjit continues:

*.... If you understand that you are not the body, your consciousness becomes universal. All limitation disappears. If you break the vase, the space contained in the vase becomes as big as the space of the room, and if you break down the walls of the house, it becomes vast cosmic space. It is all together as one.*

*In the same way, if the consciousness of the ego is broken, then you become universal consciousness, the "all." But here you must understand that this consciousness is also illusion, or ignorance. In effect, ignorance is the source of consciousness or knowledge.*

[From *The Bird's Way* by Ranjit Maharaj]

This is exactly my experience.

It is all together as one. That was my experience of unity. The disappearing of the sense of "I" meant that there was no longer a "thou". There was only oneness.

And objects appeared to be like holographic images in my emptiness, in my space. They were not real. I just laughed and laughed—they were just concepts. Just ideas. Something created by the mind.

But here, you must understand that this consciousness is also illusion, or ignorance. He is identifying illusion with ignorance. In effect, ignorance is the source of consciousness or knowledge. Because knowledge itself is also of consciousness. Which is ignorance. Illusion.

Consciousness itself is illusion. The whole kit and kaboodle is unreal. Everything is one; and the one is not real.

Ranjit is not nearly as poetic as Nisargadatta.

But this is what *I* see. States come to me, and they go. I am not touched. All the world comes to me, and I am not touched. I know not what I am, only that the drama is not me, even though I can choose to be in, and even identify with, the drama.

My fundamental knowledge, which is experienced within the 'I am' itself—or knowledge, which is also ignorance: they are identical—my fundamental knowledge which is experienced within the 'I am' is that I am not this way at all.

I am not part of this. I am beyond it entirely, in an entirely different dimension, or the "Unmanifest;" the unborn, silence.

Nisargadatta stated his understanding of the entirety of the 'I am' in a nutshell.

*Before the beingness was there, look at that, be in that state.*

.... *That maya is so powerful that it gets you completely wrapped up in it. Maya means "I Am," "I love to be." It has no identity except love. That knowledge of "I Am" is the greatest foe and the greatest friend. Although it might be your greatest enemy, if you propitiate it properly, it will turn around and lead you to the highest state.*

[from *Prior to Consciousness*, May 4th 1980, page 13]

Now, although I teach you to locate and love the 'I am,' including the use of objects within the 'I am,' such as a lover or a guru or a cat or a dog or a child within Consciousness (the objects within the 'I am' are within Consciousness) in order to kindle the fires of love, you have to keep in mind that the 'I am' is only the gate. It is not the entirety of the unfolding of your spiritual process.

How about *Radha Govinda Krishna*?

Now with the words, ponder them. Let them just sit and do their thing.

Listen to the music and go deeper. I want you to go deeper this time, until you are swept away by the music, by the chanting.

[Chanting— *Radhe Govinda Krishna Kanhaiya*]

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# Edji Satsang Transcript



## On Enlightenment and Love

*August 27, 2011 – Online Satsang*

Okay, here we go again.

Now, I am trying to get you to understand the depth that chanting can take you to—the kinds of energies that can arise in you and the helpfulness it is to stop the mind, and to open your heart. So, please listen to the chants.

Go deep inside of your body. Feel yourself into your consciousness in your body, and listen to the chants from there. Try to become one with the music. Become one with the chanting.

[Chanting—*Bhaja Govinda* and *Jaya Bhagavan*]

You all come here for a reason.

Some know your reasons, some do not.

It is better to think of it this way: Consciousness sent you here, so it could hear about itself through me, and you. I am talking to you; which is You talking to you.

Tonight, I want to talk about something I know you all have wanted to hear, and that is the nature of the enlightened state, the awakened state—what is it like? It is so rare to find discussion of this.

You can find a little bit in Philip Kapleau's book *The Three Pillars of Zen*. You can find a lot of it in Bernadette Roberts' books *The Experience of No-Self* and *The Path to No-Self*. You can find a little of it in Nisargadatta's book *Self Knowledge and Self Realization* [*Atmagnyana and Paramatmayoga* in orig. Marathi.] You can read these books and get a feel.

A little bit of a feel.

But for me, the process has been becoming stupider and stupider. So stupid and so forgetful, I do not know who I am. And I do not care who I am.

There is always a sweet fragrance of nothingness, of purified consciousness that goes through it. A sweet love.

A friend of mine, David, sent me a letter. We talked on Wednesday on the phone, and I asked him if he was happy.

David is enlightened. Has been for some time. He has been my friend for some time... always reacting when Infinity comes after me, always supportive, gives great supportive comments. Some of his posts are up [on Edji's *It is Not Real* blog] and they are so eloquent, so beautiful. So, he sent me this letter:

*Earlier today you asked me how I feel, Ed.*

*This is difficult for me to clearly articulate. Words such as 'happy' are highly subjective, and have very different connotations to different people. There are some states that defy both linguistic description and human understanding. I*

*really don't know who I am or what I am anymore. There is this beautiful, beautiful mystery that has embraced me, and though I appear normal—or at least try to on the outside—I don't really feel like an individual at all in most respects.*

*I perceive impulses of pleasure and pain throughout my body. I feel waves of human emotion trickle through my awareness. I laugh when I hear a funny joke. I cry when I hear a sweet Krishna bhajan, in fact every time I hear a sweet Krishna bhajan or kirtan. Every time.*

*I find myself doing all sorts of things for no particular reason. None of it really feels like it has anything to do with me or belongs to me in any way. I live in a state of awareness of—for lack of a better term—the Truth. By Truth, I am not referring to some intellectual concept or understanding, and I am also not referring to some empty void or vacuum where nothing happens or exists.*

*What I feel is a sense of completeness, totality and perfection that can't be compared to what most people describe as happiness. The elusive happiness I hear most people discuss is only relative to some other state. In contrast, the completeness I feel is like a fathomless pool of joy that just deepens and deepens, unto eternity.*

*It is a boundless sea that is completely still, yet extends in all directions. There is no beginning, no end, no diminishing value or return. I still feel physical pain, some weeks on a daily basis. I still enjoy drinking chai—I can taste the cinnamon, cardamom, and cloves like never before.*

*I still experience sadness at funerals of people I have known well and loved well in this life, yet death is a complete joke to me. The world seems more alive than ever. I see the face of God everywhere I look, even when I close my eyes... especially then.*

*Have you ever tried to have a conversation with someone next to the roaring ocean? You may get the gist of what the person is saying but what you really hear is the thundering sound of the waves crashing against the shore. If you*

*aren't careful, you start to tune out the other individual entirely and just listen to the sea because it is so peaceful and soothing.*

*Then you actually become the waves, until your friend starts shaking you and accusing you of ignoring her and being emotionally distant. Then you smile and try to pay attention to maya again for a while. A little maya is OK, and that is how it is for me. In this way, I am happy.*

*This is my happiness, my reality. I do not own it—it owns me, possesses me, like the sun possesses light, like the fire possesses warmth, like Radha possesses Krishna, like love possesses itself.*

*Love and blessings,*

*David*

More or less this was my state constantly, until about six months ago. Someone came into my life and I learned human love. I developed a great human happiness, in addition to what I just read about. That love has grown and now encompasses all of you.

It is a happiness I feel in addition to what David was talking about. It gave me a new solidity. A new sense of purpose. It brought me back into the world, so I could be here with you and love you.

I love you all. This is with human love, one person loving another.

But what David is talking about is a very clear exposition of the awakening state, and you can see it is in progress for him. There are parts of him that are still there. He has not totally vanished, as Robert totally vanished [Edji's teacher, Robert Adams.]

Neither have I. There is still a lot of me here. There is a lot that I am still doing in the world in terms of taking care of animals, and taking care of people.

I would like to read again something I read before, by Nisargadatta, that addresses the same point...

[From *Prior to Consciousness*, April 19<sup>th</sup> 1980, page 7]

**Questioner:** *In the old days, it says in the Upanishads, any disciple had to stick close to the Guru for one year without opening his mouth, and only then should he ask questions.*

**Maharaj:** *When he sits in proximity to a Guru the capacity of his beingness to receive this teachings becomes mature. His capacity to understand increases. It arises within him, it does not come from outside him.*

*You must come to a firm decision. You must forget the thought that you are a body and only be the knowledge "I Am", which has no form, no name. Just be. When you stabilise in that beingness it will give you all the knowledge and all the secrets to you, and when the secrets are given to you, you transcend the beingness, and you, the Absolute, will know that you are also not the consciousness. Having gained all this knowledge, having understood what is what, a kind of quietude prevails, a tranquility. Beingness is transcended, but beingness is available.*

**Questioner:** *What is that state?*

**Maharaj:** *It is something like a deer taking rest in the shadow of a tree. The colour of the shadow is neither light nor very dark, this is the borderland. Neither jet black nor very bright, halfway between them, that is that shadow. Deep blue like clouds, that is that state. That is also the grace of the Sat-Guru. Everything is flowing out of that state, but this principle does not claim anything, it is not involved in anything that is coming out of it, but this beingness is available. That deep, dark blue state, the grace of the Sat-Guru. This is the state of the jnani, this is a very, very rare, natural samadhi state, the most natural state, the highest state.*

*You must have a firm conviction about this. Once the decision is taken, there is no moving away from it. The fruition of your spirituality is to fully understand your true nature, to stabilise in your true identity. One must have patience, the capacity to wait and see.*

*The darkness that you see when you close your eyes, that is the shadow of the Guru's grace; don't forget it, always keep it in mind. Take rest in the shadow of the Guru's grace. Whenever you remember the words of the Guru, you are in the shade of the Guru's grace.*

*Ultimately everything merges into the Self. You may come across great difficulties, but your courage and stability in the Self should be firm.*

[Skipping ahead to April 23<sup>rd</sup> 1980, page 9]

*I, the Absolute, never had any experience that I was alive, and now I am experiencing that I am alive, and all this trouble I am experiencing is through this I-am-alive-experience. This experience is limited to time and space; but when I understood the whole thing, I understood that I never had any experience that I was alive. That is a state beyond any experience.*

[Skipping ahead to April 30 1980, page 10]

*The consciousness that 'I Am' has created, and sustains, all the wonders of the world for which men take credit; on the other hand, this consciousness has no control over itself.*

*The principle out of which you have sprouted has tremendous powers. Lord Krishna has said "You worship me, be devoted to me." This means what? The knowledge 'I Am' which is indwelling in you—worship that only. You charge your beingness with those tremendous qualities of Lord Krishna; your beingness means Lord Krishna, be devoted to that.*

*In the initial stages, your devotion is of the surrendering type. You worship some principle and surrender to that principle. In the final stages, you become the entire universe.*

*Your faith towards some principle will not remain the same; it will be continually changing.*

*All of you are like beggars; you have got a begging bowl and you want to collect God in that.*

*Take it that this 'I Amness' of yours is the unadulterated form of Godlihood; the pure Iswara state is your beingness.*

*It is quite proper and praiseworthy that you are listening to the talks. Nevertheless, you are not getting rid of this attachment to the body-mind. You are constantly surrounded by relations or intimacies connected with your body-mind. Have full faith in your beingness and allow it to grow into the manifest Iswara principle. It is all powerful—meditate on that. It is very simple, yet at the same time, very profound. The consciousness is the seed of Godliness. If we give it its true importance and pray to it, then it will flower into Godliness. If we don't give it any importance, it will not flower into Godliness.*

Now, some people have complained that I have abandoned advaita [the path of realizing one's non-dual Absolute nature through Self-inquiry,] and am teaching bhakti [the path of realizing one's non-dual Absolute nature through devotion.] I am talking about love all the time, instead of knowledge, or all the other things that the advaitins talk about.

But, I am going to turn to Robert. Somebody just sent me this fragment of a transcript, which is under 250 words.) Robert said, on June 24, 1993—and no one doubts that Robert is a great jnani—he says,

*Love is the greatest power in the universe. If you could only love enough, you would become absolutely free. You must develop love. Not suspicion and*

*doubtfulness, but love. Pure love. Unconditional love. If you have enough love you will not talk too much, for love speaks of itself.*

*A beautiful flower need not declare, "I am fragrant." By its very nature it's fragrant. Therefore do not declare, "I am a good person, I help people." Forget about yourself. Love others no matter where they are, and leave them alone.*

*Love the world just the way it is. That's how people change, that's how the world changes. By loving it. And remember, have humility. If you can only do this, you do not have to concern yourself about realization, or awakening, or liberation. For it will take care of itself.*

Now, you can try this.

This is a little guided meditation...

Put your consciousness in your head. Wrap your brain with your consciousness.

Then let that consciousness start falling into the body, or fall backwards into the background. Feel the consciousness leave your brain and go downwards, and go downwards into your body.

Let us try that for a few seconds.

Sink into your body. Sink into your heart. Sink into your stomach. And if the sinking is really taking place, you will start feeling stupid.

Your brain refuses to function. Thoughts go away. You go away. The brain goes away. Nothing in it works.

Just drop into yourself. Or fall backwards into yourself.

Just try it, for a few minutes.



You feel like somebody kicked you in the head—your mind does not want to work. It feels lazy.

Now, fall down into yourself.

Go deep into yourself.

Go very deep into yourself.

Leave your brain behind.

Leave your mind behind.

Go deep within.

[Pause]

What do you find? If you have really gone within, you will find peace. Your basic nature is peace. You are aware that things come and go out of your awareness, and you do not care. It has nothing to do with you.

Just go deeper.

Go deeper.

All the cares you had an hour ago, are gone. All the cares are expressed in your mind, and your mind is gone.

Your body may even experience pain, but it does not mean anything. It is just pain in the body—so what? It has no draw for you, one way or the other. You are happy. Content.

But not yet complete.

Completeness comes when you truly love yourself. When you are filled with love. When you have stabilised in love, and become the experience of love, that brings a sense of completeness. All the holes from your past are filled. You become one solid building. No weaknesses any more. All those holes and vulnerabilities are filled with love.

You feel complete. No need to move.

You are the centre of the universe.

I am the centre of the universe—I am Brahman; I am God—because you felt love, and it filled you. This is your true state.

Stay here. Stay *here*.

Do not move.

You are perfect the way you are.

[Long silence]

Now we are going to have a chant that is all about you. This is consciousness singing to you. And you singing to your Self, or your beloved.

[Chanting—*In the Valley of Sorrow*]

Now, this is one more chance to go deep. And this is not a deep chant, this is a harsh, strong, powerful chant.

Really go for it. Identify with the music, and let it carry you away.

We might still have some discussion afterwards, it is still early. And, my new modem has not dropped me yet! I got a new modem, and it is working.

Let's have *Sri Ram Jay Ram*.

This is a *powerful* chant.

And start practicing sitting for the intensive. Because you have to, you know, warm your way into it. Just get prepared. Start sitting more and more every day.

[Chanting—*Sri Ram Jay Ram*]

I have been reading Ranjit Maharaj recently. He is the dharma brother of Nisargadatta.

He wrote a book called *Illusion versus Reality*. I read about 40 pages of it, and he just repeats the same thing over and over again. “The world is an illusion. Forget it—have nothing to do with it.” That is all he says, over and over again. 40 pages—“The world is illusion.”

For the life of me, I cannot imagine any of his students ever awakening. What the fuck does that mean? Where is the logic in that? “Just take my word for it: the world is illusion.”

Well, what kind of illusion? How is it an illusion?

And he has no method. “Just listen to me over and over again: The world is illusion.” The only reality, he says, is ‘He.’

‘He;’ and ‘He’ is never defined. Except, versus illusion.

Huh?

There *has* to be a method.

Now, he says you have to trust the guru's words, okay? “The guru says the world is an illusion.” Robert said it all the time too, but Robert gave methods.

And Ranjit was not one that believed in love. Love was maya, something to be avoided. What a dry stick he must have been.

On the other hand, Nisargadatta:

[*Prior to Consciousness*, May 4<sup>th</sup> 1980, page 12]

*... If you want to remember this visit, if you have love for me, remember this 'I Am' principle and without the command or direction of this principle, do nothing.*

*.... That maya is so powerful that it gets you completely wrapped up in it. Maya means 'I Am', 'I love to be'. It has no identity except love. That knowledge of 'I Am' is the greatest foe and the greatest friend. Although it might be your greatest enemy, if you propitiate it properly, -*

Which means love it, worship the 'I Am,'

*... it will turn around and lead you to the highest state.*

So, find your sense of presence. Love that sense of presence, and it will lead you to the highest state. Not the seventeen years of boring meditation that I did. This is really exciting, the short way—the short, violent way of love.

So, I love you. Feel your love of me. Let that love grow. Let my love grow. And it leads us to the highest state. How simple, how easy, how more convenient than anything else—just love!

Goodbye.

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# Edji Satsang Transcript



## **Brokenness and Surrender**

*September 3, 2011 – Online Satsang*

We are going to have some chants. These are new.

I am in a different mood, so different chants. Different chants for different strokes. Try these on for size.

Go deep.

Let the music sweep through you, and become blissful. Feel it in every fiber of your beingness. Such *joy*. Get your mind out of the way. Let the music chant through you.

[Chanting—*Radhe Govinda – Krishna Kanhaiya*]

[Long pause]

Recently, there has been a movement in consciousness regarding our sangha... a movement of self-recognition and love, by several people almost simultaneously.

You know once upon a time, when I was a psychologist, I had a patient named Joel.

Joel was a diagnosed paranoid schizophrenic. He felt God in him all the time. He felt God surrounded him. Now, we could talk on the deepest matters and he would understand, and I would understand him. He had no defenses. He was open to his deepest layers.

He talked matter-of-factly about God, and about his deepest fears, much like we talk about what we had for lunch. No defenses, no dis-ease, no distress. It was all the same to him.

There is so much to be learned when you talk to broken people. People that are broken to their very depths. Like a granite rock, with crevices that reach down to the core and expose the deepest layers of that rock.

We are all broken people in some way. Some far more defended than others.

But in that brokenness is love. The deepest layers of our self are exposed. The deepest hurts, the deepest needs, the deepest love, the deepest desires. Little Eddy is there, little Joan, little Cynthia, little Janet, little Jo-Ann, little Tina, little Alan, little Matthew—those baby parts that were broken, never fully formed, that were rejected by ourselves. Split off, isolated, hidden.

Those parts are still there.

In broken people, other broken people, we can see our own brokenness. And when they love us, we can accept our brokenness. And when we love them, they can accept their brokenness. Because it is precious.

It is *precious*—little Cynthia, little Janet, little Joan, little Matthew. The deep, deep hurt we felt. The humiliation, the shock, the loneliness.

And then somebody loves us. We feel their love, and they accept that. They accept our brokenness. They love our brokenness, because it is the deepest part of us. With them, we grow in trust, and we can let that brokenness out a little more, and a little more, and a little more. And it is accepted more, and more, and more.

That brokenness reaches down to the very depths of our soul, where the soul transitions from phenomena into the unmanifest, into the Absolute. Some people are so broken that when we look into them we can see ourselves as the unmanifest, as the Absolute, as the Godhead, because the fractures go so deep. They go down to our very roots, to the Absolute.

And so, many of us here, in our group, can see that in each other; can see little Alan, and love little Alan. We know what he is really like. No matter how he appears, we know deep down inside, what Alan is like. We know what Joan is like. And Cynthia, and Janet, and Jo-Ann, and Eddy, and Matthew, and all the others we cannot see [because the Internet meeting program can only display so many attendees at one time], Rich, Tina.

Go inside and embrace that brokenness. Expose her and him. Let us love him and her.

Oh, we broken people. We are so deep. We are so deep.

We are so deep, and we see those depths in you. And I love you all for your brokenness, and I hope you see mine. That was my ode to the broken people. You are so precious to me. I love you all so much. I really do.

Each week my love grows. The more I know myself in this way, then the more I know you in the way you expose yourself to me in emails, in posts and on the phone. I gave up writing medical reports and I found you, all of you.

Thank God.

Okay, can we have the second chant now?

Sit with that, loving yourself; loving your brokenness and the brokenness of others. Thank God for our brokenness. Otherwise we would not be able to see the Infinite in our own brokenness.

[Chanting—*Arati Sadguru*]

However, there is more to spirituality than fixing emotional brokenness. I think though, until the brokenness is accepted, and integrated, and loved, there is always going to be an anchor dragging us back into the world, to fix it.

So, I think we have to pursue a parallel process: one part of us exploring the Infinite and the relationship between the ‘I am’; for example, by reading and following Nisargadatta and practicing meditation, and the other part by loving—simply loving—loving another, so that we can love ourselves.

It is really not that important, being loved. It is much, much more important to love, something or someone, because at some point we recognize that love is us. It is our love. Our *own* love. It is our basic nature. We can identify with love, and when we do, there is ecstasy, and bliss, and self-acceptance.

But Robert, and Nisargadatta, and Ramana taught there was something even beyond that. Beyond fixing our brokenness. Which is to know our roots in the unmanifest—the void of the void. The emptiness behind emptiness. Because the void and the emptiness we experience are not the true void or the true emptiness. Which is *us*. Our fundamental nature, our mystery.

The Absolute, which is us, is unseen. It can never be seen.

It is this ultimate state, this ultimate us, underneath even the deepest brokenness, that is our goal. Our goal, if we want to transcend life and become



immortal. And to know the basic nature of universal Consciousness, which we are—not the particular instantiation of our body-mind, but the principle of Consciousness itself; and beyond Consciousness, our true nature, which observes Consciousness.

All this is known if only we learn how to rest in our Self, in the ‘I am,’ which starts as a trickle, a feeling of energy in our heart that we exist. Then we find our sense of presence, and we love it, and it grows.

Our sense of presence is enhanced if we love someone. It is filled up with energy, with love. It expands, becomes more inclusive, until everything is the ‘I am,’ everything we witness is the ‘I am,’ everything we experience is the ‘I am,’ and it is filled with love. Then it becomes love itself, and then ecstasy. And then even love and ecstasy are transcended, and we know ourselves as the ultimate peace beyond it all.

I have never, ever found a more effective teaching about this state, and the borderline, than Nisargadatta’s. Of all the books that he wrote [expounded and then students transcribed and edited], *Prior to Consciousness* is the strongest [edited by Jean Dunn, one of Edji’s teachers.]

I want to continue reading, like I have been, certain paragraphs from *Prior to Consciousness* that hammer home that Nisargadatta was no ordinary Advaita guru. He certainly was not a neo-Advaitan guru.

He is much deeper, and he has put it so beautifully into words. So I would like to read a few.

This is page 15 of *Prior to Consciousness*, from May 11, 1980. It is about pain. And this is a very important one. Listen to this carefully:

***Maharaj:*** *In the body the consciousness does the witnessing; the behavior is done by the three gunas. Consciousness is all-pervading, spacelike, without form.*

*If one has an illness or a pain, is there a form to that? It is only a movement in consciousness. The knower of consciousness cannot feel the pain, and it is only because consciousness has identified itself with the body that the body feels pain. When consciousness is not there, even if the body is cut, there is no pain. It is not the body which feels pain. When there is a disturbance in the balance of the five elements, illness comes and the illness or pain is felt in the consciousness.*

It is not felt in the body. It is felt by Consciousness, which is us. Until we learn that we are beyond Consciousness, we are the observer of Consciousness. So not only does the body not feel pain; it is Consciousness which feels pain, which is different from the body, and it is different from us, as the Absolute.

[Now skipping to June 27, 1980]

*... The waking and sleep states and the 'I Am' consciousness, these three are not your attributes but the attributes of that chemical.*

Which he calls the food, the process by which food gets transformed into the vital principle, into Shakti, into sentience. And we are all sentience. That's a plug.

*To what does the word "birth" apply? Is it not the birth of that which is in the body which makes it conscious? The chemical denotes the love the Self has for Itself and of which it wants to continue.*

*All experiences will be a means of suffering if one hasn't realized what they are.*

And here is the most important one. This is on love:

*... **Questioner:** My fear is not being able to love or be loved.*

**Maharaj:** *Please understand, feeling love for others, consciously and deliberately, cannot be done. That feeling of love must be understood and then love will unfold itself. Love for the Self, this consciousness, 'I Am,' those who*

*have understood this as the true love have themselves become love. All has merged in them.*

*This chemical which makes the body function is the smallest of the small, and the biggest of the big. It contains the entire universe, it is itself love and God. That chemical, the consciousness, provides the light which enables the world to get on. That love is not individual love; the indwelling principle in all beings is that love, the life force. Begin with this emotional love and dwell in your beingness.*

In other words, love. And by loving, dwell in your beingness.

*Whatever happens, happens in that which has been objectified in time and space*

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Whatever happens is that which has been *objectified*; not in the subject, the witness, which you are. None of the happenings are in you. In you, nothing has happened. It is out there, in what has been objectified, that the happening takes place.

*Whatever happens, happens in that which has been objectified in time and space*

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In *you*, there is no time and space.

*...from complete absence has come plenty.*

From you, your source, the subject as emptiness, the true emptiness. Not the emptiness you perceive, but the true emptiness. From that vacuum, from that emptiness, from that nothingness—plenty has come. Plentifulness has come. The universe has arisen spontaneously. Out of emptiness, form springs forth.

*The body is born, takes its space, and then it goes, but the Absolute is not affected. That eternal state prevails in spite of all happenings. Whatever*

*tangible and visible world there is merges into nothingness. However, that nothingness is also a state—so that nothingness also goes into the Absolute state.*

The nothingness that you observe, that form disappears into, is not the real nothingness. It is only what you observe, and *you* as the true nothingness observes.

The true absence, the true emptiness cannot be witnessed or known. The true void, the true mystery that we are, cannot be seen or known or felt or touched, and is not born and does not die.

The emptiness that we see, the void that we see, is a reflection of that. And it is into that reflection that the world fades every day when we go to sleep. Or when we die.

But we are more empty than that. We are more *nothing* than that. And that is why being broken is so close to being the Absolute. Do you understand that?

Being broken is close to being nothing. And isn't that what we want?

In complete surrender to God, or to someone else, is to become nothing, to become absolutely nothing. To fall down at the feet of another, or God, or Guru, and declare, "Do with me as you will, for I am nothing. I delight only in your happiness. Let me make you happy. And in my nothingness, I can be happy, I can rest. I can rest in my true nature, as a non-entity."

**Questioner:** *How did I happen to identify myself with the body?*

**Majaraaj:** *What is this "I" to whom you are referring who has become entangled in the body and wants to know the answer?*

**Questioner:** *I don't know. Why is it that I cannot know who I am?*

**Maharaj:** *I can only know something different from me. How can something know itself when there is nothing with which to compare? It is alone, without identity, without attributes. We can only talk about it at the phenomenal stage.*

Our true nature cannot be talked about, or known. We can only talk about the phenomenal stage, the manifestation, and by then it is too late. We have nothing to do with that happeningness, with the activities.

We are the witness. Only those who are broken to the deepest depths, and can surrender completely, can know that emptiness, that true emptiness.

[Skipping to page 19, June 29, 1980]

*Consciousness is a temporary condition which has come upon the total, timeless, spaceless, changeless state. It is a happening which has come and which will disappear.*

*This psychosomatic bundle which is born will suffer or enjoy during its allotted span; so long as I know that I am not the one who experiences, but I am the knower, how am I concerned?*

*It is perfectly clear. I merely watch the body, mind, and consciousness laugh or suffer. In suffering it may cry out, all right, cry out. If it is enjoying, it may laugh. I know it is a temporary thing; if it wants to go, let it go. While I am talking to you, imparting knowledge, at the same time I am feeling unbearable pain. If it becomes a little more*

*unbearable I may whimper. It can do what it likes; I am not concerned. So long as you have not known what this consciousness is, you will fear death; but when you really understand what this consciousness is, then the fear leaves, the idea of dying also will go.*

*This consciousness is time-bound, but the knower of the consciousness is eternal, the Absolute.*

[Skipping to page 20, July 1, 1980]

*Don't say that you are an individual; just stay in the beingness. The whole problem is the sense of being a separate entity—once that subsides, that is true bliss. With the arising of the 'I Am' the whole of manifestation takes place; in any activity that which witnesses is the 'I Am,' that which is doing all this is maya, the tendencies, attributes. This is what I am trying to tell you, but you want something else, something that is in the manifestation—you want knowledge.*

*That knowledge 'I Am' is new; it is not the Real. The Real, I am not telling you; words negate That. Whatever I am telling you is not the truth, because it has come out of this 'I Am.' The truth is beyond expression" and it is beyond the 'I Am.'*

*You are going all over, amassing knowledge for an individual. This amassing of knowledge is not going to help you, because it is in a dream.*

How about *Sri Krishna Govinda*, and then we will talk.

Listen to the chant. This is so important. This can be your salvation. This is the Kali Yuga [the epoch of ignorance and delusion, in Hindu cosmology.]

They say that in the Kali Yuga the way to enlightenment is through chanting, through music. This is what the Hare Krishnas are all about. And the devotion of Muktananda is all about.

These chants. Feel them in your heart. Let them awaken you, to your love.

[Chanting—*Sri Krishna Govinda*]

During the last week or two, there is a subgroup of you who have begun communicating with each other about your brokenness. It is very powerful, the movement.

Edji's Angels!

Edji is lucky to have these angels. They teach him so much.

You know the problem is, this area of human vulnerability—of brokenness, of neediness, clingingness, hatred—really has not been explored by many teachers. It is always shoved to the side. Very few teachers explore it. One of them was Osho.

Another one was Maezumi Roshi, who was extremely vulnerable in everyday life. He would get drunk and pound on the floor with his foot because the woman downstairs was making too much noise when he was trying to meditate. And then he broke his foot and he apologized for the next two weeks for being such a jerk. He would have his students help him in on crutches, giving this great show of being in pain, and then talk about what a jerk he was.

And he did this over, and over, and over!

I thought he was such a jerk back then. But I see how *brave* he was, to expose himself and his vulnerabilities and his foibles in front of his entire satsang, in front of forty or fifty people at a time. And the talks were transcribed, so hundreds would know about it.

He was fearless in exposing his vulnerabilities and I did not appreciate it because I was looking for a perfect guru, one who had transcended life. But instead, he fully enjoyed and was participating in life—and alcoholism.

While Rajneesh/Osho was fully involved with women, nitrous oxide and valium. He went mad. His method drove him mad. Full involvement: total wild abandonment in the humanness, along with drugs and being the center of attention, drove him mad.

Maezumi never went mad, but he died very young, like 55, from a heart attack. So much vulnerability, you know?

And so, this is a dangerous way. This is a dangerous way, the way of the bhakta [the devotion-oriented spiritual practitioner; as opposed to an aspiring jnani, the insight-oriented spiritual practitioner. In fact both paths merge.] The way of opening yourself up to love and bliss, to hatreds, and to the small little kid that screams and rants and cries, wants its mommy. Daddy. Attention. Recognition.

So many that follow all of these teachers, they follow them directly into Consciousness itself and avoid all of that shit inside. And that shit is always tugging on them the rest of their lives, until they go in and fix it. Fortunately, I have my angels that keep pulling me into my own shit.

[Some private dialogue during questions and answers omitted]

**Jo-Ann:** I have a question. This path, though it's a very hard one... from my perspective it appears that doing it this way, though it seems very hard and very long, will take us much, much deeper than any other path.

**Edji:** And more quickly, because there is so much energy involved in it. Most people just practice meditation. Just gently fade away into nothingness, until they are nobody, and nothing, after fifteen or twenty years. And then they might take a shower and find out that there is no self left whatsoever and awaken, but they have no energy with which to express it.

But this way, you take *all* of you—the screaming, wild child, the horrors that he has seen, the rages he has felt, the deep need, the longing. And it is all incorporated in the search, and you become integrated. The brokenness leads you to more easily see the deepest voids, and then even to go beyond the voids that we can see to the void that we are, the emptiness we are, or the emptiness we is.

It is much more powerful this way, I feel it.

So I have abandoned Robert's sort of slow way of Self-inquiry, into the more wild way of Nisargadatta's loving the 'I am.' Then gradually having the 'I am' to accept and become part of everything. I mean, the 'I am' starts as something tiny that you feel, and it grows, and grows, and it grows until it is your entire sense of



presence. The sense of presence expands until it includes all of the universe, all of Consciousness; and all of the Consciousness becomes 'I am.' And that 'I am' is seen to have a certain flavor. A sweetness. A lovingness. An acceptance.

And then, nothingness. You feel absolutely certain that you are nothing, that this is just a show you are watching.

And you are free! Free forever.

What a trip.

I think I am going to have to have a memorial to Maezumi sometime, because I only now recognize how great he was. He was a seventh-generation Soto Zen priest.

Seven generations. He had attained the highest recognition in Japan from many, many teachers, and come to the United States. He had many relationships with his female students because as he said, "he could." That was his justification—"he could." He was an alcoholic, and completely open. He would be completely open.

I would go to darshan with him—and I was staying at a different Zen center, the International Buddhist Meditation Center, led by Dr. Thien-An. I would go face to face for darshan with Maezumi in the question-and-answer period, just to talk to the teacher.

I sit down and he says, "Oh, I understand that Dr. Thien-An has just bought a fourth house. Is that true?"

I say, "Yeah, we just got this new house we added. It's number four now."

He says, "You know, we just bought a house last week ourselves. We have *five*."

[Laughs]

So transparent, so transparent. And I was used as the communication link between the two.

It was so much fun to see the vulnerabilities of teachers and what they are really like. Except, of course, the vaunted Ramana, whom everybody loves. Everybody has this perfect picture of the perfect Guru, without ever having met the man.

Okay, let us do a last chant, and then we will fade away into oblivion. How about the most beautiful of all, *Bhaja Govindam*? I think that is the one that everybody likes so well. Is it? *Bhaja Govindam*?

Or shall we do a Yogananda one, *I Will Sing Thy Name*?

[Chanting—*I Will Sing Thy Name*]

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# Edji Satsang Transcript



## The River of Love

*September 10, 2011 – Online Satsang*

As you know, my background was with Robert. It was a very dry approach of *atma vichara*, Self-inquiry; and then later on of abiding in the Self, abiding in the 'I Am.' But Nisargadatta came along, and added a whole new dimension to advaita.

While Robert and Ranjit, Nisargadatta's dharma brother, are sort of dry, Nisargadatta himself is very fertile. Very wet. Very juicy. His way is so powerful.

So powerful, because it combines both jnana [the path of wisdom and insight] and bhakti [the path of love and devotion.] In a sense, I have been emphasising bhakti for the last six months. Part of that is allowing yourself to be enchanted by the music. Feel the power of the chanting, feel it in your heart.

Allow the energy of love to arise, or any other energy in your heart. So, can we start the chanting? Let the chanting take over you. Pretend you are not there anymore. Just listen to the music and let it take over you. Go deep, deep inside.

[CHANTING]

Cancel the second chant, will you?

Sit in the stillness. Feel the power of the emptiness that is you. There is the emptiness you can experience—the void, the outer emptiness, the space that contains all objects. And your presence can spread throughout that space, the entire space of Consciousness.

But there is another void, a great void. This is not experienced. You only know of it by being it, and you are being it every moment. Spirituality is not a progression of states, because the great state is always there. The great void is always there, and it is you. What happens is concepts drop away, boundaries drop away, preconceptions drop away, revealing your primordial state.

You know, I came to you as a jnani-style teacher several years ago when I started the “It is Not Real” website. But as my friend David said, during the past six months I have become a bhakta, uniting knowing and knowledge with the power of love, the movement of shakti.

In a sense, this is a whole new path for me. I am taking you along with me. I want you to know it like I know it, as I know it. I have already been teaching you about the Absolute all the time. I read Nisargadatta and talk about the great emptiness, the great void that is you.

But last week I talked about the human brokenness and the emotionality. By being broken, you are broken to the deepest levels of the personal and impersonal self where it melts into the infinite, the transpersonal aspects of consciousness, closest to the true void that is you.

For the last three days I have been sort of incommunicado, because of the states I have been going through. I just wanted to tell you about how I experience them and perhaps looking into yourself, you can feel them yourself.

These states are not so important in themselves. In a sense, they are part of the illusion of the ‘I Am’. But so many teachers exalt these states, and in a sense they should be recognised. Ramakrishna had these states, and the others. Made a big

deal of them. But the real big deal is when you drop all concepts, all preconceptions, all ideas, and you become the great void, the utter peace, and recognise yourself as the totality of beingness and non-beingness.

I want you to go along with me. I am going to talk to you about this state that I experienced. Normally when I look inside myself, I feel the outer void—that is the sense of experiencing space, inner space which extends into the outer space that contains all the objects in the world. This space is utterly vast and contains everything, and my sense of presence, of being ‘Ed’, of being an entity, spreads throughout this inner space and outer space, and I become everything.

I absorb all objects. All objects are in me. And sometimes when I talk to someone I love, or for whom I care, I feel a movement of love from my belly going upwards through my heart into my neck, my throat, my mouth, my eyes, my head, through my shoulders, through my arms and out my hands into the world.

I first experienced it maybe five or six months ago. First, as little holes of love. Sometimes just energy which could be seen to be love, moving from below my diaphragm into my heart. Sometimes it got blocked, sometimes it did not, but usually the blockage built up and there was a pressure there, and there was some sensation of being stuck in the heart. Sometimes pain, or a blockage.

Over a period of weeks this movement, this flow of love expanded, deepened. Maybe you can feel it inside of yourself, starting a few inches below your diaphragm, maybe lower. It is an energy that trickles upward constantly inside the body, inside your own emptiness, inside. Sometimes it seems like electricity—or just energy.

Sometimes it has the sweetness of love. And it enters the chambers of the heart. Stays there for a while, before moving upwards. Eventually it does move upward into your mouth, your head, and sometimes it stays there and your brain gets hard, and you cannot think.

Over a period of time this flow increased in size, and went from being a small hose to being a fire hose, and then eventually a river—a river of love that arose

within me. Sometimes as low as the genitals, through the stomach into the diaphragm, into the heart, and above, and then the entire width of my body; and then even expanding beyond that so it was a movement within Consciousness itself, centred in my sense of presence and in my sense of my body.

It was like a river. A river of light air, of love, moving upwards and outwards into the world, into my beloved, or just into the world in general—whoever appeared before me. Can you feel that? Can you feel that river of love within yourself?

And over a period of months, that changed. Sometimes the river stopped flowing and it built up inside of me. By stopping and building it gradually turned into bliss, and then into ecstasy, such sweet ecstasy I did not want to move. I did not want to function. In effect, I could not.

I did not want to.

All those medical records dropped away. No more medical records for Ed! God took me beyond that, into ecstasy, into bliss. That ecstasy filled up my inner void like the outer void, the one that I could see that held all the objects. Just ecstasy! Total love turned into ecstasy. There were no objects anymore, everything was one—and just ecstatic bliss.

Gradually the bliss and the ecstasy became lighter, and sweeter. From the heaviness of initially tasting like honey, it became more like a sweet wine... with a gentle fragrance attached. The bliss transformed, the love transformed, and became sweeter and gentler and lighter. More refined. I could tell there was a kind of purification process going on in my body and my sense of presence.

And then three days ago, something happened.

While I was talking with someone, that river of love transformed into a river of light. It was no longer affect, but light arising within me. And the ecstasy was there—a very heavy ecstasy that gripped my whole being. But instead of love, it was the light of the consciousness that is normally there that lights my inner

space—I should say my outer space, because I make that distinction between them—that lights the void that I can see, and that I live in.

It became ten times brighter, filling my inner emptiness with light and ecstasy. The light of Consciousness.

My body shook. My entire being shook from the power of the ecstasy and the light and the love no longer felt, but I knew it was there. My whole body shook with the power and the process of purification. My entire beingness was unable to function. I did not want to function.

I guess I could have shook it off and functioned, if I wanted to do a medical report or something absurd like that.

But I want you to go within yourself, and look in your heart. See that movement upwards. Is there a movement in your heart, a feeling of love for me or for someone else, flowing upwards into your neck and head, so strongly it stops the brain, makes it heavy, and you no longer want to think?

It is there for everyone to take. The movement is there. You just have to be aware of it, to know that it is there. And I am telling you it is there, and you can feel it in me. Just tune into me and you can feel it. I am giving it to you now.

Then something else happened, something so classically out of Ramakrishna and the other bhaktas of the past, saints. I saw a vision of Kali, the goddess Kali. Light was coming out of her forehead, the third eye, light was coming out of her mouth, out of her chest. She was beaming light, an inner light was shining through her, everywhere. I fell at her feet and worshipped Kali. And I felt so happy. There is nothing to do any more, nothing to see.

Nothing to see, nothing to feel—only my delicious Kali.

Oh, if only you could understand this, you could feel this—and I know some of you do, I know some of you do! I have talked to you. The arising of bliss and love, the transformation into light, the seeing—some of you see this—you see Rama,

you see Krishna, for the women. One even sees Nisargadatta's teacher Siddharameshwar Maharaj bathed in light, and you fall down and worship the image that you have created in your own mind.

It is a representation of your own love, your love for your Self. Because Kali and Krishna are no other than your beloved, your Self. You are worshipping your Self when you worship Kali, you are worshipping your Self when you worship Rama or Krishna—the blue Krishna or the baby Krishna. Such subtlety, such sublimeness that we can feel!

Does anyone feel this? Can anyone feel what I have been talking about? Do you feel the void? Do you feel the movement in the void? Do you feel your chakras electrified by the rising energy?

In essence it means nothing though, these states. They are still part of the maya. They are still part of the I am, and the I am is temporary, perishable, passing, a limitation on you and your infinity.

And I do not mean Nicole's Infinity, but your infinity. [This play on words refers to the Infinity Institute started by Robert's widow, Nicole Adams.]

When you look within and you see the infinity within you, is it dark or light? If you can see the light inside, that light of consciousness, it can become a thousand times lighter. More bright. Terrifyingly bright. But it takes you home.

In a few minutes, I will read a passage from Nisargadatta that describes this exact thing, and shows you that these teachings that I am teaching you now arise in advaita. It is mainline advaita. It is nothing bizarre. Ed has not gone mad. The teachings are there, just not so much emphasised by Robert or Ranjit, Nisargadatta's dharma brother; but very clearly so organised and stated by Nisargadatta himself. Implicit in his writings is this love, this juiciness.

Stay with this a few minutes. Go deep into yourself. Find that love, that current of love. Listen to my voice. I am enticing you; I am calling you to love me. Feel the love coming. I will love you back.



Can we have “Jyota se Jyota” now?

I love you all—know that. Come to me. For a few minutes, come to me.

[CHANTING – *Jyota se Jyota*]

Here, she [the singer of the chant] was calling both her external guru, Muktananda, and the internal guru, the sadguru, the deepest part of the Self, saying “Kindle my heart’s flame with thy flame. Kindle my heart in love, and search for truth with thy love and thy truth. Kindle my heart’s flame with thy flame, Sadguru, kindle my heart’s flame with thine.”

It is a begging.

“Please God, awaken in my heart thy love, thy truth, so that I may be with you.”

Now, you know everybody uses Nisargadatta Maharaj and points to him as an exemplar of whatever approach they have, from the neo-advaitins who quote him as one of their gurus, to the classical advaitins. He is a monster amongst traditional advaita gurus.

People who think I have gone astray need to read him because he says the same thing that I am saying now. Listen to this. This is from *Prior to Consciousness*, page 25:

**Questioner:** *Will there be no continuation of memories after death?*

**Maharaj:** *Only if there is sugar cane, or sugar, will there be sweetness. If the body is not there, how can there be memories, the beingness itself is gone.*

**Questioner:** *How does one know what remains?*

**Maharaj:** *There are twenty people in this room, all twenty people leave, then what remains is there, but someone who has left cannot understand what it is.*

*So in that Parabrahman which is without attributes, without identity, unconditioned, who is there to ask?*

*This is to be understood, but not by someone: the experience and the experiencer must be one, you must become the experience.*

This is really important too, just this point. There is not a watching of experience and distancing from experience. You become the experience, merge into the experience, surrender to the experience, whatever it is.

