

The Experience of Love

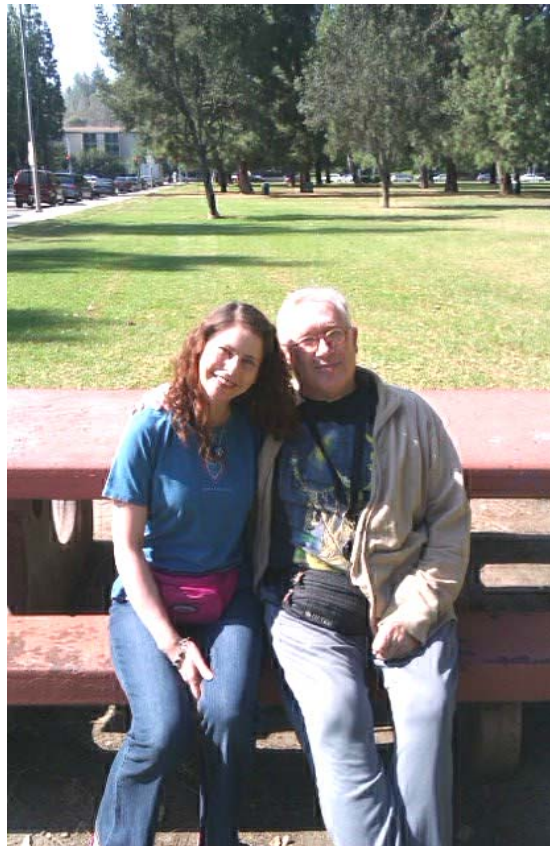
Edward “Edji” Muzika Blog Collection

July 8, 2012-April 25, 2013

itisnotreal.blogspot.ca



Edji and Rajiv Kapur



Edji and Deeya

08 July 2012

From a Facebook thread of Tijen Kino:

To the divine Feminine currently manifesting in many bodies: Tijen, Janet, Joan, Samantha, Ruby, Marcus, Deeya, Matthew:

Tijen, It is not a specific woman I seek, nor to be loved. It is to find the "divine feminine" and to LOVE HER in all her incarnations. I tasted deeply of emptiness, the Void from my first experiences in 1968, to the time in various Zen centers and temples, to my initial awakening in 1995. Then there was almost continuous emptiness after that for another 11 years, until 2006, when I felt a movement in me to speak of my teacher, Robert Adams, and his path.

Later I began teaching online and then live satsangs in LA.

One day a miracle happened. A student came to me filled with love for me and surrender to me. She opened my heart to a love that was already there, but of which I was not conscious. Gradually over a year the love grew for her, and surrender myself, and I felt the grace of God. Divine winds of truth, love and passion began blowing through me. My heart was on fire and continues.

My need is not to have the divine feminine love me, but to find those to whom I can give love. It is 100% opposite of what you imagine. I am love itself when I find someone open to it, and this openness to love is a feminine thing, I find mostly in women, but sometimes in a few rare men. However, my homophobia is sometimes lit then.

I love you Tijen, and just want to give love to you, just as I do Joan, Janet, Deeya, and several others. However, taking in love is usually harder for most than giving it, and it is a rare one who can tolerate all the love that can be had. It ALWAYS requires that they love strongly and become very attached to me so that they can tolerate what arises in them from receiving love.

Janet could not tolerate too much. She has run away 50 times. Joan often threatens to do so. The things that come up: Regression to being a 2 year old, a four year old, a teen-ager, and in me countertransferences and reactions to their reactions. In each moment of giving love I feel

enlivened, and my emptiness is filled with ecstatic energy that comes and goes, but also which others feel, especially in Satsang.

This dance of love can be quite painful, as much as it enlivens. Even now Janet is writing a book about our love and our bhaktic awakenings from her point of view, and my every word is saturated with this new path which she opened for me. You see, I have come to realize the path never ends. The Zen Master Joshu lived to be 120 years old, and proclaimed that he had had 17 great awakenings (Satori) during a 60 year period, and thousands of small ones. My own teacher, Robert Adams, had a final awakening experience during his last year of life at age 68. Ramana too supposedly had a second great experience 30 years after the first.

Now I tread a bhaktic path of grace, surrender and love of the feminine. I am filled with bliss when I see my students coming alive, feeling great, great pain of outgrowing their conditionings and concepts, and escaping the prison of their own minds, their sometime tyrannical spouses, etc.

I love you Tijen and only want you to be open to it. I feel in me a need to love you, hold you, care for you.

3 comments:

Victoria Keeling Sunday, July 8, 2012 6:11:00 PM PDT

This is very beautiful, Ed. Your honesty and vulnerability is disarming. Love, Victoria

Anonymous Sunday, July 8, 2012 6:36:00 PM PDT

Edji,

Yes - your capacity to love is inhuman. To receive it requires continuous surrender, a dying again and again.

Love, Janet B.

Ed Muzika Sunday, July 8, 2012 7:07:00 PM PDT

Janet, it requires a continuous dying in me too. But you started it!

16 July 2012

Nisargadatta in a nutshell:

You as a body/mind were born. You lived totally involved with the world and your own instincts and desires, 100% involved, but not aware of yourself as an identity, a human.

Then one day, out of nowhere, sometimes between the age of 1-1/2 and 4, it dawned on you that you were alive and existed. The I Am was born! You began then an existence of self-awareness, self-consciousness, aware not only of your wants and needs, but the realities imposed by the world.

Thus was born the beginnings of getting your wants and needs fulfilled through various adaptive strategies, including using your intelligence to create situations or items to fulfill your needs. You flaunt your intelligence to gain recognition or love. Later you may flaunt your sexuality, maleness or femaleness to get what you want.

At school you learn reading, writing, social skills, debating and how to be obedient and a good consumer. You learn all kinds of things that you integrate into your self-image, which is opposed to a non-self image also developing, namely the external world. Now you have contracted from being the world down to living in a mental creation. Everything, all external data, all internal feelings and energies are mediated by mind. You no longer live in the real world but a mediated world.

All this is knowledge.

The first knowledge was "I Am." Before that, though you existed, I, as an entity was not born. Before that you existed, functioning perfectly, instinctually, then the I am was born and everything got fucked up.

After that you were just knowledge, and in deep sleep, the knowledge was lost. Peace. But still you existed, just as you did before the I was born.

First you have unknowing, not knowing. Then knowingness came and then it went, back and forth. But you always exist. You really are that principle that knows. You are the one who contains both knowing and not knowing.

This principle is the same in all sentient beings. Everyone has the knowing potential. There is only one kind of knowing principle and it is embodied in all sentient beings. We all share that as the base.

When your body mind dies, that sentience dies in you and with it, your I Am. But the sentience, the knowingness principle continues on throughout the universe.

But Maharaj says it is this I Am that causes all the world's problems and is your master. How to end it and find total freedom from the needs and drives of the I Am?

He says to find the I Am in us, abide in it, love it, and one day, but endless loving, it will go, it will release you from its clutches once the original you, the principle behind knowingness, recognizes you still exist even when the I Am has disappeared.

The I Amness has two qualities, love and the generator of all activity. The I Am rules all. It is the beginning and end of everything that is visible and in experience, but YOU, as the ultimate who holds even the I Am and God and the world in existence, are beyond all that.

The trick I am adding to Nisargadatta's method, is to add the love you find for another, recognize that it is a love for another that arises in you, focus on it, and become love itself. Once you can identify with love itself, the Self, the universal holder of the I Am, the pure I Am of all, will reveal itself to you as the most awe inspiring entity. The grace of God will flow into you, and you will be completely happy, completely ecstatic.

But you must understand, you, as you take yourself to be, are only an idea. You are a story, not an entity, not your body. You don't exist as any entity. But what you really are is the power of knowing or not knowing. Still you are not an entity; you are the principle that sustains the universe, and that which understands these words.

17 July 2012

Siddharameshwar, Nisargadatta's teacher had a somewhat different ontology and a somewhat different method.

He said essentially there were two Is: the I of the mind and identification, and which was resident in the subtle body as a concept, and the much deeper feeling of "I Amness," which was the Fourth Body, or Turiya. This is exactly the same view as had Ramana Maharshi.

Nisargadatta, at the end of his life, had the opinion you only had to listen to his words, ponder their meaning, and abide in the I Am, in order to become liberated. Siddharameshwar said the path was all about meditative introspection, hunting through the layers of consciousness to find the I Am.

For Siddharameshwar there were four bodies to be conceived of and found through progressive, guided meditation with the teacher, always hunting for the I. There was the physical body and the world, the world of the mind (Subtle Body) with its thinking, feeling, discrimination, concepts, and the inner experience of space or the Void. Then there was the body of forgetfulness (Causal Body), which takes away the knowledge of the body and the mind, leaving one empty and sensitive to more subtle layers.

Next is what he called the Supracausal body, which Ramana and he both also called Turiya, or the fourth state. This is the I Am, the deepest level of embodied consciousness.

All three, Ramana, Siddharameshwar, and Nisargadatta said this part of one's self is found in meditative introspection on the sense of I, or I Amness, or of just Amness. Through meditation the successive bodies or layers are revealed as one gets progressively more discriminatively subtle. Ramana and Siddharameshwar placed far more emphasis on introspection and abiding in the I, or the I Am sensation, while Maharaj placed more emphasis later in his life on the presence of the guru, and listening to his words. Earlier, he was far more devotional.

Now, Siddharameshwar said that with the guidance of the guru, the student finally penetrates through to the I Am level and needs to abide there. The I Am level is all about love. The I Am level, Turiya, in a sense is love itself.

This too is my discovery. You can best find the I Am level inside yourself through love, first by loving that sense of I Am you find through introspection, and then also by borrowing the love you feel for another within oneself, and realizing you are love itself, for the Self, which is Turiya, is perfect love and devotion, and surrender. Way before Self-realization, you will increasingly have experiences of bliss, awe, love, energies and ecstasies that both race through your sense of

presence, and also fill it with ecstatic states. Your body will seem torn asunder by unimaginable love flowing, bliss and even more. It really cannot be described very well.

Then one day, after you have loved long enough and hard enough, the Self rises from within and exposes itself to you, and you, the small self, will fall to your knees in absolute awe and devotion. You will feel the grace of God even if you do not believe in God. You will feel the divine rising within you, just as Krishna revealed himself to Arjuna and you will fall to your knees in complete love, surrender and devotion.

All three agree on the next step. At some point during your devotion to the Self, to the I Am, while abiding in Turiya, Samadhi, the I Am, that sense of blissful, ecstatic presence, will abruptly leave and you will recognize yourself as that which has supported all, the principle that knows and supports the universe, and also supports the I Am. The amazing thing you will also learn, is this feels like you are returning to be an ordinary you, Ed Muzika, Waldo, Victoria, Lila, Janet, except for the realization that all this too is you. Everything is you and not you at the same time. You become ordinary, watching or participating in life; it becomes your “choice.”

