



SATSANG WITH EDJI

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.