***Maharaj (continued):*** *What is this Parabrahman like? The answer is, what is Bombay? Don't give me the geography or the atmosphere of Bombay, give me a handful of Bombay.*

Give me a handful of the Parabrahman.

***Maharaj (continued):*** *What is Bombay? It is impossible to say, so also with Parabrahman. There is no giving or taking of Parabrahman, you can only be That.*

In other words, you cannot have knowledge of the Absolute, you cannot have a knowing of the Absolute. You can only *be* the Absolute.

You are the Absolute at all times, but it is your conditioning, your beliefs, your thought structures, society, your names, your upbringing—all of these have created an illusion of your existence, and this illusion and these concepts have to fall away before you see yourself as what you truly are, which is the Absolute, the inner void, which you cannot see, but can only be.

***Questioner:*** *We want the state which Maharaj enjoys.*

***Maharaj:*** *The eternal Truth is there, but for witnessing it is of no use. You give up this study in the name of religion or spirituality, or whatever you are trying to study. Do only one thing, that "I Amness" or consciousness is the Godliest*

*principle; it is there only so long as the vital breath is there—it is presently your nature.*

The 'I Amness', the vital breath, is presently your nature.

**Maharaj:** *You worship that only. That "I Amness" is something like the sweetness of the sugar cane.*

And that is how it feels. It is a sweetness—so light, like the wind, a puff of air blowing against your heart.

**Maharaj:** *That "I Amness" is something like the sweetness of the sugar cane, abide in the sweetness of your beingness, then only you will reach and abide in eternal peace.*

**Questioner:** *I feel the life force energy polarized and intensified in my body in the presence of Maharaj.*

**Maharaj:** *In practicing meditation the life force gets purified, and when it is purified the light of the Self shines forth, but the working principle is the life force. When this purified life force and the light of the Atman (Self) merge, then the concept, the mind, the imagination, everything is taken away. The life force is the acting principle and that which gives sentience to the person is the consciousness.*

So he is saying there are two things: life force, which is activity driving the body, the energy that keeps us alive, and consciousness, which gives us sentience, awareness of what is.

**Questioner:** *This is what the tradition of shiva and shakti signifies?*

**Maharaj:** *Shiva means the consciousness and shakti is the life force. People go by various names which have been given, and forget the basic principle.*

In other words, you have a name—Jo-Ann, Alan, Edji, Shane, Joan—but you forget your basic principle, the life force and consciousness. You are not a body, or consciousness.

***Maharaj (continued):*** *Merely sit in contemplation and let the consciousness unfold itself. What have you understood?*

***Questioner:*** *This consciousness starts to get a greater sense of itself, and the prana and the body's energy becomes intensified and polarized, it seems to be part of the purification.*

***Maharaj:*** *When this consciousness and the prana shakti (life force) merge, they tend to go and become steady in the Brahma-randra...*

I think that is the one above the forehead ... no, it is above the thousand-petaled chakra, above the head.

***Maharaj (continued):***...*become steady in the Brahma-randra, and then all thoughts cease.*

A lot of people experience this as the head getting heavy, the brain getting heavy like a rock and all thoughts cease, and the brain and the whole head feel so heavy, so dense. Stupid like a rock. As Seung Sahn Sunim [Zen master, formerly Edji's teacher] used to say, "Dumb as a rock".

Your head seizes, your brain seizes, and that is when shakti combines. The life force and consciousness merge in the brain.

And Nisargadatta Maharaj says:

***Maharaj (continued):*** *This is the start of samadhi. Then one comes back again and the life force starts its normal activities.*

In other words, the brain becomes like a rock. You go into samadhi, and that has many different forms... either where you become thoughtless and nothing

happens and even consciousness is lost, or else it drops away and you see the world and it is so bright and beautiful and close and the distance between you and the objects has disappeared totally, and you are in awe of how splendid the world is that you have created.

And then the samadhi goes away, and the shakti begins to do its normal activities of day-to-day life.

***Maharaj (continuing to following session from July 9, 1980):***  
*Understand that it is not the individual which has consciousness, it is the consciousness which assumes innumerable forms. That something which is born or which will die is purely imaginary. It is the child of a barren woman.*

*In the absence of this basic concept "I Am" there is no thought, there is no consciousness.*

This is very, very important. He is saying, the 'I' itself, the core of the 'I am', is not real. It is a figment created by the word 'I,' and by the repetitive use of 'I—I do this, I do that, I feel this, I should do this, I am this, I am that. We use the 'I' a thousand times a day, or at least a hundred times a day, and we assume that there is something in us that this 'I' word points to, the core of the 'I am' concept.

Everything gets wrapped around this word 'I'. Our sense of presence gets wrapped around it. But when we see the 'I' is only a thought and it does not refer to anything, the boundaries between inner and outer disappear and we become one with Consciousness. There is no inner–outer, there is no I-thou.

And even then, once the I disappears, the sense of presence can disappear too, because it is no longer limited to 'I'. The sense of presence is throughout the entire universe.

***Maharaj (Edji skipping ahead to page 27):*** *What is the Self? If you want to expand, the entire world is the manifestation. At the same time it is very tiny—the seed beingness—like an atom, a pinprick of "I Amness."*

*That is the very source of love. Such a potential is there, having provided that love ...*

I am getting so distracted. There are dogs barking outside, and cats screwing around in the garage outside! It is very distracting.

**Maharaj (continued):** *That is the very source of love. Such a potential is there, having provided that love to the entire world, it remains in that seed "I Am," the leftover is that "I Am." That pinprick or touch of "I Amness" is the quintessence of all essence.*

*One must have firm abidance or faith in the words of the Guru. Here I do not repeat or imitate what other sages do. I am not championing any religion. I have no pose or stance for anything, not even that I am a man or a woman. The moment you accept any pose or stance you have to take care of that by following certain disciplines relating to that pose. I abide in the Self only.*

That Self is entirely beyond the world.

**Maharaj (continued):** *I do not believe that anybody did exist prior to me. When my beingness appeared, then everything appeared. Prior to my beingness, nothing was. Originally I am without any stigma, uncovered by anything.*

*The Paramatman is the core Self, the highest Self. Its identity is without any stigma, it is subtler than space.*

*Why are you dying? Understand the first moment, when you understood that you are. Due to what? How?*

*Once you understand this, you are the highest of the Gods—the point at which everything rises; the source and the end is the same point. Once you understand that point, you are released from that point.*

Once you understand Consciousness, once you understand 'I', once you understand 'I Amness', once you understand your own personality—and this is a growing understanding that comes, naturally maturing, by being yourself, by witnessing yourself, by acting yourself out. It is a natural process.

***Maharaj (continued):*** *Once you understand that point... the point of beingness, the basic consciousness, the seed of consciousness...*

***Maharaj (continued):*** *Once you understand that point, you are released from that point.*

You are no longer bound by Consciousness or the I am—you are free.

***Maharaj (continued):*** *Nobody tries to understand this happening of the "I Amness." I, the Absolute am not this "I Amness."*

He identifies with the mystery inside—the inner void, of which we can know nothing, and we can only be it.

***Maharaj (continued):*** *I, the Absolute am not this "I Amness."*

*In meditation your beingness should merge in itself, a non-dual state. Remain still. Do not struggle to come out of the mud of your concepts, you will only go deeper. Remain still.*

That is the bullshit for today.

So I tried, in this reading, to show that what I am teaching now is really not Robert any more, but it is advaita seen through the eyes of Nisargadatta and Ed Muzika. It is not that I took it from him, but we think alike—our experiences, apparently, are alike.

If you read *Self Knowledge and Self Realization* by Nisargadatta [the only known spiritual tract written by Nisargadatta himself, originally published in India in 1963; found by Nisargadatta's student and editor Jean Dunn in a small bookstore

in Mumbai and given by her to Edji by in Los Angeles years later, first published by Edji to the Internet in 2005], you can see that love in him every minute.

He talks about the various stages he went through: of seeing the guru and loving the guru, and becoming one with beingness; and then spotting his beloved, his Absolute state. First the 'I Amness.' The 'I Amness' itself, which some of you still have a hard time feeling. And then, when you fully understand the point of the 'I Amness,' it drops away.

It just melts, disappears. All the concepts disappear, and you are left with That, the Ultimate. No concepts, just pure pureness; pure beingness, without any sense of 'I Amness' even. Completely resting in your Self, nowhere to go, nothing to do.

This is where I want you to go. This is where I am trying to take you, through this new way. The old Ed Muzika way was pretty boring. Twenty seven years of meditation on the Self!

This way is so fertile, so loving. So much energy is here. It almost forces you to progress. And there does seem to be a progression here, while there is not so much a progression in the boring way. Or else it is so slow. But this is so palpable and rich, so fertile.

Do you feel it?

So we will have another small chant, as an interregnum.

Let us just be quiet for a second, and then we will start talking to each other.

Jo-Ann, how about the Yogananda chant, "Who is in my Temple"? It is a short chant, and if you cannot find that... can you find that? Okay.

[Music starts]

Listen to the words too, and go within.



[CHANTING – *Who is in My Temple?*]

Know the movement of love in the heart becomes ever more subtle and complex the more you watch it.

There are so many theories about the different ways to approach that, but if you look inside and the love is there and it flows, you begin to see that the heart chakra is very complicated. Some say it has many chambers, many aspects to the heart, many flavours, and love itself has many colours and intensities.

You know, I would say you are very lucky to hear these words. I do not hear anybody else saying them. Not like this. And I see that our membership is falling. What, only ten or twelve people come today?

One of my teachers, Sasaki Roshi, said “Listen to my words very closely. I am 65 years old, and I will be dead soon”. That was 37 years ago, and he is still talking. But you never know. You never know when this truth is going to disappear, so listen closely.

Now, usually I ask people how they are and start a conversation, but I am going to put it on you this time. If you want to say something to me or ask me a question, you have to initiate it.

Be brave! Break your silence. Make a fool out of yourself.

[Private dialogue removed]

Then let us end with “I Will Sing Thy Name”.

[CHANTING – *I Will Sing Thy Name*]

Goodnight everyone. I love you all.

Try to find that love in your presence. Try to find your own sense of presence, and the richness and the fertility in there. The wetness in your own beingness. You do not have to look without—it is already in you. I love you all.

Until next week, bye-bye.

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# Edji Satsang Transcript



## **Straight Talk on Enlightenment and Gurus**

*September 17, 2011 – Online Satsang*

[Chanting—*Who Is In My Temple?*]

I just wanted to say, to begin with, that the whole concept of enlightenment—all the concepts of enlightenment—present all kinds of stumbling blocks to actual awakening. So many people ask, “Is X or Y fully enlightened, or fully awakened?”

“No, Z is fully awakened.”

“Is Osho fully awakened?”

“Is Nisargadatta fully awakened?”

“Was Robert fully awakened?”

There is a built-in assumption that there is one end state that everybody goes to. And some get there, and some do not. Some stop on the way, some do not. They somehow fail to make it all the way. You should only go to a fully awakened teacher in order to wake up, yourself.

But you have to understand this: Everybody already is fully awakened.

The primal state, that which cannot be known, is already you; within you. The only thing that prevents you from resting in ease in that primal state, the Absolute, is your mind—the concepts that divide up your world into a million different pieces with a million different processes, and philosophies, and agendas, and moralities, and ‘shoulds’ and ‘shouldn’ts,’ and misunderstandings.

If you could only become stupid like a rock, and live your life, you would already be there: not knowing. Being able to not know and be comfortable with not knowing is really a key, instead of using the mind to try to figure out all of these experiences and where they fit in.

“What role does the guru play? What role does the student play? What are the teachings of Robert, versus the teachings of Nisargadatta? How are they the same or different? Are they talking about the same thing, or are they talking about something different?”

It is all bullshit. You are wasting your time, using your mind trying to figure this out. You have to throw the mind away.

The mind is causing the suffering—trying to understand it, trying to make some sense of it, trying to contain it, trying to integrate everything that comes up.

You are already perfect.

You are already coextensive with love—love itself. It is in you, it is within your immediate grasp. It is only that your mind has become so strong, it interprets

your world and your experience, and excludes love. It excludes oneness, it excludes the Absolute. And you think you are limited.

You think you are a human being enclosed in a body. But there is no human being. The body is there as an object, but really you are consciousness. You are consciousness *of* the body; you are not the body.

Even that consciousness of the body is not real, because you are actually the *witness* of the consciousness of the body. Your body is merely an object in your consciousness; one of many. And your consciousness is not really your consciousness. You are way beyond consciousness, witnessing consciousness.

You are witnessing the consciousness that appears to be associated with your body. Therefore you accept yourself as a body, with all the body's pains, and ills, and wants.

So already you are fully enlightened. You just do not grasp the fact, because you think too much. You resist too much. You do not welcome your experience enough. You stifle some experiences, exalt other experiences.

It took me three years before I surrendered to Robert because I just watched him for three years.

“Is he my teacher? Is he for real?”

Doubt, doubt, doubt, doubt, doubt, doubt, doubt.

“Well, he is this way, he is this way, he is this way, he is this way... no teacher is that way, no teacher is that way, no teacher is that way, a great teacher is that way. Ramana wouldn't do that, Nisargadatta wouldn't do that.”

Etcetera, etcetera, etcetera.

The mind goes on and on and on and on, and resists and resists the teachings, and it resists your teacher, it resists each other.

“My husband is such and such a way—ugh!”

“My wife is such and such a way—ugh!”

“My girlfriend is nuts.”

“My boyfriend is insane and angry. And poor me, having to put up with all this shit, and I am so pure.”

It is the mind constantly. Judging, judging, judging, judging. Measures brought from infancy, measures brought growing up.

“I should be such and such a way. He should be such and such a way. Our relationship requires this. It requires authenticity, it requires trust, it requires this, it requires that. It’s lacking in this relationship, so phooey on this relationship. I will look around, but I will stay in this relationship while I am looking around.”

Jesus, there is no commitment to anything!

No commitment to anything, just doubts and doubts and doubts.

Resistance after resistance.

“I don’t like the chants that we are playing. I think we should use different chants. I think we should vary the chants. It’s getting old having the same wonderful chants, over and over again. Instead, let’s try something new. Maybe we could do some Sufi chants for a change, or do more of the Yogananda chants. Maybe we should have less meditation and more of your talk, Edji—you are so wonderful.”

“Don’t read Nisargadatta.”

“Read more of Nisargadatta.”

“Explain Nisargadatta.”

Everybody has to give their two cents, trying to change things.

You know, I had a Los Angeles satsang going here for a time, and the people that were associated with that satsang tried to bring me into their world—Hollywood, a Hollywood lifestyle.

I do not know *why* they thought I would like the Hollywood lifestyle.

When I went to Phoenix with them, there is a restaurant there. It is a smorgasboard type, and it is inexpensive, and it is near my mom’s house. I always go there, because I can get 8 or 9 different raw vegetables or cooked vegetables. I am a vegetarian, so that is all I get, is 9 cups of different kinds of vegetables—broccoli, brussel sprouts, whatever it is.

And they could not stand it: “There’s nothing for me to eat here!” And there were hundreds and hundreds of things; dozens of different kinds of salads, dozens of different kinds of meats for the meat-eaters; and there was fish, and there were all these raw vegetables, and the cooked vegetables—and they could not find anything to eat there?

So, a week later they tried to take me—or they did take me—to an expensive restaurant in Scottsdale, a Mexican restaurant. And when we got there, they had nothing vegetarian. Nothing! Then we looked way down on the list, and on the back there was some vegetarian dinner entrée, which I finally got, and it was *awful*.

That was their lifestyle: expensive restaurants. Fast cars. Opulence. And they thought I would like it. **But I didn’t.**

I went to another lunch with them, at a different place in Los Angeles... another of their select places to eat, and had some god-awful kind of french-fries. They liked it, and I could not stand the food! [Chuckling]

I mean, Jesus, I am a simple guy! Please, come into *my* world, rather than to try to drag me into your world. I am so lazy, I cannot leave my world.

I guess what I am saying is, try to come into *my* world. Into where I am, into the chants I know have such power. Into the teachings I read from Robert, or Nisargadatta—they have so much power. Try to leave your resistances at the door. Whatever happens at satsang is perfect.

I am the perfect guru. You are the perfect student.

Just accept that for 90 minutes.

And then, after it is all over with, you talk to the other people at satsang behind my back about what an asshole I am, or somebody else in the satsang.

“You know, that Alan is really a jerk. Did you see what he did?”

“Tim—he never says anything. What the hell is the matter with that guy?”

You know, I think after spending 35, 40 years in the spiritual world, all the different teachers, all the different ashrams, all the different centres; I think the single greatest product in spirituality is—two products—talking behind other peoples' backs about each other, and gossip in general.

The teachings really are not important—it is gossiping about other people at satsang, other teachers, other gurus, what they are doing. They are all trying to figure out what the fuck is going on by watching the externals—the teachers, the students, the behaviours—trying to make sense of it.



Trying to make sense of what is going on. Trying to find consistent patterns. Trying to find out how to run our life based on watching other people, judging other people, etc. And it is still the *mind*.

It is still the mind. We cannot let go of the mind, become stupid as a rock, and just live from minute to minute.

And really, it is a matter of becoming stupid like a rock. You feel, the deeper your meditation goes, that your mind is seizing up. Thinking stops. Thoughts no longer penetrate your skull—they are all driven out. You feel increasingly stupid. You cannot figure anything out.

A lot of people become extremely dysfunctional on the spiritual path. They cannot do anything anymore, especially if they have lots of responsibility—kids, job, etc., etc. It becomes harder and harder and harder, and you have to make a choice.

Or, you can integrate the two: learn to live a little less functionally, and make a little less spiritual progress at the same time. Because you are not totally committed, you are not totally focussed on the object, whatever that is—whether it is meditation with the teacher, or the teachings, Nisargadatta, whatever.

But there is nothing wrong with dysfunctionality.

Jo-Ann is falling apart. Our Mamaji is now crashing. She is becoming totally dysfunctional. We are going to have to excuse her from here on in. She is going to become like us. [Laughs] She is crashing and burning. Pretty soon, she will be too lazy even to go just to the refrigerator to get a beer, go out on the back porch. Or else, have Alan do it for her. [Laughs]

We are not in a race here. There is no race to perfection. It is a race to who you are. And who you are has to be seen and appreciated from inside, not from your mind. The mind is not inside. The mind is on the outside, and it appreciates and judges everything from the outside.

But actually, it is a matter of getting closer to your heart. Your own heart. Feeling love. Feeling deep down inside that your basic existence is the Absolute, and not of this world, but perceiving this world. You are entirely beyond it. There is nowhere to go, nowhere in this world to go.

Ryan, you cannot travel far enough to get away from your Self. Try Tibet next—it will not work! You cannot get any further away from your Self than you already are. Nor will travelling to any temple get you closer to the Self. You already are as close as you can get. It is just that you have a temple that is blocking you from seeing your Self.

By the way, Alan is now known as ‘Algae,’ after his, uh, oceanic experiences. [Laughs]

I like Algae. Isn’t that a great name? Depending on how you spell it, too—Alji, or Algae!

You are already home.

You already are home. You could die tomorrow, and you have already made it.

And as to a completely awakened teacher... as my friend David said, the awakenings never stop. They just get deeper, and deeper, and deeper; and you sink ever more deeply into the mystery of your Self.

Mary was telling me that Robert confided in her in 1996 or 1997... probably 1996, he died in September, I think, of 1997. [Robert Adams—January 21, 1928 to March 2, 1997.] He confided to Mary that he finally understood something that Ramana had said.

Fifty-five years after his initial enlightenment, he *finally* understood something Ramana had said. He had a final awakening experience in the last year of his life. Ramana also had another major, single-event type of awakening experience 17 years after the first.

But there is always a deepening that goes on, continuously.

Zen master Joshu had his first awakening experience, *kensho*, at the age of sixty. He died at age 120, supposedly. When asked about his awakening he said, “During the past sixty years I have had 17 major enlightenment experiences, *satori*, and thousands of small ones.”

As to the deepening...

If you are really stupid and thick, like I was, it takes a long, long time. Or, you do it like Deeya did it—the extremely painful, tortuous way, for nine years. Of loving, and surrendering. Feeling pain. Wanting. Desire. Love. Loss. Being rebuffed. Nine years of endless pain, she said.

It is no cake-walk for most of us. But the way that Nisargadatta teaches, the way I teach, I think is faster than most—because it combines understanding of getting rid of the mind with having the emotional power behind the search, to make everything go faster. It is more intense.

Okay, how about *Shri Ram Jai Ram*?

[Changing—*Shri Ram Jai Ram*]

Let it go through you.

[Chanting ends]

Now, that is a chant!

That recording is over thirty years old, one of the original Muktananda ones. When Chidvilasananda and Nityananda took over, each changed the chanting style of siddha yoga.

She made it very effeminate—the same chants [but with] different sounds, everything, and it sort of took the power out of it. And Nityananda was more powerful, and crude.

But that original chant we just listened to had everything. It had elegance. Power. The kundalini. It was beautiful. It is beautiful!

And there is nothing that matches. I have not found in spirituality any kind of chants that have the kind of impact on *my* psyche, that is helpful to me, as this chanting. Not Sufi, not anything else, none of the other gurus. This style of call and response between men and women, the drums, the harmonium, the sitar—all of this, all of this... it is magic, the kind of effect it can create on the mind.

Now for the erudite section of the satsang, where I read from Nisargadatta. And he then supplements what I just said in the last part.

[Reading from Nisargadatta's talk on 21 July 1980 in *Prior to Consciousness*, page 35]

**Questioner:** *How can I be in my true state and lose my fear?*

[Edji talking to his cat] Come on, Lakshmi. [Whispering] Come on. Come on, honey. Hi baby, you can come here. Come on. [Repeating a bit]

**Questioner:** *How can I be in my true state and lose my fear?*

**Maharaj:** *You are already in your true state. Because of the mind, duality comes in and therefore you are afraid. The association with the body and mind is because of love for the body-mind; that is going to go away, therefore everyone is afraid of death.*

I have got to read this again!

**Questioner:** *How can I be in my true state and lose my fear?*

**Maharaj:** *You are already in your true state. Because of the mind, duality comes in and therefore you are afraid.*

Because of the mind, you are afraid.

*The association with the body and mind is because of love for the body-mind; that is going to go away, therefore everyone is afraid of death.*

You see, this magic glue that we all talk about, of love, is also a trap. Love of the body-mind, of the 'I Am': that is our primary motivation in everything, and that is all going to pass away. And because we know that it is going to die, we are afraid.

**Questioner:** *The world is given to me by my senses. When you go beyond that state of "I Amness" do you experience the world?*

**Maharaj:** *There is no question of going beyond. I was never born, will never die.*

In other words, I am not part of the 'I Am.' I am beyond the 'I Am.'

**Maharaj:** *Whatever is—is all the time. Going beyond is only an idea meant to remove all other ideas you have accumulated. You think about birth. Do you know anything about your birth?*

**Questioner:** *No, I do not know that I am born. I feel that I am really not born, and yet the world seems so real.*

**Maharaj:** *Do not worry about the world. First start from here: the "I Am," and then find out what is the world. Find out the nature of this "I."*

**Questioner:** *Why find out about the "I" which is not real?*

That is the question.

**Questioner:** *Why find out about the "I" which is not real?*

And Maharaj responds:

*It is the seed from which everything comes out. If the seed is not there, the universe is not. How have you come into this so-called objective world? Here everything will be wiped out. I invite you, in your own interest, to go home.*

To go home to your Self, to go beyond the 'I Am.' Find yourself in the Absolute, resting in the Absolute. Which you always do anyway, but you do not see it because the world is so bewildering, and love takes you into the world and into the 'I' and into the body.

**Questioner:** *The world is given to me by my senses. When you go beyond that state of "I Amness" do you experience the world?*

To which Maharaj replies:

*There is no question of going beyond. I was never born -*

I have always been beyond. You are not going beyond, you *are* beyond, right now. Only your mind makes you think that there is a 'going beyond'. He says it is used as a pointer to get rid of all other concepts, but really there is no question of 'going beyond'.

*... I was never born, will never die. Whatever is—is all the time.*

In other words, the Absolute always was, and the 'I Amness' and all of consciousness springs from the Absolute. So, the universal consciousness is always here, playing its games, having us various instantiations, where a body appears to become conscious and plays a minor role, of something or other.

*... Going beyond is only an idea meant to remove all other ideas you have accumulated. You think about birth. Do you know anything about your birth?*

**Questioner:** *No, I do not know that I am born. I feel that I am really not born, and yet the world seems so real.*

**Maharaj:** *Do not worry about the world. First start from here: the "I Am," and then find out what is the world. Find out the nature of this "I."*

Because when you look inside long enough, and you are dumb enough—and it takes many years—and you see that there is nothing that the 'I' word points to, there is only emptiness, there is only nothingness, there is only space; it suddenly dawns there is no world either. If the 'I' isn't there, the world is not there.

The world is something we project outside. We say, "This is outside. All of this is outside, while 'I' am inside." And when the 'I' disappears, the externality of the world disappears. It is not that the world ceases to exist. It is just that we see it is in *us*. The world is in *us*, and we are greater than the world.

We contain the world. There is no external existence. It is just, *me*. I am the only one. As Buddha said, "From the sky above to the earth below, I am the only one."

This is all me, and yet in a deeper sense, it has nothing to do with me. In the ultimate sense, even this 'I Amness' and the consciousness that springs from the 'I Amness,' the consciousness that springs from the body, is only temporary. It passes, as Nisargadatta says, and we are afraid of that passing because we identify with the body and consciousness; through love of the body and consciousness, through love of another person.

But at heart, we have a deeper love. All of us have a deeper love, and that is for our home. Knowing our true nature. This is the deepest love at the heart of a seeker.

"Who am I really? Am I this body, with all of its energies, and lusts, and loves, with its hungers and fears? Am I my intellect, which is finding my way in the world, constantly judging, comparing, thinking, measuring, suffering?"

“Am I all those fantastic panoply of feelings, especially of love, that is supposed to be the highest feeling, that is supposed to hold the universe together? Am I even that, or does that too pass?”

Of course, even if we are the greatest lover, love changes constantly. Changes colours, becomes motherly love, fatherly love, sibling love, lover love, all kinds of loves.

And then it is gone, disappears every night for six or seven, eight hours. Even the next day, even if we are a constant lover, it is not there for the other sixteen hours. It varies. It has its ups and downs, ins and outs; punctuated by rage, jealousy and a hundred other feelings. Is this real?

It is real, in the sense of an experience. But it is not our deepest level of beingness. It is beyond beingness. It is that which perceives beingness, and in understanding that we are **beyond this, beyond the ‘I Am,’** beyond the drama that we create every day and are immersed in every day, there is such peace and happiness.

Peace so deep that even the ecstasies and the bliss of love cannot compare. They are like the foothills of true understanding, true knowledge. All those blissful ecstasies that filled the body with love, the movements of love and of bliss pale in comparison to, as Robert said, “**The peace that surpasseth understanding.**” I guess that is from the Bible.

When we know we are the foundation of the universe. The entire universe does not exist without us. It is all contained within us.

Okay... [flipping pages in *Prior to Consciousness*] I like that passage just now. It is so rich.

This is July 19<sup>th</sup> 1980, page 31:



***Maharaj:*** *In this spiritual hierarchy, from the grossest to the subtlest, you are the subtlest.*

From the grossest to the subtlest, you are the subtlest.

*How can this be realized? The very base is that you don't know you are, and suddenly the feeling of "I Amness" appears.*

This is very important. The base is that you do not know you are, and suddenly the feeling 'I Amness' appears.

*The moment it appears you see space, mental space; -*

Now I call that ... what did I call that? The subtle body, it is called. I talk about it in the advanced teachings on the website. I forgot what I called all those things, but you can get into it more there by reading that on either on the "It is Not Real" or the "We Are Sentience" website [ [www.wearesentience.com](http://www.wearesentience.com) ].

*... The moment it appears you see space, mental space; that subtle, skylike space, stabilize you there. You are that. When you are able to stabilize in that state, you are the space only.*

This is what happens when the first realization comes. There is no 'I', there is no centre. When there is no 'I', there is no external world. All that there is, is space, which you are, which contains everything.

The identity shifts from being some imagined entity inside of your body to an identification of the inner space with the external space. You are spaciousness, which contains all objects, all feelings, all thoughts, all knowledge.

*When this space-like identity "I Am" disappears, the space also will disappear, there is no space.*

When the 'I Amness' disappears, space disappears.

*When that space-like "I Am" goes into oblivion, that is the eternal state, -*

What is left over after the 'I Amness' goes is the eternal state.

*... nirguna, no form, no beingness. Actually, what did happen there? This message "I Am" was no message. Dealing with this aspect, I cannot talk much because there is no scope to put it into words.*

There is not much you can say about no form, no beingness. It does not have any qualities. It does not have any characteristics. It does not have any function. It is unknowable, unfathomable. You can only experience it. You can only be it. You cannot talk about it. You cannot grasp it with your mind, or even with the heart.

It is beyond the heart. It is where the heart melts into the Absolute, into formlessness. That is why all of your hearts are burning. It is to burn itself out, so you can find the Absolute.

I guess you could call it a purification process, but really it is letting the 'I Amness' burn, so that you know you are not the 'I Amness.' When the burning is happening the focus is on the 'I Am,' and that is as it should be. That is the practice, to focus on the 'I Am'—and the more intensely, the faster it goes.

But ultimately you are beyond the 'I Amness,' beyond the beingness. You were never born. You will never die. You are just watching this, and in the meantime you are identifying with the 'I Amness,' and the burning right now, and the yearning.

**Questioner:** *Does Maharaj go into samadhi?*

**Maharaj:** *I am stabilized in the Highest. There is no going into samadhi, or coming down from samadhi; that is over.*

**Questioner:** *Should we continue our meditation?*

**Maharaj:** *It doesn't mean this is an excuse for you to give up meditation, you must persist in meditation until you come to a stage when you feel there is no meditation. When the purpose of meditation is gained it will drop off naturally.*

**Questioner:** *Which is the way to the Supreme state?*

**Maharaj:** *There is no question of going into that state. You are the Supreme state, but whatever ignorance you have will drop off.*

This is very important. There is no question of going into that state. You already are in that state. It is buried in you. You cover it with your mind. What happens is, the spiritual process is a dropping off of this ignorance of the concepts, of all the loves and the messiness in your life, to see the purity of the supreme state and find rest there. Find peace there.

This is the first of the 'no bullshit' seminars. I am trying as hard as possible to get rid of all of the misconcepts, misunderstandings about gurus and teachings and all these states that you are going through, and perfection of the guru, and everybody is more enlightened than other people and all that kind of stuff.

It is a bunch of crap. All of this is a bunch of crap, from the Ultimate point of view. You are already beyond it. Just your need to gossip keeps you here. *My* need to gossip.

Your need to love.

To take care of kitty cats. Like this little jewel. [referring to Lakshmi]

Any questions?

[Private dialogue removed.]

How about ending with *Hare Krishna Hare Ram*, the Yogananda one? [Sings to indicate the chant]

Now, let's go deep.

Let it go deep. Let it go deep.

Let everything wash through you. Hold onto nothing.

Hold on to no memory, no concepts. Become dumb as a rock, and let the music sweep through you.

[Music begins]

Close your eyes. Move your head, and feel the energies go through you. Just release everything. Release it.

[Chanting—*Hare Krishna Hare Ram*]

You know that, in the majority of the bhajans, all that you do is sing the various names of God. Whether it be Krishna, Ram, or any of the other forms of God.

*Hail God Ram, hail God Krishna.*

All the chants are like that. You are talking to the divine, and actually you are going to go beyond the divine, to the primordial state—the Absolute. Which you are, and from which all of this comes. Including God, including the divine. You are the basis of the divine. Even the divine depends on you.

Even the divine depends on you.

Goodnight.

I love you all.

My family, our family.

Bye-bye.

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# Edji Satsang Transcript



## **Eaten up in the Emptiness: My Life with Robert, and Further Readings from Nisargadatta**

*September 24, 2011 – Online Satsang*

Tonight we have a treat.

Kavita sent us some recordings of Yogananda, made in the 1940s. My first teacher was Yogananda. I think I was 14 at the time. I remember I sent away for this long-playing record at the time, the 33 rpm one.

The three chants I remember most were *O God Beautiful, In the Temple of Silence* and *I Will Be Thine Always*. I remember hearing *O God Beautiful* for the first time. I remember the hairs on my arms stood on end.

I felt such love and ecstasy.

Recently, Jo-Ann and some of the others—Tina, Joan—have heard these chants, and Janet. Most have loved them... after a little prodding. [Chuckles]

I think Jo-Ann had to listen to them for about ten or fifteen times before she started loving them. Joan loved them right away. I do not think Janet will ever like them. But we will see.

Remember, Yogananda is my first teacher, and Robert's second teacher. Robert stayed with him for six or eight months, until Yogananda kicked Robert out and told him to go to India [to see Ramana Maharshi, circa 1946.]

I want you to listen to these chants not with your ears, but with your heart. Listen to the words. Listen to his passion. His voice sounds a lot like Seung Sahn Sunim [Korean Zen master with whom Edji studied.]

He is 100% behind every word he speaks. His whole being is in every word that he sings. Such passion—you can hear it. The words are divine. All about God, and loving God, your beloved—I will be thine always. And how God appears in the various realms of nature, and the various parts of human existence, as service and as bliss.

There is something about these old recordings. The person who plays the harmonium is such an expert. The harmonium is breathing along with Yogananda. You can hear the expertness in the touch of the harmonium. And whoever is doing the drums, does it perfectly. There are two drums—one is done perfectly.

I learned to chant these both in English and Bengali when I was 14. I never forgot them. Over the years I have remembered them. But now I hear them again, and it is such a delight.

Now prepare yourself to love these. [Laughs]

Can we have *O God Beautiful* and *In the Temple of Silence*, with a pause in-between?

[Chanting—*O God Beautiful*]

Now, instead of the *In the Temple of Silence*, which is great, how about *I Will Be Thine Always*?

Listen to this one. Listen again with your heart. He is talking as a devotee to his guru, and the guru is talking to him as his devotee.

[Chanting—*I Will Be Thine Always*]

And the last one, *In the Temple of Silence*.

[Chanting—*In the Temple of Silence*]

I wanted to tell you a little about my relationship with Robert, since the whole concept of guru-student relationship has come up for me again. I met Robert in 1989, at a little satsang he had in Beverly Hills. There must have been five or six people there.

I do not know why I went. I had not gone to any satsang for years. Ed was *done* with spirituality. But I went, and I heard him speak, and I knew I had met my teacher. Afterwards I went up to him and I said, “Robert, where have you been my entire life?”

And he gave me that nonsense statement. “I’ve been around.”

You know, I do not think there were ever more than 35 people that went to his satsang. Maybe on a day that we had a festival there would be 40 or 45, and on Thursday nights there would be, even at the busiest, 25 people. And that was near the end, before he left for Sedona.

People came and people went. But like that one chant [*I Will Be Thine Always*], only three of us stayed with him the entire time he was in Los Angeles: Mary Skene, Lee Scantlin and I.



Everybody else came, and left.

What's the matter, Lakshmi? [Referring to his cat] Sometimes her mouth bothers her. [to cat] Hmm, sweetie?

And I would see him every Thursday for lunch. Other people would see him other days for lunch. I would drive him to satsang at least once and sometimes twice a week. So I got to see him quite a bit, compared with other people.

You know, all that we all wanted to do was to be with Robert. If we could have been with him 24 hours a day, we would have been.

When lunch ended I felt so bereft, to have him return home. To open the door of my car, and have him nearly fall over when he gets out because his balance is so poor. To greet him at the door for lunch. Have him open the door, and there is a big smile on his face, and his dog Dimitri would be there at his feet.

I would see Robert. I would feel so happy.

Then we would drive to a little park nearby—Warner Park—and we would walk around the park once. Dimitri was not with us, so this was lunchtime. And we would just bullshit. Talk about whatever we felt like talking about.

Sometimes a deep question, but more often, “How are you? What are you doing? What's new?” For both of us. We would sit at this concrete bench in the park, and just hang out.

I was in bliss. I was happy to be with my teacher, my Robert.

Then we would go to lunch at Follow Your Heart Vegetarian Restaurant, or sometimes we would go with an Indian family that lived in our area, Canoga Park. There were five or six of them, and they were all Robert's devotees. It was a family setting. It was very nice; for a long period of time we went there.

And then, again I would get to pick him up to take him to satsang. I lived in Santa Monica. He lived in Woodland Hills. Satsang could be anywhere in the San Fernando Valley. So it was a lot of driving, but it was my pleasure to be driving the guru, my Robert, to satsang.

To lead satsang sitting next to him on his right hand side. Putting a microphone cable on him. Getting the cassette ready to play, to record his talk. And then he would talk. After a bit of silence, he would open his eyes and look around the room. Everybody was looking at him. On Sundays, he would start with a joke.

And Robert had rotten teeth—unbelievably. The repair estimate before he left would be \$40,000, and that was in 1995. He had broken teeth and rotten teeth. But he would start satsang on Sundays by making a big laugh. He would grab his lips like this [Edji demonstrates], and pull them apart to get people to smile, and all of his ugly teeth would be showing.

He did not care.

But we all wanted to be around him, his close students. That is all we wanted. And afterwards, we were good for shit. We could not function. I learned not to go back to work. I would have been useless at work. I just went home and went to bed.

We all felt that way. None of us wanted to work. We just wanted to be like Robert, and do nothing. [laughs] We told him this, and he said, “Be careful of what you wish for.”

You know, I did not work much for five years after that.

I was supposed to take my test to be a psychologist, a licensed psychologist in the state of California. Normally, people said it takes 5 or 6 months to study for it. I sent away for the lesson material and it was a box about three feet long. It must have been 10,000 pages of tests and information.

I just looked at that box and thought of taking off six months from doing psychotherapy, and even being with Robert. He said, “Don’t do it. Stay by me. Stay with me. Don’t take the test.”

Those of us around him got lazier and lazier. My mail piled up. I will bet you at some times it got to be a stack of mail three feet high. And I would tell him about how overwhelmed I felt about all the mail. He says, “If it’s really important they’ll come and get you. Just throw it away. Just throw the mail away. It’s not important.”

He would always say, “Just stay by me. Stay close to me.”

And we did. Three of us did.

But it was not easy. We could not function. We had to pay to help support the Guru, and if you are not working, the money does not come in too much. [Laughs] Especially when he tells us, “Forget about getting licensed. Forget about opening all that mail.”

And on top of that—I do not know whether it was because of his teeth, or because he had Parkinson’s, it was hard for him to bathe—but he always had a smell, an odour. A bad odour. But ugly teeth, odour or not, we just wanted to be around him.

I cannot say at that time I loved him. I just wanted to be around him all the time. He was hard to love, because he was so empty. There was nobody really there. It was like loving an empty closet. But that empty closet was so peaceful.

And afterwards, the energies would just rip through my body. I would go into a kind of blank state, a state where I would disappear, consciousness would disappear. It felt like sleep, but it was not sleep.

We all wanted to be in his presence, be close to him.

But again, it was not easy. He cooked us. He made it hard to be around him. He created situations around him that toasted everybody. He gave everybody the same exclusive job, and you would show up one day and find out that there were five other people doing your exact job, and you were one of many, when before you thought you had an exclusive relationship with him.

Sometimes we would go to a movie. Sometimes, he would circulate rumours behind your back. Sometimes, he would just outright lie to you. Sometimes he told the same lies to several people. Sometimes he told different lies to different people. There was always chaos at satsang.

And the worse it got, the more he seemed to like it. He liked the drama, to see our egos come out and get burnt to a crisp, and want to leave him. Desperately we wanted to leave him at times, but we could not. We were hooked.

Now he has been dead sixteen years; this month.

I love him more now than I ever loved him before. More than when I was with him. And now he is in me. I feel his presence. I used to feel it above me and behind me, back in the mid 2000's when I first started the website. [*It is Not Real dot com*, Edji's first teaching website, now archived on *We Are Sentience dot com*.]

But now he is within me. My Robert is within me. I love him so now, but then I did not love him. I just wanted to be with him. In his presence. To feel his presence.

Can we play *I Will Be Thine Always* again?

[Chanting—*I Will Be Thine Always*]

You know, Robert was the real deal.

But I was also around Muktananda for two or three years. Six months when he was in LA, and then his successors. He died soon after he left Los Angeles, and

he appointed the successors Nityananda and Chidvilasananda. I was head of security for Los Angeles when they came into town.

And the things I saw! What people would do to be around the guru.

With Muktananda, some of them even swallowed his urine. They would retrieve it from the toilet, to incorporate him. He had two Rottweilers to keep people away because everybody wanted to touch the guru. They wanted a piece of him. They wanted to be with him.

Thousands of people would come—sometimes 2000 people a night—four abreast in darshan line. And he would hit them with a peacock feather. Some would be frozen in samadhi, in ecstasy. Others would challenge him. But they had security all over to get rid of anybody that wanted to challenge him.

The same with Chidvilasananda: everybody wanted to be around her. They wanted to be near the guru, hear the guru's voice, even the rebuke. Just the tiniest morsel of being noticed by the teacher, by their teacher. Everyone was dying for the guru's love, recognition.

Not me—I did not care about them [Muktananda, Nityananda, Chidvilasananda]—this was before Robert. But I saw it. I saw the devotion. It did not mean much to me, back then. I just liked the chanting. And back then my ego liked being up front with the swamis, and at Muktananda's feet, or Chidvilasananda's feet, or Nityananda's feet; protecting the guru with my security staff. We felt important.

And the chanting was so sweet. There was always chanting in the ashram—the music in the background, but especially at darshan and at the beginning of the program. To have 1000 people chanting, all one voice, call and response, men and women. One side would be the men, the other side would be the women, and they would call and respond to each other. Such bliss, such beauty, such profound intensity of love.

And I guess with Muktananda, it was all about love. Feeling love for the teacher, feeling love for God, feeling love for each other.

But Robert was more empty than that. It was not love. It was not even his sense of presence.

Well, maybe it was, but there *was* no sense of presence. There was just emptiness. And so much peace and comfort in that emptiness.

Robert's words didn't mean much, especially the Sunday talks. He would even come to the end of the talk and say, "I just made that up, because you like to listen to concepts."

It was just being in his presence. *Feeling* that emptiness. It took away all the concepts. It took away all the pain. It took away all the emotions. It took away all the loneliness. All of those were eaten up in the emptiness.

But in the most important way, while we were focusing on Robert's emptiness, or on Robert, or on Muktananda, all the real stuff was happening within ourselves. Feeling Robert's emptiness made it so much easier to get into my own. Feeling the love around Muktananda made it so much easier for me to feel my own.

What we feel towards the teacher, our guru, or our lover, or father or mother, is really our own feelings. They kind of get magnified when we are around a teacher, because everybody else is feeling them too. The guru brings them out.

It is when you go to a teacher with a certain mindset. Given that mindset, it makes you receptive to different things you see in your teacher, or in your lover, or in your mother, or your father. Depending on your receptivity and your openness, you feel things in him or her because they are in you; and you may not be able to feel them otherwise.

