

Direct and Indirect Knowledge

Dear Ram,

Thank you for taking your precious time to read this. I know you're extremely busy with all the neo-advaita defectors.

Ram: Yes, I am quite busy these days. It is not only Neo-Advaita that seems incapable of delivering the goods but yoga and Buddhism and all the energy paths too. They all talk about the self and give you a glimpse, but that is all. Eventually you realize the emperor has no clothes and then you are ready for a proper teaching.

You were referred by Annette Nibley's website and I'm soooo grateful to come across your site.

Luckily, I've been able to weed through the many authors to hear true pointers and your site popped up. My mind has been increasing in silence. Here is Judy's story if you have a moment:

Mind stopped April '09 the first time. Tried Zazen, staring with eyes frozen (technique, out of Osho's book) and after a few minutes mind stopped, then I began to sing, although I was not singing. Of course, this was quite welcome. Absolute joy of joys!!! Although, I have been a seeker of self, inwardly, this was a jolt!!

With respect to neo-advaita (Gangaji), I stumbled upon a meeting back in '93 or '94. Had no idea what was being said.

Abuse in alcohol was prevalent and nearly killed me. While being racked with immense pain I prayed to God I would not take another sip should I live. Having quit the abuse, I got my figure back and became a vegan. Well Judy had to slowly discover who she was, so much reading ensued. Many avenues were sought. Seeking was intense. Then I came across Gangaji's program and recognized her and started listening intently.

I've been discovering everything that has transpired throughout this life has been absolutely perfect!!! All the pain, all the events, every word and every experience. Blessed pain!!!!

Now blessed peace, wholeness and completeness!!! I need for nothing, no object can give me this. There is a knowing of eternal and I fear not anything that can ever happen to this body.

I believe I've been doing my own version of purification.

Ram: That's right.

Judy: A few years back, I started merging with my emotions and feeling the vibrations diminish the power and transform them to peace. I really had to work and catch them and remind myself of my control. I was able to get to the point of catching them as the feeling began.

Ram: Good. Gaining control of emotions is absolutely essential if you want to be happy. This method is the long hard way but I'm glad it worked. If you had understood that the results of your actions were not up to you, they would have purified rather more quickly.

Judy: Then it was on to total acceptance in whatever the moment revealed without resistance. Had already stopped the criticism of others verbally. Things in my life really made a turnaround when I tried the 4 questions Byron Katie uses. A letter of forgiveness was written to my sister and things are only getting better. That letter was written only three months before the mind stopped. Last January I attended a satsang with Gangagi and informed her of this discovery. I'm so grateful to have heard the possible news of freedom from her first. I understand I was ready with all my heart and knew, if need be, I would give everything up. I just had to find a way to sort this out. Blessed Ram, Thank god for you!!!!!!!

The experience of self was happening more and more. I was being sung, danced and would speak out "I am that I am" that pointing to objects with oneness. No one knows except the group with Gangaji. Not even my husband. No one I know would understand and I'm keeping my mouth shut. Furthermore I care less and less of the world. Not that I don't love what's in front of me but, I'm too lazy to care!! Hahaha!!! and I love it. Actually, I'm lazy by my nature. There is this knowing yet not knowing. A lot of stuff is foreign and that's OK. By the way, I learned early on, to avoid addiction to the attachment to the high blissful state. I knew self is not an experience.

I'm at the point now of self merging into my usual conversations etc. If I notice I'm in duality and not liking the egos thoughts I drop into the inner feeling body and it brings me to clarity but, not always self.

Is this correct Dear Ram? Is this inquiry still or am I at the correct place and need validation from you?

Ram: It is correct, but there is still something missing. By that I mean than everything is progressing nicely, but your self knowledge is still indirect. It needs to be converted to direct knowledge. You are right when you said above that the self is not an experience but the way you are describing your relationship to it is experiential. Your thinking shows that you think enlightenment is experiential. This is a very subtle and difficult point to understand, Judy, so

don't get down on your self if you can't get it right away. I will try to explain it. Please get back to me if you do not 'get it.'

Here is the problem statement: "If I notice I'm in duality and not liking the ego's thoughts I drop into the inner feeling body and it brings me to clarity but, not always self." Let's take the ideas step by step.

Judy: "If I notice I'm in duality..."

Ram: In fact you are never in duality, Judy. Duality is 'in you.' Meaning it is an object of awareness. You are awareness so you cannot be 'in' anything. This statement shows that you are still thinking of yourself as 'Judy,' an individual. If there is a Judy...and there apparently is...then that Judy 'in' you, not the other way around.

Judy: "and not liking the ego's thoughts..."

Ram: If you are the self, awareness, you will not like or dislike the ego's thoughts. So this statement means that one part of Judy...the ego...does not like another part of Judy. Thoughts have no value to you, to awareness. So if 'you' do not like some of them, it means that you think you are the thought called Judy. There is no actual evidence that Judy exists except as thought. Even if we grant Judy a relative conditioned existence...no problem with that...then she is not real anyway. Why? Because she does not exist in deep sleep, yet you exist quite nicely.

Judy: "I drop into the inner feeling body..."

Ram: You, the self, does not drop. You are non-dual. There is nothing other than you for you to drop into. So this 'dropping' is just Judy trying to get out of an unpleasant feeling. It is good because it brings clarity. But it does not solve the problem because the dislikes are not under 'the dropper's' control. There are an endless supply of dislikes, so getting rid of them this way is not going to work in the long run, although it does give short term relief.

And even if it does work to give you a certain amount of freedom from your negative feelings, how are you going to drop the 'dropper.' You, the self, are not a doer, a dropper. You embrace everything within you without judgment or complaint. The good feelings and the bad feelings have equal value to you because your vision is free of bias.

Judy: "brings me clarity but not always the self..."

Ram: This shows that you still think of the self as an experience. Nothing can bring you the self because you are the self. When you do not know this...when you do not understand what

being the self means...then the self appears to be an object that is not always present. You feel like it is away from you and you want to get to it. This is why you use the word 'brings.' This is what is meant by objective or indirect knowledge. Direct knowledge...freedom...is "I am awareness, not Judy." Furthermore, you cannot get clarity because you are clear like space.

You ask if this is inquiry. My analysis of your statement is inquiry, Judy. I am not trying to discourage you. You are in the ballpark. You are ready for self knowledge. But it may take you some time to assimilate what I have just said. This is the essence of the spiritual path. Take your time and think about it. If you have not read my book, How to Attain Enlightenment, get it and read it carefully. Take your time, just a few pages at a time. It is not an easy read. Sign on to the logic at every stage. Chapter two is the big one for you. It debunks the myth of experiential enlightenment. There is important reasoning there that you need to understand. Maybe you can figure it out with the few paragraphs above where I analyze your statement. And be sure to check with me if you have doubts. We can clear this up. But may not be easy, depending on how attached you are to what Judy experiences. And yes, keep your mouth shut for now. There is more to know. Once you are clear, then you can speak. If you go around 'sharing' you will get more confused because nobody really knows what another person is experiencing. But when you speak the truth, everyone listens.

Much love,

Ram