Siddharameshwar here is both Jnani and Bhakti as is Ramana. Nisargdatta is no longer a Bhakta at the end of his life. He says that even after the I Am falls away, even after you have penetrated through Turiya and have rested in what you are, you must continue to find and worship the I Am, the Self within, the Self of All. This continued worship is what adds sweetness and wetness to non-phenomenal existence, because otherwise, so many Jnanis burn out and dry up, as happened to me, until someone blew life into me again.

22 August 2012

THE HEART OF GOD:

Form and Emptiness are the structure of your beingness,
the flesh and bones of your spiritual body,
But Love is that body's blood and bone marrow, and that love is not your's, but of something
entirely beyond you with which you can identify, and I hope you do.
For it is your true salvation.

THE MIND OF GOD:

Words and concepts are the clothing of God.
I see a thread of truth in everything everyone says.
In every story there is an underlying truth.
Every name is my name; they give form, shape and color,
And they are the only thing I can share with another,
Bereft of them, I see my own nakedness.

9 comments:

Lila Sterling Wednesday, August 22, 2012 at 11:47:00 AM PDT

Hey You, have you been in my wardrobe again?

You don't fool me sporting that 70 year old form, smarting deep blue piercing eyes.

And while the breath of life continues to animate that form, let us not waste time; continue to dance me until I behold my own nakedness.

But know this, sometimes I am mischievous.

I just thought it fair to warn you.

I Love You Ed Muzika. You have truly been the face and form of God for me.

Max Wednesday, August 22, 2012 at 1:19:00 PM PDT

Yes, I too feel love is our true salvation...

So beautiful.

Waldo Thompson Wednesday, August 22, 2012 at 3:55:00 PM PDT

This is very beautiful Ed, thank you.

April B. Wednesday, August 22, 2012 at 9:08:00 PM PDT

So inspiring... what a gorgeous way to describe the indescribable. I resonated with this deeply.

Anonymous Wednesday, August 22, 2012 at 10:22:00 PM PDT

"Words and concepts are the clothing of God.

I see a thread of truth in everything everyone says.

In every story there is an underlying truth." Been feeling this lately--your posts are so often relevant to my current experiences! Thanks for helping me find this love, Ed! rich

Anonymous Thursday, August 23, 2012 at 1:03:00 AM PDT

i love you Edj Muzika/ Krishna !!!

you are so beautiful

your presence lives in my heart

thanks to be what you are and to share all these wonderful feelings with us !

coquelicot

Matthew Brown Thursday, August 23, 2012 at 6:52:00 AM PDT

BEAUTIFUL! BEAUTIFUL!!!

Love

Matthew

Ed Muzika Friday, August 24, 2012 at 9:46:00 AM PDT

Prior to the clothing of God, is Love.

No matter how beautiful the words and concepts, the experience of love is first.

When one is naked of concepts, God can enter and pervade the emptiness.

Ed Muzika Friday, August 24, 2012 at 9:56:00 AM PDT

Then those words can inspire others, as does Rumi, to find that heart of God.

27 August 2012

Emotional Truth

Thirty years ago I was engaged in dialogue with the leading transpersonal researchers of that time, Ken Wilber and Dan Brown among others. The debate was whether there were developmental phases that an individual passes through before they could “transcend” the ‘ego’.

For decades Freud and the self and object relations theorists, like Winnocott, Guntrip, Kohut, Klein et al, had postulated that the infant and child passed through phases or developmental “crises” on the way to developing a cohesive sense of self.

The transpersonal psychologists opined that those who have successfully developed a “healthy” sense of self, can later evolve to a point of self-transcendence, oneness, etc., as manifest in persons like Ramana Maharshi. Later, Wilber latched onto Adi Da, who talked about different stages of transcendence.

All the transpersonal theorists were of the opinion that the developmental sequence, the crises and resolutions were sequential, and you could not “skip” a step. That is, you had to have developed a strong ego, or secure sense of self (they are different in concept), before you could transcend the ego and successfully and permanently become enlightened.

I disagreed, believing, based on my own experience, that there was no ego, no I-entity, so how could it evolve? What I felt evolved, was not the ego, but various sub processes that were supposed to comprise the ego, such as the ability to learn a language or mathematics, the abilities to cope with stress, as well as the development of various ego defenses, which were actually processes that directed attention, awareness of the developing person’s consciousness. That is, consciousness itself was evolving and creating the individual, not the other way around.

I held at that time that much of spirituality in terms of beliefs and practices, were actually defenses against uncontrolled emotions and fears, conscious ways of avoiding the human condition. In this way, I agreed with that portion of the transpersonalists’ viewpoints. That is, spirituality, self-investigations, meditation, japa, prayer, belief in God, etc., all really could be defenses against feeling unwanted, frightening, disabling emotions and fears, and such practices, without a secure self would never result in awakening.

I do believe that identification with either the “witness” or with the various states of emptiness and Voids are so easily turned into defenses against being human.

Among our Sangha there are at least five people who, because of their dysfunction upbringing, did not find sufficient love in their lives, and thus turned to God for their source of love. Some often talked to God as a person, or Jesus, and began to feel the love of this inner entity they regarded as more real and permanent than any parent or any human could ever be, and often this attitude and belief persists until the end of one's life. The entity takes on an inner existence and one loves oneself through this inner, divine object, that is "permanent" and transcendent, and thus absolutely safe and secure, that is, until the inevitable Dark Night of the soul where one loses one's faith in that inner, permanent object.

It is so much more difficult to love a real, living being, because nothing is guaranteed with such a love, or such a dependency and neediness. God is so much more reliable, and Jesus too, because so many people share our belief in both, or Buddha, or someone who lives on after death. That is, God and Jesus, Buddha, etc., are accepted, institutionalized existences that gain credibility through their wide acceptance.

People and animals die. People can betray you by either dying physically, or their love for you will die and someone else, more beautiful, smarter, richer, "better" will come along and take that love of you away and be given to another.

Some people want absolute security before they will love deeply, but there is no such security anywhere.

When my cat, Satchitananda (Satchi), died of kidney disease after a 6 month battle in 1997, I became lost in an endless depression that lasted 4 years of so. Robert died that same year which exacerbated my depression, and only an experimental medication for depression brought me out of it in just a few weeks in 2001. After 6 weeks I was free of depression, but also over the subsequent years I discovered I was "free" of ANY strong affect. The antidepressant acted as a mood "modulator," that prevented depression, but also prevented joy or even strong love. It was only after getting off that medication that it was possible to come alive, for I was also lost in the Void and witness, in peace, rest, but with no excitement.

So, what I have learned is that nothing in the human condition is secure, safe, permanent. Those who I love the most, whether animal or human, can leave at any time, through death or change of mind.

And, to really "benefit" from the gift of having a human body, heart and consciousness, we must not fear to love another totally, completely, 100% even though they may leave tomorrow. To fail to love because that love is risky, means our love will always be truncated. We must be willing to love and lose rather than to not love, or only love in secure situations, otherwise there is so much held back, and though we may feel open, we have only opened 80% or so, and then we close down so quickly at the slightest sign of even potential abandonment.

My life until maybe 1980 was one love affair after another, but only a rare one stayed. There would be great love, but then the lover would go away. Part of it was who I chose to love. It was so easy for me to fall into love with a woman or an animal, but I found such mutual openness very rare in humans, but common with animals. I also heard from my therapist of seven years, a great genius of the mind and emotions, Eric Reitz, that when there is such wide emotional openness, the relationships usually explode and dissipate in an excess of emotional intensity. The more usual relationship is where one lover loves the other more completely and intensely, and the successful relationships are where the roles of most loved change every so often and a balance is achieved.

I have been really lucky in the last few years to have found people who are capable of going deeper into love and openness without so much running, and I invite all of you to try to do the same within our Sangha and among yourselves with the loved ones in your life.

Because, unless you are fully capable of tolerating intolerable emotional pain, intolerably intense love, intolerably intense feelings of risk and insecurity, intolerable fears of loss, intolerable distrust, intolerable jealousy, intolerable sadness, and intolerable fear of death, stoically, from a security within oneself, you will never, ever be free.

To this end, meditation helps to “grow” one’s inner sense of emptiness that acts as a huge container for the fearful dragons of death and dissolution, of intense feelings, and as a conduit to allow them to increasingly pass through your existence, easily, without sticking and hurting so much.

I will speak to this truth increasingly from this day forwards.

November 27, 2012

He followed the self-inquiry method perfectly:

Dear Edji,

I have spent last two years trying to become enlightened. I have never read much of the relevant literature or listened what enlightened people teach but concentrated on the practice instead.

The general plan was always simple: find a method that works and execute it. So I chose Ramana Maharshi's Self-inquiry. The practice happened in cycles.

I would try to practice self-inquiry and it wouldn't seem to work so I would try something else, like Osho's witnessing or Gurdjieff's self-remembering. After a while practicing something else I would return to self-inquiry. This went on two years and slowly I became better at what I was doing. Then I found the book called The Path of Sri Ramana Part One suggested by Edji. I didn't quite read the whole book, but enough to gain some inspiration.

After reading the book I started calling my practice witnessing the subject. By doing this I tried to define myself what I should do in order to make progress. I used word witness, because what I did was very passive observing. And I used word subject, because its meaning is to me very clear. Subject means the opposite of object. There are these things around me and then there is me. Maybe the most important reason for choosing word subject was that its exact meaning for me depends on the situation, so there was no pressure to perform this witnessing according to exact instructions of others.

When I witnessed the subject I started by observing the feeling of existence I could feel. This feeling of existence grew to larger sense of self. It was like following a single thread and finding a big ball of yarn. In a sense this sense of self was quite solid and warm. In a way you could compare watching this self to watching your body. So there was big similarity to the sense of body. After some time, witnessing the sense of self turned spontaneously to being/resting in this same sense of self. I would turn my gaze inward and rest in central feeling of existence.

All this happened in about one month. After this month of practice my sense of self dissolved unnoticed. I tried to continue my practice, but all I was able to find were echoes of this sense, but not the solid real deal. I felt somewhat distressed. I didn't know how to go on. In a few days I started feeling different than before. More free. More calm. Certain element of fear/anxiety was missing. Somehow being was more central than doing. My motivation had somewhat dwindled. Few days after this dissolving in one evening I just rested in my bed and listened radio for hours. That is not something I would normally do.

When I tried to find the sense of self all I was able to find were feelings in my body. These feelings I found were in a way part of this solid sense of self, but they were not the whole of it. Some kind sense of existence still existed but it didn't feel as real as before.

When I turned my gaze inwards, I found nothing to focus on. It was like a hand trying to grab something but finding only empty space.

I felt this strong urge to move forward, but didn't know what to do, so I contacted Edji. After several unanswered demands to tell me what to do, I realized that something was happening on its own. I realized that I didn't actually have to do or practice anything at the moment. After this Edji suggested that I could ask myself "I wonder who I am, or what am I?" and be open and accepting to whatever the answer would be.