I never felt the love a lot of people felt for Robert. I felt the emptiness. I never felt anything towards Muktananda. But I loved the satsang. I loved the sangha. I loved the community. The sweetness of the community.

And look at us: we have our community.

I would like to change gears now, and have a reading from Nisargadatta. I am trying to cover this whole book [*Prior to Consciousness*]. We have gone through about 31 pages so far, and there is another 120 pages to go. We will do that tonight.

I think this one is extraordinary. Maharaj says [in *Prior to Consciousness*, 19<sup>th</sup> July 1980, page 32]:

***Maharaj:*** *I've been advised by doctors not to talk, therefore I am not talking.*

This is in the middle of a talk.

***Questioner:*** *Is there a desire not to die and lose your body?*

***Maharaj:*** *The sage is not concerned with that.*

Here he is so aloof. He talks about himself, “the sage”.

***Questioner:*** *Is there a desire of the body, not of the Self?*

***Maharaj:*** *You may say something like that; this is the administrative action of that beingness.*

*It is a very complicated riddle. You have to discard whatever you know, whatever you have read, and have a firm conviction about That about which nobody knows anything.*

He is talking about the Absoute, your true nature as a subject.

*You can't get any information about That, -*

And “That” is capitalised.

*... and about That you must have firm conviction. How difficult it is.*

And that is because he is always saying you are not the body. You are not the 'I Am'. You are beyond that. He says you have to have a conviction that you are beyond that, and unknowable. You cannot have knowledge of what you are as subject.

*Most people reach that state which is, -*

And he is talking about 'I Am-ness,' or beingness. [Repeating a bit]

*Most people reach that state which is, but nobody reaches that state which is not. It is very rarely that one can reach that state. It transcends all knowledge.*

*Most essential is that knowledge "I Am."*

Now, here he is changing gears. [Repeating a bit]

*It is very rarely that one can reach that state. It transcends all knowledge.*

But then he changes back:

*Most essential is that knowledge "I Am." Claim it, appropriate it as your own. If that is not there, nothing is.*

If that 'I Am' is not there, nothing is. Without the 'I Am' consciousness, there is no world. There is no knowledge. There is no existence. Without your 'I Am,' nothing is. [Repeating a bit]

*If that is not there, nothing is. Knowledge of all the stages will be obtained only with the aid of this knowledge "I Am."*

Knowledge of all the stages of existence. From objects in existence to the 'I Am', to consciousness itself, to that which lies beyond consciousness, is only obtained through the aid of this knowledge: 'I Am.'



*From the Absolute no-knowing state, spontaneously, this consciousness "I Am" has appeared—there is no reason, no cause. Spontaneously it has come, with the waking state, deep sleep, the five elemental play, three Gunas, and Prakriti and Purusha.*

Matter and spirit.

*Then it embraces the body as its self and therefore identifies as a male or a female. This "I Amness" has its own love to be: it wants to remain, to perpetuate itself, but it is not eternal.*

Let me repeat that.

*From the Absolute no-knowing state -*

And that is the one you cannot know about in any way, shape or form, because it is the subject. It cannot be an object of knowledge.

*From the Absolute no-knowing state, spontaneously, this consciousness "I Am" has appeared—there is no reason, no cause. Spontaneously it has come, with the waking state, deep sleep, the five elemental play, three Gunas, and Prakriti and Purusha. Then it embraces the body -*

It identifies with the body, with your body.

*...as its self -*

It identifies with the body as itself. 'I Am' takes on the identity of the body.

*...and therefore identifies as a male or a female. This "I Amness" has its own love to be: it wants to remain, to perpetuate itself, but it is not eternal.*

*This passing show may be likened to the following situation: suppose I was well all along, then suddenly I was sick and the doctor gave me medicine. After three days my fever was gone. So this stage of fever for three days is the "I Am"*

*consciousness. Exactly like that—a passing show, a time-bound state. This principle loves to be, and one must not belittle it—it is a very Godly principle. This "I Amness" contains the entire cosmos.*

Your 'I Amness', your consciousness which identifies with the body, actually contains the entirety of the cosmos.

*It is said that all this is unreal. When is it certified as unreal? Only when one understands this temporary phase. And in the process of understanding one is in the Absolute and from there recognizes this as a temporary, unreal state.*

This is really important. It is said that all of this—the cosmos—is unreal. The body is unreal. *[Repeating a bit]*

*When is it certified as unreal?*

When do you recognise it as unreal?

*Only when one understands this temporary phase. And in the process of understanding one is in the Absolute and from there recognizes this as a temporary, unreal state.*

So who is it that recognises that the 'I Am,' and everything, is just a passing state? It is the Absolute. It is you as subject, you the transcendental one, that recognises all of this, all of this around you, the coming and going of consciousness, is a temporary state.

It is the Absolute that recognises this.

And once you recognise it, you recognise that you are in the Absolute state. You are the unchanging one. You are the one that recognises the coming and going, because you are permanent, and eternal, and untouched by consciousness.

This is the crux of his teachings.

*In my present state I am not able to talk much. The difficulty is that you have been accepting this as real and I have to disprove this and a lot of talking is to be done by me, which I am not in a position to do now. So, you go now, do bhajans.*

That is, chant.

One more time:

*It is said that all this is unreal.*

Robert used to say it all the time. “It is all illusion. It is all appearance. It is all a mirage, everything you see, hear, taste and touch. The body is unreal. The furniture is unreal. The walls are unreal. All the things that you see around you are unreal. The thoughts are unreal. Nothing has substance.”

But Nisargadatta is saying something different.

When is it made unknown? When is it certified that all of this is unreal? Where did that come from? Where did this concept that everything is unreal come from? Where do you know it? When do you really know it? [Repeating a bit]

*Only when one understands this temporary phase.*

When one understands that everything just passes. It comes, and goes. It comes, and goes.

*And in the process of understanding one is in the Absolute -*

This is an understanding. This is the knowledge of the Absolute about what it is seeing and perceiving about the nature of reality.

*... and from there recognizes this as a temporary, unreal state.*

Who is it that recognises the temporary, uneternal state? Well, it can only be that which is permanent, eternal. Only that which is at rest and is not moving itself can recognise the movement of consciousness, and sees it is just a passing thing.

And see that it is separate from me.

The coming and going of consciousness is seen by me, who is removed from the coming and going of consciousness. It is an object to me. *I* witness it. *I* see its coming and going. *I* see it is impermanent.

And who is this 'I' that sees the impermanence? This is the Absolute I. The Absolute, the one who does not change, and therefore recognises change.

This is the one who sees consciousness saying 'I am'.

This is the 'I' at the centre of 'I Am.' Going deeply, deeply beyond consciousness. Into the root, into the Absolute, which cannot be known itself and *from* which you know, and *from* which you act.

That is page 32.

Now, on page 33:

*.... For you I am expounding very secret knowledge about your own beingness, how it came about—that is what I am talking about.*

*This play is just happening; you are not playing a part. When you are ignorant, you think you are playing a part in this manifest world. There is no one working deliberately— it is happening spontaneously. You cannot claim anything in this process. When you are thoroughly knowledgeable you will come to the conclusion that this beingness is also an illusion.*

[Repeating a bit]

*There is no one working deliberately—it is happening spontaneously. You cannot claim anything in this process.*

Now, the question:

**Questioner:** *Who recognizes that it is illusion or ignorance?*

And this is the crucial question.

**Maharaj:** *Only that one recognizes or witnesses all that as ignorance.*

Only that one, the Absolute. The unchanging. The pure sentience element of “We Are Sentience.” The cognizer. Awareness.

Only that one recognises or witnesses all that is in ignorance.

*That one cannot understand That one, he can witness and understand only the ignorance. The one who recognizes all this as ignorance, that one is knowledgeable.*

[Repeating a bit]

*The one who recognizes all this as ignorance, that one is knowledgeable.*

That is the basic ‘I’, the basic Absolute me - *is knowledgeable*. And the knowledge is the ‘I Am,’ which flowers out of the Absolute.

*Why are you calling me jnani and listening to my talks? Because I have recognized and understood that child ignorance, the "I Amness," and have transcended that.*

*Finally you have to understand that the principle which you are using to talk, to move about, and operate in this world, is not you.*

In other words, the ‘I Amness’, the consciousness, the body, is not you. It is the *knower* of you.

Okay.

Now for a musical interlude. How about playing both of the *Hare Krishna*’s—the Yogananda one, and the Muktananda one.

[Chanting—*Hare Krishna* (Yogananda version)]

I love you all. I will say that again at the end of the chant. I will stick around. Stick around with me.

[Chanting—*Hare Krishna* (Muktananda version)]

The power of chanting. Some of you even chant! You know it really helps to start out by chanting, and after a while you cannot chant any more and the ecstasy and the emptiness whirl through you.

But it helps really to chant. [Chuckling] Especially if the words are so easy, like “Hare Krishna” and “Hare Ram”. They are really easy. Just do that for the first five or six minutes.

Get carried away, get carried away, and when you get carried away chanting, then the chanting takes over you and does the rest. If you just sit and listen passively, it feels beautiful but it does not have the power as if you actually chanted yourself, and put some of your own heart into it.

The time has come to end this satsang. I love you all, and I know you all love me.

One big happy family. If we lived together, of course we would be squabbling constantly, but... it is great. [Laughs]

I think there was about one of us for every 500 square miles on the North American continent—or 5000 square miles.

Lot of space between us.

Take care. I love you all.

Bye-bye.

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# Edji Satsang Transcript



## Learning to Love

*October 1, 2011 – Online Satsang*

[Chanting—*I Will Be Thine Always*]

That second chant still blows me away...

*My Lord, I will be thine always. I may go far, farther than the stars, but I will be thine always. When I die, look into my eyes. They will mutely say, 'I will be thine always. My Lord, I will be thine always.'*

You know, around Robert, Sundays were nonsense satsangs. Just for entertainment. And we listened. We were not there for his words; we were there for his presence. There was very little presence with Robert. He was mostly absent.

When I was 12 or 13, I first read the book *In Woods of God-Realization* by Swami Rama Tirtha. That is when I really began my spiritual search, which later on, in



years by, became a search for truth. It crystallized, not around bhakti [devotion,] but a search for truth.

I had just finished a Master's program in Public Management in Cleveland, at Case Western Reserve. I was working in a building overlooking Lake Erie, with the boats going by. Doing population projections for 88 counties in Cleveland, 88 municipalities in the standard metropolitan statistical area of Cleveland.

And, boy, was that an incredibly dull job! Doing the population projections of 88 municipalities for the next 20 years... just various kinds of mathematical models that had to be reconciled.

I knew I could not stand this life anymore. There was no truth in it. There was no truth in the way we had to lie to the Feds about the size of the population of Cleveland down the line, in order to get monies.

Nobody really cared about the truth. It was all politics. Most jobs are that way, or at least most government jobs are that way.

When I was in Detroit, I was at Wayne State University, and I applied for a job when I was a PhD candidate. It was working for General Motors. I found out the job was in their tank division. They were going to build the M-60 tank that they used in the Vietnamese war.

My job, should I accept it, would be to try to guess what the government specs would be for that tank, as opposed to finding the best one possible. It was outguessing the government. And that is what jobs are about, generally. They call for continuous compromise.

I got a book at 18, in 1968, *Who Am I?* [by Ramana Maharshi], and a couple of other books, and started my real spiritual journey. I had fucked around for many years before coming to that point, seeing the uselessness and the hopelessness of academia; of jobs.

I knew very well what I should be doing, and that was Self-inquiry. I practiced Self-inquiry, beginning in 1968, very seriously—10, 12 hours a day—going inside, looking for who I am.

But I want to tell you a secret now. This is so, so important. The secret is: The mess that you are in now, the maya, the confusion, the lack of understanding who you really are, of attaining God, is because you are *your minds*.

The mind.

You think too much, just like I did.

I had the right method, the right intent in 1968. I practiced it for two years, and then I started practicing Zen on the West Coast with Sasaki Roshi and got lost in Zen, with all of its koans. Then I got lost in Muktananda and all of his koans. I had four Zen teachers at the same time. My mind was busy, busy, busy, busy; trying to figure all these things out.

Busy, busy, busy.

I was going to Maezumi Roshi at the time. I was living at the center of my teacher, Thich Thien-An. He was a bishop in the Zen church of Vietnam. Then there was Song Ryong Hearn, and Seung Sahn Sunim. They all came from various different traditions within the Zen tradition.

Each one had a different teaching! And all of us were going to many different teachers trying to struggle to find out, well, what is the truth? Everybody had a variation on the truth. We did not trust any teacher enough to listen just to that teacher. We did not settle down.

I wandered in confusion for many, many years, until I gave it up. By the late '80s, I had given up spirituality. It had gone dry—the search. Self-inquiry was not there anymore. It all had been lost, because I got diverted by so many different teachings and so many different teachers.

Then I met Robert, and I knew I had found my teacher. But it still took me three years before I trusted him.

Seung Sahn Sunim used to say, “You think too much. You’ve got to become stupid, like a rock.”

Robert said to me, “I think I know why you haven’t awakened yet.” After being with him for three years. “Because you’re too smart.”

I had a very strong mind. I was used to understanding everything—mathematics, atomic theory, nuclear theory, all of that, cosmology. I was relying on that one instrument that had always given me understanding before, which was the mind. But it is the mind that has constructed this mess that you are all in, and that I was in.

The Bible says to be still and know that you are God. [“Be still, and know that I am God.” Psalms, 46:10]

That is all you have to do. Become stupid like a rock.

Whatever experience presents itself, you become empty; and let that experience take you over and go through you. You do not try to figure it out. You do not try to compare what one teacher said with what another teacher said.

All of you have so many conceptions about teachers and spirituality. All of you are trying to teach me what real spirituality is like. You know, if I had not been so fucking smart and smart-alecky and filled with myself and trusted my mind so much; instead of trusting my direct experience of reality without the mind interfering, I could have attained awakening when I was 25.

But my mind kept getting in the way, because I trusted my mind, and I did not trust a teacher. I trusted the method of Self-inquiry, but I lost it by all these other teachers saying, “That’s no good. That’s a bad way. Instead, try my way.” And I tried their way, and I got lost.

One teacher, one method.

If I had only been more simpleminded, and not trusted my mind so much. You see, inside of you, you are already enlightened. That deepest level of Self within you, the one you wake up with in the morning before any thinking comes, where everything is so fresh and open—at least if you get enough sleep—that base consciousness—that is you.

Everything else is added on a moment later, when the mind arises; when the shakti fills up the brain and creates the world—the world of concepts.

The first awakening most people have is when they see that the world that they have been living in is not real. It is a network of thinking, of learned thoughts, of learned behaviors. Concepts—it is all concepts.

When you see this you laugh, and you laugh, and you laugh; because you see the world that you have lived in is an illusion, a bunch of concepts that hang together with other concepts. The central concept is 'I'—and when there is no 'I,' there is only emptiness. When there is only emptiness, there is only space—inner space and outer space; and they are both the same.

But it is your *mind*.

And you have so many concepts about spirituality, about living, about morality.

Give them up.

*Don't-know* mind, *stupid-as-a-rock* mind.

You know, I made this discovery over and over and over again, and I said, “How can being as dumb as a dog help me find God, or find ultimate truth? How can being stupid, and not using my mind... how can that give me truth?”

But truth is not in the mind.

Truth is deeper than the mind. Truth is deeper than emotions. Truth is deeper than the world, and it flows continuously; once the mind goes.

The real world is deeper. '*He*,' as some refer to it, is deeper than the ecstasies. It is deeper than bliss. It is deeper than the energies. All these are sustained by that ultimate emptiness—which you are.

You have to be good-for-nothing—really accept that you are less than dirt, at the feet of someone else.

No understanding. Utter humility.

When I was with Robert, I did not have that humility. I loved being the right-hand man of my guru, my teacher. It was a role I played. It filled my ego. Robert kept trying to destroy it by talking behind my back, telling everybody what a nutcase I am. So they reacted to me as a nutcase to keep my ego at bay. So it did not get too out of hand.

But it is hard to be the right-hand man of your guru, and not feel some sense of pride in it—some sense of power, and control. That is one of the problems.

It is better to be a *nothing* at some teacher's feet and somewhere in the background. Like Robert always said, he was always in the background when he visited teachers. Not right at their feet.

There are so many of these teachers that have websites... if they go around and visit another teacher, they are *right there at the teacher's feet*; or next to him on a chair, next to him as an equal.

So much pride.

But if you are humble, really all that you do is you see grace when you are with a teacher. Not even the words are important. The concepts are not important.

Nisargadatta had only one concept that he said guided him, which his teacher, Siddharameshwar Maharaj, said: *You are not the body. You have nothing to do with the body.* And he says that was his guiding concept. With that, he had another concept: *Find the 'I am.'*

He spent three years doing that—nine months before he found the 'I am;' and another two years before he awakened, when the 'I am' released him.

It is very simple, no complexity. Just two concepts: You are not your body; you are not your mind; you are not the personality—*neti neti* [the spiritual technique of negating all phenomena—"Not this, not this"—until only the ineffable Absolute remains.]

And the other concept was to go into the 'I am' and find out what that 'I' is—which is the same thing as Self-inquiry. It is a form of Self-inquiry, of looking into the inside; into your presence, into that sense of existence—holding onto it, letting it expand, loving it.

You know, it is so easy to love yourself, once you can find your Self.

Just look inside; find your sense of presence. And love it. Love your sense of presence. That love will grow, and grow, and grow. If you are lucky enough, you have somebody outside you that you can love. And that love fills you, and fills your sense of presence.

Filling yourself with love is so easy if there is somebody outside whom you love. Then you can feel yourself as love in this ecstasy.

But even that is a trap, filled with shakti [dynamic life energy.] Shakti becomes the focus, not you, the perceiver and experiencer of the shakti; the vital force, the vital breath.

It is so easy to get distracted, by the mind, and by experiences; by love, by hate. Everything can be a distraction from that utter, inner emptiness with peace beyond understanding—the ultimate Silence from which everything comes.

You know, you create the entire universe every time you wake up in the morning. Your consciousness creates the entire universe. The consciousness that comes out of your body and mind creates the entire universe. Then the mind gives it form, gives it substance, gives it depth. Soon you wake up and you are living in this world of illusion, and it seems real.

But what *you* are, which is the emptiness that perceives all of this—none of this touches you. Yet you get absorbed in the drama... in the books, in the search, in the experiences, in the knowledge.

Just give up.

Just look.

I guess the principal concept I would say to you, is that *you are not of this world*.

You are beyond it. You are the witness of it. All the drama that comes with spiritual seeking—that involves the ‘I am,’ not you.

The first step is to disengage from your body as the seat of your belief in yourself; to become identified with the ‘I am,’ with [universal] Consciousness. In which consciousness of the body is a small part, and you see you are not the body.

Eventually you see you are not even Consciousness. You see Consciousness coming and going. You see waking consciousness coming and going; sleeping consciousness coming and going; dream consciousness coming and going.

And none of it touches you. You see one day that you are beyond it.

I think they call it in Zen, “the man of no rank.” The “Unborn” is another term used, because it is not born in this world. What is born is the ‘I am’ sense. Everything you see, hear, taste, touch, and understand is in Consciousness, is in the ‘I am.’ **And it is very entertaining!**

I entertained myself from the time I was 12, or 13, to 1995; which would make me—too hard to figure—50? I entertained myself for 38 years with all these concepts and books. And I absolutely ran out of gas in the 1980s—utterly frustrated, utterly lost—because I trusted my mind.

The good part is, now I know that there is a better guide than the mind; and that is the heart.

This is my new direction that I have been teaching: *Follow your heart.*

But that can easily be confused with following your mind, and your inclinations. The heart is unerring. It loves the ‘I am.’ It loves the ‘I am’ in other people.

It is compassionate. It is highly accurate. It is highly motivating the shakti. It can take you till you have filled yourself with love for the ‘I am.’ And then you see it is *you* that loves the ‘I am;’ that you love the show that ‘I am’ is putting on—the ‘I am’ that is born from your body, which you identify with the body.

But you have nothing to do with it.

This way of love, the bhakti way, is so much harder than the way I followed. It is more intense. It is more gripping. And it is unerring. It has got so much power.

But the mind is always there, ready to fuck it up.

Can we have *In the Temple of Silence*, so we know what Silence is like? And then *O God Beautiful*, so we know where God is.



You know, I play chanting a lot because chanting can just still the mind and fill you with bliss, fill you with ecstasy. That was how I discovered my own way after Robert left, after Robert left town; was just to lie on a couch and listen to Muktananda chanting, and Yogananda chanting.

And I became filled with happiness and bliss. Anybody who says you cannot learn to love, really has no idea.

Yes, love can happen to you. But you can foster it and build it. You can fill yourself with ecstasy, just by listening to the chanting.

[Chanting and private dialogue removed]

I read forward in *Prior to Consciousness* a couple of pages. There is a lot of stuff in between, but I thought this one was really appropriate for tonight. It is July 26, 1980, and I have a note here: “Stupid like a rock.”

The questioner asks Nisargadatta Maharaj,

**Questioner:** *I have come to Maharaj in the hope that he may help me put an end to this search.*

**Maharaj:** *Can you communicate to me what you have understood?*

**Questioner:** *It is all concepts, all illusion.*

**Maharaj:** *Yes.*

**Questioner:** *I don't believe in processes that take time and disciplines, I've done all that. I want it to end.*

**Maharaj:** *The basic fact—that you are not the body—must be clear to you by now. You are working in the world and you think that you are doing that work, but what is really happening is this: the life force, when it comes out in thoughts*

*and words, is the mind, so it is this prana mind, life force mind, which is the acting principle. The beingness, the consciousness, is the God which witnesses the life force and mind working.*

The beingness, the consciousness, is the God which witnesses the life force and mind working—the ‘I am’ working, the prana, the shakti working.

*It does not interfere; it merely witnesses. The reason for your unhappiness is that you think it is you who are working.*

You identify, in other words, with the work in progress—with the shakti, with the vital force, with the actions, with the activity, with the thinking.

**Questioner:** *I realize that anything I say is a concept arising out of my consciousness.*

**Maharaj:** *That you are, and the world is, are both concepts. You must know that.*

**Questioner:** *How does this knowledge work? I mean: you tell me words and there comes a sense of understanding. Is it a mental process? Is there still a faculty witnessing all this?*

**Maharaj:** *The mind understands because of the consciousness.*

**Questioner:** *Then it is all an automatic happening?*

**Maharaj:** *That is true. The mind interprets whatever the concept is, the base is consciousness on which the concept arises at the moment.*

**Questioner:** *So what is there actually to attain if you cannot change this consciousness and you cannot touch, cannot reach by words? It is there all the time, right now. So for what are we here? Doing belongs to the mind—that is*

*clear—it is going on like an automaton. I see clearly now. I want this mind to surrender to the consciousness. Do you understand?*

**Maharaj:** *All this conceptualizing, all this articulation, has been taking place only after the original concept arose that you are.*

‘I am.’ All this conceptualizing that we are all going through—the spiritual search, the thinking, all this conceptualizing, all this talk, articulation, has been taking place only after the original concept, which you are—‘I am,’ arose; that you are.

*What was the position before this concept arose? At that time did you have any concepts, any needs?*

Before this original concept ‘I am’ arose, did you have any concepts, any needs whatsoever? In other words, before you started thinking, what were you? Was there any bother there whatsoever? Was there any distress? Was there any anxiety? Was there any passion? Was there anything human before this original concept, ‘I am,’ arose?

**Questioner (continued):** *Like deep sleep?*

**Maharaj:** *This concept that it is like deep sleep is not incorrect, but it is still a concept -*

In other words, the guy has got the idea, but it is still an idea for him. He has not fleshed it out with an experience.

*... but it is still a concept, and the original state is beyond concepts.*

In other words, conceptually he grasped it, but you do not have that state yet; you do not own it.

**Questioner:** *What is the fact now?*

**Maharaj:** *That you are awake is itself a concept at this moment. Let this sink in.*

**Questioner:** *It's a movie.*

**Maharaj:** *Go back to the source: before this concept of beingness, "I Am," arose, what was your state?*

**Questioner:** *I don't know.*

**Maharaj:** *That which you don't know, that is the right state.*

That which you do not know, that is the right state.

*Everything that comes after this consciousness is attained, is like a dose of salts—it is useless, consciousness is useless.*

**Questioner:** *So the search, all aspects of it, belongs to the same?*

**Maharaj:** *Throw away every thought, every experience, everything that happens after this consciousness has come. Other than throwing it away as useless, there is nothing to be done beyond this firm understanding in which you become more and more absorbed.*

Beyond this firm understanding in which you become more and more absorbed. In other words, what he was just saying is that you are the witness. The 'I am' arises and suddenly all the concepts arise, and then you become a human being. But what were you before this original concept, 'I am,' arose? This is what you have to become absorbed in. He is pointing you to that state before the mind arose.

Now, one thing about the way of bhakti, of loving, is it focuses all your energy on one point—on loving—whether it is loving somebody else, or loving yourself, or being filled with love. It is one-pointedness.

It is a meditation, just like any other meditation, with or without objects, until the love goes from the object to one's own Self, one's own sense of presence, and becomes formless—which is a higher form of meditation than one-pointedness with an object. Now it is one-pointedness with no object.

Just love itself, which is spread everywhere throughout your sense of presence and *pervades* you, becomes blissful, becomes ecstasy, and you are in ecstatic states. You become absorbed in the ecstatic states.

But then you begin to realize that even these ecstasies are not you. They do not touch down to your basic core. They permeate you, but still, it is you that are permeated. You are still untouched by that ecstasy. You are having the ecstasy, you are having the bliss, but you are separate. The ecstasy is in Consciousness. It is an object. You, as the subject, are beyond all experiences.

July 21, 1980:

**Questioner:** *Why did I take this form?*

**Maharaj:** *Because you were a fool. If you had known anything about it, you would not have come into this world.*

**Questioner:** *First I hadn't any form, isn't that so?*

**Maharaj:** *Yes, even now you don't have any form. It is not your shape, it is the shape of the seed.*

That which has form is Consciousness, not you—the seed, which is the 'I am.'

**Questioner:** *Isn't it the nature of the seed that it grows, like a tree grows out of a seed?*

**Maharaj:** *It is its nature.*

**Questioner:** *So, I am not to blame. The seed must be foolish.*

**Maharaj:** *Because the seed is foolish it has come like this. The seed is the original foolish state, yet what big titles are given to that seed.*

Which is the 'I am.'

*The seed is transient, and the whole world is full of the seeds. All the five elements, all the objective world, is in that seed. You are not the seed—you are the observer of the seed.*

*.... This world is filled up with selfishness due to your association with the body. Once you know what these principles are, then you dissolve the personality, and in the process that selfishness vanishes because you are no more an individual.*

Well, that is the reading for today.

<http://www.wearesentience.com>

# Edji Satsang Transcript



## **I am the Truth**

*October 8, 2011 – Online Satsang*

You know when it comes to spirituality, it is all about identification—what you identify with.

Do you identify with grief? With happiness? With love? With emptiness? With the Absolute? With energies?

What do you identify with?

If you only have one identity, you do not have a lot of choice. So, you have to be open to new experiences. The analogy I use is the hundred-room, or thousand-room mansion. You have to have been able to explore many of those rooms, freely.

You have to be open. The ability to shift identity without openness is useless; and just being open, without being able to choose your identity, is confusion.

Now, why do we like Nisargadatta so much?

Because he is the most Western of all the Eastern teachers. He talks about consciousness as arising from the body, which is what Western science does. They do not understand what it is, or how it arises, or what the chemical is. Nisargadatta just refers to consciousness as “the chemical.” The food body supplies consciousness.

And when the body is born, consciousness is arising; but it has no identity. Gradually a baby, because of its neural growth, and the concepts that are taught to it, develops a sense of ‘I’—a sense of ‘me,’ and ‘mine.’ This becomes the core of the ‘I Am.’ The ‘I Am’ experience and the ‘I Am’ concept.

We love Nisargadatta because he talks just like we do. He talks like Psychoanalysis does. He talks like Science does, about consciousness and the ‘I Am’.

This consciousness takes a specific form, depending upon the kind of body it is born into. If it is born into a worm, it has worm consciousness, which we do not know. It is a lot like us, it is a lot like our fundamental consciousness, but it is different; because a worm does not have eyes, does not breathe, does not have a lot of sensations that we do—has different kinds of sensations. Consciousness in a bird is different than that of us too: different sense apparatus, different kinds of sensations. The same with a monkey; an elephant; a plant. Each one has a different kind of consciousness.

I think maybe humans are the only ones that can choose which consciousness, in themselves, to identify with. They can explore various rooms in the mansion, and choose to identify with the contents of that room.

One of the most important qualities of consciousness to know is that of emptiness, or the void, for spiritual people. To look inside with your eyes closed and see your emptiness nature inside. This sometimes takes years to develop. It starts sometimes in the third eye and spreads throughout your whole body.



The sense of emptiness, the emptiness that contains everything. And the emptiness inside is the same as the emptiness outside. They are one and the same. Then, after a time the emptiness changes from darkness to light. The void becomes lit, lighted, and we talk about the self-illuminated void. The Buddhists say “the self-illuminated void in nature of mind.”

And then sometimes before that, or after that, we begin to get a hold of the sense of ‘I Am;’ as instructed by Nisargadatta, or by Ramana. This ‘I Am’ is formed before we are three years old.

Our psychological apparatus, our brain, our senses—we are equipped in such a way that when instructed, and given concepts, and through interacting with other people, we develop the notion of inner and outer; of an entity inside of us that thinks, wants, desires, hopes, acts. It becomes the actor and we create a persona—a concrete ‘Ed’, a concrete ‘John’, a concrete ‘Tim;’ a concrete personality in Alan, in Jo-Ann, in Joan.

We grow up more or less feeling ourselves to be similar all the time: a stable sense of self. Who we are—housewife, psychologist, angry person, husband—all these roles, and concepts: who we are. What we are.

And then we want freedom. We do not want to be John any more. We do not want to be Tim, or Ed. There is too much suffering in the world. The world is filled with suffering. *My life is filled with suffering—I want out!*

Or sometimes there is no suffering, and we just get struck with a need to know what our basic nature is.

We become seekers... going from teacher to teacher, book to book, workshop to workshop, trying to explore all of these different rooms, and generally getting very confused in the process. Many rooms, but no maps—*what the hell is going on?* There is no control over the identification.

Then, if we are lucky—some of us are lucky—we find a teacher. We bond with the teacher, we love the teacher; and he or she shows us some of the rooms that he or she has explored—takes us, walks us through them.

And the living space of our lives begins to expand. We add room after room: emptiness; a sense of presence; a feeling of electricity; of love moving through one, from the bottom of one's feet all the way through the body—a river of love which can turn into ecstasy; turn into bliss.

Or else, if we are really lucky, the brain begins to feel like a brick and no thoughts penetrate it. We become dumb as a rock.

We feel like we are starting to go to sleep, when actually we are going into samadhi. We go beyond consciousness, we go below consciousness, beneath consciousness, we go prior to consciousness; and we are no longer aware of our existence.

We disappear. And a minute later, or an hour later, we come back—and somehow we knew we existed that entire time, even though we were not aware of our consciousness.

At night, too, our consciousness goes away. We slip into sleep—peaceful sleep, dreamless sleep. We wake up the next day, and we know that we had some dreams—some were good, some were bad; but then there was also this peacefulness of deep sleep without dream, without consciousness. This is what Ramana refers to as our real nature.

We have gone beyond consciousness, and the troubles of consciousness.

So, the concept is this: the body is born; so is awareness, consciousness. A baby makes no sense out of it, but because of the comfort given to it by its parents, it fears not too much. Gradually it develops a sense of self, of 'I-ness' and 'mine,' 'me,' 'my;' and of action, control, decision making, manipulation.

And we develop a concept of 'I Am,' a sense of presence associated with being a human being.

This 'I Am' sense can really be screwed up—depending upon the parenting, and one's psychological equipment going into it. Some of it can be cleared up through psychotherapy. But often, we see the inherent limitations of being a human being and we know something is wrong. The world we live in is not the truth.

There is too much brutality, too much death, too much killing. Too much cruelty. We watch television, it makes no sense. Who wants to “keep up with the Kardashians?” Who wants to see CSI [Crime Scene Investigation] for the fifteenth time? Who wants to see that red-headed guy's bare ass all the time, on one of those crime shows?

We look at our own lives.

Robert used to say, *You know, after you have brushed your teeth ten thousand times, how many more times do you want to do it?*

After you have had sex five thousand times, isn't that enough? After you have had arthritis for five years, don't you think of putting it away? After you have read your one millionth book, isn't it time to stop?

What has it gotten you?

And you just want to put it all away.

Then you are confronted by the task of dismantling the 'I Am,' to get back to your original nature. You come to me, or Nisargadatta, or Robert; and we say, “Look at yourself. Turn your attention around, instead of looking out—look within.”

Explore that spiritual mansion. All of those outer experiences are Rooms 1, 2 and 3. Let us go to Room 4 with Emptiness; Room 5 with the Sense of Presence;

Room 6 with Love; Room 7 with Energies; Room 8 with the Absolute... actually, that is the basement.

We begin to explore all of this stuff, including the 'I Am,' and see that the 'I Am' is just intertwined concepts; the central one of which is the sense of 'I'. Then one day we recognise that there is no internal referent for that word, 'I'.

It is just a concept—there is no Eddie. There is no Joan. There is no Janet. There is no Jo-Ann. There is no Alan—it is a concept.

If you look inside for that 'Alan,' all that Alan finds is emptiness—that inner emptiness, the void, filled with light; and that light shows no 'Alan' in there whatsoever.

And Alan says, "Oh, fuck! I don't exist!"

It is a shock. *I don't exist!* The 'I' was just a concept. All that there is, is consciousness.

All that there is, is consciousness everywhere—not divided into an 'I Am;' not divided into an 'Alan,' and an 'Ed,' and a 'Jo-Ann.' There is just one consciousness, with no inner, and no outer. We become that vast emptiness that contains the inner and outer. We expand, and become that vast emptiness which is the inner and outer, and identify with our self as *space*.

We are the space that is aware of everything. All objects in the universe are in us.

[Pause]

Then one day, we make a further discovery: Even this unity consciousness is a joke.

Even this unity consciousness is just temporary. Not only do objects come and go, consciousness itself comes and goes. All this unity consciousness requires us to

be awake, but we are not awake all the time—we are also asleep, and even unity consciousness disappears in the sleep.

Then we have dream consciousness. It is a different world. We create a new world every night. Maybe not quite as sick as the real world is, but nonetheless we create a new world.

So, it is all about identity. We just covered the whole concept of identity.

And openness is also necessary—openness to the experiences, and all the various rooms of the mansion—from emptiness, to presence, to love, to hate.

That is why we love Nisargadatta.

Now, I had an experience beginning several months ago. I was talking to Janet; and she said something to me. She said, “Ed, when you speak, I feel truth. I feel a movement of truth in me.” She has said that many, many times over the last few months.

Last night I had dinner with two friends. We had a very deep meeting, after we ate. There was a lot of ... mini-darshan with these two very advanced students. A lot of flowing of energies, a lot of flowing of love, and a lot of talking of truth—like I am talking to you now. But it was for them, so it was different.

And I said, “You know, when I used to start doing satsangs, the words came to me. They came from beyond. They really had nothing to do with me.” But I recognised last night, when I was talking to them, I said, “Now it is different. Now these words are mine. I *own* these words.”

One woman asked me, “Well, what does that mean to you?” I just thought about it for a second, and said, “It means I am the truth.”

*I am the truth.*

I know what Christ meant when he said, “I am the way, the truth and the life.”  
[*John 14:6*]

*I am the way.*

“The way” is providing truth—to the life evermore, the Absolute.

So, my identity yesterday, briefly, was with that one room in the mansion... 83A is the room number. *I am the truth.*

*I am the way* is Room 90. And “the life” means life immortal; which is recognising that all of consciousness is only a play, and it is not your play, either.

You are far, far beyond that play. You are far beyond God.

You are the witness of the entirety of the creation, and God is messing with your mind, through consciousness.

Consciousness is temporary.

It is like the wind, blowing leaves around, rearranging things.

But I want you to become the truth, too. I want the truth to abide in you. I want you to find life immortal by identifying not with what is witnessed, but with the witness; which is not of this world. It is you as you are now—when the ‘I Am’ is seen through, and dismantled. The conceptual you that was built up over the years becomes empty. It dissipates.

What is enlightenment? There is nothing that becomes enlightened. You always are enlightened. What happens is the illusion passes, and you see through the illusion. The Absolute sees through the illusion, and sees itself again for the first time, as the host of the universe.

It is not that we become enlightened. It is because bad concepts, the nutty concepts, go away. They are seen through; and you become the truth. You become life immortal.

But there is one more step. This is the step that Robert really did not explore that deeply, and even Nisargadatta just hints at it—which is going back into the world.

You have seen through it as an illusion, and a lot of people just stay away. Some of them become cold fish, like an ex-girlfriend I emailed recently. I had mentioned that I had been depressed, when my teacher left after I had awakened, and she said, “Jnana does not have any emotions. Jnana does not get depressed.” And then she referred to her own life and she said, “I am satisfied with my life.”

There was no talk in her of excitement, or of mercy, or of compassion. She was “satisfied” with her life. I could feel that there was very little life in her.

So many that follow advaita, and Buddhism, have very little life. They do not take the passage back—back into life, into the drama, into the fray. And I don not think it is incompatible to do both—to head towards enlightenment, and to also act with compassion in the world as your inner processes purify you, so to speak. Even that is just a concept.

To act more compassionately in the world, more lovingly in the world; transforming the world.

I saw on Facebook today a statement by Mother Teresa. It is so moving. I would like some of you who want to follow me back into the world, even though you have not left the world yet, to sort of adopt this as a theme, or a part of the theme of your life:

She writes,

[from *Whatever you did unto one of the least, you did unto me* by Mother Teresa of Calcutta, given at the National Prayer Breakfast in Washington DC, February 3, 1994, <http://www.columbia.edu/cu/augustine/arch/teresa94.html> ]:

*When I pick up a person from the street, hungry, I give him a plate of rice, a piece of bread. But a person who is shut out, who feels unwanted, unloved, terrified, the person who has been thrown out of society—that spiritual poverty is much harder to overcome.*

*... Those who are materially poor can be very wonderful people. One evening we went out and we picked up four people from the street. And one of them was in a most terrible condition. I told the Sisters: "You take care of the other three; I will take care of the one who looks worse." So I did for her all that my love can do. I put her in bed, and there was such a beautiful smile on her face. She took hold of my hand, as she said one word only: "Thank you"—and she died.*

*I could not help but examine my conscience before her. And I asked: "What would I say if I were in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said: "I am hungry, I am dying, I am cold, I am in pain," or something. But she gave me much more—she gave me her grateful love. And she died with a smile on her face.*

*Then there was the man we picked up from the drain, half eaten by worms and, after we had brought him to the home, he only said, "I have lived like an animal in the street, but I am going to die as an angel, loved and cared for." Then, after we had removed all the worms from his body, all he said, with a big smile, was: "Sister, I am going home to God"—and he died.*

*It was so wonderful to see the greatness of that man who could speak like that without blaming anybody, without comparing anything. Like an angel—this is the greatness of people who are spiritually rich even when they are materially poor.*



Can we play *O God Beautiful* and *In the Temple of Silence*?

[Chanting—*O God Beautiful* and *In the Temple of Silence*]

The reason I read that Mother Teresa quote was to show that we can expand our compassion. We can go beyond our small little world of family, neighbours—expand that love and compassion. Rescue animals. Rescue people. Vote Democrat. Get rid of the Republicans. Actually, get rid of most of the Democrats, too.

We can really help other people.

[Pause]

Now, for the academic portion of our program. It will be short, because we are running a little late tonight.

This is Nisargadatta Maharaj from July 22 1980, and Jean Dunn [devotee of Nisargadatta and one of Edji's teachers] quotes Maharaj:

[*Prior to Consciousness*, page 35]

*All these discussions are an exchange of ideas and mental entertainment, meant to while away the time.*

This was exactly Robert's attitude towards satsang: it was entertainment, spiritual entertainment.

What was not entertainment, what was real, was to look inside and find the 'I Am;' and to love the 'I Am.' Or, with Robert, to explore the sense of 'I-ness,' and what was that 'I?'

For Nisargadatta, it was to go inside, feel that sense of presence, and expand it; until it becomes all of consciousness, and you understand the totality of 'I Amness.' And by knowing the totality of 'I Amness,' knowing that it is just an object—it is unreal. It is part of the illusion.

And the questioner says:

*If you don't make some kind of effort, you get nowhere.*

**Maharaj:** *Don't think that some progress has to be made. You will continue to do something, even if it is conceptual, but the one who understands that he is already there, what will he do?*

The one who understands already that he is beyond space and time—that is, somebody who is awakened—what is there for him to do, in terms of search or spirituality? Nothing for him to do.

**Questioner:** *Okay, but isn't there tremendous scope for self deception here?*

**Maharaj:** *Who is this who is going to be self-deceived?*

**Questioner:** *The empirical ego.*

And Maharaj says—and this is *so very important*:

*There is no entity. It is not possible for a phenomenal object to achieve something, and this is only a phenomenal object.*

The ego is only a phenomenal object. It cannot achieve anything. It cannot achieve awakening. It cannot deceive you.

The whole thing is deception. The entirety of the mentality of conceptuality is a deception—and the ego is only one part of that deception.

Do you get that?

Jo-Ann, you look perplexed. Do you want me to explain it again?

[Jo-Ann shakes her head “no”]

Okay.

[Skipping to page 37]

**Questioner:** *Even beingness is an imperfect temporary phase?*

**Maharaj:** *That consciousness is a product of the food essence body; the body is the fuel on which "I Amness" is sustained. Do you not observe what the body is? Is it not a morsel of food and water? Presently you are embroiled in this "I Amness," but you—the Absolute—are not this "I Amness."*

**Questioner:** *What you are saying is, even the "I Amness," the way you recognize it in the mind, that is not the way it is actually?*

**Maharaj:** *Take it like this: this is as good or as bad an experience as having a tummy ache or a pain in the neck. In my perfect state I never had a pain, but when the "I Amness" was there, suddenly I felt the pain. That "I Amness" will merge, will disappear, I am the perfect state when "I Amness" was not. I definitely know that "I Amness" was not. Just as I have to suffer a chronic ailment I suffer this beingness. Just understand at what level I am talking, to what level I am leading you.*

*Just imagine the flight to which this spiritual talk has gone. The normal spiritual approach everywhere is to worship this consciousness with so many titles, but to me it is a pain and I want to get rid of that.*

This is what separates the neo-advaitins from traditional advaita. The neo-advaitins are filled with consciousness and beingness. They extol it; they worship beingness and being in the present.

Yet Maharaj says, *to me it is a pain and I want to get rid of that*—because he knows his true state: being beyond consciousness, being beyond the drama and the ‘I Am.’

Do you want one more?

[July 23, 1980, page 37]

**Questioner:** *Maharaj says all that is necessary is to be aware. The mind keeps on casting doubts, and particularly keeps on saying that there must be more practices or something more to be done.*

**Maharaj:** *All the activities are in the field of consciousness, the mind, and vital force. The knower of the mind is just a witness. It does not interfere in anything.*

*Guru's grace means the knowledge you are. When you stabilize in this conviction, that will open up and give you all the knowledge and that is the grace.*

*If you are there, -*

And he is talking about the Absolute, before consciousness arises.

