

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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