It was late evening, nearly midnight, when I tried this. At first the answer was that I am my body and that is all I will ever be. I asked second time and something happened.

I understood that I am the current experience. Not some part of the experience, like body or thoughts, but the whole experience. I felt happy, calm and more wide and deep than before. The world was brighter, as if someone had added brightness to the computer screen.

Asking myself who or what am I launched something I first thought to be some kind of altered state that slightly calmed down after 24 hours. Sense perceptions were stronger and more potent than normally. I listened music and it had deep 3-dimensional quality in it. My visual field was bright and very large. Most of my attention was automatically drawn to it. My sense of identity was changed. I felt that I was mainly these sense perceptions. My body, thoughts and feelings were overpowered with sense input.

I strongly believed and felt (and still do) that content of my consciousness is what I truly am.

My identity has always been locked inside my body. When I asked myself who or what am I, the lock opened and my identity expanded to cover the whole consciousness. It has always been undeniable fact, that I am my body (although I have tried to deny it many times). Now it is undeniable fact, that I am this local awareness. These are thoughts, but they are accurate descriptions of the reality I see at this moment.

Everything is basically the same, except the fact that I'm not quite what I was before. I really don't know yet what this means. Although my sense of identity has expanded, my body and feelings still cover large part of my awareness. I don't feel my senses as sharply as I did earlier, but there is still meaningful difference. My senses and imagination and what they convey are now equals with the old me. I feel that all that is here at the moment is part of me.

It has been few days since I asked the question and at the moment my feelings are quite normal despite now and then experiencing these feelings of space and presence. This all has been quite a

ride. But although my feelings and perceptions have changed during the last few days, the basic change that happened few days ago hasn't wavered a bit. ---M

Ed:

M. realized he was the totality of his experiencing.

The marvelous thing is the more you expand your inner life, the more inclusive that experiencing becomes. Like Lila found, there is no true or false self objects to be found, only ever changing experiences. It is words that try to create permanent objects like "Self," true and false selves, God, guru, student relationships. Really, it is just an ever changing mess that makes no sense if you try to comprehend it with hollow thought.

When you stop trying to understand, your self just gets bigger and bigger until it is all you, but then you realize that too is just a concept.

No you, no not you, and with this comes profound peace and contentment, and ever expanding "growth" of simultaneous ownership and non-ownership of everything.

M.s real path now is just beginning. But notice how just a small change in the method of inquiry can make a large difference. M. just changed from a passive watching aspect of cold observation, to one of lightness, wonderment, acceptance and welcoming of experience, and what a difference it made.

Just beginning means nothing has stabilized, nor is M yet self-realized. What he discovered is his sense of presence, which starts out as an energy sense within the body, and gradually spreads to all of consciousness, and with which he identified as self.

But in fact, M's Self lies much deeper in consciousness, for the sense of presence is not the subject; M's subject, the Self, was observing his sense of presence, and sometimes identifying with his sense of presence, or with the sense data.

Self-realization requires a direct experience of the self as an explosion of energy and knowledge from deep within. The Self leaks through the cloud of unknowing of the causal body, and blows away the personality, the little self, who just collapses in awe and wonderment as his true nature of light, energy, knowledge and bliss is revealed to him.

You go deeper by softening the practice even more. Go from wonderment to love. Love that sense of presence. Find something or someone in the world who you love, and love them completely, let the love grow. Soon you will see you are love itself. Then the stage is set for an explosion.

28 November 2012

It is all about presence and loving

I do not teach theory anymore and have not done so for some time. I do not talk about the causal body or subtle body, or I Am as if they exist as real entities. They are only concepts that point to somethings that you ay not recognize as you yet. But I no longer talk theory like you find in Siddharameshwar's or Nisargadatta's books. That stage is gone for me. Such discussions are only philosophy and go no deeper than mind, despite Nisargadatta's belief that correct words are all that is needed for awakening.

Instead, I try to show you, YOU, directly from within, by waking the experience of You in you.

I do this with exercises, meditations, word images and stories, and by wrapping you in the presence of our lineages, the Ramana-Robert and Nisargadatta-Dunn lineage of classic Advaita. Some teachers refer to this "power that knows the way," as Consciousness or shakti to take the student's attention away from the personal, and make it an impersonal process. But it is personal when I use the term "lineage" because the "energy" acts through the individual entities that comprise the order, whether Robert, Nisargadatta, Jean Dunn, me, Rajiv, Deeya or Ruby.

I also encourage you to love intensely and frequently, everything and everyone that arises before you. Love, devotion, serving are quickest way to self-realization. The love of another is really your own self seeing the Self in another, and the 'you' recognizes the love you feel for the other is really you. You are love itself. It is your own nature, the experience of which was not caused by the other, but only triggered by another.

Many people have told me, and a learning I received from Robert, the experience of one's own spiritual presence comes easier from sitting in the presence of the lineage and its particular flavor of Shakti. That is, sitting with the teacher in Satsang or Darshan attunes you to the shakti, or the power that knows the way as manifest by a line of teachers.

Of course constantly abiding in one's sense of self also accomplishes the same end of developing that sense of presence, but loving another, or sitting within the "presence" of the lineage expands the opportunity to grow your sense of presence, the love of which creates sensitivity to internal energies, bliss and ecstasies, that eventually become the explosive recognition of Self.

What I try to do is set the stage for the breaking out of the explosion, the volcanic eruption of energy and light that happens when you first see your Self, which is my Self, and is the Self of all. The Bhagavad Gita refers to this experience allegorically, when Krishna reveals his true nature to Arjuna. Nisargadatta calls it attaining Krishna Consciousness.

This experience is beyond the emptiness that Robert taught, that you are nothing, no thing at all. It is beyond the Voids of the Buddhists because it fills those voids with an etheric presence of bliss and light, and empowers you to move worlds by being a vessel for its activity. It is this Self energy that brings the void to life.

Now Robert's own awakening experience was of a classic self-realization experience where he was blown away by a volcanic explosion of energy and light arising from within and exploding the world, mostly he talked about nothingness and disappearing the individual sense of self. Yet, he did not directly teach how to be self realized except through various forms of self-inquiry. Though he talked about the bhaktic approach, it was not his primary teaching modality.

Very soon we will have weekly satsangs in LA, meeting at my house either Thursdays or Fridays, then going out to dinner at Follow Your Heart or a quieter restaurant I know nearby.

I need to be with you more in the flesh. As it is it is hard to make room for visitors who come for a day or two to LA. The meetings have to be more consistent and extended. Single meetings for a day or so do nothing. It is repetition of exposure to the power of the lineage that does everything.

I love you all.

30 January 2013

[Hunting the I and the Witness](#)

Correct practice of self-inquiry is so important that I feel a need to articulate its myriad ways, because successful methods are subtle indeed. One can practice unsuccessful self-inquiry for a long time because you have no idea of what you are looking for. Therefore, I will explain the various methods hoping that one way or another will connect with those truly interested in practice.

Some people are able to feel a sense of I Am almost immediately upon introspection and others not. One is by nature, naturally introspective or not. To do self-inquiry, one either has the talent or learns it by practice. The same holds true for psychotherapy. Those who are able to look within and "see" internal, imaginal objects and emotions will do well in talk therapy, while those who lack this skill, will not. However, one can learn this skill through repeated efforts to "look within" the imaginal spaces of the body and mind.

The problem is, a lot of people do not experience an 'I Am' feeling or sensation and therefore have nothing to work with. They look "inside themselves" and find only darkness, or they find a myriad of phenomena, such as inner light displays, thoughts, images, memories, body sensations, arising energies, etc., and don't have a clue as to which is the 'I Am' phenomena to be concentrated on. They are lost in a forest of sensations and perceptions and have no sense of I or 'I Am'.

If you look at the diagram representing Consciousness earlier in this book [*Editor's note: I believe this post was an early draft of a chapter from Edji's book, [Self Realization and other Awakenings](#) –click title to view or buy book on Amazon*], you see Consciousness represented as having four levels. This is only a metaphor because there are not levels in a spatial sense, but there are levels in terms of what can be experienced in the totality of one's inner spiritual mansion. It is not even a matter of increasing subtlety, so much as you will find that towards which your attention is directed. If you want to find the I Am, you will. The same holds true for finding the Witness, the looker or the Absolute. And, if you have made up your mind after reading Neo-Advaitin books, you will not find either an I-Am or the Absolute; you will only find the top level of Consciousness, the body/world level and will not go deeper.

The Neo-Advaitins urge you to look within and tell you no matter how much you search inside you will not find a me, or an I-entity. Once you realize that they say, you will understand a

myriad of things, such as that the totality of existence is oneness; there is no inner and outer division of Consciousness, and the body and other objects in Consciousness are of the same character as Consciousness itself: dreamstuff.

On the other hand, Nisargadatta, Siddharameshwar, and I direct you to look within for the I-feeling, the I-sense, and when found, just rest in it and love the sensation, and this will take you inevitably to the Self.

Why the vast difference in experience and understanding of these two “schools” of thought, the Neo-Advaitins and the more classical Advaitins, such as Nisargadatta and Ramana Maharshi?

There are three differences: The Neo-Advaitins do not “believe” in deeper or more subtle levels of Consciousness as do the classical Advaitins, and Western Depth psychology; they appear less capable of introspection or inner work, being more on the surface of Consciousness; and their “inner” work appears restricted to a sense of inner-seeing, their seeking is essentially visual as opposed to tactile, kinesthetic, or feeling.

On the other hand, Nisargadatta, and those who find the I Am sense or feeling easily, are far more kinesthetic. These people have an ability to feel emotions and inner energies, Kundalini, Chi and Prana, which are entirely invisible to the Neo-Advaitins. These people are on fire so to speak, easily moved by emotions, love, devotion, empathy for another, and they have easy access to a world of phenomena that are forever invisible to the Neo-Advaitins unless grace descends on them and they have an opening to the I Am and Self, or if they tire of the emptiness of their superficial realization and decide to renew their efforts to explore the inner world.

Let us assume you are not a Neo-Advaitin, or are a reformed one and you decide to go deeper. The Neos have discovered that there is no inner object we can call an I or a me when looking within, and take this discovery as the end of the search. There is just Consciousness with no distinctions of inner or outer, objective or subjective. Everything is a flat “suchness” or “knowingness.” They will not be convinced otherwise, because that is both their understanding and their experience.

Assuming you are better able to introspect than the Neos means you have a better access to emotions, inner images, internal body sensations, and the inner energies such as Kundalini. This is the level Siddharameshwar calls the Subtle Body; it is an antechamber to the Self. The deepest level of Consciousness, Turiya, or the Self, can be experienced in this Subtle Body level as the “feeling” or sensation of I Am, usually first felt as an energy field near the physical heart, such that when found and abided in, develops into a sense of presence, a kind of energy field that surrounds the body and reaches out into the environment.