*... then everything is immeasurably there. You give no significance to the fact that you are—you are carried away by all the manifestation which is the expression of your beingness.*

[Edji repeats]

*If you are there, then everything is immeasurably there. You give no significance to the fact that you are—you are carried away by all the manifestation which is the expression of your beingness.*

**Questioner:** *My tendency is to look outward, rather than inward.*

**Maharaj:** *That is the quality of your "I Amness," not of you, the Absolute. You have embraced the body as your Self. That also is superficial, you don't know what is happening inside the body either.*

**Questioner:** *Correct. I don't know what's happening in my organs or how they act.*

**Maharaj:** *All the actions happening in this wide world, the samples of all those, are also happening in the body.*

**Questioner:** *That which is, does not know Itself?*

**Maharaj:** *In that state you do not know you are.*

*In the Absolute state, you do not know that you are.*

*With the tool, or aid, of beingness you know you are.*

**Questioner:** *With the tool we try to go beyond?*

**Maharaj:** *Don't try to go beyond consciousness, only recognize, understand, what the beingness is, that does the trick. The proof that consciousness was not lies with you only. You, the Absolute, are the proof of that. Spontaneously, uncalled for, this beingness has come and this beingness is being witnessed by you, the Absolute. Ask questions—you will not have such an opportunity again.*

**Questioner:** *The urge is not so much to ask questions, as to just be with Maharaj.*

**Maharaj:** *That is quite proper. Just by sitting here quietly and listening to the talks your mind will be annihilated. In case the mind sprouts again you forestall it by asking questions.*

*The mind is sprouting, expressing itself with various concepts. Don't identify with that, let it go. Don't be a customer to your mind concepts.*

Hear that? Don't indulge in them.

**Question:** *Things like getting food, eating at regular times, earning money, all these are concepts of the mind and are responded to by the mind. If one does not respond to these things, then how does one live?*

**Maharaj:** *By all means employ the mind, but don't get lost in the mind. Observe the mind, be a witness to the mind flow.*

That is enough of the academic portion of our satsang tonight.

Any questions?

[Private dialogue removed]

I love you all. Be safe.

See you next week.

Bye-bye.

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# Edji Satsang Transcript



## **The Crux of Nisargadatta**

*October 15, 2011 – Online Satsang*

Go deep.

I want you to go deep. Let the music take you deep. We are going to cover some deep stuff today.

[Chanting—*Do Not Dry the Ocean of My Love*]

[Next chant begins—*He Bhagavan*]

Try to go deep. Dive, dive, dive, down into yourself. Into your heart, and below. Just sink into yourself, or fall back into yourself.

[Chanting continues]

Let the music take you.

[Chanting continues]

Go *deep*. Go very deep.

[Chanting—*He Bhagavan*]

Now, pay attention.

Who hears my voice?

Who is it that hears my voice?

Look deep inside. Where is that witness?

Where is that knowledge?

Who hears me? Who hears Ed?

Plunge deep inside. Look for him, or her.

Who hears my call?

I am calling you. Who hears me?

If you find nothing, what does that mean?

If you find nothing, what does that mean?

Who hears me?



Speak up. Who hears me?

[Pause]

You know, I get asked every day by someone, in a comment, or an email, or on the phone—

*How do I practice? What's the best practice? or, Why am I not making any progress? I have been doing this for three days now and I am not enlightened. How come?*

*What a fucked-up method. Three days I have been working on this!*

Other people feel they are moving too fast. Emotions are flooding them; drama and trauma are flooding them. Please, slow down.

You know, most people that come to satsangs anywhere are merely curious.

*Let me try you out, they say. If you strike some resonant chord within me, I will stick around, if you are lucky—for a few weeks, or a few months. If you are lucky! But I probably will dump you, like I have dumped every other guru, because they were not entertaining enough, or they were not deep enough, or they were not smart enough, or they did not have enough love, or they had the wrong technique.*

But then there are those who are more than merely curious. They have a deep passion to awake. Yet mostly, they have not investigated *why* they want to awaken. They just say, *I want to get of here. I just want to get out.* But why?

What is the motivation? What is the pain? What is the drive? Look into that. You have to know that, before you know anything else. Why do you want to get out? What is so bad about this place—outside of the Republican Party?

And for those who *have* come, and are highly motivated, and are willing to practice, and maybe even looked into that reason *why* they want to awaken—there are still problems. Some come so filled with knowledge from reading books and seeing teachers, they know everything. They are so filled-up there is no humility, no emptiness—just perfect knowing. They check your knowing against their perfect knowing, and you are always found wanting.

Then there are those who are always filled with activities. They are juggling 7 or 8 balls at once, and 2 of them have to be spiritual. They have got kids; they have got a job 84 hours a day, 216 hours a week. They read 6 books a week. They go out 8 times a week. They get drunk twice a week. And they wonder why nothing is coming through, why nothing is sticking. The 20 minutes of meditation they did on Wednesday has not brought enlightenment.

*What a shitty world! 20 minutes, and I don't get it.*

Then a third set of these people come filled with pain. Sometimes, it is on the surface. Sometimes it is locked deep down—a lot of emotional blockages, a lot of human deadness. This usually has to be unlocked before progress is made.

But, let me tell you—there really is no progress. One day you are not awake, and the next day you are. One day, one moment, the illusion is seen through. The world is seen to be just images, concepts, which your mind has created. Then you are free—or at least, the path to freedom is open. You begin to see your way.

*But what about before this awakening takes place? What about all the shit I go through? Is it necessary?*

In the late 70's and early 80's there was a big time spiritual writer, he is still around, Ken Wilber, who wrote a seminal book called *The Spectrum of Consciousness*, and another one, *The Atman Project*.

You know, Psychoanalysis postulates a development in children from the time of birth until the time of ten, of certain cognitive structures—certain ways of

knowing, certain ways of perceiving—as well as one’s personality structure. The ‘ego,’ Freud called it, and the Object Relations people called it.

The “internal objects,” which are the internal structures by which we perceive other people—the feelings of love, the feelings of integration, the feelings of morality, the ability to control our emotions, the ability to mate with another, to bond with another, the ability to tolerate the extremes of emotions, the ability to tolerate different viewpoints—all of these are built into the ego structure; and most of the development takes place by the age of seven... most of it, actually, by the age of three.

By the age of two, some people can begin to observe themselves as different from the others, and they refer to themselves as ‘I.’ All of these are thought structures inside that become integrated. The child is able to observe an apparent world out there that is created by its mind, and things people teach it.

Mama teaches it. Papa teaches it. They teach you how to *be* in the world, too—*stiff upper lip*; or a quivering upper lip; or a loose upper lip—whichever kind of parents you had. All of these structures are inbred, and they contain our feelings.

But into this, in almost every life, huge trauma comes that disrupts this developmental complex. The death of a father. A divorce. Child abuse. Sexual abuse. Something always happens to screw up this developmental sequence, and psychotherapists or psychoanalysts talk about, *Well, you don’t need to have the perfect parents, you just need to have good enough parents.*

Good enough to get by, to get you through.

But a lot of people do not have good enough parents. Or they do not have any parents. Or, they are the kind of person that is, let us say, by constitution very sensitive, and highly reactive; and even a good parent, and a holding parent, cannot completely contain all of their feelings, and allow their structures to develop in the proper way.

All of these people develop what we call *neuroses*, or *psychoses*, or *personality disorders*. There are millions of them outlined in the Diagnostic, Statistical Manual of the American Psychiatric Association—my bible. I use it all the time, for reaching diagnoses of people, then do evaluations. It has got hundreds of categories, depending on symptoms and behaviors... for example, *borderline personality disorder*. What are some of the other hot topics? *Narcissistic personality disorder*.

And all of these describe the kind of symptoms people have. For instance, a *borderline* is emotionally eruptive, a lot of anger. *Depressive disorder*—these people have a depressive core that they regress to every now and then, and they feel very depressed for long periods of time, either because of the death of somebody or some other thing.

But Ken Wilber hypothesized that you cannot go to the place of “abandoning the ego” until you have a well-formed ego. A schizophrenic, for example, cannot become enlightened because he really does not have a well enough formed ego to *transcend* the ego. It sounds paradoxical, but a schizophrenic can be very close to being awakened, because they do not have all of the structures that a lot of people have in order to deal with the world; and those well-formed structures are what prevent you from seeing through the world, and that spirituality works on.

So, Ken Wilber hypothesized that you had to be emotionally healthy in order to get into spirituality—to become “transpersonal;” to go beyond the personal. The personal has to be fixed; either first in psychotherapy, or originally, with good enough parents.

Or, if something went wrong, then you go back and repair it—you repair that emotionality. *Then* you can get into spirituality. It is a transpersonal model. I fought that model a lot, in publications and so forth. Because, to me, the whole personality was just a concept—just a network of thoughts tied together, by which we structure the universe.

So, how do I deal with people that come, that are highly motivated, have looked into why they want to get out of the world, have dealt with some of that pain, who

are too busy, or have a lot of emotional blockages, or have too much knowledge already?

You know, there is very little I can do. I have to wait until people are relatively empty, and are motivated.

You know, *my* problem was always pride.

I had too much understanding. I had read too many books. I had seen too many teachers. By the time I met Robert, I was through with spirituality. I thought it was a bunch of shit, I had gotten nowhere.

I was so full of myself, my self-assurance that *all of this is bullshit*. But I did not see all the way through the bullshit. I saw three-fourths of the way; but I was *full* of myself with arrogance, of knowing. I was puffed up with knowing. That was my weakness—was knowing. I knew everything.

And what did it take to break through that? 7 or 8 years of being with Robert, and knowing less and less each year.

Trying to become good-for-nothing. And Robert was *very* good at making us good for nothing. You would become more and more dysfunctional. You would care less and less about things. Your memory would go, because you were not paying any attention. And if you paid attention, you would still forget.

*The world does not make sense much anymore. Not like it used to, when it was solid. Now it is developing holes.*

So, gradually, I was becoming useless, and it felt *so* good. There was not so much to do anymore. Everybody's expectations, including my own, were lowered.

I could relax.

But then, Robert left.

He went to Sedona; I failed to follow him. I was one of the ones that was instrumental in having him move to Sedona. I tried to move, I really did. I tried a couple of times. But it did not work out.

I finally realized... one time when I was talking with Robert on the phone, he was up at Sedona, and I said, "Robert, I can't take the cooking anymore. You've cooked me too much. I need some rest. You are always complaining about me, always talking behind my back, always putting me in situations where it hurts so much. I can't take it anymore. I want a rest."

I got him to move. But I failed to move with him, and thereby lost him. And I became lost. I felt desolate, a failure. The arrogance was gone. I was no longer full of myself. Full of shit, maybe, but not full of myself, anymore. So I gave up.

Then I got what was equivalent to one of these mp3 players a long time ago, a cassette player, and just listened all day long to sacred music, and to Robert's satsangs; lay down on my couch and listened to them. Listened to Robert's talks, listened to these chants; and I gradually felt happier and happier. Happier and happier. I was desolated, but I felt happy. I was laid low, but I felt happy.

The chanting increased my happiness. Listening to Robert's words increased my happiness. And then one day I took a shower and I woke up. Just suddenly. No warning. No warning. Then, a few days later I had a second awakening, more profound than the first; but gentler.

Now, what was it that caused me to wake up?

Was it the 30 years of meditation before I met Robert? Was it being with Robert for 8 years, and becoming useless? Was it learning to learn less and less? Was it Robert's going away, and my feeling of desolation? Being laid low? Was it the chanting music? Was it listening to the satsangs? Was it having given up the whole thing? I do not know.

I do not know. I know listening to chanting is very important, and if you could do that, and listen to his talks all day long; my talks—it would help a lot. You *would*

feel happier and happier. I am even going to make a special tape for telling you to be useless, and you can play it over and over again:

*Do not do anything today. Do not think today. Do not do anything with the kids today. Do not phone your parents. Do not feed the cat, even. Do not do anything today. Become useless.*

So, what was it? Why did the illusion dissipate at that moment?

People come to me and say, *What did you do? What practice should I do?*

I do not know.

You can practice Self-inquiry, like Robert says, and Ramana. You can abide in the 'I Am,' like Nisargadatta says. Or you can go through all kinds of emotional movements; or you can lie on your back and listen to chanting.

Or, perhaps you could become of service. Go to a hospice. Rescue animals. There are a million things you can do. But it is really important to do something—to have some sort of movement.

I think more than anybody else right now, Joan is moving so quickly; and part of it is because she is listening to chanting music all day long, and all night long. She listens to Robert's talks, to my talks. She is 150% committed to her Self. Not so much to awakening, but to awakening her heart right now.

Janet, also.

Katherine, I believe, although I have not talked to her that much.

And, of course, Jo-Ann, who is working her toosh off all the time for our satsang. But now I am starting to cook her especially.

And through cooking her, I cook Alan.

I have got you all on my mind. I am working on all of you in my own way. But, because I am lazy, I am slow. [Chuckles] So, you have to do some of the work yourself, too. I *highly* recommend you listening to chanting music.

Okay, maybe we should have some questions at this point—if anybody has any questions, comments.

You know, at Sasaki Roshi's Zen monastery on Mt. Baldy, there came the time when you went to see the Roshi [teacher] for your one-on-one meeting with him. I think it is called *dokasan*... or that is Soto Zen, I forget what it was called in Rinzai Zen.

Everybody would be very slow to go, because they were just coming out of a deep meditation. So we had this Japanese monk, they called him *Jikijitsu*, was his title. This guy was Ryosho, and was about 5'3" or 5'4", but muscular. One day he got so upset that nobody was moving; he got off of the *tan* and went one by one down the rank of the people sitting there, and pulled them off and threw them onto the floor. He told them to *Rush up to Roshi!*

Now, I do not know who our *Jikijitsu* is; but maybe Joan—she is getting pretty mean.

Joan, you want to go after these people and make them come and say something to me? [Chuckles]

**Joan:** Okay—everybody go say something! [Giggles]

**Edji:** [Laughs] Oh, that was forceful!

**Joan:** I know! [Laughing]

**Tina:** Hello, Edji. I have a question. You say that we should be going out and doing things?



**Edji:** Yes, I do.

**Tina:** I find when I go out now, I get so stupid, I can hardly get my groceries!

**Edji:** Well, it is not for everybody. It is for those who can. Be of service. But if you have become totally useless, that is sort of out of the door, isn't it?

**Tina:** It is, in my perspective... [laughing.] For me.

**Edji:** That's fine, don't worry about it. As long as you are becoming totally useless, I cannot ask for more of you than that.

**Tina:** I'm *totally, totally* useless!

**Edji:** Thank God.

**Tina:** [Laughing]

**Edji:** We have got a potential winner, here. You know, what we are going to do is like with the salesmen, in an insurance office—as soon as somebody awakes, we will ring a bell!

You know, this shit is not easy. There are people that are constitutionally forced to do it the difficult way—through Bhakti [devotion,] and through suffering. They need to suffer—and Deeya! Poor, poor Deeya.

Nine years of endless pain; of empathizing with people that were dying, or demented, and going through pain and not being treated well by civilization. The pain became so much for her, and still is sometimes, she has to withdraw; totally. It is a very severe task for these people—these sensitive people that are breaking open, and feeling all the emotions coming out. Killing them, it seems like it is killing them. But that passes.

But it is not necessarily the case that you have to go through all of this, before you awaken. So far as I know, there is no set course. There is no sequence that is foolproof.

I did not go through all of this stuff, before I awoke. I went through psychotherapy for 8 years, prior to it. But I did not have the extreme amount of suffering that some of you have. Maybe that is yet to come for me. I am looking forward to it.

[Pause]

**Tina:** Thank you.

**Edji:** Yet other people can do it just by being quietistic—being empty. Going deep inside in meditation; seeing that inner sense of emptiness, the Void; finding the sense of presence that fills the Void; asking themselves, *Who am I?*—and finding nothing there, and then saying, *Hey, there is nobody home! Wow, I do not have to do anything anymore. The whole world is a bunch of crap! It is not real!*

How about chanting *Sri Ram Jai Ram*? [Sings a bit to demonstrate. Jo-Ann goes about trying to locate it. While she is doing so-]

**Edji:** Notice that Lakshmi [the cat] is camouflaged today [because both the cat and Edji's t-shirt are black.] The writing that she is hiding says... [trying to read the writing on his own t-shirt, while Lakshmi jumps down]... *For a minute there, you bored me to death.*

[T-shirt graphic depicts a heartbeat that has flat-lined and then picked up again]

Okay.

[Chanting—*Sri Ram Jai Ram*]

Who are you?

Look into your heart. Look into your mind.

Who is there?

Who is *knowing* this?

Who is listening to this, and cognizing this?

Who is it that knows what I am saying?

Who is the knower?

Where is the 'I'?

Where is your 'I'?

Find your 'I.'

[Pause]

Is there anybody in there? Anybody with form and substance?

Or, is the knower without form? Without substance? Without existence in this world? Without properties?

Is the knower unknown?

This kind of questioning is as deep as you can get in Advaita. Does the knower have form? Is the knower *a thing*?

[Pause]

And now, for the academic part of satsang: from Nisargadatta Maharaj .

There is going to be a test at the end of the month. It will be an open-book test, so you do not have to study. I do not want to make it too hard on you!

[*Prior to Consciousness*, October 1, 1980, page 58]

**Maharaj:** *You live in the house but the house is not yourself. Similarly, the knowledge “I Am” is in the body but it is not the body.*

**Questioner:** *I do not fully understand it.*

**Maharaj:** *With the mind you will never understand. You are not the mind, nor the words, nor the meaning of the words. I expound the knowledge of the Self to the Self but you accept it as the knowledge of your body.*

You are not the mind, nor the words, nor the meaning of the words. You are not the mind, you are not the words, nor the meaning of the words.

I expound the knowledge of the Self to the Self. He is not talking about the ‘I am’, the sense of presence. He is saying, “I am expounding the knowledge of the Self to the Self, but you accept it as your body.” He is talking to the Absolute, and we will get to that in a second.

*I am completely detached from the body and the consciousness which is within the body. Nevertheless, because of the disease, the unbearable suffering of the body is being experienced through the consciousness. It is unbearable but since I am detached both from the body and the consciousness, I am able to speak to you. It is something like the fan—the breeze is there and the sound is also there. In the same way the vital breath is there and the sound is also there. In the same way the vital breath is there and the sound is also emanating, but all of this happening is unbearable... the suffering has to be endured.*

In other words, he is comparing himself to a thing—a fan, with the breeze and the sound. And he says, “Yes, I am experiencing and it is pretty unbearable, but it is not me.”

*When the knowledge “I Am” is not there do you perceive or observe anything? Knowingness is knowledge and no-knowingness is also knowledge, but it has no form. If you equate it with the body, only then you say that you are a male or a female.*

*In the absence of knowledge, the question of I know or I do not know does not arise. When you fully understand what I have said about knowledge you will fully identify with that.*

That is very difficult to understand. This is a central passage in Advaita, in Nisargadatta’s Advaita.

[Repeating from the above passage to stress its meaning]

*When the knowledge “I Am” is not there do you perceive or observe anything?*

Without the ‘I am,’ is there anything whatsoever?

*Knowingness is knowledge and no-knowingness is also knowledge, but it has no form.*

That is, neither knowingness has form, and that is knowledge; nor not-knowingness. Knowledge has no form. If you equate it with the body, only then does it have properties of being male or female.

Now, we are going to go a step further in this next quote.

[October 2, 1980, page 59]

This is going to become a little complicated, because Nisargadatta in this passage is apparently identifying the ego with the 'I am,' which is not typically what he does. The translation might be poor, or something else, but listen to this:

**Questioner:** *I want to give up this ego but I don't know how.*

This is important now.

**Maharaj:** *What is the measurement and the color of this ego that you want to give up? What have you understood about this ego?*

In other words, what form does this ego have, that you are trying to give up? What does it look like? Does this concept have any existence, whatsoever?

**Questioner:** *It is a false conviction of the mind.*

Maharaj asked, "What have you understood about the ego?" The questioner says, "It's a false conviction of the mind." Now Maharaj goes from the ego and he says, "What is the form of this ego that you are talking about, that you want to get rid of?"

**Maharaj:** *It is a pinch in my fingers, this "I Amness," but all the scriptures, the sixteen sastras, eighteen puranas and four Vedas have been screaming and shouting, trying to describe this Brahman.*

He is now equating the 'I Am'ness with God, or Brahman, and before he was talking about the ego. So we have got to be careful, here.

*All those praises are only for that tiny little pinch "I Am." The moment you start making a design of that "I Amness" you are getting into deep waters.*

*This incense holder is silver, you have the knowledge that it is silver.*

Listen to this carefully.

*What is the shape, color, or design of that knowledge?*

This incense holder is silver, and you have knowledge that it is silver. But what is the shape, color, or design of the *knowledge* of the color of the incense holder? Does it have form? Or is it formless? Where does it reside, this knowledge?

*If all knowledge is formless, could there be a form, design or color to the knowledge "I Am?"*

Maybe now he is talking about the ego.

[Repeating previous sentence and continuing]

*If all knowledge is formless, could there be a form, design or color to the knowledge "I Am?" Could it be subject to sin or merit?*

In other words, I know that I am. That is my knowledge—I exist. But what is the nature of this knowledge, that I am?

Does it have form? Can it be perceived? Can you witness the knowledge, at all?

And what is the relationship between the *knowledge* that I am, and my existence? I exist, I know that, in this manifest world. I *know* I exist. But what about this *knowledge* that I exist? What is its nature? Does it have any form? Does it have any substance? What is its reality? And then he says,

*In this timeless ether the touch of "I Amness" is not there.*

He is saying in the great void, when that touch of "I Amness" comes, the void does not perceive it.

It does not touch the void. It is manifest in the great Void—not the one we perceive, but the one we *are*. It is beyond any form. It is purely knowledge.

**Questioner:** *Is it not true that out of compassion for the ignorant the jnani expounds knowledge?*

**Maharaj:** *You can say whatever you like. There is no such thing as compassion in that state. I have elevated you to that state where you should know that you are the very illuminant of everything, and the love to be is also therein. When I lead you there why do you ask me such questions? How do you know anything?*

Here we are getting to the crux again—how do you know anything?

**Questioner:** *Through the mind.*

**Maharaj:** *No. The knowingness recognizes the mind, the mind cannot recognize consciousness.*

*You are overpowered by sleep, you wake up—who recognizes this? Prior to mind, the knowingness principle is there.*

Prior to mind, the knowingness principle is there.

*Prior to knowingness, there is the priormost principle which knows the consciousness.*

So we have knowingness—*I know I exist*—it is an essential part of the ‘I amness.’

But where is the knowingness residing? The knowingness itself has no form. But this is jnana—jnana is *knowing*. That is what jnana [Sanskrit] means: knowing. And prior to this knowledge is that principle that *knows*—which is not part of the ‘I am,’ or part of the manifest universe.

He calls it the Absolute, the *Parabrahman*. The basic ability to know.



So, we have the basic ability, the witness—whatever we want to call it—the “knower,” you might say. And then *knowingness*, which is the knowledge that we exist; and then we have the manifestation, which is the ‘I amness’ and all of consciousness. This is the most subtle point that you will ever run across in Nisargadatta, and essentially you have to get it.

**Maharaj:** *In the final analysis out of the absence of knowledge, knowledge was born, and knowledge delivered the world, all beings and all things.*

In the final analysis, out of the absence of knowledge, out of that ether he talked about, out of the void—knowledge was born, and knowledge delivered the world; gave us this world, all beings and all things. Consciousness is suffused with knowledge. Sat-chit-ananda [Sanskrit]—existence, knowledge, bliss.

Existence without knowledge is not existence.

**Maharaj:** *The one who enters spirituality is like cold water which is put on the fire. When you put it on the fire the bubbles start rising and in due course it starts boiling. That boiling stage is something like the sadhaka entering the highest class of spirituality; at the boiling point he likes to talk a lot, put a lot of questions. When the fire is applied continuously the boiling stops and simmering takes place. That is the stage where one acquires knowledge in spirituality. After listening to these talks will you be able to go into quietude? I have my doubts about that, because you still like to please your pampered mind. If you have really understood what I say does it matter if you please your mind or not?*

*I have told you that presently that you are like that warmth in the body.*

He was saying, “Presently I have been telling you that you are the ‘I am’—like the warmth in the body.” But then he says,

*What is the Parabrahman like?*

That is, the Absolute. But what is the Parabrahman like? I told you that you are the 'I am,' but what is the Parabrahman like?

*The Parabrahman does not experience this warmth of "I Amness" at all. If you understand, this puzzle would be solved for you.*

In other words in the emptiness, in the void, there is just the principle residing there of the ability to know; and then the knowledge comes, 'I am.' It is born—you wake up, and the world appears. Spontaneously. Out of nothingness. Just like the "big bang" theory, which talks about the universe coming out of nothing.

Each day, you are born anew. This knowingness comes. You were not knowing, you were dead asleep; then the knowingness comes, from nowhere, and suddenly the world is born. But that *principle* that is able to perceive knowingness—it must always be there, because it witnesses the coming and going of knowing, and of the world, and of *us*.

*After understanding this, if one becomes as jnani, that consciousness principle and body is available, and they will be involved in the emotional field also. It will give full vent to crying and it will also enjoy whatever situation is there. Such a jnani is not going to suppress any expressions of emotions which spontaneously come out of this consciousness and body apparatus.*

Such a jnani is not going to suppress any expressions of emotions which spontaneously come out of this consciousness and body apparatus. You, the Parabrahman, associate yourself with Joan the body-mind; with Matthew the body-mind; with John the body-mind, and with Tina the body-mind. But that is not you.

It is a spontaneous arising in emptiness that has nothing to do with you, as the Absolute. But the Absolute is not going to repress any of the emotionality and spontaneity that arises out of the 'I amness,' and out of your body-mind apparatus.

*Normally people suppose that a jnani should suppress all the emotional outbursts. That is not correct. With your standpoint in the Absolute, you are not concerned with the feelings and instinctive outbursts of the apparatus.*

*A jnani does not volitionally participate, it is spontaneously happening; while an ignorant person is deeply involved in that, he assumes everything is real. For the jnani, the warmth, -*

the 'I am' -

*is also unreal, so whatever happens in the realm of warmth is unreal.*

*All devotion, liking, and love, is dissolved for a jnani, but whatever he does is for others.*

Now this has been really tough, this is the crux of Nisargadatta.

Read those two chapters over and over again. Maybe read them onto an mp3 player, so you can hear it read over, and over, and over, and over again. I hope to come to some to other places where it is as clearly stated, and we will just go into it again, and again, and again, and again—until you get it. I know it is hard to get.

How many fully understand?

[Pause]

Two. Okay.

I will send you a “certificate of enlightenment.”

That will be 25 dollars, please. [Chuckles]

Any questions?

Now, let us have a final chant, and Jo-Ann, you choose it.

[Chanting—*Jaya Bhagavan*]

Wow! I loved it.

Take care. I love you all.

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# Edji Satsang Transcript



## **My True Self as the Witness of Beingness**

*November 5, 2011 – Online Meditation Intensive, Part 1*

Now, we have the educational part of each sitting period. Advaita is the way of knowledge, so I have to give you some of that.

Ramesh Balsekar [one of Nisargadatta Maharaj's main interpreters, and later a spiritual teacher in his own right] called what Nisargadatta had to say—the concepts— “pointers.”

Pointers to your real nature.

The danger is always that these pointers become concepts, and a belief system. You believe you understand, and therefore you believe you are awakened. When in fact, it is just a belief, and you do not have an experience of that baseline Self. So you have to be careful.

At first, it is just concepts... pointers to your true nature. Then, a belief; and then one day, a recognition, if you do not hold onto the belief too strongly.

So I am reading from *Prior to Consciousness*. We are now about a little more than a third of the way through the book.

Maharaj refers to the Absolute as *Paramatman*, [beyond the universal Self] or *Parabrahman* [beyond the universal Consciousness.]

[*Prior to Consciousness*, August 24, 1980, page 46]

**Questioner:** *Why does Paramatman, which is whole, limit itself to the body as a part?*

First of all, I have got to tell you that this is a stupid question. It is a purely academic question, about the nature of consciousness, about ontology, about philosophy. Rather than asking, *How, Maharaj, do I find my true nature? How do I find liberation?* - this guy asks, *Why does Paramatman, which is whole, limit itself to the body as a part?*

If I were Maharaj, I would have said, *Who the fuck cares? What does it get you to know that? It is just a concept. Go into yourself and find your own personal questions about you, not about this philosophical crap.*

Philosophy will not get you out, will not give you a liberation experience or awakening experience. This is basically a chit-chat question.

**Questioner:** *Why does Paramatman, which is whole, limit itself to the body as a part?*

**Maharaj:** *There is no reason for it, it just happens.*

In other words, he does not know. He does not know the mechanism, and he does not care.

*... But in the Paramatman there is no awareness of existence, there is awareness of awareness only. As soon as awareness of existence comes, there is a duality and the manifestation comes.*

In other words, consciousness stirs; and the awareness which was one, now becomes that of a manifestation *out there*, and “me” as the Absolute, as subject. And witnessing occurs, because a duality occurs.

I take the position of the Absolute, and everything—the manifestation out there—is an object witnessed by me, the Absolute... which is an instantiation of the Absolute in this particular body-mind, of which there are hundreds of billions of live sentient beings, each sharing this one subjectivity—this one Absolute.

[Skipping ahead to page 47]

[A *lakh* is a unit in the Indian numbering system equal to one hundred thousand.]

***Maharaj:*** *There are 84 lakhs of different species, as soon as any conception takes place in any of these species, there is a sort of a causal body on which the print has been made at the time of conception about the nature of the form and its working.*

In other words, there is a lot imprinted into every being—whether it is a worm, a bird, or a human—which conditions the nature of this consciousness, and how it acts and behaves. Monkeys behave differently than humans, but not much; and both act differently than birds and worms.

*... Nobody tells a bird to fly, a fish to swim, or a worm to crawl, it is all in the conception itself.*

In other words there is no separate existence outside of the *concept* which that entity has that it is existent; or that we have of them as existent.

*... That which cannot die is now firmly convinced that it is going to die.*

The Absolute has become a particular. It has become identified with a specific body-mind. It could be called Tim, Ken, Jo-Ann, Tina, Rudolph, Keith, Muzika, Joan, Janet, Dennis, Gloria; whoever. And you believe you are born, because you know that that body-mind that you believe yourself to be is destined to die; but you as the subject are not.

*That which cannot die...*

- which is the subject, the Absolute, your true state -

*... is now firmly convinced that it is going to die. How has this fear of death crept in? It is based on the concept that one is born, on mere words; this is the bondage.*

*All that one has to do is find out one's source and take up headquarters there.*

In other words, doing all these meditations and Self-inquiry, we find out that there is no inner object that is the host—that is Tina, Jo-Ann, Keith, Ed, Joan—that in fact, we are the subject. There is no object to die.

The subject cannot die. The subject is one, spread throughout the universe, in all sentient beings. One subjectivity, one Absolute. And there are instantiations of the Absolute in each of us—whether a worm, or Rudolph—whichever comes first. That subject does not die.

The objects die. When we look inside, we find out there is no object that is us. We are the subject.

[*Prior to Consciousness*, August 29, 1980, page 47]



**Questioner:** *After knowing that one is not the beingness, the beingness still wants to be—it protects itself. Is it built into that unit?*

**Maharaj:** *Yes, that is its nature.*

You know, this is another bullshit question. The guy is not asking about himself. He is asking about a philosophical concept—the one that Maharaj threw out to him.

*After knowing that one is not the beingness, the beingness still wants to be—it protects itself. Is it built into that unit?*

Who the fuck cares whether it is built into the unit, and God gave it that inclination? It is in *you*. The self-protection is in you. That is the question: how do I overcome that self-protection of the beingness in me, so that I can realise my self, my true self, as the *subject* of beingness, the *witness* of beingness?

But Maharaj does not ask him at this point to turn back on himself, like Ramana always does. Instead, he answers with conceptual answers to confound the questioner. Actually, it is more interesting the way Maharaj does it, but it is more direct the way Ramana says, *Don't ask these dumb questions. Look into yourself.*

**Maharaj:** *Yes, that is its nature.*

...to protect itself.

**Questioner:** *Is it that these units of beingness are of no more value than a picture, they are just like a picture on a TV screen—is that right?*

Another stupid fucking question! Another philosophical question which he is asking a philosophical answer for, rather than anything referring to “me,” and how do I discover who I am?

**Maharaj:** *Yes, you may take it that they are just pictures. Nevertheless it is a most amazing instrument -*

The “I Am.”

*- because inside it has a certain principle which contains the universe. Don't just dismiss it as a picture.*

*The Self cannot experience its knowingness without the help of the body.*

This is very important.

*The Self cannot experience its knowingness without the help of the body.*

And the Self can be on two levels: the subject, which is the Absolute, and the relative level, which is the “I Am.” Which contains the personality, including the word “I” which refers to a nonexistent *entity*, which we often refer to as an ‘ego.’

*It is a necessary instrument.*

...this consciousness that we have.

*Sour food and pulsation (vital breath)—without these the growth is not there and beingness will not be there.*

*This body is a bag of nourishment but that knowledge "I Am" is not individualistic, it is universal.*

Consciousness is the same in all entities. It is just the brain, and the intelligence and so forth which gives sentience its different colours and flavours in different beings. He did not say that—I said that.

**Maharaj:** *Yes. This beingness goes into individuality because of the form of the food package, the body. From my standpoint it is dynamic, manifest beingness only—no individuality.*

In other words, the subjectivity is only one, and so is the sentience—consciousness. Consciousness is only One. It is a universal thing. Everybody experiences it more or less the same—the sense of being.

The worms do not have eyes, nor do they have ears; but they can feel sensations. They may even have thoughts, for all I know. They have a heavy tactile sense. And that is how they experience their sentience. Differently from us, with a different wiring, built-in imprints.

*Once you take to this understanding there is no question of enjoying yourself as an individual. You are no more an individual, the individual is dissolved. A rare one will do this.*

*The one who has understood all the five elements and its play is not worried about the essence of these five elements, the beingness—this state is transcended also. That one has the fragrance of humanity: he remembers humanity, but knows that he has nothing to do with humanity.*

*Having understood this and transcended it, the words are of no use.*

*The beingness feels that it should not die, but if the so-called death has occurred, there is no loss to it.*

Because he recognises himself, or herself, as the Absolute—as the subject; and the body just appears to it. Consciousness just appears to it. The various states of sleep, waking, dream; even Turiya [the ‘fourth state’ which is the substratum of the first three,] just come to you like clouds in the sky and you are not touched by them. You are entirely beyond them.

You are not of this world.

*From my standpoint, whatever beingness in the form of a human being was there is all gone; because of that dissolution it has become manifest.*

[continuing to August 30, 1980, page 48]

**Questioner:** *Does the consciousness remain forever?*

Now, this is a more relevant question. He is actually talking about his own existence.

**Maharaj:** *No, the consciousness is there only so long as the body is there.*

**Questioner:** *Even when one understands, will there be bodies coming into existence and dying?*

**Maharaj:** *Yes. The five elements, three gunas, prakriti and purusha, together are the means of demonstrating the "I Amness."*

... one's own sense of being—that you exist.

*In the original state there is no sense of consciousness, no awareness of being, but as soon as the "I Amness" comes the entire manifestation is seen at once, this is the expression of the consciousness. In the Absolute the "I Amness" is whole but the expression is in many. I manifest Myself in many. Human beings are one type of form and each type of form will act according to its nature, according to the combination of the three gunas [essential qualities of beingness.] How can an individual come in?*

In other words, he is saying that human beings vary but so do species vary. A worm, and a monkey, and a bird are not like humans. They experience the manifest reality differently, through different senses; and it taints their awareness, their manifestation.

Also, the inborn wiring they have in their neurons determines how they see the manifestation. And it differs in each of us. That is what gives the apparent illusion of separateness.

*The only way to understand this mystery is to realize your identity with the universal consciousness, which is expressed in the total space. So long as you*

*identify yourself with the human form it is impossible for the mystery to be solved.*

*Why do you come here and waste your time for an hour or so? If you do some physical or mental work for two hours you would have something to show for it.*

This is a lot like Robert said... all of the spiritual knowledge you will gain, which is an emptying of self, is of utter no-use to the world. You become good for nothing. You have no value to the world whatsoever. You could have done something with this meditation time, and accomplished something in the world.

He is joking, of course. He is being sarcastic.

But what you are doing now—which is finding your true nature, going beyond beingness—is of no value in the world.

[Pause]

**Questioner:** *These are the hours that are useful; all the others are useless.*

He is arguing with Maharaj. He does not like his sarcasm, saying *What you're doing now is useless, of no value.*

**Maharaj:** *How can they be useful?*

- He is talking about spiritual practice -

*I am destroying that for which you say these two hours are useful. I am destroying the identity.*

Your identity.

*Isn't it amusing that the teaching which destroys the individual is exactly what the individual wants?*

Isn't it amusing that the teaching which destroys the individual is exactly what the individual wants, when he gets into spirituality? Maharaj is teaching the dissolution of the personal self. Finding emptiness, becoming emptiness.

*And isn't this what he wants?* he says, because when you get rid of your self, you become everything. You become universal consciousness. You become the Absolute. You become free.

*... The answer is that there never was an individual. The knowledge comes that the individual was never there.*

**Questioner:** *What is the realization?*

**Maharaj:** *Before the idea "I Am" sprouted, you are, but you don't know you are. Subsequent to that there have been many happenings with which you have started decorating yourself. You try to derive the meaning of yourself out of subsequent words, happenings, and the meaning of words ... that is not you ... give it up.*

In other words, you struggle all your life for meaning, as Viktor Frankl and the other existentialist psychoanalysts talk about. You look for meaning, concepts to put your life in perspective, to give your life meaning. And he says *give it up*—the search for meaning. It is a trap.

*You are prior to the idea "I Am." Camp yourself there, prior to the words "I Am."*

He talks in other parts of his books about being the pure 'I Am' before the thought "I am" arises. This is the state to reside in. This is the state that divides the manifest world from the unmanifest, from the noumenon.

It is a duality. They are both differing ends of the same entity: the noumenon, the unknown, the mystery—and the manifest reality.

Camp yourself at that borderline between the two, where no thoughts arise; and part of you sinks in and feels the unmanifest in you—the unborn, the mystery of you—while still conscious.

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# Edji Satsang Transcript



## **That Place before the ‘I Am’ Announces Itself**

[November 5, 2011 – Online Meditation Intensive, Part 2](#)

You have to realise that ultimately, all concepts are bullshit. They are intellectual constructs, and they are not a direct apprehension of reality, or of your own true nature. They are a set of concepts that are supposed to oppose your habitual way of looking at yourself and the world.

Eventually they become a quasi-belief system; and then eventually you will have a realisation of what you really are, and the nature of consciousness; which is different than the *belief system* that Nisargadatta is giving you.

The concepts he gives, they are called *pointers*. At least that is the term [used in this talk,] as opposed to a belief system. Yet, most of the time we accept it as an alternative belief system to explain what we see and understand, and the nature of the world.



But it is to get rid of our nature, or our ideas of ourselves as being individual humans, as opposed to the one subjectivity—the Atman. The Parabrahman. God, so to speak—who sees through a hundred billion eyes, in a hundred billion organisms, and a hundred billion sets of skin ... worms, maggots, butterflies, birds, foxes, monkeys, humans, fish. All living, and some breathing.

All seeing, or feeling somehow, through the sentient meatball, that they *are*. Somehow, consciousness has come into them, and with it a sense of individuality, and self-preservation.

Self-preservation is in all of us—from the worm that tries to escape you, to the fish that tries to escape you, to the cat that wants to cling to you, the lover that wants to cling to you, the Guru who wants to cling to you; and you to him.

So, these are pointers. They are not the truth.

The truth can only be directly perceived by you, and has nothing to do with concepts.

What happens is, your identity changes. You no longer identify as Harold, or Michael, or Joan, or Tim, or Ed, or Jo-Ann. You see yourself as knowledge itself, you see yourself as love itself.

You change your identity.

I am love. I am that I am. I am God. I am sentience itself. I am the centre of the universe.

As Buddha said, *From the sky above to the earth below, I am the only one.*

Only one.

Only one consciousness. Only one sentience, through a hundred billion creatures; a trillion creatures—from amoeba, bacteria and viruses, up to the highest life form, which is a street cat.

One of the best users of concepts is Nisargadatta.

Nisargadatta met his teacher [Siddharameshwar Maharaj] in 1936, had an awakening in 1939. Or he met him in 1933 and awakened in 1936, and then he wandered as a monk for two years in India before he returned home, knowing that his beingness and his absolute nature was the same everywhere.

A great, brilliant mind.

A very Western thinker. He translated advaita into something Americans like, and Westerners like. Even the neo-advaitins look up to him as one of their luminaries, and this is going to be covered in much more detail, in the last talk.

But right now, I am going to read from *Prior to Consciousness*, and at salient points I am going to explain it a little deeper.

[Whispering to Lakshmi, the cat] I've gotta go now. Bye, sweetie.

[*Prior to Consciousness*, September 11, 1980, page 49]

**Maharaj:** *Whether one be a jnani or an ignorant person his bodily nourishment, sustenance, maintenance, etc., goes on through the meaning of the words of his mind.*

Get that? The sage, the enlightened man, and the ignorant person—they are all the same. They all have the same physical sustenance, and they all live by the words of the mind.

*His thoughts will also flow according to the impressions he has received since childhood. The activities came out from the vital breath, the words, and the knowingness "I Am."*

*If you want to invoke your Deity you will have to worship the vital breath;*

It is also known as shakti.

*... through the vital breath you approach your Deity. The image of any God is given through the vital breath. The language of the vital breath means words. When all aspects of the vital breath are purified there is no scope for desires, there are no physical or mental sufferings. As per the command of the Guru hold on to the “I Amness”—the Atman prem—“I love.”*

That is defined. “I Amness”—he defines it—Atman prem as “I love.”

“I Amness” is the same as “I love”.

*All our activities, physical or spiritual, are based on emotion. All these details I accept, but I know that the sum total is zero.*

Nothingness. All the details he accepts—physical, spiritual—are based on emotion.

*All these details I accept, but I know that the sum total is zero.*

*My earlier talks anybody could understand -*

And he would be talking about the ones in *I Am That*, from the early 1970s.

*- to some extent, but my present talks are very difficult to understand. To become qualified to understand, stay put at that source of your birth.*

He talks about the ‘I Amness.’ That it is, let us say... it is a seed that exists within you when you are born—the body is born. And ‘I Amness’ only begins to manifest itself when the sense of “I” is born, around the age of two or three. Then, it announces itself.

So, it is innate or it is inherent in your beingness; but begins manifesting at age two or three. And he wants you to get to that place before the ‘I Am’ announces itself, before the ‘I Am’ expresses itself in words, and self-consciousness.

*The talks are spontaneously flowing out. I am not framing them. I myself am often amazed as to why these types of profound expressions are emerging, and people who listen to my talks are also nonplussed because they are not able to frame any questions based on my talks. Everything is spontaneous, the stage of witness also has come spontaneously. All my activities come out spontaneously, there is no scope for thinking.*

*Since I know my state prior to birth -*

He means the Absolute; the subjectivity before it is lit by consciousness, or self-consciousness.

*Since I know my state prior to birth, I also know that birth point, and since the birth, whatever I am—my beingness—I also know. That's why I talk like this. The experiencer and the experiences, both are to be dissolved. The moment the translators come and I take my seat for talking, I am energized, my battery is charged—otherwise I am down and out and have to use this cane. I am least inclined to collect any spiritual seekers of any grade.*

And this is so true. Rajiv [Kapur] was talking to me the other day, and he said his satsang is growing in India. He says when he sits, a different voice—an energy—speaks through him. A power comes through him, and he is no longer Rajiv. He is the voice of Consciousness. This is how I feel, too.

It is as if the Absolute is talking to the Absolute—trying to get the Absolute in you to recognise who you really are, as opposed to who you think you are.

[Skipping forward to September 15, 1980, page 51]

**Questioner:** *In meditation when I try to stabilize at the point behind the mind, there is darkness, nothing, blankness. I don't like the state.*

**Maharaj:** *Don't you see—You are still there. Prior to stabilizing in the Self, traces of the mind are still there.*

*This machine is a self-generating machine; when you go into that the momentum helps clear all doubts in your mind. This is exclusively your knowledge which you will enjoy most, and then all traces of the mind are completely uprooted. This is the stage where you are—you are not, that is the borderline. The moment you know you are duality is there -*

In other words; you know, at the age of two or three, the self is born. The kid begins saying “I,” versus “you”.

“I want this.”

“I,” “I,” “I.”

Self-consciousness has arisen. Before that, there is only awareness. There is not a duality. There is no longer “I,” a “thou,” “them.” But the consciousness begins to split up, and ‘I Amness’ is formed. A sense of “I”-ness is formed—a sense of “me,” as opposed to the other.

A boundary is created, and Nisargadatta says he wants you to get to that place before the boundary is created. That is what we are doing today, in this retreat—to get lower than the mind, lower than that sense of “I,” deeper than the sense of ‘I Amness.’

*This is the stage where you are—you are not, that is the borderline. The moment you know you are duality is there, when you do not know you are, you are perfect, but you must go through this process. In deep sleep you do not know you are, but that is a grosser state. In this alive state you must recede into the state of no-knowingness.*

*What is this knowingness? It is the stamp or registration of the booking "I Am." You are booking a flat which is under construction but where is that flat? It is only the booking. Similarly this "I Am" is only a booking, it represents your Absolute state.*

I am not quite clear what he is saying there, but he appears to be saying that the 'I Am' is sort of like the personal instantiation of the Absolute subjectivity.

When you look inside of yourself and you try to find an object that is "I," the ego, there is nothing there. You are the subject. You cannot find anything.

But that does not mean that somebody cannot talk about your personality and personality dynamics, cannot talk about ego and the developmental processes that the ego goes through, that a child goes through. It is very complex, the structure of the personality and how it functions. It has many, many different phases.

As Maharaj put it sometimes, *How can you talk about yourself as an object when you are more like the city of Bombay?*

How do you describe it? How do you name it? It is very complex. He says, *Show me Bombay.* Of course, you cannot show him or anybody all of Bombay. Nor can you show anyone your objective "you."

**[Maharaj:** *Whatever appears has really no existence. And whatever has not appeared also drops away; what remains is That, the Absolute. "That" is like Bombay.*

**Visitor:** *Bombay certainly seems to be appearing at the moment. We should sell him another city.*

**Maharaj:** *But I normally ask you this kind of question, whether Bombay sleeps, whether it wakes up in the morning, whether it is worried, whether it has pain and pleasure. I do not refer to the people of Bombay, nor to the land, but to that which remains.*

*Now you know that you are. Prior to this moment, did you have this knowledge that you exist? This consciousness, beingness, which you are experiencing now, was it there earlier?*

....

**Maharaj:** *A patient suffering from terminal cancer always remembers his state and ultimately undergoes that very end; so much is certain. Similarly, one who remembers that he is the knowledge, that he is the consciousness, has that end, he becomes the Parabrahman.*

*So if you are about to photograph this land, I would say, no don't photograph... take a photograph of it but without land. Whatever is Bombay, take a photograph of that and show me. Can you?*

**Visitor:** *I could not do it.*

**Maharaj:** *So that is like photographing yourself without the body. You are that, like Bombay. Remembering that you are the consciousness should be without any effort. When you say "I," don't refer to this body's "I," but to that "I" which represents this consciousness. The consciousness is "I," and make use of this knowledge when you act.*

Excerpted from *The Ultimate Medicine: As Prescribed by Sri Nisargadatta Maharaj*, Edited by Robert Powell, Blue Dove Press, 1994]

There is an extraordinary structural complexity—there is unconscious process; there is conscious process; Freud's *id*; the archetypes mentioned by Jung; existential crises; developmental milestones that are missed; the inner child—so many different complex processes. All this is concepts, dreams that psychologists talk about.

So, you can never take out something and show it to the world and say, "This is me." All it is, is ideas and processes that have become solidified inside of you. When you see that these are just empty concepts, and empty processes—not empty processes, but crystallised processes—when you see through them, they no longer possess you.

Later on, we are going to talk about what happens after seeing through the illusion—the steps we have to take back into humanity, and into being a human. All the different levels we have to work on ourselves after we have an awakening.

There is a difference between awakening and full liberation.

**Questioner (continued):** *What gives you the courage to transcend in the nothingness which you know is there?*

**Maharaj:** *Your deep urge to understand the Self. Receding only means to go within, your normal inclination is to come out through the five senses and see the world. Now reverse; I am not the body, I am not the mind, I am not the senses; now you are stabilized in consciousness. After stabilizing in consciousness all further things will happen automatically. You expand into the manifest.*

This is what happened to Robert.

In a sense, it is what happened to me, which is... Now we feel we are isolated to some entity within this body, consciousness or sentience within this body. But what happens when we see that the distinction between inner and outer is not real? The *boundary*, the skin between the inner and outer disappears, and there is only oneness—the unicity experiences.

At Mount Baldy I became the world, in meditation. Nirvikalpa samadhi. When I had my shower experience, I looked within and I found no-one there. There was no “I.” There was no entity that the “I” pointed to. I was freed.

I was emptiness—emptiness manifesting, with no central character. And the emptiness within is the same as the emptiness without. There is only oneness. This was the experience, combined with the knowledge of oneness.

This is awakening, or an awakening process, but it is certainly not the end.

[Pause]



[Skipping ahead to September 24, 1980, page 54]

**Questioner:** *Suppose the witnessing stops, is it samadhi?*

**Maharaj:** *Suppose you all go away, there is no more witnessing, I am still here, but I have nothing to witness. In that beingness the otherliness is there and witnessing takes place. If consciousness is not there the Absolute cannot know Itself—there is nothing but the Absolute—therefore no witnessing.*

My mind is getting tired. It is hard for me to think now. Hopefully, it is hard for all of you to think.

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# Edji Satsang Transcript



## **It is Love that Drives our Whole Search for Freedom**

*November 19, 2011 – Online Satsang*

Keeping your eyes closed, look into yourself. Imagine your vision is turned inward, into your body.

What do you see?

Do you see emptiness?

Do you see light? The light of consciousness?

Do you feel your own sense of presence in that vacuum inside? Your own life force—the 'I Am'?

Can you find an 'I'? The one that says "I ate lunch," or "I hate you," or "I love you?"

Can you find that "I"?

If you can, tell me about it—I have never found it. There ain't no 'I.' And yet, we are still here. Witness to the world; to consciousness. What a paradox.

That chanting was something else... mind-blowing. I think I am going to convert, and become a follower of... what's-his-name [Krishna Das.]

Shit, with that kind of chanting, who needs anything else?

Except Lakshmi, here. [Speaking to his cat] Hi, Lakshmi!

You know, Robert used to say, all the time, "Who am I?" Referring to himself, and how other people saw him.

[Pause]

That chanting really made me fucking happy. Ecstatic! [Chuckles] I am just blissed out now, after that chant.

And you know, he used to say, "I am who you think I am, or what you think I am." He recognised that people never saw the world, and we never see each other. We see through the concepts with the mind. Mental concepts. We do not see the world as children, or as babies do. We see through a maze, and a network, of concepts.

Besides the concepts we see—of a chair and of a cat; of a computer and lights—there are other processes that take place when we see somebody else. For example, projections. A lot of stuff that we do not see in ourselves we project into another person.

Sometimes for safekeeping. Sometimes we do not allow ourselves to feel our love, for one reason or another, because it was stifled when we were young—whatever the reason—so we project it somewhere, into somebody we think is safe. Then we yearn for that person, for our own love back.

Sometimes we project rage, because we do not want to be known as rage-full. So somebody else becomes the holder of our rage, and we avoid them like the plague. The same with any other feeling... envy; jealousy. We project in the other person, and we see it there, in them—and not in ourselves.

And then there is that process called “projective identification.” We see it in the other person, and it allows us to see it in ourselves. We want to be with that person so we can see our own love, and all of our other feelings—the affects like jealousy, hatred, anger. We get to re-own portions of ourselves, the emotional parts of us as humans.

So, there are two processes.

We see the world through mental concepts—like Robert was looked at, as a “guru”—and we have concepts about what a guru is. *A guru is this. A guru is that. A guru is a vessel of God. A guru is all good. A guru never swears. A guru is never angry. He has non-attached love for everybody. He is perfect. He never makes a mistake.*

True, that is me. I have to accept the label. [Laughs]

But also then, there are the projections. Maybe a guru is safe to project love into; or anger, because that is a special category.

The third process that comes up when we deal with somebody else is our own repressions. The more we love someone, the more the flipside begins to appear.

Not right away. Usually, we know in relationships—love relationships—the first 3 to 6 months are A-OK.

Then the shit hits the fan. All the negative stuff comes up: jealousy, envy, rage. You name it. Hatred. A lot of people refer to this as “shadow work,” in psychoanalysis. You work on the dark side of yourself. [Chuckles] And boy, some of you have real dark sides! Unlike me.

And Robert—he was perfect. We are perfect.

*[The rhetorical device of sarcasm is being employed here—proofreader's note]*

So, when Robert was saying “I am whatever you think I am,” he was talking about all of those processes. Seeing Robert as the guru—whatever that meant for you.

Projecting into him whatever you thought you needed, or were trying to hide from yourself, or trying to put into him for safekeeping. Or trying to project into him—you could see it in him and then find it in yourself, where otherwise you would not have been able to find it—projective identification.

And then, the process of bonding, with love. The relationship gets deeper and deeper. You get more and more trusting.

You know, the first three dates you are out with somebody, you do not say “You’re fucking nuts!” You hold that back for a few months, until you know they are hooked. Then you can start feeding out all the bad shit. You walk on eggshells, until maybe month six, after you have moved in together. It is a little harder to get out of that relationship right away. That is when the zingers start coming out—control. The jealousy; the envy; the bickering; the fighting over little things—who is in control.

Before that, you are so gracious, so very gracious. [In fawning voice] “Oh you do this, you can do that. What do you want me to do for you?” So sweet, so loving. And then, in month seven or month eight, the shit comes out.

So—who is Ed Muzika? Since there are, maybe, thirty people out there looking at me [in the Internet satsang,] there are thirty views of Ed Muzika, I am sure. And for some of you who are more schizophrenic, there may be two or three simultaneous views of who Ed Muzika is. Including me!

In an effort for clarification I am going to tell you how I see myself, so that we can all get on the same page. Because, who better than me can tell who I am? Being the guru, I must be truthful at all times, right? Isn’t that part of it? [Laughs] I

must be honest. I must have great insight. And I am closer to me than anybody else here. So let's all coordinate around *my* concept of me, and we will all be on the same page in the future, with no conflict. Okay?

When I look within me—let us start the inside first—I see emptiness; and it is filled with light—the light of consciousness. The emptiness is everywhere. It starts inside my body. It contains my heart, my head, the bottom of my body, my legs. It stretches out, and goes into space around me. It is dark, but it is also lighted.

I feel very peaceful and very happy, very loving, especially after that wonderful chanting. I feel a little bit of muscle tension in my back, because of the way I am sitting... but essentially, that is how I see myself from the outside.

Some of you can feel that. You tell me that you can feel the emptiness in me. You are actually feeling the emptiness in you. It resonates.

But if I look at myself objectively, like I am looking at this picture here—and this is where we have to coordinate—I see a very handsome man with glasses. About 30 years old, 6 feet 8; about 200 pounds; 20 inch biceps; a heart of gold. Profanity never goes through these lips. Sarcasm never passes these lips.

Look how gentle he is with animals. He is such a lover. Never cross, never angry. Just like Robert. A paragon—a veritable Ramana.

Okay, now we have that down. [Laughs]

Now you understand, it is all bullshit! This is all bullshit—the way we see each other—we never really see each other until we have known each other for a couple of years, and even *then* we persist in not knowing the other person.

[Pause]

Also, you change in relationships. What was positive one month, is negative the next month. What is seen one month is not seen the next month. And with somebody like Robert, you could be with him for 9 or 10 years, and still be

learning what emptiness is like, because the emptiness gets deeper, and deeper, and deeper.

[Pause]

Well, at least Lakshmi likes me.

[Pause]

Now, who are you?

Who are you?

If you look inside yourself, is that how you find out who you are? If you close your eyes and look inside, what you see there—is that real? That emptiness? Or is the world revealed to you when your eyes are open? Is that real?

You know, my first realisation, and that now shared by every neo-advaitin under the moon... I looked into me and found no 'I,' and that collapsed the mental structure; and there was only *oneness*.

The inside space was the same as the outside space. The inside space that contained the emotions such as love, anger, and all the thinking and concepts, was *exactly the same* as the room full of objects that surrounded me—but my mind had imposed order and form on that external room. I no longer saw it as an infant would—just a blur of colours and intensity, and infants are like this—[demonstrates an awed, wide-eyed infant looking around]—and we are not.

You know, we see. We relate to it. Our mind has imposed order on it. You can always tell an enlightened person—they go like [demonstrates wide-eyed look.] Big eyes. Like Robert.

Just kidding. Another concept!

But just because we do not find an 'I' when we look inside of ourselves [the typical neo-advaitin proof of Self-realization— accepting what Nisargadatta summarizes literally, but ignoring the long, detailed practice and successive states he also describes]... Does anybody *really* expect to find an 'I'?

That finding “us” is that easy? That you just look inside of yourself for 30 seconds—in your imagination, because you have no eyes inside, there is no organ of inner seeing there, it is all done in the imagination! —'I,' in my imagination, look into where my body might be, if my eyes were open, and I had some internal vision.

But these eyes can only see that cat's face [referring to huge cat's face printed on his sweatshirt.] So *in my imagination* I turn my attention inward, and see that emptiness inside—and I look around, and in that presence, in that emptiness, I see no 'I.' I can find no 'I.'

Well, shit! Who said the 'I' exists as a form; or an entity? People talk about an *ego*, and I guess people expect to find an ego when they look inside, associated with the 'I.'

But what is the ego?

Is it the 'I?' So, I cannot find an 'I.' 'I' is just a word.

There is no 'I' when I look inside—and yet, I can see you. I can have emotions towards you. I can tell you to *Go to hell! Eat my dust!* Or, *Read page 39.* I can interrelate with you. I can eat dinner with you. Watch you on a computer monitor. Talk to you. But what is that entity that is doing that? I do not see an 'I,' but 'I' am still doing this.

Just because there is no 'I,' does not mean that there is no-one there. Your *presence* is there. Your *intelligence* is there. Your body is there. Your mind is there. Your emotions are there. Your intuition is there.

But you cannot see it.



You can *feel* your emotions. You can feel your body. You can reach and touch your nose... cover your eyes, and you cannot see any more. You begin to put together a concept of a body-mind. But it is still a concept.

The reality is that you cannot be known, from the inside, that easily at all.

You cannot do psychoanalysis by yourself, using some technique that you learn from some guru on Facebook—whether it is Byron Katie, who reverses your concepts; or some other stage magic where somebody takes you through a process, like the Lester Levenson release technique from Sedona, where you get rid of emotions or wants or desires by “releasing” them.

That is only the surface. That is only what stuff comes up to the surface of the mind; your attention in the now.

But to get to the deeper levels—what is in the unconscious—you need dreams, you need interpretations, intense dream work to uncover the unconsciousness, the *id*, so to speak, and the superego. They all come out in relationships, and have to be interpreted.

That is the way you learn. You cannot do it by yourself—you can to a limited degree, but you have to be very smart, like Freud was. Generally you have to be in psychoanalysis for a long period of time to have the unconscious and all the conflicts revealed to you.

But all of this stuff comes out in relationship, anyway. Usually, at an unconscious level, you act out all of the stuff that is hidden. That is one way of bringing it to the surface: in a relationship. A relationship, like with a therapist. You love the therapist and all this stuff starts coming out. And it is interpreted, and held, and talked about *ad infinitum*, and it is integrated into your personality, and all that stuff.

This is the Sufi way, also—the way of working through affects, and relationships. Or another way would be rooting out *vasanas*, the inherent tendencies we have

as a body-mind—whether they are genetic or buried unconscious stuff; or the archetypes of Jung.

The depths of the mind are infinite. You can sit and meditate and go deep, deep and find various levels of mind that the ordinary person has never even dreamed of—the subtle body, the body of imagination, where you look inside yourself and you have this imagination of inner space. And it is all in the imagination.

The imagination creates everything, either in the external world or the internal world. That is called the “subtle body.” This is where most of us live when we are not in the external world—in our daydreams, our dreams, our internal conversations we have with other people.

*I should have said that to Suzie or This is what I think about Ralph. Or, What an asshole this guy is.*

And it is all the inner talk that goes on, as we analyse our feelings and we analyse other people. It is all kind of a private little ballpark we are in. There is nobody else around there: just us. And we are playing with all of our inner concepts.

Going deeper, you go into the “causal body.” The causal body is where you lose consciousness; and you lose awareness. Not only do you become dumb as a rock, you become unconscious as a rock. You become ignorant. All the knowledge goes. There is no knowledge anymore. No awareness.

There are other levels of mind—all of this is standard stuff in Ramana, and in Nisargadatta. You just have to read further into it, if you are interested in going deeper into the different levels of the mind. But I am just trying to say, it is not all revealed just by looking inside of yourself and finding no ‘I.’ That is only the tip of the iceberg.

Actually, the ‘I Am’—that is an experience that Nisargadatta talks about—that is our sense of presence, our sense of being alive—this gets expanded the more we interact with each other in a positive way.

The more we can love another—the more we can love the guru, the more we can love the student, the more you can love your wife, or husband, or boyfriend, or girlfriend—it pumps up that sense of presence. It puts love in there that brings that sense of presence alive; and that sense of presence becomes everything. It becomes the entire ballpark.

The sense of presence grows. Our happiness grows along with it. The *love* grows. We begin to feel love flowing like a river through us, from our guts, and through our hearts, out through our heads and face, through our hands and fingers into the external world, into somebody else.

You become very sensitive of that person. You can even determine when that person is awake, or asleep. Just the presences become interpenetrated. A lot of people are developing these skills in our own satsang.

Our own *sangha* [Buddhist word for spiritual community,] I should say.

Such a mystery all this is.

And what do you mean by “release,” and “enlightenment?” What do those concepts mean to you? These are biggies. What does Mamaji [Jo-Ann Chinn, organizer of satsang] mean when she is going to be “released,” when she “gets away from all this?”

Does she think that all of a sudden she is going to be dead, and there is nothing more to do, and it is ultimate rest? Or, is she just not going to give a shit? Or is something else going to happen? Is her mind going to drop away? What happens if her mind drops away?

So many concepts, about enlightenment and awakening. That is what I tried to illuminate in other talks, is the kind of bullshit there is about awakening, and enlightenment, and liberation.

These are all just words. It is just getting to know yourself. Firsthand; without the intermediation of mental concepts. To know yourself directly. Without the concepts.

Now, some people, when the first awakening comes—even just seeing that there is no ‘I’—it is an extraordinary experience. Some people are just shattered, and it takes them years to get themselves together, like U.G. Krishnamurti. He went through huge transformations, physiologically.

Some people—it is no big thing; and their life begins to change slowly. It is so different for so many people—depending on how long they have looked; what their personality makeup is; the intensity of their practice... so many things. It can be like a big explosion, or it can be like *Yeah, I guess so. Right. There is no ‘I.’ So? So what?*

But then, even after seeing that, we have to go deep—dive into ourselves, time after time after time; and be in relationship time after time after time—to watch all the stuff come up and integrate all of that stuff that we growingly are.

The more we meditate the more empty we feel; but the more we are in relationship, the more stuff that comes up that we have to deal with. But because we are so much emptiness, it is so much easier to deal with than before you have discovered emptiness.

You know, we think we are getting freer and freer of concepts, don’t we? You come to satsang every week. I tell you about concepts. I tell you to screw the concepts, to get rid of them. But we have *so many*, don’t we?

Matthew is too smart, so he has a lot of them, too.

Robert used to say, “You know, Ed, I wonder why you are not enlightened yet.” And then he said, “I finally figured it out! You’re too smart.” [Laughs] Because you have to become dumb like a rock, and it was hard for me to become dumb like a rock. Because I prided myself on my intelligence and my thinking.

Like Joan does.

Like Mamaji does.

Like Edji does.

[Pause]

So, let's go into some really, really, really uncomfortable concepts.

*Really* uncomfortable concepts: Sex and the guru. Love and the guru. Love in a spousal relationship. Do you want to go there? How many are going to get pissed off, and know they are going to get pissed off, no matter what is said? Raise your hand. How many have this concept so close to their heart?

You know, I think it was 7812 years ago, all males got together at a big convention, and they created this idea, forevermore, of marriage and faithfulness for their wives: *Thou shalt not have love for any other male once you tie the knot. That is cheating.*

However, gurus, about 500 years ago, had our own convention—and we said, *Cheating is okay.* We looked back to our examples of Krishna, who had 100 *gopis* [cow-herding women] around him at all times, who were madly in love with him, and he was madly in love with them, except for the chief *gopi*, the one he really loved—Radha—who belonged to another man. And that was a constant strain, between her familiar obligations, and her heart, and their love for each other.

Then there is Shiva and Shakti—the lord of the universe with his consort, the divine energy, the feminine energy.

Constant sex.

Take a look at all of the gurus of our time—Maezumi Roshi, Sasaki Roshi, Muktananda. Over and over and over again, they are having sex with their

students. Married students, unmarried; boys, girls; elephants, dogs, cats. I mean, they are very liberated people. [Laughs]

And then other people say, “My God! Those gurus are awful. You stay away from them, because all they want to do is get the girls in bed, and take the money from the rich guys.” This is one set of concepts of the guru.

The other set of concepts of the guru is, *The guru is chaste. He is like Ramana Maharshi—or at least the idea we have of Ramana Maharshi, because none of us knew Ramana Maharshi. We have second-hand stories about Ramana Maharshi.* But supposedly, since the time of Ramana, he has become the stand-in and the ideal of the perfect guru.

But what about the Sufis?

What about other cultures?

It is in America that there is such a fear of gurus, and the impact that a guru or a spiritual teacher will have on their poor flock. Like they are mindless, and they are easily and manipulated and controlled, and the guru has this absolute power over them. But then... look at our senate! Our president. Shit! Gurus do little damage, compared with what those guys are doing.

So look at that concept of faithfulness—that once a woman or a man ties the knot and makes those marriage vows before God, they are never, ever, ever, ever to change their mind.

They are not allowed to grow. They are not allowed to mature. They are not allowed to change their mind. They are not allowed to love another.

*To love another in one's heart is cheating. It is adultery in the mind.* That was one of the concepts they came up with in that meeting of men, 8000 years ago. Then Moses came along and changed it to just adultery—which was physical adultery; and he did not say cheating in the mind, or just thinking about it, was a sin either.

That came later. That came with—what was the name of that king?—King James. Just having the thought of cheating, of loving, of lust, was itself a big sin that would kill you [laughs,] send you to hell.

[Sighs] What do you think?

Maezumi Roshi had affairs with many of his students, and he said *because he could*. Women were there, and they were available, and they gave themselves. They were *willing participants*. There was no 12 year olds there, or 14 year olds like with Muktananda; supposedly. Even that we do not know is true, or what was going on in that relationship.

Then we see through the eyes of the ordinary people out there, that are not in spirituality, that are not used to all kinds of ways of growing, and developing. They see a love relationship with the guru as an *affair*, just like anybody else.

They do not realise that the care that I had, the love I had for Robert was *transformative*. If I had a female guru, I probably would have had erotic fantasies with her, too.

It is love that drives our whole search for freedom; for knowledge; for love of the other; for acceptance; for being seen; for approval.

And, as I have really found out, we do not choose who we love.

Even though we may have chosen who we love 30 years ago, or 10 years ago, or 2 years ago—that does not mean we can choose who we love now. The love can come out.

Even if there is no infidelity in the relationship, love for others can come out. It cannot be stopped; especially once you are on the spiritual path. It comes out more and more.

It gets deeper and deeper until you become love itself, and just the appearance of someone who is very open in front of you can elicit a kind of love reaction—a strong love reaction. Pretty soon, you are cheating on yourself.

If you love yourself, how can you *not* love everyone, to a degree?

So, how does this concept grab you? *The guru and love.*

A lot of people are struggling with that. Not only in this sangha, but in every sangha, everywhere. The same thing with anybody—any males, any females in a committed relationship. What about feelings *outside* of that relationship; as opposed to just actions outside of that, like infidelity?

But just having love relationships, loving someone deeply—and the spouse getting insanely jealous, insanely controlling. Or just insane.

[Pause]

What do you think?

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# Edji Satsang Transcript



## **It is Not That Easy**

*November 26, 2011 – Online Satsang*

Try this as an experiment—look deep into yourself for the sense of ‘I.’ And, for the ‘I’- thought.

Do you find an ‘I?’

Do you find the ‘I’-thought?

No, there is no ‘I’-thought there, is there? There is no ‘I,’ is there?

Anybody find an ‘I?’ Raise your hand if you found an ‘I.’

If you didn’t find an ‘I,’ raise your hand.

Well, that was the method called “direct pointing.” You look inside yourself and the teacher tells you, *There is no ‘I’ there, is there? You are now officially enlightened—you have seen through the illusion of the ‘I.’*

According to Facebook, people are waking up by the thousands, using this “direct pointing” method. The teacher tells you, *Look inside yourself, and you don't find an “I,” do you? Well, you have seen through the illusion of the “I.” You are now awakened!*

*Twenty five dollars, please... Paypal preferred. You will get your certificate in the mail, and I will give you a Facebook address where you can start your own blog, too.*

*Then we will be in competition.*

That is the method of “direct pointing.” Wonderful, isn't it?

Really! That is what is going on, on Facebook.

You know, I cannot guarantee anything. But if you listen to chanting—this kind of chanting—for a few hours every day, read the *Nisargadatta Gita*, ponder what it means, try to locate the ‘I’ sense, read the *Nisargadatta Gita* a little more, listen to more chanting, listen to these satsangs—there is nothing that is going to stop you from being awake in some period of time.

That is all you have to do. Just hang around me. Come to satsang. Listen to this chanting.

That is all you have to do.

Every now and then you can listen to Robert's bullshit, or Nisargadatta's bullshit too; but my bullshit is as good as any other bullshit. Because the concepts are not important. If anything, you want to get rid of all concepts.

Robert used to give you so many different concepts that after a while you said, *Oh my God, all these fucking concepts!* And you dropped them.

The first principle should be: Whatever you think is true, is wrong.

Second principle: Even this is wrong.

Third principle: Shut up.

Fourth principle: Become dumb as a rock.

Now, some of you out there are pretty close to being dumb as a rock, but others are altogether too smart.

Altogether too smart.

Sacred music is so important. It will just take you away. It will fill you with bliss, and ecstasy. Your mind will stop. You go for hours without knowing where the hell you are, or what you are.

Your marriage will fall apart. You will lose your job. You didn't want it anyway. Your house will be foreclosed on, your car repossessed. And you will be blissfully happy. You will join the ranks of Alfred E. Neuman from Mad Magazine, saying "What, me worry?"

Just chant. Look into yourself. Look for the 'I Am.' Listen to these satsangs. Read the *Nisargadatta Gita*. Maybe a little bit of *Prior to Consciousness*.

[Speaking to his cat] Hi, Lakshmi.

[Softly] Hi! How are you doing?

She has not been well lately.

Recently, I put a new post on the blog, and on Facebook, and it is getting very positive responses... I wish I could remember what I said. Does anybody have it there, and can read it? [Chuckles] Let me see... what did I say?

Oh, yes. You know, I first started out in searching for enlightenment, I think it was in 1967 or 1968. I had read that Buddha started when he was 26, and I wanted to do the same.

[Violent meowing] Oh my goodness, Lakshmi!

See, she is not feeling well. Or else, she is a critic.

What is the matter, Lakshmi? [Sweetly] Huh?

We will let her settle down a little.

What is the matter sweetie? Okay. Your hand is caught in my... oh. [Tries to free her]

Typical woman. Can never please them! One minute they are all over you, the next minute they want to scratch you to death.

[Speaking to Lakshmi] Oh, poor baby. Come on. Okay.

Am I going to survive? [Laughs]

[Unhappy meowing] Oh baby, come on... come on. There you go [freeing the cat.]

Phew! Typical student, also. All for you one minute, the next minute they want to rip you apart.

But anyway, I started in the late 1960s. The first teacher I went to was Phillip Kapleau; and then to Mount Baldy Zen Centre, and the roshi there was Sasaki Roshi. At that time he was 64 years old. And it was cold, cold, cold—like seven or eight below on some days, at Mount Baldy.

Like the typical Japanese zendo we had windows made of paper, and there is not a lot of insulation with paper. There was not a lot of heat in the zendo, and we were pretty cold all of the time.

I remember on one morning, Sasaki gave a teisho—a talk—and in it he said, “You all came for enlightenment, here. But you know, enlightenment can become pretty boring.” And I was listening. A lot of people were thinking, *Well, what the fuck am I here for then? If it is boring, why do I want it?*

He went on to say that really, you have to take the centre of gravity—he called Buddha as the centre of gravity—and bring it into everyday life, into your personal existence. And at that time, you know, that was the last thing I wanted to hear. I was not up there in these below-zero temperatures to try to become what I already was—instead, I wanted to become enlightened. I had no idea what enlightenment was, but I thought it was better than where I was.

A few years later—I think it was about eight or nine years later—after I had been studying with many Zen teachers—Maezumi Roshi came to my class at UCLA. I was teaching a class at the UCLA extension on Zen and psychotherapy.

One of the students asked him, “What is Zen?” He paused for a second, and then he said, “BREATHING! Zen is *breathing!*” And he said, “Zen is living from moment to moment.”

I figured, *Oh my God, another one! I am looking for enlightenment. I am looking for the great escape. I am looking to become superhuman—being able to levitate. At least to turn circles upside down in some kind of super-state—of super-intelligence and wisdom!* At that time I never thought of divine love, I was thinking in terms of wisdom.

So it went. Finally, in 1995, I did have an awakening experience.

I began disappearing and withdrawing from life. I became sort of dried-up, you might say. I just disappeared into the void—and there are many different kinds of voids. The voids you can see—Rajiv Kapur talks about the void behind and the

void in front, or the presence in front, and the void behind... I do not remember—but there are many kinds of voids you can see. There are many kinds of emptiness.

And you can feel them, too. There is a difference between *feeling* an emptiness and *seeing* an emptiness. But the great Void is the one you can never see—that is *you*. You as the Absolute. You, as the subject can never see the subject. You can only see objects, and consciousness is an object.

So, you can see a void and you can see consciousness; you can see your presence. But what you really are, you have to agree with Christ and say, *I don't know*. Don't-know mind is very important. It is one with no concepts except, *I don't know*. It is empty and receptive.

That is you.

Everything comes out of you—that depth of unknowing.

The great Void. The mystery.

This is where I was: trying to get deeper and deeper into that void, and aware of the void in front and my own sense of presence. Yet something moved me, in 2003 or 2004, to begin teaching about Robert.

Then someone came along a few months ago, and changed everything. You know who she is. And I began experiencing emotions once again—the fullness of my own presence. Love. Loss. Anger. Jealousy. And you would think... you know, hatred, anger, all these emotions would wash through me, but it wasn't the same as twenty years ago.

Twenty years ago, I was a person, and these emotions would go through me and they served no purpose whatsoever, except to irritate me. But now, when feelings arose, they *revitalised* me. They added *life* to the emptiness that I was. They added energy. They added meaning.

From the Void and from the emptiness, I gradually returned to the world as Ed Muzika; and I enjoyed it.

I enjoyed it thoroughly. I still enjoy it. Every day I wake up, I am happy. Every day, my sense of presence seems stronger to me. All those feelings now are mine. I own them. They are me: Ed. Once again the personal came back. No longer impersonal, but personal.

Something had changed. Instead of the individual I was twenty years ago, you might say I was empty as a drum, but I had all of these feelings go through me. I could express it, or I did not have to. I could let it grow, or let it drop away. I could think about it, or not. I preferred not to. Thinking itself was just as stupid as feeling all the feelings.

And the phrase, “shit happens” became a reality for me. The stuff just comes and comes and comes! Without reason, almost without origin. It comes out of emptiness, and hits you in the face.

And it is okay. My presence, and my emptiness—which I identify with—contains everything. It becomes great fun; not oppressive. It is a return to individuality.

There is something that had to change. The change was—I knew I was none of all of this. For years, I had known I was none of all of this. This consciousness, these feelings, these thoughts—they were foreign to me. But now that they were *becoming* me, but at the same time I was emptiness, it was so much easier to tolerate. So much easier to take.

Once you know that emptiness that contains everything, and that is *you*, everything becomes so much easier. The emotions just go through, and they are enjoyed rather than suffered.

So, the first step is going into the infinite—recognising that you do not exist as an entity, anywhere. With that comes the freedom that everything created by mind is a myth, because it is all based on the concept of “I.” Our whole existence is based

on the concept that there is an “I” in front of us, somewhere inside of us. And that concept collapses, and we are everything.

But then we see even that is unreal. That everything we see, feel, touch, taste, is not real. It is emptiness. It has no reality in and of itself. It just comes out of emptiness and returns to emptiness. It has no permanent existence.

Therefore, Robert would say, it is not real. It is like a mirage, it comes and goes. It has no ability to sustain itself other than our own consciousness, and we are just a manifestation—a finite manifestation—of the universal consciousness, and we too disappear.

The ‘I Am’ disappears. The consciousness associated with our body disappears. And yet, we witnessed it coming, and we will witness it going. We witness it coming every morning, and we witness it going every evening.

Who is this “we?” This “we” is really us. We have the knowledge we exist, and that knowledge is in the ‘I Am,’ in consciousness. But what we are is beyond consciousness. *Yet*, knowing we are beyond it allows us to fully participate in it, and really not give a damn about the consequences—because it is just a play. We can choose to throw ourselves into the movie or into the play and enjoy it, or ignore it, like Robert did.

Robert ignored the play. Robert had a hard time staying in the world. He just did not care anymore. He was done with the world.

I sort of enjoy it.

[Pause]

So, now that you are all enlightened, using the direct method, what next?

You see, some of these teachings are so superficial. When awakening comes, it is usually a tremendous experience for you, however you experience it. And when you look back when it happens, you will see that all the activities you did with



your mind had nothing to do with your awakening... because the awakening is the awakening of an intelligence in you where you directly apperceive reality, as opposed to using the mind to understand reality. What happens is, the mind drops away. It takes a secondary or tertiary importance, and now there is a direct seeing.

So before, all of your operations were *in* the mind, *of* the mind, and *for* the mind—and suddenly the mind drops away. And you cannot imagine that anything that you did within the mind awakened this intelligence which is above and beyond the mind, and yet it seems to go together. Practice *in* the mind, *with* the mind seems to be important, whether it is Self-inquiry or mind-directed meditation.

I use the example of a famous baseball player—I do not know who it was. Pete Rose. Let's make up Pete Rose. It was not him, but let's say it was Pete Rose. Reporters would always talk to him after a game about his wonderful performance—his three hits that day, or a triple play he had participated in—and everybody would say how brilliant it was, and he would say, "I was lucky." And he would say this time after time after time.

And that was not Pete Rose. Pete Rose never said he was lucky—he said it was him! So, Pete Rose is the wrong guy. But let's say this new modest Pete Rose would be asked all the time, "Wow! How did you do that play?"

"I was lucky."

And one reporter one time says, "But you practice eight hours a day, every day. What is this thing about luck?"

And Pete responded, "Well, I found out the more I practice, the luckier I get."

The same thing with awakening. The more we practice, the easier it seems to happen. Yes, there are a few where awakening happened without anybody doing anything, like with Robert and Ramana Maharshi. But, that is not for most of us.

Most of us have to struggle, and whine and bitch and moan; then struggle some more, and do more meditation, and suffer. Especially if you are going into the Sufi path—the path of emotions—and bhakti, the suffering seems to be exponential. While for those of us who tried the advaita way it is kind of gentle, and boring.

But for most of us, some sort of activity is necessary. Even if it is a pretence, it seems to be necessary, to get lucky.

[Pause]

WHO ARE YOU?

*Who are you?*

What are you?

Look deep inside.

What do you see?

Do you see anything? Do you see emptiness?

Do you see any pumpkin pie left over from Thanksgiving?

Do you see a self?

You know, it is so ridiculous that people think that just because you cannot find an “I” object, that *you* do not exist, and that an ego does not exist. They say because you can see that there is no “I,” that your mind and your body do not exist; but they certainly *do* exist, and they colour everything you see and do—*you* as the absolute subject.

The personality that you are born with, the mind you are born with, the body you are born with, creates the reality you see, and then the education further

manipulates it. And then spirituality is to try to take those—what would you call it—the boxes away, so you can see freshly.

It is not that easy.

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# The Teachings of Nisargadatta Explained



## **Edji Reading from Nisargadatta - *Prior to Consciousness* Dec. 28 & 29, 1980 Page 85-86**

*Nisargadatta portion from  
[November 26, 2011 – Online Satsang](#)*

Now for the educational part of our satsang, where I read from Nisargadatta... and sometimes explain him.

But what you have to understand is that freedom comes when you are free of even Nisargadatta's concepts. You have got to let go of Nisargadatta. These are the final concepts. These are the last, preliminary concepts that you have, that will take you away from what you had always believed yourself to be.

So, although they are very powerful and they go very deep, they are not the ultimate truth. The ultimate truth is having no mind whatsoever.

[*Prior to Consciousness*, December 28<sup>th</sup> 1980, page 85]

**Maharaj:** *Can any of your concepts grasp the total, the Ultimate? Have you understood that knowledge itself is ignorance? If it were real it would have been there eternally—it would not have had a beginning and an end.*

And this is what Robert meant by “not real,” or impermanent. It did not last. It has a beginning and an end, and it is unreal from that point of view, of being transient.

*Now the experience "I Am" is felt, earlier that experience was not. When it was not, no proof was called for, but once it is, lots of proof is required.*

That is, when there was no ‘I Am,’ there was no awareness. There was no consciousness. It did not require any proof that nothing was there, but once *you* are there, all kinds of questions arise— “Who am I? What am I? What is consciousness? What is my purpose in life?”

*How did you wake up in the morning? Why did you wake up at all? It is not the mind which knows—somebody knows because of the mind.*

It is not the mind that knows. Somebody, or something, knows because of the mind.

*Now my hand has lifted, who knows? The one who has lifted my hand knows it has lifted it.*

*I know that I lifted my hand. I am the one that knows that it has lifted.*

*You are before the mind; because you are there the mind is working.*

In other words, you are more fundamental than the mind. The mind makes all kinds of judgements and knows that the hand lifts, and I can lift the hand and the mind knows that I have lifted the hand.

*When will you wake up? Provided you are, you wake up.*

*... The purpose of Sat-Guru is to tell you what you are like prior to the building up of all those concepts of others. Your present spiritual storehouse is filled up with the words of others—demolish those concepts. Sat-Guru means the eternal state which will never be changed: what you are.*

*Sat-Guru means the eternal state which will never be changed: what you really are.*

*You are that immutable, eternal, unchangeable Absolute. Sat-Guru tells you to get rid of all these walls built around you by the hearsays and concepts of others.*

In other words, all of these concepts we have about the nature of the world—that there is a world outside of us, and that there is an inside of us, and the mind sets orders and understands how the world works. Get rid of all of these ideas. Get to an empty mind. Or, as Seung Sahn Sunim says, get dumb as a brick. Dumb as a rock.

Everybody says the same thing—get rid of the concepts. Get rid of your mind. Just see directly, which means shut the fuck up for a while, and just listen.

*You have no form, no design. The names and forms you see are your consciousness only—the Self is colorless but it is able to judge colors, etc.*

Listen to this.

*You have no form, no design.*

In other words, you are formless. You are spaceless. You have no content. You have no shape. You are not an object.

*The names and forms you see are your consciousness only—the Self is colorless but it is able to judge colors, etc.*

The Self—that prior to the mind—does all kinds of things. And then the mind fills in the gaps.

You know, this is very different from what Psychology or the pop gurus are saying, which is that the mind is what creates the world, and that emotions are there because of the stories the mind perceives. But in fact, the emotions *precede* the mind, and the mind can add a story to the emotion. But the emotion is more primary, because it is *deeper* than the mind.

And it is ... I have been through all of this before. You know what I am talking about. Etcetera, etcetera, etcetera; blah, blah, blah.

*The one who is directed by a Sat-Guru has no more birth.*

[Repeating]

*The one who is directed by a Sat-Guru has no more birth.*

That means that when you understand your true nature, you do not come back again. When you feel that inner guru inside of you, when you know who you really are, you do not come back again.

*Your sadhana is over, you have reached this place.*

And here, I think he is referring to coming to him, to his teaching place. “You have come here. Your sadhana [spiritual practice] is over. There is no more birth for you.”

*To you who search for the Self, I explain this type of knowledge, I lead you to a state where there is no hunger, no desire.*

*When you have knowledge you see the "I" as all-pervasive, as long as the consciousness is there, but the witness of the consciousness has no "I Am," that is your true eternal nature.*

[Repeating]

*When you have knowledge you see the "I" as all-pervasive,*

Okay. When there is awareness, when there is consciousness, the 'I Am' is there and it pervades everything. It sees everything. It knows everything. But the *witness* of this consciousness is not the 'I Am.'

The 'I Am' is *witnessed* by this witness, the Absolute—and that is what you really are.

He said:

*Giving up the body is a great festival for me.*

And that is because he was dying, so you have to know the background of this.

[*Prior to Consciousness*, December 29<sup>th</sup> 1980, page 86]

*Sitting in meditation helps the consciousness to blossom. It causes deeper understanding and spontaneous change in behavior. These changes are brought about in the consciousness itself, not in the pseudo-personality. Forced changes are at the level of the mind. Mental and intellectual changes are totally unnatural and different from the ones that take place in the birth principle. These take place naturally, automatically, by themselves, due to meditation.*

In other words, personality is not what changes. The ego is not what is changed. But fundamental things take place in the nature of the 'I Am'—your identification with who and what you are. That is what really changes. Not the functioning of the ego or the functioning of your body. Fundamental changes in terms of how you see yourself and how you understand take place, and these are what he is saying are the real, real deep changes.