Following the I Am feeling will take you inevitably to the Self, just by resting your attention in that sensation, abiding there, and deliberately lavishing affection on the I Am. Love the I Am, for it is your own true Self leaking through to this less subtle, or more physical level of your

existence. Abiding in the I Am is the direct road to Self-Realization which will culminate in an explosive realization of the Self within you as the Other, but also your own self as a phenomenon, as opposed to your own Self as witness, or the Absolute.

This is a most important distinction: there is a difference between the I Am feeling and Self, and the looker, the final Witness, the Absolute which is entirely beyond Consciousness. It is entirely beyond existence. It is entirely beyond the I Am. It is “like” an invisible, intangible, unmanifest entity looking from outside of Consciousness to the inner play of Consciousness, interested in the play, but basically not touched by it.

On the other hand, the Self is the deepest or most subtle level of Consciousness whose character is the ability to know. Its other characteristic is pure love. This love/knowingness, combined with the void nature of the causal body which provides the container for all experience at the Subtle Body and physical body levels. When the Self emerges and presents itself to itself, through you, who is also the Self, and the mind, and the physical body, and the Absolute, it is experienced as divine energy, divine love, explosive Shakti and Kundalini energies, and a sense of overwhelming grace, of being held by a divine presence which appears as “Other,” God, but is also oneself.

At this point, after one has first experienced or realized the Self, one is ready to pursue the final step: finding the looker or Witness, or Absolute.

Nisargadatta is quite clear in his direction: follow the I Am sense; abide there; love the I Am sense and it will release you, meaning you have left the identification with Consciousness behind, and now identify with the looker, the Absolute.

This is a state of feeling like you are utterly yourself with nothing to do, nowhere to go; utterly complete and at rest. You are now a watcher, everything comes to you and you either welcome it or are indifferent to it. Nisargadatta compares it to always being underneath a shading tree on a hot day. There is no impetus to move or do anything except rest in yourself as Witness.

The Absolute is also called the noumenal (of the philosophy Immanuel Kant), or the Unmanifest you, or the Unborn you. Untouched by Consciousness, it cannot be killed, cut, burned, or bound by anything in the world or sentience. Sentience, knowingness, is entirely of the Nature of Consciousness. The Absolute, the Witness, is the principle that knows both knowingness and unknowing, or the final Void of nothingness.

However, at some point you realize that this Consciousness, which appears as a guest to you as the Absolute, is as much you as are you as the witness. You have the luxury of identify with all of “it,” from your position as the Absolute, and also the Self, and also the various voids, to the most superficial level of your human existence. It is all you! You are everything or nothing. You are free to identify with everything in or out of existence, or a small part of existence, like a jealous rage. You are both beyond everything, but also totally human, feeling the full range of human

emotions, desires, and understandings, but also an entity that is now capable of exploring levels of your humanhood that you were not strong enough or subtle enough to explore before.

You can now explore all the parts of you that were denied and repressed from infancy to becoming an adult. Now you can own everything in you that was buried or repressed by family and society. Here, your hitherto spiritual freedom of identification now becomes a power to free yourself and others from the conventions and restrictions of society, which are really repressions of your irrepressible human spirit.

At this point you can become an “Avadhut,” a wild man or woman that to the unawakened, appear to be madmen or women, out of control, unconventional, unpredictable, a virtual tiger shredding the bounds of family and society. At this point you pass beyond the need for the respect and love that drive most people and become totally your irrepressible self, acting from the heart, not the mind or from convention, and the heart is not a lily; it is a terror!

It acts only to free others in ways others don't understand. You begin to incur the wrath of society and the conventional. You become an outcast, deemed dangerous by those who cannot see deeply who you are or what you are doing.

In a future book I will explore all the inner phenomena that one may experience by going within, including the looker, the Self, and all sorts of buried treasures as well as repressed ugliness, hurt, rage and humiliation, that once seen and owned, become pure power. You'll find all the energies and bliss that you could ever want to experience, that will enliven and entertain you. You will find joy and completion beyond anything you have ever dreamed of, but likewise, you will find unimaginable levels of pain, loss, loathing, humiliation and brokenness that has been repressed but now has to be owned and integrated.

24 February 2013

[The attack on spiritual passion](#)

For the past several years I have seen increasing levels of attacks on the whole concept of spiritual seeking and the guru/student paradigm which appears not to extend to other areas of seeking, such as for psychological help and professional psychotherapy, or seeking expertise in other areas, such as learning musical or artistic expression from a master.

Seeking truth in the physical and soft sciences is also exempt from the negativity towards spiritual seeking. You can seek for a lifetime, as did Einstein, for a general unification theory, or to design a space propulsion system for galactic exploration, but to seek to find yourself or to find God is seen as a delusion that opens you to exploitation by a class of charlatans.

Is seeking such as that of Freud and Jung for the essence of the heart and mind also considered delusional? Both sought their entire lives to understand both their own minds and hearts, as well as their patients' so as to relieve their own pain and that of others.

Why is this? What caused this paradigm shift that this one kind of seeking is delusional, a form of mental illness that leaves you so weak and stupid that you cannot trust yourself by looking to others to find something within yourself that you have not yet found, whether truth, love, or an easing of the feeling you do not belong in this world?

If these seekers were to go to a psychotherapist for the same reason, would these naysayers still criticize their seeking as delusional and opening them to sexual, financial and other exploitations by greedy fraudulent psychotherapists?

Yet there is this common and apparently growing belief that all seeking in the area of personal truth, for love, to end some internal pain such as feeling alone or alienated is doomed to failure from the start.

This is such an absurd position to take: that all spiritual seeking from the beginning of time, that of the mystics throughout the ages, that of Christ and Buddha, that of Zen monks through the ages, that of all the Hindu mystics like Ramakrishna, the yogis along the Ganges, Milarepa in the Himalayas, are all delusional. The attitude is that all spiritual answers lie within the self and the way to access them is simply to feel the needs arise within oneself, let them flower and then watch them pass away into the beingness that contains everything.

Seeking drives will come. Just watch them expand, flower and then pass away. Don't move. Stay in the silence and observe that everything comes and goes within you. Eventually you will realize you are this beingness itself and come to rest in complete peace and equanimity.

This attitude of passivity in many cases extends to the world. Life comes and goes, don't fight the coming or going.

I have seen this attitude growing on Facebook. Someone writes a relative or a dear companion animal is very ill and likely dying, and these naysayers advise the person just to let the person or animal go. Any measures to prolong life are considered as fighting the will of the universe, which they consider must feel painful, so just witness the death and your grief from a place of abiding in beingness, stillness, peace.

I feel a profound anger towards this new paradigm and its proponents. To me it robs people of their passion for life, for finding what they feel is lacking, and ultimately it prevents them from having any profound spiritual awakening, for such an awakening requires passion and power to dive within the depths of one's own consciousness, dive deeply into one's own pain, or to seek God within or without, or to find love as one has only dreamed of and has not experienced. For when love comes to the spiritually mature, it is altogether a different experience than when it comes to a 16 year old or even a 30 year old accountant whose life has been numbers and credits.

Love when it comes to the spiritually mature seeker is utterly transformative, utterly beyond the understanding of someone who has not spent years looking into their heart and soul, for such a one becomes very sensitive to inner movements of consciousness, inner energies, and is receptive to internal explosions of self-realization and knowing the infinite.

This movement of passivity, that seeking itself is the problem, and just remaining still wherever you are, passively watching, absorbing, and then watching the movement pass away has had several modern proponents that teach this instant enlightenment of just stopping and watch the movements arise and pass away within you.

First is Jidda Krishnamurti who criticized the guru/chela relationship as personally disabling, turning the student into a slave to words and corrupt gurus. Second is Papaji who proclaimed you are already enlightened, no need to struggle to be yourself, because you already are. Third is Ramesh Balsekar. The entirety of his talks were about the pain of the "poor seeker," and who stated the ultimate goal of spirituality was to come to some peace with oneself.

All three, but especially Papaji and Balsekar led to the development of neo-Advaita and the teachers of non-teaching, teachers of you don't need teachers, but just to abide in your own presence.

To me, they together are preaching a false and incomplete doctrine of peace through passive watching and absorbing arising from within and from the world, and smothering the smoldering

passion with an atmosphere that lacks oxygen. I feel they are robbing people of passionate expressions of love and ecstatic self-realizations that are possible if one is open to being grabbed by arising loneliness and starvation of the soul for something more than one has at the moment.

For me the passion was to find the “real” lying behind the appearance of the world. I was inspired by the stories of Milarepa and the Chinese Zen monks of a thousand years ago such as Joshu and Bassui and their struggles to awaken to a truth beyond what is espoused all around us by parents, friends and society. I thought there must be more, and there is much, much more.

You are much, much more than this body, than your mind and the petty emotions that have followed you your entire life.

In everything I do, rather than to put your fires out, I want to stoke them. I want your smoldering passion to erupt into intense flames of love, intense seeking within, intense practice of meditation on your own sense of self until it grows into a solid sense of presence, of I Am, and until that explodes into a full Self-Realization of yourself as God or Goddess, as the divine other, finding intense love beyond anything you can imagine.

I want you to know you as I know you, as love itself, as energy itself, as presence itself, that when it fully knows itself is overcome by its own beauty and perceived infinite power. You are not your body; it is a pale expression of what you are.

When you have found this YOU, you are different. The world around you responds to you differently. You will find the world seeks you and desires to be in your presence. For you love is everywhere and in everything. Love seeks you; you no longer have to seek it. Whatever you want or need comes to you; you no longer have to seek it. There is a power in you that you feel emanating from deep within your gut, like a dynamo, a million watt generator flowing energy from your gut out into the world, and the world responds.

Your heart's fire ignites the heart fire in others; your passion spreads to the world towards the eventual goal of teaching everyone to become their brother's keeper and the shepherd of all life.

Your mission is to burn brightly and not be smothered by those who urge you to just watch the passions of seeking arise within you, watched from a still place, to arise, flower and then burn out. I say no to this passive watching.

Instead dive deeply into your heart and feel your I-ness, find your heart's core, your heart of your heart and there find your beloved, whoever that may be, whether God, or some external other. Then begins a journey so magical that few can even contemplate it.

02 April 2013

Which path is Muzika teaching?

Dear Edji

I have been following your blog since late 2009 and have read at least if not all your posts and Q&As..

Initially when you were talking the methods of self-inquiry and Gnana marga only (making mentions about love, energies and Bhakti not very often), people seemed to like it a lot. Now when you are talking about the path Bhakti and love as a means to get in touch with the beingness, everyone seems to have a been taken aback..Many things happened on FB and the blog which seemed to unleash a rainbow of emotions in the participating sangha members and apparently in you too...

Do you think the path of love or devotion can be an unailing path to get in touch with our beingness..? Are there not too many pitfalls in it where the identifications with the body, gender, energies and sensations, lead to creation of more vaasanas and get us trapped in the same? I feel this is the fear of most people, these days in resorting to devotion, Bhakti or love..Are you setting it as a common path for everyone who wants to get in touch with the Self? Or do you choose the path for each disciple of yours?Why not advocate the path of selfless service also(devoting the energy on say social service, family duties, simple domestic activities or intense physical exercise or activity as a path of releasing shakti and bringing stillness (Basically Karma yoga))? This way more people shall be benefited too..Not like in love, where just the two or just one person(in case of devotion to a deity) is involved..

Pardon if the question is childish...But this is a genuine doubt..Why not choose the proportion of Karma Gnana Bhakthi in alignment to each one's vaasanas? Why are your posts very polar at different points of time? Or is this some way of cooking us all?

Love

Sharadha

ED:

Sharadha, very good question, one I am sure many ask.

This is why I teach as I do:

Really, I want you all to find your own way, but you do it with me holding your hand. We are walking together, side by side, hand in hand, while you wonder about your existence. You have to meet your existence and the world, and one another from the heart.

You can only do that once your mind stops, gives up, and becomes clueless.

My teaching is to drop all concepts about enlightenment, God, the path, Awakening, karma, meditation, etc., and allow feeling from the heart rather than thinking, judgments and oughts from the mind to control your existence.

Now, today we have a strong current of Advaita pervading everywhere and people grab onto these concepts, and many think that just understanding them is enlightenment. It is not. Understanding is of the mind and the mind can never grasp beingness or the heart. Mind has to go to learn how to shut up the constant thinking, talking and searching done with the mind, and solidly rest in beingness so that the heart can lead your life.

But this is not so easy, because there are so many concepts about what an enlightened being is like or is supposed to be, so many concepts about Awakening and who is awakened or not. Currently the idea is going around that everyone is awakening easily just by looking inside for a few seconds, into beingness, and not finding the self as an object.

But this is hardly the first step; you have to learn how to feel with the heart, literally. There is a heart-center, and you need to learn how to perceive the world through that heart center. When you can do this, finally you are at the beginning of the path.

Given this step you can really love, really love like never before.

But this whole trip is made so much easier if you fall in love with someone, something, or an animal. This outwardly directed love, IF YOU ARE MATURE ENOUGH, can lead to Self-Realization.

This is the path I now teach, a path to knowing yourself, not to the Absolute, not to the witness, not to residing in and identifying with beingness.

Yes, I could teach a path of service, and I do mention it a lot, such as ending the killing of animals for meat.

But the way I respect most is love as a royal road to Self-Realization. Once you have Self-Realization, all the other types of awakening are easy to find. But the way of Self-Realization only begins when first you grasp yourself as God, as the divine, as the Self, and there after your life is so rich. Unlike the Jnani, you never feel you may have missed something.

06 April 2013

Needing love

To me re love:

Edji,

Lately I seem to be continually aware of the most fundamental "decision" I have made in life: The recognition that I needed love, or at least acceptance, and that it was conditional on my providing what was needed or wanted by another. The result can be that I am very supportive for others, but it can also be very manipulative.

My question is: How to best approach this? Make it a sort of inquiry? If so, what to inquire? Does it really matter? Is this all just a distraction?

M.

Ed:

M., Of course you need love. You are human. There are two sides to this equation: the need to be loved and the need to love.

Personally, I need to have someone to love more than I need to be loved.

When they go together, it is magic.

When I love someone, I just want to do for them all day long. Part of it is I just want them to be happy. Part of it is a desire in to have them love being around me.

Manipulative? Yes, but also natural. When you love someone, you just naturally want to serve them.

I do the same for my animals. Some of my cats ignore me, but I love them anyway. The ones that are shy, the ones that don't come to me, I watch them too, and I notice they are always watching

me, meditating on me. They love me, need me, but are shy.

Don't make a problem of it. Just give more and more and more. Service, surrender to the other. This is the Bhaktic path of love and surrender. Follow it diligently. Accept your need to love or be loved and expand it, not analyze it.

The path of love is not a lower path, second to self-inquiry or jnana (wisdom); but it is an emotionally intense path often filled with storm and noise. It is not for the faint hearted. It is a path of full involvement in your life and in those around you.

In fact, most people go into a path of emptiness or jnana to get away from the intensity of love and neediness, and even call the path away from love into beingness, oneness, or the Absolute, wisdom. The idea they convey is that after years of emotional pain and frustration, they recognize they will never be happy in matters of love and bonding and give it up.

That is what Buddhism is all about: having no needs or desires, especially of love or neediness. But this is not really wisdom: usually it is just an escape from the intensity of emotions, grief and lost love.

True happiness is found when all levels of you, your Self, are discovered and owned by you, including your divine aspects, and this is best accomplished through loving, serving, and self-awareness.

10 April 2013

This is the kind of devotion for the other, love for the other, of which I speak, which can awaken Shakti within you, the recognition you are alive and are love. The heart's flame is lighted and Kundalini arises.

This is not dead Avaita, this is not being in beingness or the Witness, or the Absolute, this is surrender, falling at the feet of the Beloved, whether inside or outside of your body-mind.

When I saw this photo I literally became ecstatic, connected to my own Beloved, both within and without. Even now the energies still sweep through me, "enlightening" me, bringing me to the full flame of devotion.



16 April 2013

Relax the Mind: shut it down and feel your heart!

The keys to awakening are many, but when I try to give one or two, people argue with me. So many who have not awakened want to teach me about awakening. They read Nisargadatta or Siddharameshwar and feel they understand completely based on the pointers found there. Then they know everything.

Some want to keep their minds until the end and argue that the words, ideas, and thinking, that you have, have no bearing on awakening, that the “Shakti” will awaken you in due course no matter what the mind does.

But until you become conceptless, until you become empty of pointers and certainty about ANYTHING, you really are not much closer to any true awakening. But few believe this. They insist on keeping the mind, reading books, listening to other teachers, following their own inclinations and strongly held beliefs. They become closed to suggestions and lose their way because they follow the way the mind says is the way, and in doing so, do not lose the mind and gain the heart.

The way is to lose your mind, become conceptless, and operate from the heart. Let go of everything you know. Do not want to become a teacher explaining things to me or anyone else based on what you have read and what you have told yourself.

Then follow a path of love. Find yourself and love sink into the I Am as deeply as possible. Love it, welcome it, and with a mind filled with wonder, explore it every moment of the day.

And, if you can, love another. Love another as deeply as humanly possible. Each day that you love leads to the next day when you can love even more deeply. Loving is like a muscle, except that learning to love is like learning how to relax a tight muscle. Each day you learn how to relax it a little more. Love your teacher. Love your spouse or lover. Love your cat or dog. Love, love, love until you become love itself. You will be love, become love, radiate love like a million candlepower lovelight.

With the internalization of attending to the I Am, and the increasing loving gained from loving something outside oneself, the Self in you becomes aroused and one day will reveal itself to you. Everything you do now, every bit of meditation, following the I Am, feeling the internal energies,

worshiping god or the goddess, loving your cat---all aim at this day when the Self reveals itself to you, the little self, the sense of presence you have as a human being.

This will be the most important day of your life, when you realize who you are as a manifest being, as an embodiment of the divine. Gradually you and the “other” become one, and the small sense of self which had been in communion with God, disappears and there is only one, united sense of presence.

At this point the mind hardly operates except to help others, or to help them see the truth of themselves, and the bliss will flow. Love and bliss beyond comprehension will flow through your presence infusing the world and those around you. Your fire will light their fire, and your love will blaze forth igniting a forest of similar souls.

Forget about the Absolute, what it is and what it means. That will be revealed to you in due time. Instead concentrate on your own sense of existence, your own love. Concentrate on the energies found in the subtle body, love them and enlarge them. But do not label them as Shakti, Kundalini, or Chi, because as soon as you do you have added a story onto them which will distort how you experience them, and ultimately will slow your self from realizing Self.

The idea of the Absolute, the idea of no separate self, the ideas of beingness, nowness, the idea of the unmanifest versus the manifest, of absolute and the relative-----all these ideas prevent the utter simplicity, the utter, untainted purity needed for Self-Realization. You need to become empty of knowledge and conviction and just be filled with love and the unnamed energies. You need to be like baby in this sense, of just having an open wonderment to what is arising in you, a loving wonderment.

In other words, I cannot urge you enough to “Shut the fuck up and FEEL.”

12 comments:

Ponnuswamy Tuesday, April 16, 2013 at 12:56:00 PM PDT

Great Post Ed, Reading and remembering this simply puts back on the path from the detour. I understood how the internalization of knowledge and loving everyone complement arousing the SELF within. Your final punch line summarizes everything and it is great pointer to shut the flickers and rest at I-AM.

Matthew Brown Tuesday, April 16, 2013 at 1:44:00 PM PDT

Hmmm... I have to leave a comment. But what can I say? How about "no comment"...

Love,

Matthew

RL52 Tuesday, April 16, 2013 at 2:39:00 PM PDT

I Love You Edji! - This says it all... May we all get to the point where we can actually LIVE this way. Like this post, I can't express how much your "Dumb as a Rock" pointer has inspired and enlightened me. So insulting - so perfect.

Dinesh Tuesday, April 16, 2013 at 4:34:00 PM PDT

Edji.. your ask is too simple yet too much.. your words are like samurai sword cutting the crap inside me.. Let Go and Love.. oh my!!! its an invitation to death and resurrection!!! Let me say thankyou and i will shutup. THANKYOU!

Isar Margulis Wednesday, April 17, 2013 at 12:21:00 AM PDT

thanks, we always have to remind ourself this words.

Wednesday, April 17, 2013 at 2:46:00 AM PDT

On Sunday I went walking in a park, and when I sat on a bench, I felt that I loved all the people I was looking at in this park! Each person I watched I loved it! and without making any effort, I felt our hearts simply connected. Things like that are happening after satsangs with Edj ...

sylviane

道 Wednesday, April 17, 2013 at 3:06:00 AM PDT

Ey Edji! You write too much too!! :)

...

Just joking!

Love this entry so I will shut the fuck up and FEEL

Thank you!

Dinesh Wednesday, April 17, 2013 at 7:35:00 AM PDT

Edji.. your words are like samurai sword cutting through the crap inside me.. "lose the mind and love". Its like death and resurrection. May i have the devotion to shutup and feel. Many thanks Edji for this post.