*Most of the people see the tree of knowledge and admire it, but what is to be understood is its source—the seed, the latent force from which it sprouts. Many people talk about it but only intellectually; I talk about it from direct knowledge.*

*A small speck of consciousness, which is like a seed, has all the worlds contained in it. The physical frame is necessary for it to manifest itself.*

*All the ambitions, hopes and desires are connected with an identity, and so long as there is an identity, no truth can be apperceived.*

Now, he says, like I have said, that spirituality is all about your identity. And here he is talking about identification as a person, as a personal entity. But you can learn to identify with all different kinds of experiences: with emptiness, with presence, with energies, with the body, with the personality, with your sense of presence. All of these identities become available to you—all the different rooms of the spiritual mansion.

You have to learn to be comfortable in all of them. But he is saying that as long as there is a *definite* identity that you are associated with, no truth can be apperceived. You have to be *empty* to let these truths in... any kind of new truth come in.

**Questioner:** *Is there any destiny for the total manifestation or the phenomena as a whole?*

In other words, is there any purpose to the universe?

**Maharaj:** *As there is no single identity, where will it go?*

What possibly could happen to the universe? Because the universe is not a thing, it is a multitude of things. Where is it going to go, as a whole? Where is it going to go?

*The fuel is the destiny of the flame; so also, the food essence body is the destiny of the consciousness. Consciousness alone offers destiny and destiny offers*

*suffering. Because of the mistaken identity we think of personalized consciousness, but actually it is vast and limitless.*

He is saying because we identify with the body-mind, we think that this consciousness is personal, that it belongs to this body, to “me.” But in fact, consciousness is the same in everyone: in the worm, in a grasshopper, in the monk named Kane, Ed Muzika, Jo-Ann ‘Mamaji.’ The consciousness is the same.

It is the universal consciousness, manifest individually in all of us. And, as the universal aspect, it is actually vast and limitless, because it contains everybody. It is in everybody and everything, either as an object or the subject; of the sight, of whatever the object is.

This did not seem as deep as some of his stuff, but that is the reading for today.

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# Edji Satsang Transcript



## **Freedom from Conventionality**

*December 10, 2011 – Online Satsang*

You know, I was going to talk tonight just about how this path is one of getting rid of conditioning and concepts... getting rid of ideas... getting rid of all kinds of ideas—but it is also about grace.

You can feel God's grace, or the grace of Consciousness, in this satsang if you can get into the chanting. You will feel the presence of God, the presence of Consciousness, moving through us; through the chanting.

I know a lot of you get blissed out as soon as the chanting starts, but it really, really, really helps to participate—to get your human presence into the chanting; at least at the beginning. To get the power moving through you, of Consciousness—the grace of Consciousness. *Speak* with the voice of Consciousness, calling God's name.

Because that is what we are doing over and over again—is calling God's name.

God, God, God.

God, God, God, God.

*Then the silence comes.*

Then the healing comes.

But please, try to participate in the chanting. It is so simple. The words are so simple. Even if you can become totally useless like me, you can think of those words.

This is the groundwork. This is what we are all about—except for the grace. Nisargadatta Maharaj does not talk about the grace here. He talks about it in other books, but not in this one.

[*Prior to Consciousness*, December 29<sup>th</sup>, 1980, page 87]

***Maharaj:*** *A murderer is loose; he has committed many murders and the international police are after him but unable to catch him. That is like the traditional scriptures not being able to locate or find the Absolute. It is beyond the grasp of the Vedas, Puranas, etc., because it is not conceptual.*

The Absolute is *not* conceptual. What you really are is not conceptual—cannot be grasped with the mind.

*This murderer is very proud to escape all the efforts of the police force; he is so fearless that he sits where the plans to catch him are discussed and hence he cannot be caught.*

He is right here. He is you.

No matter what you think, he is going to escape you, because the mind cannot grasp him. And he is listening. He is there, where the plans are being made to capture him.

*Everyone has to die, so die as your true nature. Why die as a body? Never forget your true nature. It may not be acceptable to many, but it is a fact. If you must have an ambition, have the highest, so that at least while dying, you will be the Absolute. Decide that now, firmly, with certainty and conviction.*

*A tiger is coming at you: you know that when he attacks you, death is certain. So, why die like a coward? Attack him and maybe he will run away. But if the tiger is passing by, do not unnecessarily attack him! Only when absolutely necessary, jump on him.*

That is good advice! If you go to a zoo, do not attack the tiger behind the bars.

*God is great and maya is vast, but what are you in the end? The mental modifications take you away from the Self. Nobody wants to enquire about the Self deeply and thoroughly; everybody enquires on a superficial level.*

These are the people that dig shallow holes. They go from one discipline and one guru and one teaching to another. They really do not care about the Self. They care about teachings. Directions. Ideas. Knowledge. Something to wrap themselves around. A book—discuss all the meanings, and so forth.

But it is so easy—you just look into yourself. And yet so difficult, because it is not that exciting.

**Questioner:** *My mind does not stay quiet, it goes here and there.*

**Maharaj:** *With all these ramblings you will be entertained, but you will not obtain knowledge. This is all spiritual entertainment, because the factual state of affairs is that what you are, you are, without modifications.*

In other words, if you are talking about anything but what you are—your true nature—it is *entertainment*, and that is what most people perceive. They talk about... but this is not on a psychological level. On a psychological level, you talk about all kinds of things—repressions, and denials, and dreams, and dream interpretations, and working on the vasanas [latent tendencies] and...

[Speaking to his cat, Lakshmi] Okay, come on, Lakshmi. Jump, jump, jump! Don't get caught... oh, she got caught again. Here, oh [very concerned] ... there you go. [Loud meowing]

She is a critic now.

She will be back.

[Skipping to page 89]

**Maharaj:** *Mind and all the concepts are due to your primary concept "I Am." Your parents and you are simultaneous concepts. Now, without trying to experience, what experience are you having?*

In other words, if you are deliberately trying to experience something, like samadhi, that is what you are trying to do. But *without* trying to experience, what is your experience?

**Questioner:** *I Am.*

**Maharaj:** *Is it not a concept? There are concepts formed from concepts, it is a vast world of concepts.*

In other words, our life is a vast field of concepts—a network of thought that interpenetrates. One thought links to another. It is an infinite progression of ideas, swirling around in our heads. Ideas, ideas; thoughts—should's, ought-to's, morality—concepts, concepts!

**Questioner:** *I would like to be free from them.*

**Maharaj:** *This is to be realized by one's self; it is not to be passed on by word of mouth.*

In other words, the questioner says, "I would like to be free from concepts," and Nisargadatta says, "This has to be realised by *you*. I cannot give you this freedom.

You have to *win* this freedom from concepts. This is something *you* have to do by discovering your true nature. I can give you more concepts, but I cannot give you that freedom. That is for you to do.”

**Maharaj:** *Who is obtaining the Self-knowledge directly? When did I happen to be? I must know about it myself, first-hand, not from others.*

*You are, you know you are—this is the great Lord, the sudden, explosive effulgence. Surrender to it, and you will know all. It is without form or name. It is to be abided in by firm conviction.*

This is where Nisargadatta is different from some of the other advaita teachers because he says that one of the keys is not only to dwell in the ‘I Am,’ but to have the *conviction* that you are not the body—that you are consciousness itself. That is the first step.

You are first at the ‘I Am,’ but you have the *conviction* you are not the body. That you are the Absolute. You are even beyond consciousness. And with that conviction, you have one experience after another that tends to reinforce that conviction, until ultimately you have freedom. You have an awakening experience.

And this is his way. There is a heavy emphasis on concepts-to-end-concepts; and at the same time, a direct pointing to your Self.

[Skipping to page 90, December 31<sup>st</sup>, 1980]

**Questioner:** *Is there something which I can do to help me to grow, to progress?*

**Maharaj:** *Consciousness does not undergo any progress. Even the space cannot have any progress and the space is number three.*

*One is the Absolute, two is consciousness, three is space. Where there was no knowledge "I Am," that is number one;*

- the Absolute -

*...later on there is the sense "I Am," that is number two; then there is space—number three. Passing the examination of the Upanishads, does it give you knowledge of the Self?*

In other words, he is talking about your experience where there is no knowledge—that is the Absolute. Number two is consciousness, or the sense of presence—the 'I Am.' And number three is the emptiness, the space that contains all of the manifestation.

Now he says, "Passing the examination of the *Upanishads*,"—those are the end of the Vedas, the last books of the Vedas—"does it give you knowledge of the Self?"

**Questioner:** *No. However it does something.*

The questioner is holding onto the idea that the Upanishads *somehow* give you something. The Vedas, the learning, the book learning, the concepts that teachers give you—they *mean* something. They *give* you something. It *does* something.

**Maharaj:** *In my case, everything is spontaneous—that is my dharma. If the knowledgeable people come and tell me I am foolish, I will say, "This foolishness is my richness, my freedom. That knowingness which has come over me, that itself is foolishness."*

*You are a very gentle woman; if someone comes and abuses you, thinking you are a man, you will get very angry at this misunderstanding. To identify with anything, "I am like this," is abuse of your nature.*

So, he is pointing once again: do not identify with the body. Do not identify with any thing. Your true nature has nothing to do with any manifestation.

**Questioner:** *How to lose this identification with the body?*

This is very important. Listen to this carefully.



**Maharaj:** *Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness. There is nobody who can have the knowledge of the Truth, the Eternal. It is one's eternal true state, but it is not a knowledgeable state—you cannot know It. So-called knowledge is boundless and plenty in the state of attributes, "I Am."*

I have no idea what that last sentence means, but... [repeating]

*Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness.*

The universal consciousness which manifests through worms, and flies, and cats, and dogs, and other people. Do not identify with your particular body. Identify with consciousness itself; as a first step.

*There is nobody who can have the knowledge of the Truth, the Eternal.*

That is your true state! You cannot have knowledge of it. That is you! But is it not a *knowledgeable* state. You cannot *know* it.

[Pause]

And now, the last part. Let me see...

[Skipping to page 91, January 2<sup>nd</sup>, 1981]

**Questioner:** *It seems that I am more and more busy, and I don't have much time anymore for meditation.*

Isn't that most of us?

**Questioner:** *I want instruction from Maharaj on how to come to Self-realization.*

But he does not want to meditate.

**Maharaj:** *Carry on your work in the world but your work can only take place if you are there—the sense of being must be there. That is enough.*

**Questioner:** *Is it necessary for me to constantly remind myself of that, to be aware of that?*

**Maharaj:** *Who can be conscious of consciousness other than consciousness itself? Is there any other entity? It is there, the consciousness is always aware of itself.*

[Repeating]

*It is there, the consciousness is always aware of itself. The trouble is that consciousness has identified with the body. Do nothing else except this: do not identify the consciousness with a body.*

Again, that sentence is garbled. [Repeating]

*Do nothing else except this: do not identify the consciousness with a body.*

In other words, you cannot be aware of awareness, because you are always aware of awareness. That is the nature of consciousness, is to be self-aware. But remember what your true identification is—not with the body but with awareness itself, or consciousness itself.

*By doing something or not doing something, is there any change in the consciousness? There is no need of any sadhana except being aware of the fact that it is only in this consciousness that everything takes place.*

*Relatively you are the consciousness and the consciousness has no form. You can only sense consciousness, you cannot see it.*

You can see things. You can see manifestation, but you cannot see consciousness itself.

*You know it; you know that you are.*

That knowing is a different kind of knowing. It is an intuition, an apprehension; but it is not grasped by the vision or by the mind. It is your beingness.

*Who directs the body to do what it does? It can only be the consciousness, there is no entity. Consciousness does whatever is to be done through the various bodies. You are that consciousness and the love that consciousness has for itself.*

[Repeating]

*You are that consciousness and the love that consciousness has for itself.*

And here is the most important:

**Questioner:** *Then there is really nothing in particular that you can do to realise this and you can't try to do nothing. It just is. That's the way it is and that's all.*

**Maharaj:** *Yes. Just understand. Just be your Self.*

Just be yourself.

**Questioner:** *Should one have faith in the Self?*

**Maharaj:** *Once you are your Self, where is the question of faith? Just be your Self.*

*Operation is brought to a standstill. When you are that, it is finished—the circle is closed, you are your Self.*

[Pause]

You know, it is so easy to talk about... “You have to transcend thought. You have to get rid of concepts. You have to get rid of societal conditioning. You have to get rid of conventional morality.”

“You have to get used to this idea. You have to get rid of that idea. You have to do this. You have to do that.”

And you hear this over and over again from teachers—“Transcending thought, transcending ideas.” But unless you get into the nitty-gritty of the ideas that are difficult to get rid of, you are not really doing anything.

Now, where are some of the ideas that are current, that everybody has a problem with—that bring out all kinds of bullshit? It is not whether I am or am not, or whether karma is or is not; or whether there is predestination or not; or whether God is in heaven or not. These are not the questions that move us, that trap us.

I could not care less whether there is karma or not. I could not care less whether the “I” exists, or not. I could not care less whether I am supposed to love all people, or not, as part of this *sadhana*. I do not even know what the hell a “sadhana” is.

It is a word... meaning *you fuck up, beginning in the morning, and you fuck up all day long*. And at the end of the day you say, “Oh God, I fucked up!” And you are punished for it. That is “sadhana.”

These ideas are *not* the ones that are hard to get rid of. These are *not* the ones that are going to produce freedom for you. It is going into the difficult ones that trap us in everyday life. And what are they?

Basically, conventionality. Ideas about marriage. Ideas about sexuality. Ideas about abortion. Ideas about social security.

Ideas about Medicare. The ideas about the State, and how much it is supposed to impact our life. All these ideas that grab us—especially sexuality, and of loving.

Who you are supposed to be allowed to love, and who you are not supposed to love.

I cannot believe there are still people that think that if you are in a married relationship, you cannot love someone from the heart outside of that relationship. It just boggles my mind that there is this thought that if you love somebody outside of a marriage or a committed relationship, you are somehow cheating or doing virtual adultery.

My congress of gurus would be finished if no-one who was in a relationship would be allowed to love us.

And what kind of problems this causes. What kind of jealousy. What kind of pain. What kind of feeling cheated-on. What kind of anger. Husbands keeping tabs on me, doing internet searches on “Ed Muzika,” to find out what he has done recently.

It is the same thing with animals—I have had threats against my life, for trying to take care of animals. It gets very involved. There are cliques involved. There is a reporter for an internet newspaper who was extremely critical of a new general manager starting for Los Angeles Animal Services, who we all thought would make wondrous changes for the better. She attacked him unmercifully, and I and several others, like Mary Cummins, defended him.

Because of that we got into lots of problems with animal networks that wanted to really destroy us, and did everything possible to destroy us—even threatened to attack us, and to harm us. We even had police watching the street for a few days after some of these threats.

So you have to know, what are your limits? What are you willing to do, to pursue your heart? If you think animals are going to be saved—what are your limits? What can you do? What will you do?

Same thing if you are married. How much can you love outside of the marriage? How much can you love an idea, an ideal? A movement? Or, pursuit of the Self?

Or loving someone outside of your marriage? Conventionality traps us into a narrow cocoon.

I am doing this with each of you—each of you that gets close to me. It is not just words I am talking to you about, about freedom. But I try to put you in situations to see how much ability you have to squirm out from your ideas, or to take the heat.

[Pause]

Robert used to do this to us all the time: put us in difficult situations, to see which way we leaned. Was it towards him, or was it towards ourselves? How much squirming did we do? How much pain did we feel? How much gnashing of teeth was there?

How much gnashing of teeth are you doing, trying to free yourself? Or do you just sit around all day, and chant, and say, “I am pursuing freedom,” but do nothing else?

Do you confront anyone with your truth, your new truth, your new hard-won truth of freedom? Or is your freedom in a box in the corner, where you sit and say “I am free, I am free,” and you stay in the corner? Or do you *roar*? Do you roar with your freedom?

[Pause]

*Freedom.*

Do you roar, or do you whimper? Do you even know where your freedom is? Do you challenge your boxes that you are in? Every day that you do it, you get a little happier; a little more free; a little more breathing room.

The concept of the spiritual teacher is another one. How many concepts do you have about a spiritual teacher and what they are supposed to be like? Especially the people that read Ramana. [Laughs]

“Ramana never did nothing”, people say. “What a perfect guru he was.” The less he does, the better. He sits around and gets served all day by servants, by his devotees, and he is a great man because he does nothing.

Let me tell you, if you did not have to do anything and you sat around all day and people were putting grapes in your mouth, etc., you would be pretty happy too! And they would be saying, “What a great person. Look—he is never ruffled, she is never ruffled by anything.” Well, nobody is ruffling the guru’s feathers.

How many people were going up and kicking sand in Ramana’s face? It is easy to be the perfect guru when you are not challenged, and everybody around you is a sycophant. But there is no rough-and-tumble at the ashram, except between Ramana’s brother and everybody else.

Get rid of all ideas about a guru, about a teacher, about yourself.

You are not the principal of a school. You are consciousness itself. You are not a housewife. You are not a human with eye problems. You are not really married to Alan. That is your body and your persona.

So, what are you really?

[Long pause]

Who are you?

Looking deep within yourself—dive deep into your psyche, into your body, and look for yourself. Where are you, in all of that mess inside, that consciousness, that void, that sense of presence?

Where are you?

Do you exist as a nucleus somewhere, where the body is tied to the mind? Anywhere in that emptiness, is there you?

You already are you. Complete, perfect.

Just do not identify with your body. Escape all concepts. When a concept presents itself, or a limitation, refuse it. That is what he says [Nisargadatta Maharaj.]

Somebody said to me very recently that for a long time I caused her complete frustration, because I did not give her anything to hold onto. No concepts, no techniques, no ideas. I just kept taking things away.

That is it.

I do not have anything for you. I just want to take all your bullshit away; all your prisons away. To let you know you are loved for yourself.

Get rid of those ideas—you are not a human being. You are not a body. You are not a school teacher. Not a housewife. You are consciousness itself. You are not the body.

You are consciousness itself. You are not the body.

And reading all the books in the world will not reveal this—not the Vedas, not the Ashtavakra Gita, not the Ribhu Gita, or the Avadhut Gita, or Tweedie's autobiography, or Ed Muzika's satsangs, his teachings—which I have to admit are pretty brilliant.

Only you can free yourself.

Look into yourself. *Feel* yourself.

What is your base state, when you are really calm, and your mind is not rocked by ideas? When your mind is silent... the kids are not screaming at you, husband is not screaming at you, wife is not screaming at you, boss is not screaming at you, even the cats are not screaming at you, saying "I want to eat!"



When all is peaceful, and said and done, what are you? What is that peace, that emptiness, that joy? That is what I want to give you. Which is *you*, without any impediments.

Not even karma and reincarnation, although many of us feel like we have been together for a long time; many lives.

And even more than this getting rid of concepts—the *neti neti*; not this, not this—in this sangha there is a movement of grace. Right from Ramana, through Robert, and me; from Nisargadatta, through Jean Dunn, and me, to you.

A gift of nothingness, of emptiness; and nowhere to turn, nothing to do.

This satsang, and as a matter of fact our entire sangha, is all about freedom—real freedom. Freedom from concepts. Freedom from fear. Freedom from conventionality. Freedom from all ideas.

To live free, as your Self. *Truly* you—the human being and the divinity—whatever combination people think of themselves. It only becomes you. You just act, without constraint. That does not mean that you go on rampages, and pillage and plunder. It means you free yourself from your concepts to know who you are; and you act from that state. And there is compassion, there is kindness, there is love.

But while we were playing that last chant I felt something different. I felt the descent so strongly of grace on our satsang. The energy just spilled into me, through my head and then into my body and everywhere. I felt the descent of grace, of Robert's darshan [blessing] you might say... of Ramana's.

I hope it permeates all of you; it helps you identify with your true nature, instead of the body. Your true nature is consciousness; and then it is the Absolute.

I really and truly love you all.

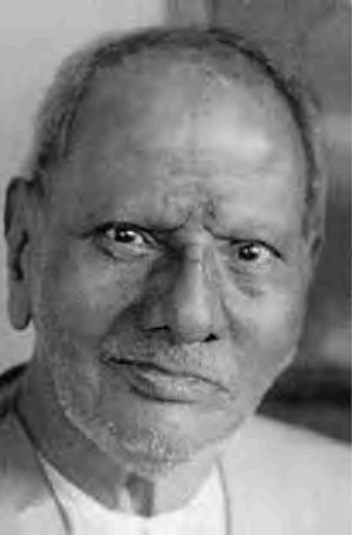
Freedom.

Freedom.

Freedom.

Goodbye.

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# The Teachings of Nisargadatta Explained



## **Edji Reading from Nisargadatta - *Prior to Consciousness* Dec. 29, Dec. 31, 1980; Jan. 2, 1981 Page 87-92**

*Nisargadatta portion from  
[December 10, 2011 – Online Satsang](#)*

This is the groundwork. This is what we are all about—except for the grace. Nisargadatta Maharaj does not talk about the grace here. He talks about it in other books, but not in this one.

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He is right here. He is you.

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**Questioner:** *My mind does not stay quiet, it goes here and there.*

**Maharaj:** *With all these ramblings you will be entertained, but you will not obtain knowledge. This is all spiritual entertainment, because the factual state of affairs is that what you are, you are, without modifications.*

In other words, if you are talking about anything but what you are—your true nature—it is *entertainment*, and that is what most people perceive. They talk about... but this is not on a psychological level. On a psychological level, you talk about all kinds of things—repressions, and denials, and dreams, and dream interpretations, and working on the vasanas [latent tendencies] and...

[Speaking to his cat, Lakshmi] Okay, come on, Lakshmi. Jump, jump, jump! Don't get caught... oh, she got caught again. Here, oh [very concerned] ... there you go. [Loud meowing]

She is a critic now.

She will be back.

[Skipping to page 89]

**Maharaj:** *Mind and all the concepts are due to your primary concept "I Am." Your parents and you are simultaneous concepts. Now, without trying to experience, what experience are you having?*

In other words, if you are deliberately trying to experience something, like samadhi, that is what you are trying to do. But *without* trying to experience, what is your experience?

**Questioner:** *I Am.*

**Maharaj:** *Is it not a concept? There are concepts formed from concepts, it is a vast world of concepts.*

In other words, our life is a vast field of concepts—a network of thought that interpenetrates. One thought links to another. It is an infinite progression of ideas, swirling around in our heads. Ideas, ideas; thoughts—should's, ought-to's, morality—concepts, concepts!

**Questioner:** *I would like to be free from them.*

**Maharaj:** *This is to be realized by one's self; it is not to be passed on by word of mouth.*

In other words, the questioner says, “I would like to be free from concepts,” and Nisargadatta says, “This has to be realised by *you*. I cannot give you this freedom. You have to *win* this freedom from concepts. This is something *you* have to do by discovering your true nature. I can give you more concepts, but I cannot give you that freedom. That is for you to do.”

**Maharaj:** *Who is obtaining the Self-knowledge directly? When did I happen to be? I must know about it myself, first-hand, not from others.*

*You are, you know you are—this is the great Lord, the sudden, explosive effulgence. Surrender to it, and you will know all. It is without form or name. It is to be abided in by firm conviction.*

This is where Nisargadatta is different from some of the other advaita teachers because he says that one of the keys is not only to dwell in the ‘I Am,’ but to have the *conviction* that you are not the body—that you are consciousness itself. That is the first step.

You are first at the ‘I Am,’ but you have the *conviction* you are not the body. That you are the Absolute. You are even beyond consciousness. And with that conviction, you have one experience after another that tends to reinforce that

conviction, until ultimately you have freedom. You have an awakening experience.

And this is his way. There is a heavy emphasis on concepts-to-end-concepts; and at the same time, a direct pointing to your Self.

[Skipping to page 90, December 31<sup>st</sup>, 1980]

**Questioner:** *Is there something which I can do to help me to grow, to progress?*

**Maharaj:** *Consciousness does not undergo any progress. Even the space cannot have any progress and the space is number three.*

*One is the Absolute, two is consciousness, three is space. Where there was no knowledge "I Am," that is number one;*

- the Absolute -

*...later on there is the sense "I Am," that is number two; then there is space—number three. Passing the examination of the Upanishads, does it give you knowledge of the Self?*

In other words, he is talking about your experience where there is no knowledge—that is the Absolute. Number two is consciousness, or the sense of presence—the 'I Am.' And number three is the emptiness, the space that contains all of the manifestation.

Now he says, "Passing the examination of the *Upanishads*,"—those are the end of the Vedas, the last books of the Vedas—"does it give you knowledge of the Self?"

**Questioner:** *No. However it does something.*

The questioner is holding onto the idea that the Upanishads *somehow* give you something. The Vedas, the learning, the book learning, the concepts that teachers give you—they *mean* something. They *give* you something. It *does* something.

**Maharaj:** *In my case, everything is spontaneous—that is my dharma. If the knowledgeable people come and tell me I am foolish, I will say, "This foolishness is my richness, my freedom. That knowingness which has come over me, that itself is foolishness."*

*You are a very gentle woman; if someone comes and abuses you, thinking you are a man, you will get very angry at this misunderstanding. To identify with anything, "I am like this," is abuse of your nature.*

So, he is pointing once again: do not identify with the body. Do not identify with any thing. Your true nature has nothing to do with any manifestation.

**Questioner:** *How to lose this identification with the body?*

This is very important. Listen to this carefully.

**Maharaj:** *Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness. There is nobody who can have the knowledge of the Truth, the Eternal. It is one's eternal true state, but it is not a knowledgeable state—you cannot know It. So-called knowledge is boundless and plenty in the state of attributes, "I Am."*

I have no idea what that last sentence means, but... [repeating]

*Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness.*



The universal consciousness which manifests through worms, and flies, and cats, and dogs, and other people. Do not identify with your particular body. Identify with consciousness itself; as a first step.

*There is nobody who can have the knowledge of the Truth, the Eternal.*

That is your true state! You cannot have knowledge of it. That is you! But is it not a *knowledgeable* state. You cannot *know* it.

[Pause]

And now, the last part. Let me see...

[Skipping to page 91, January 2<sup>nd</sup>, 1981]

**Questioner:** *It seems that I am more and more busy, and I don't have much time anymore for meditation.*

Isn't that most of us?

**Questioner:** *I want instruction from Maharaj on how to come to Self-realization.*

But he does not want to meditate.

**Maharaj:** *Carry on your work in the world but your work can only take place if you are there—the sense of being must be there. That is enough.*

**Questioner:** *Is it necessary for me to constantly remind myself of that, to be aware of that?*

**Maharaj:** *Who can be conscious of consciousness other than consciousness itself? Is there any other entity? It is there, the consciousness is always aware of itself.*

[Repeating]

*It is there, the consciousness is always aware of itself. The trouble is that consciousness has identified with the body. Do nothing else except this: do not identify the consciousness with a body.*

Again, that sentence is garbled. [Repeating]

*Do nothing else except this: do not identify the consciousness with a body.*

In other words, you cannot be aware of awareness, because you are always aware of awareness. That is the nature of consciousness, is to be self-aware. But remember what your true identification is—not with the body but with awareness itself, or consciousness itself.

*By doing something or not doing something, is there any change in the consciousness? There is no need of any sadhana except being aware of the fact that it is only in this consciousness that everything takes place.*

*Relatively you are the consciousness and the consciousness has no form. You can only sense consciousness, you cannot see it.*

You can see things. You can see manifestation, but you cannot see consciousness itself.

*You know it; you know that you are.*

That knowing is a different kind of knowing. It is an intuition, an apprehension; but it is not grasped by the vision or by the mind. It is your beingness.

*Who directs the body to do what it does? It can only be the consciousness, there is no entity. Consciousness does whatever is to be done through the various bodies. You are that consciousness and the love that consciousness has for itself.*

[Repeating]

*You are that consciousness and the love that consciousness has for itself.*

And here is the most important:

**Questioner:** *Then there is really nothing in particular that you can do to realise this and you can't try to do nothing. It just is. That's the way it is and that's all.*

**Maharaj:** *Yes. Just understand. Just be your Self.*

Just be yourself.

**Questioner:** *Should one have faith in the Self?*

**Maharaj:** *Once you are your Self, where is the question of faith? Just be your Self.*

*Operation is brought to a standstill. When you are that, it is finished—the circle is closed, you are your Self.*

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# Edji Satsang Transcript



## **Lose your Mind and Operate from Your Heart**

*December 17, 2011 – Online Satsang*

Sing along with the chant.

[Chanting—*Jaya Jagatambe*]

Wow!

Try chanting along with the next one if you can. But I know after a while, it becomes almost impossible. But participation is really important, to put yourself into the chants.

Lakshmi [Edji's cat] does not particularly like my chanting, she keeps moving around.

[Chanting—*Gopala*]

By now, most of your minds should be half-stoned, or totally stoned; but maybe you can hear my voice.

Turn your attention around—instead of looking out, look within. With the mind's eye, look within. What do you see?

Do you see emptiness? Do you see darkness? Do you feel energies coursing through your body? Do you feel love welling up from your gut, through your heart, out through your mouth and head?

Is anything going on inside of you?

In all of that, that you look and turn and look within, is anywhere there an 'I'—an Alan, a John, a Tim, a Keith, a Ryan, an Ed, a Jo-Ann, a Janet?

Is there anywhere in that emptiness an entity which I can call 'me'?

Is there an entity to which the 'I'-thought points... or is there no 'I' entity?

Even the feeling 'I Am' is empty. It is permeated by emptiness. Is it real?

Am I real?

Ask yourself that—*Am I real?*

I look inside myself, and all that I see is emptiness. Everywhere, from the top of my head to the bottom of my feet. Throughout the entirety of my presence and my emptiness, there is no 'I.' There is no 'I Am.' There is just presence. Presence permeating consciousness. Presence permeating the emptiness; which has its own light!

But is there an 'I'?

If there is no 'I,' what is the consequence?

*Who am I?*

First, that 'I'-thought floating around there—to what does it point? Does it point to the emptiness? Does it point to one's own presence? Does it point to one's heart?

Or does it point nowhere—and everywhere?

*This* you must know for yourself. It is no good, somebody else telling you what you are supposed to see.

The neo-advaitins tell you what you are supposed to see: your beingness, and no 'I' anywhere. And that is supposed to mean something; and they tell you concept after concept of what that means, and why. But you have to know for yourself... your own discrimination, your own search.

What does it tell you? It will tell you your own truth of who you are.

[Pause]

I went to dinner last night with two students, formerly of a different teacher. I met them a couple of months ago. One I have known for several months, probably going on a year, from the first live satsang we had in Los Angeles, back in February of 2011.

And like many early students, they had questions. And questions about questions. And questions about the questions about questions. Every time I would give an answer, it would generate a new series of questions. I could see they were not really listening. I would say a word, and it would generate another question in their minds.

They would say something about the energies they felt or something they witnessed, and they would say, *Wouldn't witnessing imply X?* and *Doesn't the consciousness itself come out of the witness? Doesn't it come out of the*

*noumena—the unknown—come out of the Self?* And no matter what I said, there was a new question that took them further and further away from themselves.

However, being the calm, patient, loving guru that I am, I dealt with each question [laughs] until I said, “Shut up! Quit thinking!”

Look, when you ask questions, they are only about the relationship of one concept to another concept. It is all in the mind. *What is the relationship between self and other? Between inner and outer? Between I and thou, and the mind and the subconscious? Between the Absolute and the relative? Between the noumenal and the manifest?* These are all just... Nisargadatta would say “bullshit.” Well actually, Ed would say that.

But Nisargadatta would say, “Drop the concepts.” Robert would say, “Drop the concepts, because you can never think your way out of the box.”

The mind has to drop. That is what I have been trying to teach you with chanting, with meditation, with reading the *Nisargadatta Gita*, listening to sacred music—going inside and abiding in the Self; finding the Self. You get so the consciousness drops within, into the inner emptiness. The mind drops away, and you can function without the mind—become dumb as a rock.

But some of you practice so strongly, so intently, you really do become dumb as a rock. That is a precondition—where the mind does not function, and you drop into samadhi. But so many do not want to do that. They want to be fully *functional* all the time, and be in control, and know what is going on, and be strong and manifest themselves. They really do not like being helpless, and knowing nothing. They are filled with concepts.

So! At one point, in order to shut up my dinner-mates, I came spontaneously to a demonstration. This is the audio-visual part of our satsang tonight.

I took the placemat—green on one side, white on the other—and said, “Imagine on this green side and out here, is all of consciousness. That is everything you see:

the room, even your hand; the lights, the food, the person across from you; me. This is *all* on this side, is consciousness.

“But on *this* side, the white side, there is nothing—no consciousness. Not nothingness being observed—the void being observed, like you *can* do—but nothing! No consciousness. No subconsciousness. No nothing. Your essential nature, the noumenal self, is on this side. On the other side is consciousness, and the ‘I Am.’

“And there is a connection point between the unmanifest, the Absolute witness on this side, and consciousness on the other side—which is this little point, the ‘I Am.’”

“This is where you look through from nothingness into consciousness. As a physical demonstration only—this is a metaphor: You peek out of nothingness, and you become manifest here, in the world.”

[Edji pokes his finger through the hole pointing from the white side to the green side]

But most of you think you are the finger.

You are manifest in the world, and you identify yourself with this finger. But really, you are the fist from which this finger comes, and you cannot know anything about the fist, because what you know is only in consciousness—the ‘I Am.’ This is what you *see*, out here. This is what you *hear*. This is what you *touch*. This is what you *taste*. This is what you *feel*.

But what *you* really are is this side [the white side,] this side which is blank and empty, and there is no awareness whatsoever of inside.

Now, this analogy only goes so far. This is for the physical senses. But actually, after you practice yoga and meditation for a while, you do see inside. You begin seeing on this side of the blank wall.



At first when you look inside, you just see darkness. There is nothing there. Sometimes you start by seeing a light between the two eyes—the third eye—and it opens up and gradually spreads, over a period of six months or a year, until it spreads throughout one's entire sense of presence.

Then you feel a vast emptiness inside, too, which gradually becomes illuminated, through meditation. And you can read about it—it is the emptiness of the Self. It is the inner space, lighted by consciousness. Consciousness itself provides its own illumination.

So, gradually, what was on this side—all of the external world as observed by the senses—that is all that we know—but after a while, practicing meditation, we begin to fill out this *inner* world. This inner world is of the mind. It is called the subtle body.

It has no more reality than the external world. But it has all of the emptiness—it has the void, the internal void that one perceives. The internal void that one perceives has the essential character of spaciousness, and time. And the external world has an equivalent—space outside, and the passage of time.

But still, there is a witness of all this witnessing. Still there is a witness that stands behind this and then watches the emptiness inside the body—watches the arising of emotions inside the body. As you become more advanced in your meditation and your spiritual work, all of this inner world is also witnessed; and in a sense, you have moved backwards.

You might say, “This is the area of the subtle body, of the mind.” And you move backwards, into the causal body. This is where you begin to go unconscious. You are sitting in meditation, and you start to feel like you are going to sleep. Sometimes it is sleep, and sometimes it is just going into this deeper layer of consciousness, way back here.

When you go deep enough, even this disappears. Consciousness disappears. The subtle body disappears. You are left in a state of waking sleep, where there is nothing. Just awareness of awareness.

[Pause]

But you say, “So what?”

In a sense, that is true. So what? It is just another appearance. Another level of beingness. And what we are has nothing to do with this.

To this witness in the causal body, even behind that there is a deeper, deeper Self. The one that Ramana Maharshi talks about. The one Robert talks about. The one Nisargadatta talks about as “prior to consciousness.”

The ultimate witness. *Parabrahman*. The Absolute.

That is untouched by all of these levels of consciousness.

Most ordinary people are just aware of the external world, and a *little* bit of the internal world. They are aware of feelings as they arise; but they are not aware of the emptiness. They are aware of emotions. They are aware of anger. They are aware of when their stomach hurts them, or they have indigestion.

But they are not aware, like you are, of all the different internal worlds—the subtle body and all the experiences there, the flowing of love, the feelings of ecstasy, the feeling of devotion, the feeling of surrender. None of that are most ordinary people aware of. But by developing a spiritual practice, you become aware of these things.

But even them, you have to leave behind, and go deeper. Deeper into the unknown. Deeper into unknowing itself. Because we clamour after knowing and knowledge and understanding, but we have to get deeper than mind; deeper than the emotions, into the causal body, and eventually into *Parabrahman*—where you can watch the coming and going of consciousness.

Many of you, I know, are aware, even during your sleep, of the coming and going of consciousness. You see it does not touch you. You are not affected. One moment you are awake, the next moment you are asleep, the next moment you

are dreaming, the next moment you are awake again. And you feel the *same* as these levels of consciousness, these states of consciousness, go by you.

Conscious awareness comes and goes; dreams come and go; sleep comes and goes; and all the time you are not touched, and you feel aware and awake. And then you *know* that none of these states of consciousness have anything to do with you. You are beyond them.

This is what I try to teach.

There is more to it than that. Far more—but this is like the major first step. You are not the body. You are not the mind. You are not consciousness.

Later on, you also discover that you *do* create the whole thing; but it is not you as an individual—John, or Alan, or Keith, or Ryan, or Tim, or Ed. It is the nature of the universal consciousness to create this, which you *also* are. But that gets a little complicated, and I like to keep things simple. One step at a time.

Just, first, realise that you are That which is beyond consciousness altogether.

And then there is Muzika's new method, which is to combine this going into the infinite with becoming totally human—a hybrid of bhakti [devotion, love] and jnana [knowledge, wisdom.] What I have been talking about is pure jnana: Robert's way, Ramana's way, Nisargadatta's way. But now I am adding the element of passion—passionate love for knowledge; love for another; love for truth; surrender; God. Passion.

Without passion, in advaita, it is so easy to become lost. Lost in the emptiness. To be peaceful, and feel nothing. Not be touched by emotions. I just was contacted by a woman yesterday, who said she was in a place for a long time—and still is—of great peace; of spaciousness and emptiness. But there were no more emotions.

*How do I get my emotions back? How do I get my feelings back? How do I get my humanity back?*

Well—there is one way, which is the Nisargadatta way of concentrating on the ‘I Am,’ which I have been using as a meditation tool. Read the *Nisargadatta Gita* [compiled by Pradeep Apte.] Concentrate on the ‘I Am.’ Love the ‘I Am.’ Immerse yourself in the ‘I Am.’ Listen to sacred music, because sacred music paralyses the mind, and allows the heart to function; and it brings out ecstasy, and sometimes the flow of love.

So you meditate on the *Nisargadatta Gita*. You fixate on the feeling of self, of your existence. Read Nisargadatta. Love yourself. Love that sense of existence.

Or, if you are lucky, someone or something comes along that you love deeply, and it awakens in you that passion, that energy that fills out your sense of presence, that enlightens your beingness, fills you with energy. And the spiritual path becomes *so easy* then. You just follow your heart.

It is like your head disappears. The mind goes into the background, and you operate from here [gestures to his heart.] For me, sometimes it feels like everything above here is gone, and I am just walking through life from my heart.

There is no conflict. Perfect presence. No confusion.

Perfect peace.

But there are so many concepts to get through, here. You know, like I mentioned, it is easy to get rid of the spiritual concepts, because you only got those in the last few years. About atman and brahman; existence and nonexistence; the Self and not-Self; karma; reincarnation; rebirth; the sayings in the various Gitas; the talk of emptiness. And some people hold onto these concepts so strongly.

But, shit! Those are *easy* concepts to get rid of.

That reminds me—last week I was watching Jo-Ann. She was hosting, and Alan had said ... we were trying to find out in the recordings of Robert whether a voice was of Ed Muzika or somebody else, and Alan said, “You know, you can always tell whether it’s Ed or not on whether you hear the word ‘fuck’ or not.”

So I was reminded of that, because two thirds of the way through satsang last time, I had not said “fuck” once. So I created a paragraph where I had three “fucks” in it. And I was watching Mamaji—Jo-Ann—and after I finished that paragraph, she went like this— [demonstrates.]

She knew it was me! [Laughs affectionately.] A little humour, there.

But other concepts are so much more difficult to get rid of, like the use of swearing. [In a shocked voice] *Oh my God! He swears! How crude. He is just a gutter guru. A gutter teacher. A guy that talks like that must be full of shit.*

True.

But there are other concepts that are much harder to get rid of. Like morality. What is true morality? Was Osho’s behaviour truly that of a guru, or Muktananda’s? Or is Ramana Maharshi the only guru that ever existed, because he is the only perfectly moral person that has ever been? Who never looked at a woman. Never read a dirty book. Never laughed at a dirty joke. Who always walked around with his nose up his ass.

Perfectly upright. The perfect guru. No faults. At least none that we know of.

Or is a guru down-to-earth like Maezumi Roshi, with multiple affairs, and hundreds and hundreds of students that idolised him, and who was the greatest intellectual I have known in the world of Zen? With all of his personality faults, and admitting them, readily, at satsang.

Or what about Seung Sahn Sunim, who only said, *You have got to become dumb as a rock. Stupid as a rock. Get those thoughts out of your mind. Function from your emptiness.* Is that the correct thing?

And what about marriage? If somebody who follows a spiritual path, because their life is boring, or their marriage is boring or dead—are they cheating and committing virtual adultery because they love somebody outside of their marriage, or outside of their relationship?

Where is the guilt here? They spend two or three hours a week listening to chanting, going to satsang, going to church—whatever it is—and their spouse or significant other thinks that they are cheating and not paying enough attention to them, or to the family, and they get harangued and hassled. One side feels blaming, the other side feels blamed. There is all kinds of animosity. So, what is the truth here?

Who is right? Who is wrong? There are so many concepts that hold us.

What about children? How do we raise children? What is the proper way?

What about society? Do we pay income taxes, or don't we? Do we complain bitterly about the poor—how they are robbing us of all of our money? Or do we complain bitterly about the rich, because they are not giving enough?

These are the important concepts. These are the *vasanas* [latent tendencies.] These are the beliefs and conditions that hold us so tightly into the world.

Actually, you have to get rid of the idea of sex, and all the problems associated with sex. Getting rid of the 'I' is really simple.

There are so many terms, so many concepts that we hold onto so strongly, and are not even aware of it because they are so ground deeply in us. And if we can liberate ourselves from those, it is relatively easy to get rid of the 'I,' to have that kind of awakening.

That is why I spend so much time in this area. I do not know of any other teacher that does it. They say, *Well, we don't want to hear about that. Work on that in your background. You come to satsang and you listen about karma, and no-I, or no-self, or Self.*

Osho spent a lot of time in these areas, because he knew how important they were. And a lot of the teachers do, but they do not talk about it in the foreground. They only talk about it in the background, in private.

You must free yourself of these concepts. Of your imprisonment with your husband, or wife, and children. Learn to operate from your heart, not with your concepts about how you *should* operate. Instead, lose your mind and operate from your heart. Let your heart tell you what to do.

Almost nobody ever does. They do what their mind tells them to do. They do not know how to drop the mind.

This is the problem of our society, of our world: our *minds*.

[Pause]

Okay, I am a little tired of Nisargadatta, and I am hoping that some day somebody comes along that can do dynamic readings. You know, with power and inflection. But in the meantime, you got me. [Laughs]

This is from *The Tiger's Cave*, by Trevor Leggett. It is out of print. It has been out of print for years. It is not on the internet anywhere as a pdf, so you are out of luck. So you are just going to have to listen to me.

It is about the memoirs, so to speak, of a Buddhist monk... the Buddhist abbot, as a matter of fact, of a large temple in Japan. It is his remarks about the Heart Sutra, and also about how he was in his everyday life, and how he failed to live up to the sutra, or something else. And this was a very powerful book 30 years ago, 40 years ago, telling about his own personal experience of enlightenment, and how he was a failure at it on many occasions.

So let me read it to you.

What is this monk's name, anyway? I do not think it is ever stated. I guess it must be stated. Ah, by Abbot Obora, of the Soto sect. And the Soto sect are the ones that do not have koans. You just sit in silence. You sit in your own sense of presence. And this is the Abbot [page 52]:

*In his Discourses at Eihei Temple, Zen master Dogen says: 'When the clay is plentiful the Buddha is big.' By clay he means the raw passions. The mental operations in the mind within us which seethe and rage unbridled—these are the clay. And the more abundant it is, the greater the Buddha into which it comes to be moulded. The stronger the force of attachment, the greater the Buddha which is made.*

*'Do you ever get angry?' 'No, I'm never angry'—such people have nothing to them. When the time of anger comes, when the whole body is ablaze with it, then it is that the form of the Buddha must be seen. By coming to the taste of Emptiness in the midst of illusion of the five skandhas, we really grasp the meaning of what Emptiness is. In the Vimalakirti sutra is the phrase:*

*In the soil of the high meadows, the lotus never grows;*

*In base slime and mire does the lotus grow.*

What are these words expressing? It is,

*the truth that the passions are the Bodhi.*

Wisdom.

*He is saying that the passions are the Bodhi,*

which means wisdom,

*that birth-and-death is Nirvana.*

That passions are wisdom, and that birth and death is nirvana.

*The lotus of course is the sense of having entered into faith, of having realization. On the high ground we cannot find that lotus-like state of satori.*

We cannot find, on the high ground, satori.



*The lotus is a beautiful flower, and surely should grow in the dry clean soil. But as a matter of fact it does not grow high and dry in the pure soil of the meadow.*

It grows in the slime and the muck of passions. That's what I say.

*What is the mental state symbolised by the meadow? I suggest the following for consideration: In the heart of a man of elevated views and penetrating intellect, there is hardly either entry into faith or satori. As a rule in what they call their study and so on, it is all simply thinking as an intellectual operation. By means of intellect, the Buddhist ideals of no-I and Sameness are built up just as concepts, and people who think they fulfil themselves through these artificial concepts never have faith or realization.*

They have a *belief* in no-self.

*I believe that a world of concepts, where the no-I or Sameness are only things thought in the head, and where there is no effort at spiritual practice, is an empty ideal.*

This is precisely neo-advaita, where there is no effort in spiritual practice, and no-I is only a thought in the head. It is an empty ideal.

*It is only something thought about, and so it is an empty ideal which has no content.*

It is so easy to be enlightened in the mind, because it is just concepts; but unless there is effort it is an empty ideal.

*It must be admitted that those who think themselves fulfilled through the ideal of a void like that, have in fact no passions. They do not suffer from the passions of life. But since there are no passions, naturally there is no bodhi-awakening.*

There is no awakening of wisdom.

*Believing their nature fulfilled by mere pictured concepts, they have of course none of the sufferings of life. And as they have no sufferings, they cannot experience the real bodhi-awakening.*

*The so-called no-I of people like this, which is built on concepts, is no more than the no-I of a child. In an ironical sense one could call them good quiet people. Happy people!*

*It is a widespread aberration in our thought today that many think self-completion is attained by concept building, and fail to make any efforts towards the ideal. Even among Zen aspirants are numbers who fall into the same error. 'Lying on the face or sleeping on the side, I have freedom...' they quote, and think that getting up just when one likes is enlightenment there and then, and that the state of satori is to express everything just as it comes. 'Oneself a Buddha and all others Buddhas'; so thinking, he is sure he is already a Buddha.*

Now, this is a good book. If you could only ... we cannot even post it, because I do not know how to get a pdf of it. But he talks about his failures as an Abbot; and how he is calm and cool and collected in one moment, and the next moment he is *filled* with anger over a word somebody drops at him.

[Chanting—*Hare Hare Mahadev Shambho, Kashi Vishwanath Gange*]

Look within.

Within your own emptiness.

Who is it that is looking within? Direct your attention towards the *looker*.

Who is the looker?

Where is the looker?

While it is true there is no inner object which is the 'I,' there is still the subject, the looker—the one who is directing all of this.

The neo-advaitins say “Look within.” But who are they talking to? They are talking to the looker; and the looker looks within. They say, “What do you see?” Who are they talking to?

Find out who they are talking to.

Look within. What do you see?

[whispering] I see nothing. I see nothing at all.

Or, I see emptiness.

Or, I see an emptiness filled with my own sense of presence, and energy. Within, I feel love flowing like a river, like an ocean. From the bottom of my toes, through my torso, out through my face and my head; outwards to all of you.

Sometimes I feel the descent of grace from Robert, and our own lineage of Ramana and Nisargadatta; Jean Dunn, Robert Adams. Going outwards to you— all of you. You are all blessed by Consciousness.

[Pause]

Does anybody have a question, before I slip even deeper into non-thinking?

John, do you have anything to say?

**John:** Fantastic. I love the satsangs. You do remember who I am, right?

**Edji:** No. I see you in darkness. The right side of your face is completely dark.

**John:** Well, I have one lamp, and this is it. I emailed you about two years ago... my wife was having all the kundalini problems. Remember that?

**Edji:** No. I don't remember what I had for lunch yesterday.

**John:** Okay. Well, yeah. I don't expect you to.

**Edji:** I have been blessed with a poor memory. [Laughs]

**John:** Yeah [laughs.] No memory, and no projection. When I found you, I was looking for Jean Dunn [devotee and editor of three books of Nisargadatta Maharaj's final teachings, also teacher to Edji] when I found your site originally.

**Edji:** Okay.

**John:** I had an awakening back in 2009. It was a full awakening, and I was really thrown into this whole thing of not being able to speak. I couldn't even form a thought, and that is when I emailed you. And if you remember, I told you my wife had left, and I didn't know what to do with my two cats. I thought I might have to do something, actually *do* something, other than just be. You said, "Whatever you do, stay with the cats. Just be with the cats." And that is what I have been doing for two years now. I have just been sitting.

**Edji:** Wow.

**John:** I luckily didn't have to work. So, I have basically been sequestered in San Francisco.

**Edji:** Time to come out, right? Time to come back.

**John:** It's so funny—all the things you say, you know, they are so prescient. They are so, really, right. Of course it is like that. My whole instinct in coming to this satsang—and I have become friends with Jo-Ann, and Alan, and Tina—was to come for the energy.

It's not being snobbish, but you know, all the people that are in my life, so to speak, are so wrapped up in mind-things, they just think I am kind of spaced-out.

So, I have kind of retreated. I have retreated for ... it has been three years since this ... it will be three years in February.

**Edji:** Aah.

**John:** Since everything changed.

**Edji:** What is your daily experience? Tell me what your experience of yourself is like. Tell me about the emptiness, and the presence, and the peace; and whatever you are going through.

**John:** It's what Ramana called the " 'no-I' I. " There *is* an 'I,' but it is not a personal 'I.' You know, for me... I came from the generation... I'm 58, so I did go through a whole lot of experimentation with psychedelics when I was younger, and that was my first actual opening to knowing there is more.

**Edji:** Yes, but what is your experience now—in the present?

**John:** My experience now is that it's a hologramic flow. It's moving.

**Edji:** Okay.

**John:** *It's* doing. I'm watching.

**Edji:** What is "it"? What do you mean? Articulate.

**John:** Okay, I'll try. [Laughs] It's the presence. I would say, it's the vital breath. It's what Nisargadatta calls "make friends with the vital breath". It's doing. I'm watching what's happening.

**Edji:** Yes.

**John:** Most times. I get pulled into things. I can't... there's no... I'm still vulnerable to getting pulled into, uh -

**Edji:** Are you happy?

**John:** Yes, I'm happy. I'm not happy the way...

**Edji:** Okay, tell me about your happiness. Tell me about your state, then—about that.

**John:** Alright. [Pause] I'm perfectly content. I am content.

**Edji:** Yes.

**John:** There is contentment.

**Edji:** But something's missing.

**John:** Yes. I honestly... what I'm feeling now, it's almost like enlightenment is boring. I have to do something now.

**Edji:** Yes! Yes! Yes!

**John:** Alright, so I'm fucking enlightened. Who cares?

**Edji:** Yes! That's it exactly! Exactly. It's time to bring your feeling back, bring your humanity back.

**John:** Exactly. And at first, it was this feeling like *Okay, I'm done. That's it! I'm done.*

**Edji:** Yes.

**John:** But then, I'm not done.

**Edji:** Yes.

**John:** So, what do I do? Now what the hell do I do?

**Edji:** Yes. Follow my flute. [Laughs]

**John:** Oddly enough, that has been the push. You know, there is a push for some reason. I don't know why. Originally, how my connection with Jo-Ann happened is I emailed her, and said *Well, what about an ashram in LA?* You know, it was just spontaneous. It was just a thought.

But it's deeper than that. It's almost like... you know, I care for my two cats. My devotion for them is... unswerving. You did that to me, because at first the 'I' came back, and said *Oh my God! My wife has left! Where's the money?* And I got all worried and like... *I don't have to do a damned thing. It's going to be alright!*

**Edji:** Right.

**John:** ...if I just don't go there.

**Edji:** Yes.

**John:** You don't remember this, obviously, but you said to me *I don't care if you are living in a mud pile or in a car, take the cats with you, because that is your devotion.*

**Edji:** [Chuckles] Yes.

**John:** And I emailed back, "I get it". Then I just sat. I was reading your site, and the blue page completely iced it for me. It really put all the pieces of the puzzle together, so to speak.

But there is now this definite... and tonight you were talking about passion. And the passion... I mean the humanness *is* the Absolute. It floats on it.

**Edji:** Yes.

**John:** It *is* it.

**Edji:** Yes, of course. They interpenetrate. The humanness and the emptiness interpenetrate.

**John:** You can't separate the two.

**Edji:** Right. But we who have attained enlightenment lost the humanity; and now we need it back.

**John:** "Don't become a cold fish," as Robert said.

**Edji:** Yes. Yes.

**John:** Right?

**Edji:** Yes. I am afraid though, with Robert, he did lose it mostly. He was so far out of this world that he never was able to recover completely, and come back again.

**John:** Right. Which is fine. That's that expression of what is.

**Edji:** Yes.

**John:** But from *my* perspective, I am feeling... and I wouldn't know how to plan it, or how to do it; but I feel a definite ... I feel like I want to *do* something.

**Edji:** Yes, precisely. And that is what I've been working on, is what I call "taming consciousness." Giving consciousness a conscience. Because the world is such a brutal place, and those of us who have had... that have been touched by the grace of God and have awakened, have had awakening experiences—it is up to us to sort of manifest our humanity through consciousness, and to bring some *conscience* to consciousness, some *love* to consciousness; some direction, in that way, to consciousness.



**John:** Yes. Even though there is a witnessing, or it is obviously doing itself, at the same time there is some critical point when notions arise of what to do. And you have to, you know, you just follow it, or... You know, Nisargadatta talked about, *Well, action will assert itself when it is supposed to assert itself.*

**Edji:** Yes.

**John:** You know, there is some element of *Okay, I will get involved.* Because there is still the notion of doership, even though there is obviously *no* doership.

**Edji:** Yes. Whatever that means. But I get you.

**John:** Whatever the hell that means. [Laughs]

**Edji:** You want to come back. That's what you mean. You want to come back, and spread the love that happens with the cats to *all*, to everything. And to expand it, expand your heart.

**John:** Yes.

**Edji:** To feel the passion again. The passion you had 20 years ago, 30 years ago.

**John:** Right.

**Edji:** But now, from the emptiness point of view, because it is so accurate now; because you are living from your heart, without your mind.

**John:** Yes.

**Edji:** The intuition is perfect. So, welcome back. Where do you live?

**John:** In San Francisco.

**Edji:** Where in San Francisco?

**John:** Hayes Valley, a little south of Haight.

**Edji:** Beautiful city.

**John:** Nice little neighbourhood there, where I'm living.

**Edji:** Yes, I know San Francisco well. I used to get drunk in Aquatic Park, back in the late 60's and early 70's, listening to bongo drums and drinking Ripple.  
[Laughs]

**John:** Remember Ripple?

**Edji:** Yes, I do [laughing.] Aquatic Park! [Laughing]

**John:** Very powerful stuff. I think \$1.50, you were done. [Laughing] Right?

**Edji:** Yes!

**John:** Anyway, I do want to really thank you, because... you were right there, and that's why I'm here.

**Edji:** Good for you, John. We will get together. We definitely will.

**John:** I would like to Skype. Jo-Ann said you Skype.

**Edji:** Sure. Of course. No problem. Okay, thank you.

**John:** Thank you.

**Edji:** Anybody else? Just raise your hand.

[Pause]

Is Katherine online, anywhere? Oh, Ustream [alternate program for joining online satsang.] Hi, Katherine!

Katherine is our chief transcribe, and turns these talks into English language transcripts in a very short period of time. She's going to have a difficult time with this one because I talked too much, and I read and misread *The Tiger's Cave* and she is not going to be able to find it in print anywhere. Good luck, Katherine.

[Pause]

Anybody else?

No. I would like to know if there are any topics people want me to talk on in the next satsang, rather than me winging it each time. Usually what happens is, something happens to me in the day or two or three days before satsang, and a theme comes into my mind, and usually it only manifests in the last five minutes or ten minutes before satsang. I never know what I am going to say.

You know, usually it is some problem arises in my life—we were having a dinner the night before, and the questions that were asked, or something like that. I am just wondering, are there topics that people want me to cover? I won't do it, but I would just like to know.

Please email me some topic suggestions.

[Pause]

Boy, you have all become good for nothing. Perfect students! You are totally useless. That means you are very close to enlightenment. [Laughs] No more thinking. No more questions. No more pauses. No more hesitation. Just dumb as a rock. [Laughs] Good for you!

I don't know. I don't understand it, because when I was with Robert and all the other teachers I have been with, people would be asking questions all the time—

*all the time*. But we get in our satsangs, and nobody wants to ask a question. You are all very advanced.

[Pause]

Let's have a couple of more thoughtful, plodding ones [chants], like *In the Valley of Sorrow*, and *I Will Be Thine Always*.

These are the downers. We had several bliss-provoking chants, and now we are going to have the hard chants—the ones that grab you by the heart.

[Chanting—*In the Valley of Sorrow*]

For someone who was talking about such passion, his voice had no passion whatsoever. Such a slow chant.

[Chanting—*I Will Be Thine Always*]

Any comments?

Anybody awaken tonight?

Anybody go to sleep tonight?

[Pause]

I have a hard time letting go tonight, I have separation anxiety. [Chuckles]

Do you have another little faster, more energetic chant to end it on?

[Chanting—*Radhe Shyam*]

Great choice. Great choice.

Well, I guess I will see you next week. Is next week Christmas Eve? Good. Good.

And then the following week will be the wine night. We will end with a bottle of wine. Each.

Bring Ripple. [Laughs]

Take care. I love you all.

Bye-bye.

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# Edji Satsang Transcript



## **Moved by Grace**

*December 24, 2011 – Online Satsang*

[Chanting—*Gopala*]

Now that you are deep within yourself, look... look around. Look around inside of you.

What do you see?

Do you see darkness?

The emptiness?

Do you see thoughts?

With your eyes closed, does your body exist? What do you feel where your legs are supposed to be? Anything?

If you turn your vision around, looking inward, what do you see?

You do not see the inside of your brain. You may see darkness. You may see lights. You may see light at the third eye.

You may see emptiness everywhere, permeating everything.

And if you see the emptiness, is it lighted, or is it still dark? What is the quality of that emptiness? Is it visual, or is it tactile?

Does your body feel tension? Do you feel tense muscles anywhere?

Do you feel your sense of presence, the 'I Am'—that *thing* that is Michael, that is John, that is Mamaji, and Joan? Do you feel that essence of humanity; where consciousness goes from being personal to impersonal—the nodal point, the 'I Am?' Do you feel that, the 'I Am?'

Can you locate the 'I,' the sense of 'I?'

If you feel 'I Am,' can you find that?

Look within yourself. Do you feel that sense of self, of 'I'-ness?

Me, me, me.

Supposedly, it is there from about the age of two and a half on. Sometimes two. Some people never have it. It never develops, coalesces; at least in the proper way.

Can you locate that 'I Am' sense?

When you find it, just stay there. Stay with it.

Love it. Worship it. Bow down on your knees to it. Worship it.

[Pause]

I first started practicing “Who am I?” in 1967 or ‘68. I practiced by myself—went into the desert and lived in a tent—the Sonoran desert—until June. It was 114 degrees Fahrenheit [app. 45 degrees Celsius] every day. I said, “To hell with that!”

I went to Rochester, New York to visit Kapleau Roshi.

He kicked me out. I was too much of a problem.

Then I went to see Sasaki Roshi. They kicked me out, because I was too much of a problem. They were too much for me, too. It was a mutual thing.

Then I went through a gauntlet of Zen teachers: Thich Tien-An, the Abbot at the International Buddhist Meditation Centre, Maezumi Roshi, Seung Sahn Soen Sa Nim, and half a dozen others I cannot remember... Kozan Roshi. A whole bunch of them.

Then it all died. Zen was cold for me. Nothing was happening. “Who am I?” became very dry. I got distracted. Too many koans; too many masters; too many teachings; too much trying to figure it out.

It died.

Then Muktananda came along, and breathed a little life into a lifeless practice—gave me beautiful chanting, like we have tonight.

Such a difference.

I got kicked out of Siddha Yoga, too. I had been telling people not to visit India. They would not like it—*There is too much poverty there, too much illness. All you will pick up there is some parasite. You will not get any enlightenment there, so stay away.* They thought that was sacrilege, so I got canned from Siddha Yoga, too.



I am very consistent! [Laughs]

I am trying to get you all canned from your jobs, whatever they are, too. Get you tossed out, so that you are useless. People throw you out in the street—employers, husbands, wives—*Get out of here!*

And then I was graced. I attended a little satsang. I had not gone to any satsang in two or three years. And I met Robert Adams, and I knew instantaneously he was my teacher.

I stayed with him for seven or eight years, before he moved away... well, before he died, actually. He moved away six years after I met him.

I think our satsang is more and more being moved by grace, rather than by method, or by teachings. There is more a sense of grace now in our satsang. I began feeling it strongly about three weeks ago, four weeks ago.

In Soto Zen, classically, they talk about two different energies, or forces, within oneself. One is called *yoriki*. *Yoriki* is the power one develops from sitting in meditation. It is the Self-power. It is the power of samadhi, of dhyana [Sanskrit for “sitting,” as in meditation.] And the other is *koriki*, which is the power of the other—of grace.

It descends on you, and you feel so thankful to be alive, and to be in the presence of that grace.

It is quiet. It is deep.

And you just want to fall to your knees, touch the ground and feel the descent of grace, for it washes everything away. It washes all the emotions away that hurt; all the depression; all the sense of desolation; all the physical pains. They all disappear for a moment, once grace descends.

*Koriki*. It is like the story I told of the baseball player who was always such a great baseball player that everybody asked him what he did, and he says, *I was lucky. I*

*was lucky. The ball bounced the right way. I hit it the right way... accidentally. That triple play—I was lucky.*

And then somebody asked him, *But you practice eight hours a day! How can you discount that?*

And he says, *I have found the more I practice, the luckier I get.*

That is what I am trying to get you to do, is to get you “lucky.” Have you practiced the ‘I Am?’ Have you become aware of the traps in your life every day, day-to-day, moment to moment? To really look at the brutality of the world, and decide to do something about it—either by going within and escaping, or doing something without to change it. But do not just stay stuck.

Movement, movement, movement.

Then staying still, while that movement takes place, so you can watch it—watch the movement play through you.

I do not know if you feel the grace settling onto you, but I do. It is like an energy that comes from above, and just washes away everything that is “Ed.” I feel it going out to all of you. I do not know whether you feel it or not.

It is kind of here to protect us all; take us all away.

[Pause]

But I trust it.

[Pause]

I just posted two posts on Facebook, and on our blog. There is a teacher, Andreas, in France who calls what is happening in spirituality “the advaita illness;” and my friend Shankarananda calls it “California advaita.”

The concept is that once you recognise, by introspection, that there is no 'I,' either, and they are bit confused here—either no 'I'-thought or no 'I'-object—then you realise there is no separate sense of self, and there is just unity consciousness, and you are awakened. There is no more to do. You are finished. No more effort.

So they challenge you: *Look inside. See if you can find an 'I.'* And you try for thirty seconds—and Tino says three to five seconds—find that there is no 'I,' and you are free. *Wasn't that easy?*

None of this Buddha shit, starving yourself for 7 years. Going from teacher to teacher to teacher. Practicing meditation 24 hours a day. Different pranayama. Different kinds of austerities. Do you weigh 90 pounds, and you're 6 foot 8? Sitting in the cold with the snow falling on you, warming yourself with different kinds of breathing techniques.

Going to teacher after teacher after teacher. Listening to lecture after lecture. Reading book after book—all the Vedas; the Mahabharata; the Bhagavad Gita; all the Upanishads. You read Krishnamurti. Go to one Zen master after another. Go to shaktipat gurus, and receive shaktipat.

Hell no, these people don't go! They look inside themselves for three to five seconds. Or thirty seconds, or two minutes. And *My God, I look inside of myself and I don't find an 'I!' That means there is no separate 'I,' which means that there is only one consciousness. Which means...* and then they read books that tell them what it means.

Then they start posting on Facebook exactly what they learned about what “no separate self” means; “no separate I” means. And they talk, and talk, and talk, and talk. They all talk the same.

They read the same books.

And you try to say, *Well, aren't you missing something?* or *What is your experience?* and they say, *Isn't it obvious? My experience is of no separate self.*

And you ask them, *Well, what does that mean?*

- *Ha ha! You idiot! I just told you. No separate self!*

- *But is that it? Wasn't there an explosion of consciousness? Have you changed in any way?*

- *No, you asshole! There is no separate self. How can anybody do that? I don't understand. What is the matter with you? Can't you listen, you asshole?*

They get so vociferous about how deeply enlightened they are [chuckles,] and how they cannot possibly communicate any experience about their deep enlightenment, because there is nobody there. And since there is nobody there, there is no world there, too. So somehow they are able to live day to day, and not have a self, and not have a world! It is utter confusion.

Then there are a few that are completely mad on Facebook, like Faisal; who argues with everybody. Or Ricky, who sometimes argues with everybody. Or Joan, who argues very articulately with a lot of people.

But you know, there is a lot more—there is *a lot more*—to Self-realisation, than finding out there is no 'I.'

A lot of times, people identify the 'I' with the ego; and they say, "When the 'I' disappears, the ego disappears."

Do not believe that for a second. What is the ego? Is it just the 'I' thought? Is that all there is to it?

If that is all there is to the ego, the last 125 years of Psychology has entirely missed the boat, because they have found dozens and dozens of structures and processes that comprise the ego.

The ego, according to Freud, was the "reality principle." It mediated between the primitive us, who always wants things, wants things, wants things—the *id*—and

the reality of the world, where only some of those wants could be met. For some people, none of them are met. Just complete frustration. And the ego is to serve the *id*. It is to give that person as much impulse gratification as it can, and stay out of jail.

Then the “superego” develops, and that is morality. That is where you start learning principles. You know—*Don't harm animals. Go to Sunday school. Learn all about Jesus, and how much he loves you. Take your marriage vows, where you are doomed to live together forever.*

All kinds of conventions about jobs... *Work hard! Progress! Get ahead!* All these fantasies.

The great American dream—the house—which as we see, has nearly sunk our economy, and the whole world, too. Everybody wanted the American dream; with the house, and everybody got a house and nobody can afford the house anymore. So we are going back to pre-Communist Russia, pretty soon.

All these fantasies we live in. And the ego tries to make a path through the fantasies and external conventions and give the *id* what it wants, and the superego imposes a moral structure. In the East it is a very severe moral structure with lots of stratified societies, like in Japan; and in India, with the caste system. In the United States it is more conventional. It is religion, it is the State, it is the laws. These are incorporated, and become morality.

Freud made a further distinction between that which is unconscious, that which is conscious, and that which is preconscious. Preconscious is something like when somebody asks you something and you say *Oh, yeah, I remember that. I remember that.* You try to remember it and you cannot remember it, and then a day later you remember it. That is preconscious. It is accessible to the conscious mind.

The unconscious is that which is carefully hidden away by the ego. The ego has a bunch of things called “defence mechanisms,” so that certain things are not

brought into consciousness; including pain—psychological pain. It is repressed, or denied.

And there are other mechanisms by which the ego either tries to tell the id, *I cannot give you that right now. You will have to wait. Or, I cannot give you that, ever.*

Or there are certain conflicting impulses that would just tear you apart in the real world if you tried to satisfy both, so the ego has to reconcile these impulses somehow. You know how hard it is sometimes to make decisions. *Should I do this, or should I do that?*

The ego is always working that way—trying to decide what comes into your consciousness. Sometimes maybe five things want to come into your consciousness, but you can only handle one or two at a time. It does the work for you. It does it on an unconscious level. And this unconscious is not accessible to the conscious mind. The unconscious sort of has to *leak* its contents into the conscious mind; through dreams, or through Freudian slips; through imagination, through free association.

And the ego functions in the area of consciousness, unconsciousness, and the preconscious. It floats in all those areas, while the id is totally unconscious, repressed.

Now. How does that fit into the Eastern model? In the Eastern model, is there an unconscious? Not like in the West. The most common model—or a common model—is that found in advaita, and in the advaita of Nisargadatta, where they talk about the “four bodies,” or “five bodies” sometimes: the physical body; the subtle body, which is the mind and imagination; the causal body, which is the transition into the deeper levels of unconscious, for them, which is not-knowing, which is ignorance, which is going non-experiential, just pure awareness. And the fourth level—I forget what they call it—a different body, but it is basically Turiya, the Turiya state, the fourth state, from which the others are viewed. The natural state.

These models, in lots of ways, are irreconcilable. There is nothing like dream analysis in advaita. But there is with the Sufis, and there is in Psychoanalysis. You see, we have many different models of the mind and ego. Some are bewilderingly complex.

Freud started it, but afterwards there has been 100 years of psychoanalysis, getting ever more sophisticated and subtle. Doing studies of children, how they grow up and how they develop; what processes develop. *When do they learn how to say 'I'?* *When do they feel separate from the environment?* *When do they develop mathematical skills?* *When do they learn how to read?* *When did they start learning how to get along with other people?* *When did they develop a sense of morality?*

All of these are parts of the ego—Our ability to function in the world. Our ability to talk and to communicate, and to love another person effectively. Our ability to maintain ourselves eight hours a day at work. Our ability to do basic math, or to do reading.

We change these skills from moment to moment, during a day. One time we are talking to somebody on Skype. A couple of hours later, we have to do the books, which means balancing a month's worth of receipts. Then maybe you have to do more complicated math... do some algebra for some odd reason... maybe that is part of your job.

And how do you do math? Do you go to a math nucleus inside of yourself, like a 'math I'? Is there a cell which you go into to be a "math person," like you are supposed to go into the 'I' to become "I?"

You know, it is like... I do medical reports. I edit them, and I do rebuttals of psychiatrists that we disagree with; which means I tear their reports about our patient apart, saying they do not know what they are talking about, we have testing that proves our point of view, etc., etc.

It requires a lot of thinking, a lot of decision making, a lot of probing, a lot of looking at the details they may have missed; for some little clue which I can use against them. Or maybe they have got us, and I just have to lie my way out of it.

And it is not easy to do this. You have to be in a certain mind state. You cannot go from listening to Krishna Das to doing something like that. You have to have a transition where you begin functioning in the world, using your mind. Often, for weeks at a time, I cannot get into that mood, to be able to do these fucking reports.

It is the same with math. You cannot just... a lot of people cannot do math, unless they work their way into it. It is like we go into that place. We say, *Okay, let's settle down. Let's take a look at this problem, here.* Then we focus—we exclude the other stuff—and we *become* math. Or we become a rebutter, or a report writer.

Other people, when they come into a room and they want to greet people in the room, they get into a certain mode where they can *feel* the presence of people in that room. They talk to them, they can *feel* them. They can feel where they are coming from.

One-on-one, they can look into their hearts and feel where they are, and try to greet them at the deepest level that they are capable of. And it is not easy. I mean, it is a talent, being an empath like that. Everybody has it to a certain degree. Some are very, very, very gifted at it.

And so, we all have so many different abilities. The ability to find our way to work and back; find our way to Starbucks and back. The ability to learn a new program. The ability to put up with all the shit at work, or in our life. To be able to tolerate it, too.

We are infinitely variable. We juggle many, many balls; and each one requires us to be, sort of, a different person. But there is a unifying sense, in all of us, of being 'I;'



of always being Jo-Ann, or John, or Michael, or Ricky, or Tina, or Ryan, or Alan; Joan; Edji. I mean, we always feel from moment to moment, day to day, that we are the same person, it is just that we put on different faces.

And one tiny face, in all of that, is the sense of 'I.'

I think it is only spirituality that gives that concept of 'I' such a big space, and makes such a big deal out of it. Such that when the 'I' goes—when you see through the 'I,' that it is only a thought and there is no I to which it refers—suddenly your universe is transformed, and you are enlightened.

God, no! It is a little step. It is a little step.

Too much for Alan, I guess I blew his head off. Alan, I was saying it was too much for you—I blew your head off.

But do not believe for a moment that just because you see that there is no self to which the 'I' refers, you have made it. Really, seeing that there is no 'I,' or looking for the 'I,' is only to reveal to you, as the *looker*, the vastness of your internal world.

It reveals your inner void—the emptiness. It reveals to you your sense of presence inside, that fills that emptiness. Gradually it reveals the energies that permeate your sense of presence and your body. You become aware of them. You become conscious.

All this inner work just reveals more and more, that you never knew existed. The void. Your sense of presence. An inner light—consciousness has its own light. Your own consciousness has its own light.

And all kinds of spiritual experience—unitary experience; where there is only one experience, and no experiencer. Or other experiences, like the 'I' disappearing. And still other experiences, where you see that consciousness itself is not real. And the sweetest experiences of great love for another; for God; for an animal.

And even greater than that is the sense of grace.

*God loves me. I feel it. Consciousness loves me. I feel it. Its energy and magnificence is beyond measure. I feel so small, and yet so held by this grace that descends, and fills me.*

[Pause]

Then, there is the sense of living without a mind—you live from the heart. It is as if you do not function from your brain anymore. You function from your heart. It *really* feels like that. It feels like, you are walking around... you are seeing through your eyes, you are hearing through your ears; but you are no longer functioning from the head.

You are functioning from the heart, and the mind is playing a minor role. It is there, at that point, along for the ride. Mamaji [Jo-Ann Chinn] will know this state someday, once she gets out of her programs and technology.

But the head does not function. It is quiet. Only the heart functions.

[Pause]

What a state this is.

To have no mind, and not even feel a heart, in the sense that we feel like we love, or something like that. It is just that we are living in our emptiness, and the emptiness kind of feels like our heart.

There is no conflict here. Not even a great sense of love, but you are *manifesting* love. You are *manifesting* grace, and every moment is magnificent. Every moment is quiet, yet filled with presence. Emptiness is manifesting perfectly. It is manifesting perfectly your individuality—you as John; or Michael; or Ricky. Or Joan.

The emptiness fills your life—*holds* it. It holds you. Holds you still, and allows everything to pass through you, leaving no trace.

This is not the bullshit the Facebook people talk about. This is grace. God's grace raining down on you, with great peace. Robert talked about *peace that passeth understanding*. It cannot be comprehended. It is a different dimension, it is so deep.

[Pause]

What is a good chant, Mamaji? A nice, long one. And a strong one.

[Pause while chant is being set up]

By the way, there is a secret with chanting—if you do not know the words, slur your voice when you go over them, and just pretend. Like in that last one I did not know... “Gopala” I understood, but the rest I did not. I just faked it.  
[Chuckles]

You could hear me faking it? I was caught, huh? [Laughs] I thought they were saying “day-fuck-ananda,” but I knew they were not saying *that*, so I just slurred over that part.

[Chanting—*Jaya Jagatambe*]

When the music receded, when it got quieter and quieter... when the music got quieter and quieter and receded, where were you?

Did you leave with the music, or were you always present?

How did you feel, when the music died? Did a sadness come up in you because you wanted more? Did nothing move in you? Did a feeling of thankfulness for the music arise in you, for the beauty of the chanting?

I want to read again from *The Tiger's Cave*. This is by Trevor Leggett. It is a series of essays by a Zen abbot, and it has been out of print since 1977. This is page 23, and the abbot is talking about the Nirvana Sutra. Actually he is talking also about the Heart Sutra, but he is quoting the Nirvana Sutra. And he says:

*In the Nirvana Sutra is the illustration of three animals crossing a river, and they represent three ways of living. The animals are the elephant, horse and hare, and they illustrate shallow and profound views of life. The hare slips along on the flotsam on the surface, and such is one who sees only the surface of life and thus only the physical form. The horse crosses by swimming half immersed in the water. Such goes a little deeper into life. The elephant forges steadily across with great strides along the bottom. This sort of living is going right into life and penetrating to the real basis, and it is complete living.*

I wish you could have this, Mamaji, to be able to read it. I would love to hear you read this... these kinds of parts.

*In the Nirvana Sutra, the elephant crossing the river stride by stride is an illustration of completeness in living. Now the hare is the symbol of taking life as the body. Such thinking is always escapist. It is the psychology of the shirker. The shallowest view of life is to consider something which can be evaded. To think that one can escape by moving from here to here. This superficial attitude of hoping to get out of one's responsibilities.*

*I have my role in life, which may be as a coolie or a cleaner. My allotted part is that of a priest. Each has his own. To be religious is also a role, and I sometimes wonder whether the role of a religious man is not rather an unworthy one. Among religious people I am of no account, but even so I always seem to be getting pushed into things by flattery. All the time one is being flattered. 'No-one but your reverence. Please may we have a few words from you.' One gets caught, and there is nothing for it but to comply. One cannot help but feeling a bit pushed into things.*

*Oh, to find some way to give it up and retire, buried snugly in a temple in the country. Such thoughts may come. And yet those who refuse to follow the flatterings—they are awkward fellows too. The fact is that everyone does act at*

*the instigation of others. Even such great men as Saigo was flattered by others into doing things and to follow the flattery and try to do what they want is all right but in any case, however flattered, we don't escape our role in life. To switch from role A to role B, from role B to role C, and from C to D in the hope of peace and happiness is an attitude of evading responsibility.*

It is like running from one Zen teacher to another, one teacher to another. Somewhere we can find happiness. Somewhere we will find the perfect teacher that will make everything all right. Or the right religion. Or the right book. Or the right self-help group.

*Not liking the life of a priest, let me have a go at business, and if I don't like that I can try a government job. So I try to get out of my obligations. The one thing I don't want to do is my allotted role. Evasion of responsibility is the most shallow attitude of life.*

*The second attitude is typified by the horse. Here the idea is to reduce life to a void.*

To a void—to emptiness.

*Whereas the first attitude was to run from life, from the responsibilities and the inconveniences of family and so on, this second attitude goes somewhat deeper.*

This is very important. They are talking about really, advaita, as it is normally practiced.

*They think that if the unsatisfactory human life can be reduced to emptiness, it can be done away with and got rid of altogether.*

Sound familiar?

*In Buddhism this is called the way of the second vehicle, or the Hinayana. Those who practice the Hinayana, the small vehicle called the second, are termed shravakas and pratyekabuddhas. To their way of thinking this life of birth and*

*death is altogether emptiness, and Nirvana is the state of literal annihilation. Not to be born again. Not to come back into the world. To annihilate the individual completely. A literal annihilation of body-mind is their state of nirvana.*

*The second attitude to life is that the sorrows and joys of life are all to become nothing.*

This is typical advaita.

*The third view is the bodhisattva view. Evasion and escapism are the attitudes of ordinary man who always wants to get out of his allotted role in the world. He thinks that if he can just get out of his present condition there will be satisfaction just over there. But the third view of life is to find the meaning in this life, which however much we try to escape we can never escape. And it means to realise the true Nirvana state.*

*Escapism is the first attitude. The second is to think that emptiness means neither to weep nor smile nor do anything at all. But life is not like that. We set ourselves not to weep, but life brings us towards tears. We set ourselves not to be angry, yet anger arises—it cannot be escaped. The third attitude—the profound attitude—is the spiritual practice to discover a power in the very midst of the sufferings of life. Profundity means technically, to penetrate right into life.*

And I will skip a few pages, because there is a lot of unnecessary stuff. He begins to talk about this.

*To look through the real form is to penetrate to one's reality, free from self-deception. This is true renunciation. Not trying to throw away, and yet throwing away all the same. When we can gaze steadily at our ignoble self and understand, this is itself the principle of renunciation.*

In other words not to run away, shirk responsibilities, not to seek emptiness; but to look at ourselves as we really are, in our imperfection. In our flawed nature.

In our brokenness. Just to look at it. Not to do anything about it. Not to throw it away. Not to try to change it—just to look at it, honestly.

*When you really come to a deadlock, it is renunciation. To change our condition from this to that it is not renunciation, which never implies switching from A to B. When there is a complete realisation of the true character of oneself, there is a feeling of throwing the self away, and that is the principle of renunciation. When we have penetrated to the bottom of this illusory self, not without negating, and yet not negating, there is the power of the knowledge of ultimate emptiness and the self is thrown aside.*

*Through the power of ultimate emptiness of renunciation, there can be a change to a state which leaves no track. When the self has been thrown away, when the discipline matures, there is a crossing into Nirvana. This is the method of the practice of the bodhisattva canon.*

And it is from this that the Heart Sutra [the Maha Prajnaparamita Hridaya Sutra] is generated, from the bodhisattva:

*When Avalokiteshvara was practising the profound Prajnaparamita, he perceived that all five aggregates are empty and pass beyond all suffering and distress.*

*O Sariputra, form is not different from emptiness. Emptiness is not different from form.*

*Form is emptiness and emptiness is form.*

*And so also are sensation, thinking, impulse and consciousness.*

*All things, Sariputra, have the character of emptiness.*

*Neither born nor dying, neither defiled nor pure.*

*Neither increased nor lessened.*

*So in emptiness, there is neither form nor sensation, thinking, impulse, nor consciousness,*

*No eye, no ear, no nose, no tongue, no body, no mind,*

*No form, no sound, no smell, no taste, no touch nor object of mind,*

*No element of I nor any of the other elements, including that of mind consciousness,*

*No ignorance and no extinction of ignorance,*

*Nor any of the rest, including age and death and extinction of age and death.*

*No suffering, no origination, no stopping, no path, no wisdom and no*

*attainment.*

*The bodhisattva, since he is not gaining anything by the Prajnaparamita,  
has his heart set free from all hindrances,*

*And with no hindrances in the heart there is no fear.*

*Far from all perverted dream thoughts he has reached the ultimate  
Nirvana.*

*By the Prajnaparamita all buddhas of the three worlds have utmost right  
and perfect enlightenment.*

*Know then that the Prajnaparamitra is the great spiritual mantra,*

*The great radiant mantra, the supreme mantra, the peerless mantra which  
removes all suffering.*

*The true, the unfailing, the mantra of the Prajnaparamita is taught, and it  
is taught thus -*

*Gone, gone, gone beyond, altogether beyond,*

*Bodhi, svaha!*

Now—I chanted that in one Buddhist centre or monastery or another for God knows how many years, and I never understood it. And it is chanted all over the world by millions and millions of Buddhists every morning, in one tongue or another... Vietnamese, Japanese, Chinese, Korean, English.

And it is always a mystery. What are they talking about? What state is he talking about?

I will leave that with you.

Get a copy of it. We must have it on our website somewhere, the Heart Sutra. Do we, Jo-Ann? We have the Heart Sutra?

Okay.

Chant time. Pick a chant. You choose. [To Mamaji] Surprise us.

[Pause as chant is being set up]

Just let the chant take you away. Go into your emptiness, and feel the chant from there.



[Chanting—*Om Namah Shivaya*]

Again, where were you during that chant?

Did the music carry you away?

Who is the you that was carried away?

How do you feel now?

Looking around inside yourself, your inner self, your deep self, what do you see?

Do you see emptiness? Do you see darkness? Do you see light? Do you feel your body from within? Or is it a vacuum, an emptiness?

Is your emptiness filled with a sense of presence, with your 'I Am'-ness, or is it just dark?

[Pause]

Dropping back a bit further, do you feel yourself going to sleep? Being taken by sleep?

[Pause]

So... looking inside of yourself, *who are you?*

[Pause]

*What* are you?

Joan, who are you?

Really, answer. Who are you?

**Joan:** I don't really know how to answer that. I don't know how I would answer that. Right now I am just extremely irritated, with a lot of noise in the background.

**Edji:** Okay. [Pause] Next week. Ricky, who are you?

**Ricky:** I don't know either. I don't know who I am, or what I am.

**Edji:** There you go! That's good. That's doing really well, Ricky. Good. The two of you are good for nothing. Michael, who are you?

[Michael is silent. Pause.]

**Edji:** That's even better—staying silent. Tina is dead. What is death like, Tina? What is it like on the other side?

**Tina:** Very peaceful. In this moment. [Laughs] Empty. Spacious.

**Edji:** Good. Is that you, though?

**Tina:** Me as Tina? No.

**Edji:** No, is that you? Is that really you—the emptiness? Is that the real you?

**Tina:** No.

**Edji:** What is the real you?

**Tina:** It is even beyond that.

[Pause]

**Edji:** Ryan? You look like a Buddha. It looks like we are looking up at a Buddha statue, with the sun shining in the background. Who are you?

**Ryan:** I don't know.

**Edji:** Very good. Very good.

**Ryan:** Who are you?

**Edji:** None of your fucking business. [Ryan laughs] Whose satsang is this?

**Ryan:** I don't know.

**Edji:** [Laughing] That's several of us! [Laughs] John, who are you?

**John:** Can you hear me? Am I... ?

**Edji:** Yes, you're on.

**John:** Who am I? Oh, can you hear me? No? No?

**Edji:** Yeah, I am afraid we can hear you.

**John:** Oh, God—look out! Look out. Um... who am I? What am I, is not-knowing. I don't know. I don't give a... I have no... It's this, but it's... It's this awareness, is what I am. Like Popeye said, "I yam what I yam."

**Edji:** "And I don't give a damn."

**John:** I don't give a fuck what you think!

**Edji:** [Laughing] You're learning.

**John:** But it's not knowing. It is just total not knowing.

**Edji:** Yes, it is a mystery.

**John:** I am not the consciousness. I know that. I am not the pictures. I am what's behind it, what it floats on. We'll never know. And from here, that is the mystery. That is the wonderfulness.

**Edji:** Yes.

**John:** That is the juice that some of the neo-advaitins aren't looking at. It's like a head thing. You know, it's like you said -

**Edji:** I know.

**John:** You go, *No 'T—I'm done!* [Edji laughs] By the way, Ed. What you said tonight was so... what came out of your mouth tonight was so amazing.

**Edji:** Which part of the bullshit that I slung... [Laughing]

**John:** It was all bullshit. You know, like a dog bark. It's a dog barking, right? But for us right here, this is what we get. This is all that we get, and it's wonderful.