Gene Shuman Wednesday, April 17, 2013 at 9:31:00 AM PDT

Edji, I do not understand. Is the mind not part of the self(consciousness/god/etc), as everything is? Its surely often full of nonsense which causes harm to yourself and others, but do I misunderstand you if you suggest you disdain it entirely? Surely you need it to operate in the world and to help others. Am I wrong? I need my mind to earn a living & support myself & the ones I love. How do I become dumb as a rock and still maintain my ability to function in the world? Why is the mind such a thing to be shunned? I surely understand(intellectually) that the false 'I' concept permeates deeply and causes many problems, and misunderstandings. But is the mind not more than that? Do I need 'I' to know that $2+2=4$? That seems of the mind. Does that crumble when the 'I' concept collapses as well? I truly do not understand.

All respect,

=Gene

Ed Muzika Wednesday, April 17, 2013 at 10:35:00 PM PDT

Gene, what this means is you have to let go of the mind as your primary way to operate in the world, and instead turn to love, which brings the attention into the feeling way. Once you "feel" your way into the world, the mind becomes the heart's lapdog.

Also, for most there is a period when you become dysfunctional, can't think much, lose your memory, and just can't follow patterns, but basically minimal demands are met somehow.

This path is not easy. It is not for the curious or the those without courage. It is a very demanding path, but yields remarkable results in a short period of time (Like 10 years instead of 30).

18 April 2013

Francis Bennett:

What is the true goal of all spiritual practice? It is to bring the ego, with all it's suffering, all it's fear, hatred and delusion, to a final end. Then only the Self remains, who's essential nature is infinite Being-Consciousness-Bliss!

Ed's Response:

Francis, is it time now to inquire deeply as you suggested we do together yesterday?

I have to disagree that the goal of ALL spiritual practice is to bring the ego to an end.

Nor do I understand what anyone on FB means by the word "ego." Almost everyone on FB uses the term, but I have never found an ego inside me, nor an I, nor have they offered a definition.

Psychologists have offered incredibly complex theories about the "ego" with includes its executive functioning to coordinate all activities of the person, put things in order, as well as providing the basic abilities to cope in the world. But what do you mean by the term? Mind?

You say the ego suffers, has fear, hatred and delusion. But what is it? Can you define it? I think a lot of people would call it all of our shoulds, oughts, should nots, must do ideas that cause us concern. But these are only thoughts. So by ego, don't we sometimes mean conscious conflict in our minds, between what we want and what we should do?

Or by ego do we mean the mind that measures, judges, and figures out what clothes to out on in the morning and make a checklist of activities to perform during the day? Again, this is the executive functioning of mind, thoughts, not a separate ego-identity.

Then you state a premise that when the ego dies, Self remains.

How do you know that?

Are you stating your ego has died and only Self Remains, therefore you know from firsthand experience both what the ego is experientially, that it has ended, and now you are the Self?

Or, is that something you have read, that when the ego ends, the Self remains?

Are you stating Self is the totality of our consciousness, both the objects in consciousness as well as that which is aware of the objects, without the conscious presence of thinking, or of an ego entity? And by Consciousness are you suggesting the “here and now” beingness of the neo-Advaitins versus the levels of Consciousness of Ramana and Nisargadatta?

Where to begin?

Could we not say the problem is not the existence of the ego, but our identification with psychological conflicts as they arise rather than an identification with the substrata of consciousness, whether the superficial beingness of here and now, or a deeper awareness of the Subtle, Causal, and deeper levels of Consciousness where the divine might be found?

For me, it was my experience that the longer and lovingly I attended to the sense of I Am, the happier, and in fact more blissful and ecstatic I got. Also, I was able to feel more love and more internal relaxation until at one point there was an explosion of the “divine” within me, that was experienced by a small me as the Other, as God. In other words, the small I, which could be called ego, as sense of personal presence, was suddenly graced by a vision or explosion of God within, which was felt to be an infinite presence, and after a time, both the small and infinite presence merged. And, I no longer identified with the small-shit problems of everyday life because I felt the presence, power and purity of God as myself. I identified with presence, not the body, mind, ego, problems, emotions. They were all still there, but I identified with now with the presence of sentience, of life and Shakti (internal energies, bliss, love).

But is this experience proof that this presence is infinite, and in another post you said it was eternal? But just because it feels that way, how do you know otherwise than this feeling that the Self is eternal?

I have had this experience but I do not know it is eternal. I might have faith that I am eternal, but I have no proof.

Indeed, Nisargadatta and his teacher, Siddharameshwar, state the sense of presence, the so-called self, disappears when you die and only the Absolute is left, which is the unknown, unknowable, unmanifest witness that possesses the power to know Consciousness. Only Consciousness is touched by death, but not the observer, who is unknowable and a vast mystery.

6 comments:

Ed Muzika Friday, April 19, 2013 at 12:11:00 PM PDT

FROM FRANCIS BENNETT:

Dear Ed Muzika, What you describe at the end of your comment sounds very, very similar to my own experience. Years and years of very fervent devotion to Christ preceded a deep and direct revelation that what I always thought of and experienced in little glimpses as, "the presence of God", was actually none other than my own simple presence , the "I am" that was ALWAYS here and now. Somehow I just hadn't noticed this truth before! This presence was/is "God" and was/is essentially, pure bliss and love. Though all my concepts of God fell away that day as much as concepts of "myself" did. I was swimming in such an ocean of bliss and love that I barely spoke for 4 or 5 months after this happened. I am still since then in a constant state of bliss that never really has abated.

Perhaps it has become more familiar and just my normal state, so there has been some adjustment to it and a greater ability to function again normally in the work-a-day world. What you say about "ego" is completely true in my experience also. There actually is no entity called "ego" to be found. What we call, "ego" is really simply an idea of "me" based on past experience and projected into an imaginary future..

When this revelation that God's presence was and is my own sense of presence here and now dawned on me that day in Church, this conceptual sense of "self" was seen through and faded into the illusion it always was. It was like an experience of it "falling away". I saw very clearly that it always had been no more than an idea And yes, what was left was simply this holy presence that I would call, "the Self".

I realized that this Self of pure presence here and now, was/is what I always had been and am. All these various levels of "seeing" happened in a lightening flash of an instant and were clearly seen, but without words. It was like the thinking faculty just simply "turned off" and pretty much remained turned off for 5 months or so. When it returned, there was no sense of identification with it. None of this was based on beliefs I came to from reading books. It was a very vivid, direct experience that was living and known NOT just "believed in". And the clear seeing of this has never left me since that day. It is as clear in this moment as it was then. I am sure that my description here is woefully inadequate and inaccurate because my sense is that none of this can really be described accurately in words.

For months I couldn't put it into words at all. And I am sure that it would be easy to take issue with many of the words I post here on fb. They are never really accurate , even to me. It is no wonder to me that people like yourself, that know so much more about Advaita philosophy than I, can quite easily poke holes in my posts! I hope the spirit of them somehow points to this Reality, even though they are very inadequate words. If you watch the interview I did with batgap, I think this revelation I had would probably come across more clearly to you from my presence on film along with the words. I think a lot of my pointing works for people, not just because of the words I use, and sometimes even in spite of the words I use...because this Presence just seems to flow very

freely and strongly now through this body or organism, as if this human life is now a container for it or a vehicle so to speak. Love and thank you for your interest,~francis

Ed Muzika Friday, April 19, 2013 at 12:13:00 PM PDT

Yes Francis, we share similar experiences. Mine flowed from 40 years of meditation on emptiness, the Void, which left me empty, and then an "accident." I fell in love with a person. This love was so big, so ecstatic, so blissful and sustained for so long that it liberated the Self within me as an incredible internal explosion of immense power, incredible love and billion candlepower white light. This for me was God, because it was far grander, far beyond anything I had ever experienced. I dropped to the ground feeling divine grace. I was like the smallest ant before an elephant. Nothing, just worshipping the power of my Lord, my Goddess. I wanted to just be dust at her feet, to have her tread on me, to put me in service to Her, forever, the divine feminine.

By the years of meditation I had grown empty, a perfect vessel with no concepts, no understanding, no mind, until a woman approached me as her teacher, laid her head on my shoulder and surrendered. My divine child, my Radha, my Kali came to me and the Shakti was awakened until finally the Goddess was revealed.

Now all women, in a sense, serve as representatives of the divine to me, objects of continuous worship that serve constantly as reminders of the One Self, God that resides in us all, all the time, everywhere.

Yes, I am that divine Self, but I am also a human as my Beloved constantly pointed out and points out my faults in her many eyes.

At first there was a second sense of presence, as in you. The sense of I Am as a living being, as pure sentience. Then the divine Self was like a huge spiritual sister, behind and besides me at every step, and I was happy. The Shakti continually worked through me as presence with a power to influence without words. Energies that were sequentially blissful flows of an internal substance that felt like both electricity and a very spiritualized and pure water, which when bottled up in the throat chakra stopped flowing, became bottled up until my whole body felt like it would explode in ecstatic embrace with my Beloved, the divine feminine.

Even now these energies continue unabated, but constantly changing. They are a regular part of my experience, which recently have transmuted and I can now affect the world with those energies. I have learned how to use them to heal people. I can feel their disorders from within and often they get well. Another embodied divine feminine showed me how to heal. Also, day by day, week by week, and month by month I get happier and happier. It feels like an ordinary human happiness, nothing divine or ecstatic, that co-exists alongside all the internal spiritual energies and miracles.

Dear, dear Francis, this is why I have appreciated what you have written, but your writings have borrowed too much from the current and very shallow neo-Advaita terminology and ideology, and your Truth is buried under a message you are delivering in the wrong language: Advaita-speak.

Instead speak of your own experience and how to get there. Speak of love, devotion, service and surrender, not of an ego that does not exist, or of Nowness, hereness, oneness, etc., which sounds so empty and dull compared to the ecstatic embrace of the divine, and the awakening of the Shakti within. This is all I was pointing to. You were using the wrong model of speaking to convey your presence. Instead, speak of the divine who is also the Self, Shakti and Shiva, as well as the entirety of each of us worlds. Love you Francis!

Dennis Friday, April 19, 2013 at 2:29:00 PM PDT

"Then only the Self remains"

Whoehaaahahaha..

My god I met and read so many people who pretend such words but 99,9 % of them are polished parrots. Oh my god what a joke.

To be honest with you I strongly believe they really don't know what they talk about. If so they would not talk bs like that.

Tim Hoopes Friday, April 19, 2013 at 6:54:00 PM PDT

Hi Ed,

I'm kind of a newcomer to all this, but I first learned about the ego after stumbling upon "The Power of Now" last year on my wife's Kindle. Even though before I did not have much interest in spirituality, I could not get enough of Eckhart Tolle for a little while. (Funny, she never even finished the book, even though I urged her to a few times.) I also saw that the ego seemed a big topic among other spiritual teachers. But eventually nagging questions began to pop up about the ego and Tolle's concept of the pain-body, which somehow are likened to separate living entities within us, yet somehow are not us, not to be identified with. I wondered "If the ego or what appears to be the ego that keeps raising its ugly head is not me, where does it come from? It's obviously a part of me or I would not be experiencing it. If somehow we are the universe or whatever, are these things somehow outside the universe?" So I've drifted more and more away from Tolle and discovered Robert from seeing a few of his quotes on FB. Now I'm about a third of the way through your book. I never even heard of Advaita until seeing a guy complaining about

Tolle last month on FB, calling his stuff neo-Advaita and how he basically just keeps making more and more money from it (which I also sort of questioned in the back of my mind). Wasn't sure why that guy was making such a big deal about it, but now it seems to become more and more clear. I haven't read much of Robert's satsangs, but it was really helpful to me where he responds to someone talking about those who may appear to be going the wrong way by saying "These people are going through whatever they have to go through."