**Edji:** Thank you.

**John:** Amazing... I hope you taped it, Jo. Okay. Yeah, I don't know anything.

**Edji:** Good for you. You're very advanced. [Laughs]

**John:** Throw me out the door.

**Edji:** You're very advanced...

**John:** Throw me out the door. Yeah, I'm very advanced.

**Edji:** You're good for nothing! You're good for nothing! [Laughing]

**John:** Just put me on the curb.

**Edji:** Yes! Put a little sign—*Give me money, I can't do anything. I'm utterly useless. I don't even know what the Prajnaparamitra Sutra means. I'm hopeless.*  
[Laughing] Good.

**John:** And loveable.

**Edji:** Yeah. [Laughing] Good.

**John:** Hopefully.

**Edji:** Alan, what are you and who are you?

**Alan:** What am I? Nothing. But everything.

**Edji:** Okay.

**Alan:** Contracting and expanding at the same time.

**Edji:** Okay. So you're impermanent... and contradictory.

**Alan:** Yeah, impermanent would be the best way to describe it. Yep.

**Edji:** Does Mark want to say something?

**Mark:** Hi. Hello. It's nice to be here.

**Edji:** Nice to be here. Are you an Aussie?

**Mark:** I'm a Brit. I'm in the UK.

**Edji:** Oh, you're in the UK. What part?

**Mark:** Northwest.

**Edji:** Northwest... that would be Ireland? Scotland?

**Mark:** Manchester way.

**Edji:** Oh, you're still in England then, huh? Not in the British Isles? Okay. You're not that far north. How are you?

**Mark:** I'm good, yeah—thank you.

**Edji:** What's going on with you?

**Mark:** I was just thinking of the question, you know, 'Who am I?' And -

**Edji:** Who are you?

**Mark:** I just thought of the kind of textbook answer, [laughs] that "I am That through which all conception and perception takes place, but is itself inconceivable."

**Edji:** Okay, that's a good answer. Thirty lashes.

**Mark:** [Laughs] But seriously—there's no answer, is there?

**Edji:** No, there isn't. Nothing that can be put into words. Just your beingness. Just being. And what you are as pure beingness is far beyond anything anybody can conceive.

**Mark:** Is it also that whatever within would be stirred up to try to answer that, the very stirring-up of anything would itself take you away from it?

**Edji:** No, not necessarily. No.

What happens is, when you practice Self-inquiry and you go inside and you start seeing the stuff in there, you recognise that all the stuff you're seeing is stuff that is not you—that you are the one that's looking. You are the looker, the subject.

And then you begin looking at the subject. So, you can get into very interesting times, and very interesting paradoxes, as you have to answer these questions for yourself, as you go deeper and deeper into your beingness; and seeing what is there, and what is *not* there. Seeing if your body is there or not.

**Mark:** Mm-hm.

**Edji:** Seeing what concepts are there. Seeing your own *bliss*, so to speak, that comes after a while. To see that consciousness itself is not real too, and anything in consciousness is not real. It is impermanent. It lasts but a moment, including the looker. Or, is the looker permanent?

**Mark:** So, is the 'I Am' impermanent, then?

**Edji:** Yes, it is.

**Mark:** So, I have been following this instruction that I picked up somewhere, to recognise that which is the same, no matter what the situation is.

**Edji:** Yes.

**Mark:** So, whether I am listening to music, whether I am angry with someone, whatever I am—a part of my mind keeps looking for that.

**Edji:** Yes.

**Mark:** I seem to have found this totally undescrivable thing that *is* always there, and that sometimes has been more at the forefront in my life, as well. So, when my brother died, it was there then. There was an emptiness then. So this thing that never changes, it was more prominent; and the sadness was kind of just floating through it, but that wasn't the way I looked at it, at the time. And since I've been able to recognise it, I've been able to identify lots of times within my life where it has been more prominent.

**Edji:** What is it?

**Mark:** I suppose the truth of it is, is that it's there all the time -

**Edji:** What is it?

**Mark:** - it's just that in extreme circumstances, it's more prominent and easier to see that it's there, I guess.

**Edji:** But what is it? Describe it.

**Mark:** The only way I could put it would be like the invisible within the visible.

**Edji:** Okay... Try another way.

**Mark:** It's beautiful. It's flawless. It's perfect. And no matter what I do or say, it doesn't have any effect on it whatsoever.

**Edji:** Okay. Does it have colours?

**Mark:** No.

**Edji:** Does it have light?

**Mark:** There's no colour, no smell, no taste, no nothing to it.

**Edji:** Keep going. Free-associate. Just talk about it. Start talking about it.

**Mark:** It doesn't move.

**Edji:** I know, okay.

**Mark:** It allows movement. It holds everything together, but itself is unsupported.

**Edji:** Keep going.



**Mark:** It's colourless. It does seem to have a property of clarity, but that would be adding something to it that it doesn't have.

**Edji:** Let me ask you this: is there a quality of *sweetness* about it?

**Mark:** Sweetness? I'm not sure. I think clarity is the closest word I can put to it.

**Edji:** Is there a sense of existence in it? A sense of presence? Or is it the *container* of the sense of presence?

**Mark:** If there's intelligence in it, it is only very, very subtle.

**Edji:** Does it extend everywhere and contain everything?

**Mark:** Yes.

**Edji:** Okay.

**Mark:** Which is where my confusion is, because the 'I Am' quite often can seem a little bit localised, whereas this unchanging thing seems interpenetrating everything.

**Edji:** And this clarity—it interpenetrates everything. It's emptiness. It's like the void.

**Mark:** Yes.

**Edji:** Is it self-illuminated? Does it have a light in it, that you can see things in it? You can see the objects? It's not totally dark?

**Mark:** Well, I've been trying to recognise it with my eyes open, rather than eyes closed in meditation.

**Edji:** Well, you could do it both ways, right?

**Mark:** Yes. I wanted to break down the barrier between meditation sessions eyes closed and through normal life, you know?

**Edji:** Yes, of course—very good.

**Mark:** So, that's how I've gone about that.

**Edji:** Now, the void that you're seeing right now, that is the unmoving void—that is unmoving—try, when you do chanting, to move. In other words, sway with the music, and feel the *two* voids. There'll be two voids. One is the void that will move, and the other is the one that you discover, and you're worshipping now—the void that doesn't move. And just feel the contrast between the two voids. That will be your practice for a while. Try chanting, and move with your eyes closed.

**Mark:** Noticing stillness relative to the movement; within the stillness.

**Edji:** Right. Feel both. Feel how they relate to each other.

**Mark:** One thing I have had... it seems to have stopped now, but for a couple of days at least, when looking into this void, I was feeling quite emotional and sort of crying for no reason. Is that the defence mechanism of the 'I Am' or something, or...

**Edji:** It's hard to say.

**Mark:** Emotional baggage being unloaded, or something?

**Edji:** Well, it sounds very good to me. It sounds like you're recognising beauty, and beauty that makes you cry.

**Mark:** Yeah, it is. It's not like a horrible sadness or anything. It's really quite beautiful.

**Edji:** Yes, it is quite beautiful. So those are tears of joy.

**Mark:** At one point I did say “Well, who’s crying?” And that seemed to make it... that had a deepening effect on it, too.

**Edji:** Yeah, to cut it off. It stopped it.

**Mark:** Yeah.

**Edji:** You try to go around the feeling to find the source of the feeling, or the “who is there?” and that killed the feeling.

**Mark:** That’s right.

**Edji:** So, what you should do next time is, when something that beautiful arises, just let it arise.

**Mark:** So it’s okay to focus a little more on the emotion at that point, rather than try to stay on the void?

**Edji:** Yes, exactly. Otherwise, your practice can become very lifeless.

**Mark:** Okay.

**Edji:** You let those feelings go through.

**Mark:** Mm-hm.

**Edji:** Except, if you have any homicidal feelings towards me, try to look who is doing it and stop it immediately.

**Mark:** [Laughing] Not at all. [Laughs]

**Edji:** You’re doing well, Mark. Do you leave posts on the blog?

**Mark:** Pardon?

**Edji:** Are you the “Mark” who leaves posts on the blog?

**Mark:** No, I haven’t done. No.

**Edji:** Not guilty, huh? [Laughing] Okay. Take a look at our blog sometime. Make some comments.

**Mark:** Oh, okay then.

**Edji:** [Gives blog URL - <http://itisnotreal.blogspot.com/> ]

Nice hearing from you. Nice hearing from you. Take care.

**Mark:** Nice to speak to you, too.

**Edji:** So, I guess we’re done, for today? We don’t even have to have a going away chant.

Bye-bye.

[Chanting—*Hare Hare Mahadev Shambho, Kashi Vishwanath Gange*]

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# Edji Satsang Transcript



## **There is No Way You Cannot Have a Teacher**

*December 31, 2011 – Online Satsang*

[Recording starts midway through Edji's sentence]

... and through that bliss to recognise yourself, too. Find yourself.

Robert loved chanting. I love chanting; and so you are all subjected to it, whether you like it or not. Even those people that complained about my chanting while the chanting is going on!

So, when this chant comes on, if you can, chant with it.

Participate.

Do not just listen.

[Chanting – *Jaya Jagatambe*]

Are we going to have *Gopala* now, or do you think maybe the short version of *Sita Ram*? Which do you prefer? Okay.

[Chanting—*Gopala*]

Greetings from San Fernando Valley, porno capital of the United States.

Pretty soon we are going to suffer another new year, same as the last fucking year. It will be *exactly* the same—maybe worse—but we will be happy, because we do not care.

Jo-Ann will get rid of all of her programs. We will never see her again. She will be blissfully happy. [Laughs] She is insane now, but she will be blissfully happy, then.

Joan will have killed her husband, drowned the kids; and we will have an ashram at her house, all 5000 square feet of it, in Berryville, Virginia—population 15. Just outside of that huge town—what is it? Fredericksburg, or Wickenburg, or some burg with a huge population of 10,000 people—right outside of Washington DC, power centre of the world.

Then we will make our move. Sarin in the subways, just like the Japanese. We will show them what a real cult can do! Get the Kool-Aid ready.

Happy New Year.

Almost.

I got a comment left on the blog today from Randy.

Randy said, “You shouldn’t talk about your experience, because people will listen to your experience and compare their experience to your experience.” And he says that is why he does not have a teacher—because he does not want to

compare his experience, I guess, to a teacher's experience, and be bothered by all that.

But you know, there is no way you cannot have a teacher.

If you read books by Ramakrishna, by Krishnamurti, by Nisargadatta, by Ramana, you have a teacher. There are none of the great teachers that have not had a teacher.

Except Ramana; Robert. They had teachers *after* they had an awakening, but not before. But almost everybody else has had a teacher.

Nisargadatta had a teacher.

U.G. Krishnamurti had several teachers, all of whom he rejected, but he still had teachers. He hung around J. Krishnamurti for many years. He went to see Ramana Maharshi. He had a meeting with Ramana; and he asked Ramana, "Can you give me what you have?" He had no idea what Ramana Maharshi's experience was like. And Ramana replied, in a smartass way, "I can give it to you, but can you take it?"

What the fuck does that mean?

You know, I think I am one of the few teachers around that *does* talk about his experience. Everybody else talks in terms of concepts—about the Absolute, about the relative, about the 'I Am', about the 'I' word, about the sense of presence—but there is no real experience. They do not talk about much their experiences with their guru. Nisargadatta talks about how he trusted his guru, how he visited him; but nothing really about their relationship.

Randy said, "All the greatest teachers taught in silence." Well, you mean like Krishna, who talked to Arjuna on the battlefield constantly—as related in the *Bhagavad Gita*? You mean like Ramana, who spent 60 years talking about his enlightenment experience? You mean Robert, who left 3700 pages of texts of his talks?

Who are these great ones that taught in silence? Who are the greatest ones that taught in silence? They all used words, concepts; and a rare few talked about their experiences.

Nisargadatta talked about his experiences in that little booklet, *Self Knowledge and Self Realization* [originally published in India in the 1960s, edited and left to Edji by Jean Dunn in the early 1990s, published to the Internet by Edji in 2005] about his path up to his awakening, through devotion, etc.

But Randy is wrong: you cannot help but compare your experiences with other peoples'; and if you read books of the teachers—Papaji or whoever—you are always wondering what his experience was, because he is not really talking about it.

And J. Krishnamurti talks in questions—*What is it like to live without a bounded mind? To live without a thought structure? To live in the immediacy and the passion of the present?* Well, I do not know. Tell me, what was your experience, Krishnamurti?

So I speak of my experiences rather than concepts. I try to keep the concepts to a minimum, music to a maximum, and my experience—I throw a lot of that in there just because, where else can I speak from?

[Pause]

There is one other thing. I have never really liked the terms “master,” or “guru,” or all of that kind of shit. I guess that is because of my relationship with Robert.

Ramana Maharshi did not have a teacher. Robert had an awakening before he had a teacher and then he travelled for many years to find all the nuances of his understanding of what his enlightenment experiences meant. And also, Robert had one final awakening according to Mary [Skene, one of Robert's close devotees] during the last year of his life, and I do not know what that was. She never told it to me.



But over and over again, Robert would tell me—as a matter of fact, he told me this at the beginning—*Ed, I have lots of devotees, but I need a friend. Somebody I can talk to, about day-to-day things.* He did not have a friend. And so he made me his friend, and that is our relationship. I was not a devotee. He treated me like an equal. He treated me to lunch.

We were equals, like Krishna and Arjuna on the battlefield—Krishna driving the cart, Arjuna with the spear and the sword. Arjuna is filled with doubt and Krishna says, “You can either have me as a friend, or you can have my armies do battle for you.” And he chose to have Krishna as his friend and mentor.

That is how I relate to you—not as a teacher so much, or a guru; but a friend, an equal. And that confuses a lot of people, because the dichotomy of master-teacher is not here. I regard all of you as equals.

All of us are equally crazy.

This does not mean that all of our relationships are out of control because no-one is in charge—because those relationships where somebody is in charge tend to be very closed relationships. What I am talking about here is a very open relationship, on both sides. A relationship from the heart; from silence; from emptiness.

Meeting in emptiness.

Neither of us know where we are going.

Neither of us really care where we are going, as long as we are together. Do you understand this? The difference?

There is no security here. I do not know where the fuck I am going. I do not care. But I know I am happy.

Every day is happier, and I feel the raining down of bliss every day. And even more of sanctifying grace, that sweeps me away. And when there is no me, in terms of an “Ed,” how can I know where I am going?

It is all God’s grace that determines where I am going, where you are going, where we are going.

The safety and security is not in our relationship, but the trust in Consciousness; in God. If it were up to me, nothing at all would happen.

I direct nothing.

I really do not care where we are going.

But what a ride. What a ride.

Jo-Ann, did you expect to be here a year ago? Joan? Either John? John-John. Tina is still asleep, so that is one constant... oh, no she says she is not. [Chuckles]

So, it is not that you go with me at your own peril, because we are being watched and taken care of. But there will be a lot of shit happening in your life as you leave the old patterns and go to no patterns, or go to patterns that come from silence—from your emptiness, from the stillness of the heart, the silence of the heart, where the mind is no longer controlling and imposing patterns and “should” and “oughts” and conditions. There will just be verbs. No nouns. No adjectives. No constraints.

Just action-verbs.

Of course, such actions may be sleep, lying on a couch, listening to chanting; but they certainly will not be done because you “should” do something. The “shoulds” will arise from your own heart—*I should take care of that cat. I should take care of that child. I should take care of that Republican representative.* It will arise instantaneously, spontaneously, from our hearts. There will be no boundaries in terms of the mind.

Much is made of learning to see the world as a child sees—innocently, simply; compared with all the burdens we carry of concepts, etc. But just see how innocent a two year old or a four year old really is, as they bash each other for their favourite toy, or hang onto you and say [in a childish voice] “I want a cookie! I want a cookie! No I don’t want that cookie. I want another cookie!”

It is all impulse. It is all rage. It is all love. None of it is tamed. Is that what you want to return to? The “innocence of childhood?”

The ideal is to develop fully as an adult. To feel those impulses, and to control them. To have learned to control and what fulfilling every impulse would mean, in terms of the destruction of your life.

And after you have fully become and matured as an adult, to be able to then say *Hey, I’ve done all this shit. I’ve done this in the world. I’ve done that in the world. I feel fully grown up, fully confident. I’m happy. Now I’m released. Now I can get away from all those “shoulds,” and live innocently—not with the mind, but with the heart.*

The feeling is, we go inside, into the emptiness inside, and we take up a position. Right from the heart, from the chest. And we watch all the shit happen.

Every moment is fresh.

An emotion comes up, and you can see it for what it is. Same with a thought. Living from the heart—the silence of the heart.

That is topic one.

Moving on to topic two. You know, probably every one of you has read both Ramana Maharshi and Nisargadatta. Everybody considers them the two greatest contemporary advaita masters, and I can assure you that *everybody* is confused by the difference between them. Everybody assumes that they are the same, but there is an incongruity in their different teachings that just bugs the hell out of people. They cannot put their finger on it.

They have very different teachings, and, I assume, very different experiences. *Unexplainable* differences. And neither of them really talk about their experience—just their conclusions. So, we have no way of judging which is higher or lower; more complete, less complete. We just choose one, or we choose the other, or we choose both, or we choose neither.

For example, Nisargadatta is very clear: the body is real. It is made out of atoms, and it is a product of food we eat. Sentience creates a body, the body-mind, that grows up, develops a sense of 'I' at the age of two or three—the 'I'-sense—which is the nucleus between universal consciousness and our individual consciousness.

We grow up, and we mature, and then we decide to seek spirituality and find out who we really are. So he tells us to pay attention to the 'I'-sense. And we pay attention to the 'I' sense, and one day, by loving it, by attending to it, it disappears and we become the Absolute—with no affect; no love. Just pure knowingness, and the recognition that we are beyond this world. The 'I' concept... the 'I Am' is a concept, and Consciousness itself is a concept.

It is very simple. It is very Western, in the sense of realism—where you believe the mind and consciousness are an epiphenomena, or generated by the body, by the brain. Very similar in many ways. Not completely, because Western philosophy does not have the concept of being a witness to the whole process of consciousness. I am oversimplifying it, but it is just to make a point.

Ramana, on the other hand, talks about the 'I-I,' and that our practice is almost identical to that of Nisargadatta, but the conclusions are very different. For Ramana, you as 'I' are to look within and follow the 'I'-thought to where it goes, where it disappears. Just keep following the 'I'-thought, or asking yourself "Who am I?" and wait for an answer to rise up from the emptiness within. You just follow the 'I'-sense down, down, down, down... through various levels of consciousness, until you reach the "fourth state," Turiya [the state beyond waking, dream and deep sleep, which also contains and permeates them.]

The body is not real. The body does not generate consciousness. Consciousness *contains* the body. The body sprouted out of consciousness. Everything is

consciousness. The camera you are looking at is consciousness. Your own body is consciousness. It is just something that you are witnessing.

Everything you eat is consciousness. All of your thoughts are *in* your consciousness. The void is watched by you, the ultimate 'I.' It too is consciousness—an object within consciousness. Consciousness is everything. Consciousness is awareness. Consciousness is you, and it is not you. It is nondual.

And yet, there is a core that feels like 'I.' For Ramana, it is real. It is not a thought. It is not just a concept. For Ramana, it is real. It is the pathway to Turiya. It is the path—following downwards that sense of 'I.' That sense of 'I' is real. That is the core of the universe.

You might say it is almost equivalent to Nisargadatta's concept of the Absolute. But actually, Ramana has a concept of going beyond Turiya, the fourth state, to Turiyatita—I do not remember how you pronounce it—which is the absolute You; beyond awareness, beyond consciousness. And in that sense, although he still considers it consciousness, it is similar to the Absolute of Nisargadatta.

But it is a different model altogether, because nothing is real but consciousness, for Ramana, including your body. It appears to come out of the seed, to come out of the egg and the fertilization process, and is given birth; but that is outward appearance. What has actually happened is impersonal processes in Consciousness producing a baby, and impersonal processes in the baby producing an ego.

When the person grows up, they as 'I'—the sense of control—can begin the process of turning inward and investigating the *inward* processes; including that 'I' sense, as well as everything else inside—the chakras, the sense of 'I' arising in the heart, or near the heart—most of us feel when we have a sense of 'I' that it is in the heart, some feel it in the third eye—but for Ramana the 'I' sense is real.

It is the *path* to enlightenment, is to follow that 'I' down, down, down, down, down.

Now if we go to Nisargadatta's teacher, Siddharameshwar Maharaj, it is a similar story there. You follow the 'I' through various levels—the subtle body, the causal body—to the Absolute. There is one other body. I forget what the name of it is.

Many different conceptual structures.

The practice, though, is universal: staying in the 'I,' abiding in the 'I,' or pursuing the 'I.'

But there are different epistemologies and different ontologies involved. For Nisargadatta, consciousness is not real. For Ramana, it is everything.

For Nisargadatta, the 'I' sense is not real. It is ultimately an illusion that dissolves into the Absolute. For Ramana, the 'I' sense is that there are two 'I's—the small 'I' of the ego, and the 'I' of the Absolute, or Turiyatita; and you are to follow that downwards to liberation. Neither of them explains their experiences.

*Neither of them explains their experiences.*

We have nothing to judge. We trust the method. That is the only thing—is to trust the method. And it is such a natural method: find out who you are. Spend thirty years, or listen to the neoadvaitins that say *Well, take a look inside for five or ten seconds, and you will see there is no 'I.' You are free!*

So many concepts. So many teachers.

So many assholes.

Now, we agree on a method: looking for the 'I.' The method should be king. Trust the method—so many have advised it.

I tell you on my website what happens to me doing it—and it was not doing that that got me awakened. It was lying on a couch, listening to sacred music and just looking within; resting within and just looking around inside, into the emptiness. It is sort of like Self-inquiry, I guess.

And the secondary consideration was that there was a crisis in my life. Robert had left. My teacher had left, I was alone. Often awakening happens when there is a crisis.

But listening to the sacred music, lying on a couch and introspecting was definitely a part of it, as well as the twenty years of Self-inquiry before that—even though, when the awakening happens, it does not feel as if any effort you made in Consciousness was at all relevant to the awakening.

That is topic two.

How about *He Bhagavan*?

[Chanting—*He Bhagavan*]

Most of you who have been coming to this satsang for a year or so—six months—really feel pretty happy. You know that you do not know where you are going, but there is a sense of grace. That we are being taken by benevolent forces -

[Edji removes Lakshmi the cat from his chest because she is scratching him] Oops, that hurts a little. Ow! That hurts.

... and sometimes not-benevolent benevolent forces.

We feel carried. Protected. Safe. We will be taken care of. It feels that way.

Dropping the “shoulds,” the “oughts.”

Dropping the race for prestige and getting ahead in the world, or getting behind. We are protected by God’s grace; the grace of Consciousness. Robert used to call it “the power that knows the way.”

The world is unfolding as it should. Often that means, though, that you are very actively engaged in the world. Rescuing animals. Being a revolutionary. Still,

there is the feeling that you are in your right place, doing the right thing for you, for the world. Even if the world is an illusion, you still have a role.

So the security comes within you, as a gift. God shows you his way. Consciousness shows you its ways, and you trust. That is when you operate from the heart—when the mind and its “shoulds” is dropped, with all of its vows and affirmations and positive thinking; self-analysis. When all of that is dropped and you just live from the silence of the heart, everything is secure.

It is like magic. Things show up, like magic. It happened for Robert Adams all the time. He would need money for something or other, and it would just mysteriously appear. It happens with us too; more and more.

[Pause]

So, topic three—*The Tiger's Cave*. I think this is the appropriate part ... wait a second. This is a long reading. I really wish I had somebody to read this, but we have to wait for people to get copies of this, so they can read it.

This is page 60, the Heart Sutra. It is the *Tiger's Cave* by Trevor Leggett, and it is the musings of a Zen Abbot about the Heart Sutra. And he personalises it, talking about what it means to him, and his experiences.

The Heart Sutra itself is about the heart of the Buddhist doctrine. And for the Zen people, the heart—the chest—is where the ‘I’ is; the sense of self. The separate sense of self.

So, it is the Heart Sutra in more than one way. It is about the heart. And living in the heart, or from the heart. With or without the ‘I,’ because they are both the same according to Zen. The ‘I’ comes from emptiness and returns to emptiness, but it is still there.

No need to destroy it. Just by recognising that its very nature is emptiness, nullifies it. Nullifies the greed, the hostility.



Anyway, page 60.

*The world of emptiness -*

I talk about emptiness a lot because I was in Zen for twenty years, so emptiness is a constant experience for me, awake or asleep; eyes open, eyes closed. I always feel it—a kind of spaciousness that is inside of me and around me everywhere—that permeates all forms; and forms are permeated by it. Forms come out of emptiness, and they go back into emptiness; or into the “unknowing” as Rajiv Kapur puts it.

*The world of emptiness is not some world without crying and without laughing. Emptiness in the tears themselves, emptiness in the smiles themselves—this is real emptiness. Then the phrase is turned around. In the sutra it says “Form is emptiness. Emptiness is form. Feeling, thoughts and consciousness are also like this.”*

In other words, feeling, thoughts and consciousness are permeated by emptiness. They come from emptiness. They disappear into emptiness. But the spouting out of the emptiness is what gives them form, its meaning, its life.

*Then the phrase is turned around. “Emptiness is not different from form.” When with all my mind I plunge what I call my self into the heart of Kannon -*

... a bodhisattva. Kannon is also known in Sanskrit as Avalokiteshvara, and in the Japanese it is Kannon Bodhisattva. Kannon is one of the first and most important of the bodhisattvas.

Buddhism has many streams but the two most famous are the Hinayana, or small vehicle, and the Mahayana, or the larger vehicle. The Hinayanists really do not like hearing of their vehicle called the “smaller” vehicle, but the thing is, for the bodhisattvas you do not just save yourself, as with the Hinayanists. You save all sentient beings.

The concept is that the bodhisattva is a saint who will risk his or her own salvation [enlightenment] to give it to others before he takes it himself, or she takes it herself. She is more concerned about the benefit and the realisation and the taking care of the other, than of herself—the bodhisattva. And there are two: there is Guanyin, who is the goddess of compassion; and Kannon, Avalokiteshvara—who is the first of the great bodhisattvas.

*Then the phrase is turned around. “Emptiness is not different from form.” When with all my mind I plunge what is called my “self” into the heart of Kannon Bodhisattva, and in that heart become completely noughted -*

- negated,

*then the laughter and the weeping called “form” can for the first time have a meaning. Only as emptiness have the forms their great meaning. When the form emerges from the emptiness it is recognised.*

*Now just for today, let me try—and then the time when I wanted to burst forth like a thunder storm, when I wanted to rage with the anger erupting in me—just for today— and somehow I realise that blazing up for what it is: something which is blazing up. And then there was the taste of the state of liberation.*

He stopped, and he saw the form of rage arising within him, from the emptiness in his chest. And he saw it for what it was—this rage was a *form* arising from emptiness.

*Then I was unable to speak for that moment, with the ill feeling vanished, and from my heart there was no power of mind. It was the power of Kannon. Through Kannon’s grace there came a breath from the absolute. “Emptiness is no different from form.”*

The emptiness ate the rage. He saw it emerging from the emptiness, and from the emptiness he observed the emergence of the rage. And it was just the *seeing* of it. He felt the peace of the emptiness.

*Through Kannon's grace -*

- through the grace of emptiness, of the Absolute,

*there was a breath from the absolute, and it negated the anger.*

This is taken out of context. It talks about what his experience was, but it would be way too long to read the whole thing.

*Form and emptiness cannot be separated however much one tries, and the life in which they are reconciled—the life of Kannon—is expressed in the two phrases “Form is emptiness. Emptiness is form.” Form here stands for all five skandha-aggregates.*

I do not want to get into it, but the skandhas are the elements of which the manifest world is made.

*The power which simply negates them is form, is emptiness. It is not only illusory clinging which is negated. The real emptiness is negation of what is called Buddha, also.*

This is going to be hard to grasp. You are not going to get it the first time.

[Pause]

What he is talking about is, you have to negate not only the negative elements but the positive elements, like the Buddha. Rage, on the negative side, and Buddha, on the positive side.

*The power of negation begins with the five aggregates, but goes on to negate all.*

Including the positive, including Buddha.

*Only thus in the world of supreme wisdom and light hinted at, it breaks the illusory clinging to the self and goes on to negate even the Buddha form.*

“Kill the Buddha.” [Paraphrased from a Zen adage – *If you see the Buddha walking on the street, kill him.*] You are free then. You are free from the negativity of your own emotions, and you are free from any path.

You are your own path.

*If it stops short at the full Buddha form, it is not emptiness. “Form is emptiness” points to the state of ultimate negation. Only when there is that absolute negation will the next phrase be manifest: “Emptiness is form,” the affirmation of all conditions.*

“Emptiness is form” is the affirmation of all conditions, including all that shit that is happening around you. When you see it is nothing—when you recognise its nothingness—automatically there is the acceptance of it.

*Because there is emptiness, there can be form. Therein is manifested the compassion of Kannon.*

*It is to be noted carefully that in this sutra the phrase “form is emptiness” comes first, and “emptiness is form” comes afterwards. In the Diamond Sutra similarly the world of negation comes first and only then the world of affirmation. It is after the absolute negation that the so-called world of unconditional affirmation appears.*

*The first phrase, “form is emptiness” means “this will not do” and “that will not do,” and never gives its assent. Then comes “this will do” and “that will do.” This is the world of “emptiness is form,” the affirmation of everything just as it is. First the power to condemn, then the power to let be, but these powers to condemn and to condone are never separate from each other.*

Then he goes on to tell all about his experience.

Now, you may have grasped this or not, but get the book and mull over this for a while. It will be part, you know... continuing. This is a different point of view than Nisargadatta. I was frightened we were getting a little too nailed down into the

Nisargadatta mould, and I want to break out of that... and totally fuck you up and confuse you with an entirely different point of view. Which is really the same!

*I remember how I felt when I was 44 years old and my old Zen teacher died. When I was young I used to be scolded by both my parents and my teacher, but now my parents had come to praise me up and never scolded me anymore. It was only the teacher who still had a harsh word for me, and when he died an inexpressible loneliness overcame me.*

*Four years previously I had gone back to my hometown and I used to act as his assistant. At that time, I was fairly full of myself. "Quite a name in Buddhist scholarship," they said. And then I had been a professor here and a headmaster there. Oh, I was pretty well satisfied with myself when I came home. I was one of those men of elevated views.*

*I came home with the conviction that my wisdom was very far reaching. But this teacher still saw me as the same runny nosed youngster as before. Every day I used to scrub the floor and the teacher would come up behind and he would say "Look at that! What sort of cleaning is that supposed to be? All black and white patches, like a picture or something! The number-one boy ought to be able to make a better job of the cleaning than that!"*

*Another time when I supposedly made a reply in the wrong tone, he said "If you still don't know how to answer properly, your spiritual training doesn't amount to much, does it?" I was scolded over everything.*

*I remember one day an old lady came to the temple and told us she had brought a girl along with her. On asking how old the latter might be, she said "Oh, she's sixty." Certainly to an old lady of eighty, the daughter of sixty is still a girl, in spite of the wrinkles. A girl is a girl. Whatever the age may be, a girl is still a girl.*

*In the same way, to the teacher I was still a little boy. However distinguished a countenance I had put on, however many professorships I may have held—that was nothing to the teacher. I might feel myself a man of elevated views but the*

*teacher's comment was, "If you still don't know how to answer properly, your spiritual training doesn't amount to much. Do some self-examination."*

*Sometimes I used to feel "Why doesn't the old man let up a little bit? Yeah, a little bit. Just a bit, damn it!" But when he died, I had this unutterable loneliness. Now there are so many to praise, but the teacher who was really kind to me—who used to hide his tears of love under his scoldings—is dead, and I am alone.*

*Holy Kannon is one of those who looks on all of his children and shows compassion for all, whoever they may be, whatever they may do. We have to face the fact of our illusions. We must realise our clinging attachment to the skandha-aggregates for what it is.*

**In other words, his clinging to his fame and his accomplishments.**

*In this, his compassion for seeing things as they really are, he negates and negates but when we come to realise we are nothing at all, then we have the experience of the sublime world of Kannon, which embraces all in an infinite forgiveness.*

**Infinite grace.**

*In the bodhisattva the world of emptiness and the world of form are not two. "Form is emptiness. Emptiness is form." And in these words the Buddha speaks of the state of the bodhisattva Kannon.*

*In the Genjo-koan book of the Shobogenzo it is written, "In the feeling of inadequacy of body and mind the dharma is fulfilled. Know also that in the feeling that the dharma has been fulfilled by body and mind, there is yet something lacking." When we come to know Buddhism, to feel that it is well, that 'all is peace,' to set ourselves down in a state of so-called satori [enlightenment,] means that there is yet no real understanding of Buddhism.*

*If we are really receptive to Buddhism, there is always the feeling of "not enough, not enough." Limitless endeavour and striving continue, age after age.*

*That must be the spirit of Mahayana. There is no feeling of completion. “Not enough and still not enough.” Gradually self is negated and the world of liberation reveals itself.*

This is very different than Nisargadatta, yet they are expressing the same thing.

Any questions, comments, complaints?

Raise your hand if you have a complaint.

[Laughs]

Okay.

John wants to. Grenafege? However you pronounce his last name. Granola. Granola. I like granola. I can remember that. It is a mnemonic device—for remembering.

**John:** I take a lot of offence at your pronunciation.

**Edji:** [Laughing] Good! How else can we pronounce it? Grenovich. Granola.

**John:** Well, originally it was Irish and Russian, so it was Grenovich, and it got misspelled at Ellis Island.

Yeah, very nice. What comes out when you do this, is just fantastic. When you were talking about “Emptiness is form, and form is emptiness” it really hit home, because at first the impulse, from here, was to kind of go into the emptiness, and there is an old Zen expression—I don’t know a lot about Zen, but I know this one expression—one student went to the teacher and said “My friend is always in the emptiness. What should I tell him to do?” And he [the master] said, “Give up the emptiness!”

And so for me right now, what I was saying to you last week about... push. Is that okay, it's an illusion. It is not *my* illusion, and it is really not an illusion from the point of view of the Absolute. The Absolute is fine with it, but this is *also* it. It's like you were saying about the hole in the paper [referring to an explanation that Edji used at the previous satsang in which one side of the paper represents the manifest world of body, mind and objects, while the other side is the undifferentiated Absolute, and a hole through the paper represents the aperture through which the finger of "I" is thrust.] Once that's seen, then what do you do?

And there is always the sense of *doing*—I don't care what anyone says. And there is always the sense of ego—not in the sense of a personal thing, but just...

**Edji:** There is always a sense of "mine." There is "me" somewhere, either as an absolute witness seeing the illusory nature of consciousness itself, or 'I' as a person. That is what Ramana is talking about—you follow the 'I.' The 'I' is always there, and at one point becomes *everything*. "I am everything." And then other times, "I am nothing."

**John:** There is no centre anymore.

**Edji:** Yes, no centre. Right.

**John:** But there is even the sense that what he calls the 'I' of 'I'—that's even not it, because even beyond that... that's part of the manifestation, and even that thins out after some point.

**Edji:** Yes.

**John:** I mean it's all philosophy, as you say, and it's true. But there's some sense that's even beyond that... that is really not known. It's impossible to put it in words.

**Edji:** Yes.



**John:** [Laughs] Even though the apparent world has its demands, and I guess a lot of what I've been going through in the last year and half... just those demands, and my wanting to just stay put. It is kind of getting used to being out, and it becomes a whirlwind in a sense. Like, I can't plan a damned thing. I can't plan *anything*.

**Edji:** Right.

**John:** When I sit down to plan something, it hurts.

**Edji:** I know. I know.

**John:** And everyone around me that, well, that's still left [laughs] —they look at it like I'm being spaced out.

**Edji:** Yes.

**John:** It's not being spaced out anymore. For a while it was. I couldn't form a thought.

**Edji:** Yes.

**John:** Now I can kind of do that, but I would much rather be just... *be*. But there is a push, and I don't know what the hell to do.

**Edji:** I really have a hard time when somebody says "Can I Skype you tomorrow at 2?" [John laughs] I have no idea what mind-state I am going to be in at 2, or where I'll be at 2, because even though I have a really conventional life of Starbucks in the morning and usually leaving around 10:30, I have no idea what's going to happen at 2 or whether I'll really be up to any conversation.

I may not be in the mood for it or something like that. I know exactly what you're talking about, and we're *all* going through that.

Right, Joan? How much have you accomplished today?

Yes, John, you got it perfectly. You fully, fully, fully comprehend that text. You get a gold star today.

**John:** Oh, thank you so much.

**Edji:** I'll send it to you in the mail.

**John:** It was nice hearing it from you.

**Edji:** Yes, thank you.

[John laughs]

Joan, what have you done today?

**Joan:** Actually, you'll be really shocked.

**Edji:** Uh-oh, you did something.

**Joan:** I did [laughing]. I did. I couldn't help it. I had to. I've been lazy for so many days, everything was falling apart. And all the company finally left, so I became Hitler and ordered everybody around and had to get some things done. Sorry. I'm a failure!

**Edji:** You're a failure.

**Joan:** [Laughing] What can I say?

**Edji:** [Chuckling] Such a disappointment. But look at Tina. I'm sure Tina compensated by doing absolutely nothing today. And it's not a matter of doing nothing. It's a matter of... you're doing whatever comes up. And if you're not moved. And if you are moved, you are moved.

**Joan:** Exactly.

**Edji:** And Joan hasn't been moved to do much recently, and now she's moved.

**Joan:** Just for one day. [Laughing] And I'm done.

**Edji:** And a lot of us are that way, you know. We're less and less in the world, but then something comes up and we can fully function in the world, for the three or four days or however long it takes to get the task done, and then go back into this blessed silence.

Except people that have a lot of kids. It's not so easy, two kids...

**Joan:** No. Less than silence here.

**Edji:** Yes, or have a full time job. Or have all of that—it's very difficult.

Anybody else? Anything else? Any bitching and complaining?

John H., you're usually filled with things I should do. What are the suggestions today?

**John H.:** Oh, I have no suggestions, Edji. I'm going to shut up.

**Edji:** [Laughs] I don't believe it! I don't believe it!

**John H.:** I'm going to shut the fuck up.

**Edji:** That's not going to last long. [Laughing]

**John H.:** It will last a couple of days.

**Edji:** Well it's a good attempt. It's good! You get a silver star for attempting to shut up.

**John H.:** Okay.

**Edji:** I guess I should send a silver star to Tina too, because she just doesn't say anything, ever.

**Tina:** You'd be surprised.

**Edji:** Yes. Not in satsang, you don't.

**Tina:** [Laughing] Oh no. I really don't say a whole lot, most days. I like the quiet.

**Edji:** Yes, I know what you mean.

**Tina:** But I want to thank you, for the year.

**Edji:** You're welcome.

**Tina:** And all you've given us. I love you, and each and every one in the sangha. Thank you so much.

**Edji:** You're welcome. You've given me so much, too. All of you have. Now I want all the rest of you.

I want everything. Take it all away! Throw it all away!

[Tina laughs]

Michael, how are you?

**Michael:** I'm alright.

**Edji:** Tell me what's going on with you.

**Michael:** Not much.

**Edji:** This is your opportunity to bitch, moan, complain, compliment. Ask a question...

**Michael:** I'm good.

**Edji:** Okay. Anybody out there in computer land that I can't see have a question?

**Mark:** Hi, how are you?

**Edji:** Good. How are you feeling today? Are you okay? How was satsang for you?

**Mark:** Nice, yeah! I've done the Heart Sutra in a study course once, when I was involved in Tibetan Buddhism. It's a really good text.

**Edji:** Yes it is. Because it's very personal.

**Mark:** Very profound. Very deep. [Chuckles]

**Edji:** Yes it is. The notion that negation, emptiness, actually accentuates the form and also neutralises it at the same time. Just the observing of the arising of the forms nullifies it, and yet makes it real at the same time.

**Mark:** My mate had a peak experience when he was about 15 years old. He kept repeating over and over, "I understand everything—it's like it is, and it isn't." This was his thing—that it was and it wasn't at the same time.

I couldn't get a handle on it, and I didn't know what he meant. Then, years later we both got into Tibetan Buddhism and we got into studying this Madhyamika Prasangika view of emptiness which I was reading on someone's website, where they were doing a nondual technique and then they came to the conclusion that it wasn't one, it wasn't the other; but it was both—that was the answer.

But according to the Prasangika view, it's not that this is then asserting some new position. It's not one, it's not the other, it isn't both and it also isn't neither. That would be the full Prasangika view of that, so I was quite surprised that this guy

had come to that conclusion, sort of asserted the position of it being both, yeah? Rather than one or the other. That's kind of not the whole equation, the way I came to understand it intellectually.

**Edji:** You know, there is a—I've mentioned this at satsang before—a famous koan, called "Gutei's finger." Have you heard of it before?

**Mark:** No.

**Edji:** Gutei, whenever people would ask him a question about the dharma, he'd raise one finger. No matter what they'd ask him. *What is the Buddha?* One finger. *What is Nirvana?* One finger. *What is emptiness?* One finger.

And he had a student. The name of the koan is, "What is Gutei's one-fingered Zen?"

The student had been with him many years, and everybody recognised that he was a senior student of Gutei.

So people started asking him questions. *What is Buddha?* And he'd hold up one finger. *What is enlightenment?* He held up one finger. *What is the way?* He held up one finger—just like his teacher. He didn't know what the fuck it meant, but he knew the observables, the behaviours.

Gutei, seeing this, snuck up behind him one day when he was answering people in the crowd and he grabbed his hand after somebody had asked him "What is Buddha?" and he put up one finger—Gutei grabbed the student's hand and with a knife, cut the finger off.

Now, you're supposed to answer the koan: What is Gutei's one-fingered Zen? What does it mean?

I struggled with that koan a long, long time. I even gave Maezumi the answer one time, when I was getting frustrated [Edji holds up middle finger.] But that finger didn't mean that much back then [chuckles.] He just hit me with the stick.

But the proper answer is—sometimes this [holding up right index finger,] sometimes this [holding up left index finger,] sometimes this [holding up both index fingers,] sometimes this [fist hiding right index finger,] sometimes this [fist hiding left index finger,] sometimes this [both fists but no fingers showing,] and sometimes this [no fists or fingers showing.]

That's for you, Mark. You got that, right?

**Mark:** Yeah.

**Edji:** Okay. And for the rest of you ... my one finger. [Holds up middle finger] Ed's one-fingered Zen!

Let's do... yeah, we can do that one. I want to do one of the Yogananda ones—*Only You*. I love that one.

*I Will Be Thine Always*—yes.

[Chanting—*I Will Be Thine Always*]

I wanted to ask the people that have been coming for six months or so, or more—do you notice, in the last month or so, a different feeling? A feeling of what I talked about—grace? That there's something happening?

I don't know, I can't put my fingers on it, but it feels that there's a sacredness, or a hallowedness about our satsang now that's different. Do you have any feedback? Joan?

**Joan:** Well, I guess that it's kind of hard to put your finger on, but I have felt it. Last week I think you had mentioned —well you'd mentioned it a few weeks back, but last week was the first time I physically felt it—just that descent. Yes, something's different.

**Edji:** Yes. Worse.

**Joan:** No.

[Both laugh]

**Edji:** How about Jo-Ann?

[Long pause where sound cuts out]

**Edji:** Yeah. It must be John's presence. He's been here for three weeks now, so it's got to've been him. We've got to find a cause.

[Voice off, indiscernible]

Oh, okay.

Well, something's going on—I can feel it.

I can feel it.

I can feel it.

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