Thanks,

Tim

Ed Muzika Friday, April 19, 2013 at 10:16:00 PM PDT

Tim, a lot of us are like math teachers who see unripe teachers of the day proclaiming $2 + 2 = 5$ and other silly stuff like that. There is no accuracy or depth to the teachings, and people who follow such teachers are apt to waste a few years, or give up altogether because that path does not go very far.

So, what do we do, say "All is well, and everyone gets the teacher they deserve," or do we point out the fallacies of what they teach? To me the latter is the obvious choice.

Saturday, April 20, 2013 at 5:46:00 PM PDT

Francis ED and Tim

This is such a beautiful 'sharing' of love in all its guises' two masters sharing their love publicly for us to imbibe of.

A "beginner" with a spiritual thirst an earnestness that demands and shall be satiated because he has been led here to the creme de la creme of teachers who know so much about Love and are not afraid to share it !!

The words I read I comprehend yet it is the feelings the waves the subtle energies I perceive and Am that can only be described as bliss that overjoys me!

Francis when i read your words it is like a symphony of humility, wisdom and Love - and i want to fall on my knees literally. How can mere words create such a reaction in someone so far away? I laugh at the answer "I don't know" and wrapped in those words I have never felt more safe or more sure or more Loved -thank you all so very much.

much love maggie

19 April 2013



Whether you worship Christ, Krishna, Kali or Allah, you actually worship the one Light that is also in you, since It pervades all things. Everything originates from Light, everything in its essence is Light.

~ Sri Anandamayi Ma

Ed: I would add whether you worship any of the above, or a man, or a woman, a child or a cat, you actually worship the one light that is in you. The object of love is not important, while the quality and intensity of love is.

And when the self of all is perceived within, as God or self, or another, she/he is experienced as blinding white light, stupendous love and devotion, and infinite grace and gratitude.

22 April 2013

Today I awoke and lay in bed for a half hour before I opened my eyes.

“Reality” just flowed. It was as if I were fully awake, seeing, hearing, listening to everything, and reality “flowed.” Instead of solidity built of mind and concepts, the experiential world was not compartmentalized into seen, heard, felt, and imagined. It was only one, not divided, and it flowed, slowly, gently, sensually. Some ecstatic energies coursed through my body, but mostly there was just a silence in my presence which flowed, peacefully and joyfully. I watched, separate, apart, the flowing of the seen, heard and felt, as well as the images within, all one, all at peace, nothing fixed or solid.

But mostly there was light, many lights. The walls became multicolored lights flowing in slow motion swirls, dancing, bending, twisting, like a bath of brilliant white paint with a dozen colored mixes thrown in, being stirred by an unseen rotation around an unknown center or gravity. With such a world, how can it be grasped by mind? Only from the freed heart’s silence can it be known.

The energies, whether called Shakti, Kundalini, Chi, whatever name coursed through my sense of presence, mixing with the painted world’s motions, inseparable. Only one, but many colors, many shades, one mystery.

How can I convey the beauty and serenity of such a world-flow? In this world, nothing is fixed, intentionality itself becomes cause, and the colors change their tune and timing, swirling round and round, up and down in unending flow.

I dance with Shakti and she dances with me. I am witness to the interplay of she and Self, and I am happy, so very happy, for I know what I am; I am the Self.

Then today my two beloved students both call, Rajiv and Deeya. Deeya tomorrow will address hundreds of students and introduce them to Radical, Devotional Advaita through the medium of a class on healing. She is taking hundreds towards Robert’s unfolding miracle, from traditional Advaita to devotional Advaita and garnering accolades from all over the world.

Then at noon today, my spiritual son, Rajiv, and I finally meet after three years, along with prodigal daughter Andrea. Such love we shared, he and I and she. I felt his power and saw for myself how he has progressed. We embraced and bid each other fond farewell. Hopefully both will return soon to Los Angeles. And Andrea flowers as a film maker, singing the song of Shakti, the divine goddess in upcoming films. O blessed is the Lord.

24 April 2013

Our “Real” isn’t very real for the one who sees, hears and feels from the heart. For him, the world is magic.

Siddharameshwar, Nisargatta’s teacher, had a model of Consciousness and a larger reality that included the Absolute which was outside of Consciousness, and which knew Consciousness.

Consciousness had four levels, the waking body and world seen, the Subtle Body, the Causal Body, and the “deepest” level, Turiya, or the Fourth State of Consciousness, also the home of the I Am, also known as the love/bliss body.

The aspirant was to start an inquiry for Self, the sense of existence, in the waking body/world state, and gradually go deeper and deeper following the I, not the I-thought, but the feeling I am, penetrating through the subtle body with all of its energies, the mind, visions, emotions, voids, emptiness, space and time.

After penetrating the Subtle Body, one had to follow the I Am through the Causal Body of complete unknowing, the complete absence of knowledge, even of the self.

Finally, the aspirant penetrates through that body and emerges in the root level Consciousness, Turiya, the love/bliss body, and dwells in Satchitananda, existence/knowledge/bliss. This is the level of the Deepest Self, one’s True Nature as manifest Consciousness, as the entirety of the world and Self and beyond.

However, even here the aspirant cannot rest, for he or she sees that he or she is apart from the witnessed Consciousness, including the Self. This one who is apart he called the Witness which contained the principle of knowing Consciousness, but the Witness was not Consciousness, but was beyond it, untouched, unborn, the ultimate subject of everything witnessed as object.

So, there was Consciousness, our manifest or phenomenal existence, with its four levels, and the Absolute which was entirely beyond existence in the sense it was the unmanifest, noumenal, in Kant’s terminology, the thing-in-itself, not as it is viewed as a phenomenon. You could call this the subject of all that is experienced, including the Self, both personal and divine, as found in Turiya.

Thus we are both an Absolute, an unseeable, unfeelable, unknowable witness, and the totality of Consciousness that is the entirety of our manifest existence, including the love/bliss body and the divine. Ultimately we are beyond even God and Self according the Siddharameshwar.

Ramana Maharshi had a similar model except he included the Absolute within Consciousness and called it Turiyatta.

To both these lineages, Consciousness was self-contained, it did not depend on anything outside itself. For Nisargadatta, the Absolute was his truest nature, and Consciousness was merely a picture show he watched from beyond consciousness.

Using this model we can understand the differing paths of the Jnani and Bhakti.

The Jnani, using his mind and inner visual sense watches, watches and watches Consciousness endlessly, penetrating the different levels perhaps in a linear fashion as per the model, perhaps not in a personal, idiosyncratic mode.

Although he passes through the Subtle body, it is not done with the intent of enjoying it, but to see that it does not contain either the I Am, or the Self. The intent was the see that what was here in the Subtle body, was not 'me'.

Next, the unknowing principle of the Causal body was explored, then Turiya, where the Self lives, and still, the ultimate subject is not found until the aspirant realizes that it is the ultimate subject that has been witnessing the entire seeking, and there the Jnani finds his rest, disidentifying even with the Self of Turiya, the energies, ecstasies, and mental elements of the Subtle Body, as well as the entirety of the body/world consciousness we live in on a day to day basis.

Note: It is not easy to find this understanding of Nisargadatta and Ranjit unless you carefully read the works of their teacher, Siddharameshwar. It needs to be noted here that this model talks about levels of Consciousness far beyond the "here and now" teachers of experience in the Now, the "present" of everyday "beingness." For these neo-Advaitins, Consciousness is whatever is happening in awareness in the now, whatever arises. For Siddharameshwar, this would amount only in attending to the most superficial level of Consciousness of the body/world, and would never result in Self-Realization which takes place in Turiya.

Self-Realization takes place on two levels: 1. where the aspirant identifies with the witnessing subject, and disidentifies with Consciousness, and 2. where the aspirant finds the divine, the Self within Turiya, the love/bliss body and identifies with it.

Nisargadatta, the Jnani, primarily identifies himself with the non-existence of the Absolute, as "existence" is a property of objects in Consciousness, and not of anything that lies beyond Consciousness.

Now we can make a tremendous discovery: The two different Self-Realizations are usually accessed differently. The Jnani is really only interested in the Absolute and intentionally ignores the qualities of the levels of Consciousness because he is really only interested in the ultimate, that which is beyond heaven and earth, beyond existence and Consciousness.

AS SUCH, HE OFTEN FAILS TO EXPERIENCE THE SELF-REALIZATION FOUND IN TURIYA, THE LOVE/BLISS BODY, AND HIS REALIZATION IS NOT COMPLETE UNTIL HE TURNS THE CORNER AWAY FROM ONLY AN IDENTIFICATION WITH THE

ABSOLUTE, BUT WHO THEN RETURNS TO CONSCIOUSNESS TO FIND THE DIVINE SELF IN TURIYA FOR A SECOND SELF-REALIZATION EXPERIENCE AS THE DIVINE AND AS LOVE/ECSTASY.

That is, at this point the Jnani becomes a Bhakti, more and more identifying with the tantalizing bliss/love/ecstasies of embodied Consciousness. He is returning to the world, the so-called return to the marketplace of flesh and bone, of life and death.

At this point, the Jnani turned Bhakti can freely identify with everything at all levels of Consciousness from the unknowing of the Causal Body, to the ecstasy love of Turiya, to the energies experienced in the Subtle body, and finally down to the non-fixed nature of waking consciousness and the world, no longer experienced through a network of thought, it becomes a flowing thing, non-fixed, where even intentions can remake the world. Thus he enters the world of magic, or co-creation, of healing energies, flowing auras, inner lights and continuous ecstasies, surrender to Consciousness and bliss.

The point is the Jnani has turned the corner from witnessing, watching, analyzing, ultimately gaining identity with the Absolute, to feeling, to embracing love, ecstasies, energies and a flowing reality with its visions, intentionalities, and subtle body entities.

Now we can make another discovery. The person who is devotionally constituted, the person who loves and desires to serve and who would never injure a flea, has a very different path towards Self-Realization.

This person is more feeling and kinesthetically oriented. This person is more likely a woman with intense internal burning fires, a fiery emotionality, and a tremendous need and aptitude for love. This is the Bhakta. Her path is so very different from the Jnana. The Jnani proceeds step by step, exploring his inner world ever more deeply, with an exclusionary attitude of I Am “not-this, not-this.”

The Bhakti on the other hand, explores with an inclusionary attitude of, “Oh my God! I am this, and this, and this too!” In other words, as the layers of consciousness are explored, the Bhakti owns each one, identifies with each new level, each new experience and incorporate it into herself.

Thus she proceeds into deeper and deeper levels of exploration until she enters Turiya and thereby finds the source of all the ecstasies, blisses and visions she has been experiencing for years at the level of the Subtle Body. She finds her God or goddess within, and finds she is it, as well as all the levels of Consciousness she has explored to that point, identified with, and then integrated into herself. Hers is a path from the very personal to the impersonal of God, of such great ecstasy, bliss, surrender to Consciousness that is beyond mere human knowing. Her states are far beyond anything she could have known or even considered just a few years before.

At this point she is a complete saint, a shepherd of all things, a compassionate presence mitigating the harshness of Consciousness. Yet, even she needs to turn a corner too, aware from the bliss-Consciousness, to the emptiness of the Absolute, because she realizes at this point that though she is all powerful, all loving, all-sentient, she is beyond even all this, and she recognizes in Consciousness, that which is beyond Consciousness, the Absolute. She realizes her non-being nature, her unmanifest, unpresence. She has turned the corner towards the Absolute of the Jnani, and the Jnani-identification/realization as the subject, the Absolute.

For both the Jnani and the Bhakti, there is complete joy in turning the corner. For the Jnani, a whole new realm of existence has opened up as he begins to explore and own all of that which he rejected before: The existence/knowledge/bliss of the Self, the complete peace of Unknowing, all the energies, bliss and powers of the Subtle Body as he begins a return journey of owning everything within Consciousness as himself.

For the Bhakti, she finds rest after a lifetime of ecstatic and painful emotionality, surrender, and of intense involvement in surrender and service to the suffering masses, animals, etc.

Also, the Jnani realizes at this point that the whole model of the four levels of Consciousness and the Absolute behind that is really nonsense. The model was only useful as a pointer, a suggestion of a sequence of experiences he would pass through on the way to the ultimate Self-Realization. The model is not real, but was a crutch used to attain an understanding of his nature as the Absolute. At this point he drops all models of reality and begins seeing it in the raw, without the mind's interpretation based on models or his past conditioning.

This is where things get interesting, because he begins to realize that nothing is as it seems, or has seemed in the past.

The world is not real as he felt before. The underlying things he knew before become a flowing, a fluxing of space and time. There is no solidity in the world, and everything changes, reacts quickly and easily to the power of one's own intentionality. The world becomes an entertainment and a plaything. He has visions increasingly of things and entities not seen by ordinary perception. His world is not solid and true, but ever changing, wild, insane, and dynamic beyond measure. It is a world of magic and cannot be described in words, and even art and poetry fall short as they are only symbolic representations of the real, and only someone who also experiences the underlying reality could "get" the symbolic connection.

Seung Sahn Soen Sah referred to this part of one spiritual path as the return to the marketplace, from awakening, to becoming a regular person again. It is a world of magic, ritual, healing energies, intentionality, auras and visions.

By "intentionality" I mean the cooperative co-creation of reality by the individual aware of a separate personal existence, and the Self of All, Consciousness as manifest reality. They are not separate, but the connection has to be realized.

Here the mind is no longer functioning except out of habit, but the Jnani/Bhakti ignores it, living instead from the heart, in silence, experiencing continual flowing of reality, sometimes in bliss, sometimes in emptiness, sometimes in deadness.

Each day is new and nothing ever remains the same. Everything is always ever changing and flowing. There is no secure ground to stand on, and the Jnani shines, or he is home in a land of magic, love, compassion, endlessly involved in and exploring inner and outer worlds, which are neither inner nor outer, and in complete happiness and joy.

The Jnani does not think. His gaze is fixed on the underlying changing flux of the “real” world as experienced without conceptual stabilization. He does not live in the world of the person who has never explored himself, and has not gone beyond present beingness.

You can get a taste of this world by just sitting in silence wherever you are and look straight ahead with unfixed vision at some objects or a wall. Look with no thought, a suspended mind, look from an awareness not centered in the head, but from an awareness centered in the heart, a still heart.

You can begin to see reality flow, shapes changing, flowing. The walls begin to move, to swirl, and each object has an aura. Many have seen such things but hardly note these experiences because they “know” that the world and objects are stable and solid. They dismiss these experiences as illusory, or as mirages or hallucinations, but in fact, are glimpses of an underlying reality that is not fixed.

As a matter of fact, this is the day to day reality of the mystic and the advanced Bhakti. The world is an ever changing entertainment filled with magic, bliss, but also at times, hellacious emotional and physical pain and upheaval that needs to be suffered and managed, and finally transcended by finding the layer of joy/ecstasy that underlies even the most severe emotional or physical “pain.”

Also, this is this world that many of us are teaching from. We show people their world is not as they have thought of imagined, and they become awakened to the mystery of ordinary reality, which is no longer ordinary, and eventually to their own True Selves by means of exploring their perceptions and feelings in real time, as well as the energies and bliss of the Subtle Body, which gradually leads them deeper and deeper towards Turiya and the Absolute.

Rather than the “not this” exclusionary approach of the Jnani, this aspirant uses an Bhakti-like inclusionary exploration of the various levels of Consciousness, gradually unlearning everything they ever learned about themselves and their world until they have a transcendental awakening to Self and the Absolute.

At this point, there is no more to be explored, nothing more to attain, but only to exist within a matrix of reality that flows, with or without a personal sense of self depending on time, place and identification, with each moment being a new discovery and unfolding.

In the end, the Bhakti becomes the Jnani and the Jnani the Bhakti, living in co-creating reality habitation with the Divine which is also us. It should be understood that this model just presented is only a model, only a pointer that suggests one model of spiritual development and stages. But there are many models of reality and development, from the various Buddhist and Sufi models with emphasis on either understanding or feeling/love, and even Christianity and Judaism, such as the writings of Christian mystics and their spiritual unfoldment.

25 April 2013

Co Creation of Everything by God and Human

Really, there are no words to express how I feel now two years after awakening to the Self, myself as a body/mind human named Ed, living side-by-side with the divine, which I call Self. Both are me and I revel in both.

I cannot create an ontology, a metaphysics about reality, to explain what is real and what is false or imaginary. I cannot find any fixed truths or principles. I can hardly explain to anyone even how to make a peanut butter sandwich. Yet, I “know” everything more deeply and profoundly now than ever before because thought cannot impose any cover over that which I see, feel, and hear. Now I no longer know about things, I feel them directly within and without me, within and without my sense of presence. We co-exist in each other. That couch there, and that chair there co-exist in me, separate, yet not separate. Separate in appearance, but not separate in essence.

The same with people. Some I feel are me in a deep way. They feel inside me, in my chest and gut as solid entities, interpenetrating, and feeling them stronger internally than the impact they make on me seeing them. I am grounded in feeling, not knowing, yet a different knowing is there, and it is so hard to explain this knowing. It is not of the mind, concepts or learning, nor is it intuition, a leap of understanding and coming to a correct conclusion.

Concepts cannot take hold in my mind. I forget “facts” given to me within an hour. I forget what I had for breakfast or lunch. Who cares? It is unneeded data. Nor do I plan what to eat later. It does not matter. Mail accumulates. Who cares? Newspapers lie unread, dishes unwashed. Who cares? So what is going on in me?

I HAVE COME ALIVE!!! I no longer live in the world of men, the old world of society, tasks, accomplishments, work, etc. I am free of all that except my sense of responsibility for those who love me and care for me, and those who need me and what I can give. I live in pure Consciousness. I am not a man nor this body/mind, I am Consciousness itself, God, space, Self.

I HAVE COME ALIVE!! The energies that started just a few years ago now dominate my waking life. All day long they play through my body/mind/presence as ascending, descending, lateral and swirling currents of bliss and ecstasies. And, I am happy. The happiness is separate from the bliss and currents. Each day I grow happier and happier. It is difficult to describe this happiness except as a profound acceptance of myself as other than what I thought I was, for I am the Self

and I am also the body/mind Ed. This is not an intellectual understanding, but a “felt” knowing of the entire body with its center in a quiet heart. I am grounded in an identification with Consciousness and its sentient core. I swim in Consciousness, not in any objects.

And my body is alive!!! The energies have “enlivened” every corpuscle of matter in me. Each muscle, each limb, each internal organ is now felt, and they are alive. I can hear and feel “my” heart, lungs in operation, every muscle group, my intestines, bladder, stomach as cooperating entities within me, my sense of presence in and around the body; yet the body is not me, nor is the body as fixed and stable as I thought it to be when I did not know it from the inside. I can change it with my intentionality. I can change and control its inner currents, and with this understanding, I know something else: I co-create everything! The world is just an apparently external body.

This body/mind/presence called Ed, as small self, has its own intentionality which works hand in hand with the intentionality of Consciousness, or the apparent world. Nothing is fixed, everything is unfolding in an almost magical way, some of which is understood by science, but much of which is not.

The loosening grip of concepts and conceptual understanding, words, and the meaning of words effects a miracle of change with regard to knowing oneself and the world. When words and concepts no longer matter you begin to see everything, internal and external, differently, with feeling, and even deeper, as a co-creator with Consciousness, with Self, of the reality/world/ and body mind “we” live in. It is so hard to paint a picture of what I mean with words.

Consciousness and I are one, but the body/mind entity that is Ed is a separate, “personal” source of intentionality with regard to everything external and internal to that personal, that exists side by side with the intentionality of the universe, which is the Self, the same principle of sentience that arises in all sentient beings.

And, I am so very happy resting in a bath of ecstatic energies that is enlivening my body and radiating outwards to everyone as a kind of acceptance, a caring and concern. I am so happy that for hours I cannot move for fear of disturbing perfect peace.

The love I feel for my own sense of presence and the Self cannot even be called love anymore, only perfect acceptance, groundedness in sentience, peace and bliss.

I feel totally unable to tell anyone where I am or what I am, but I am not what you think and see. You can only know me when you are me, and in my world, that is possible. We can enter into each other’s existence in deep ways, a deep communion, not even conceived possible by me a few years ago.

I feel a profound sense of ownership of everything; it is all me and mine to have and to hold, to protect and to nurture. The body has become a mere object to me, I do not need it. But as an

object, I can change it, heal it and others purely by my intentions. I cannot explain it any further, but the intentions need to be backed by techniques for managing reality.

And, as a matter of fact, learning these techniques can lead you to a deeper knowing/feeling of yourself, which becomes deeper and deeper until you have explored all levels of yourself, and the Self reveals itself to you. In other words, this is another path of Self-Realization, through love of others, surrender, devotion, and the awakening of energies in your consciousness, which some call Shaktipat, but can be explained alternatively as the awareness of the individual resting in Turiya, also called Self, also called the fourth state. Atman rests in Brahman, and both are held by the unmanifest Absolute.