

No Questions at This Time

Ram (James Swartz)

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Ron: Dear James, it's been some time since I spent that beautiful week with you in Casa Mayor and received these exquisite teachings. I thank you enormously for making this knowledge so readily available. It has brought me home really. Or rather, it has revealed to me (once again) that home is where I always reside. These teachings have taken hold of me, and the depth of resonance, the depth of knowing the truth of what is written, and the depth of joy it generates within me is just wonderful. So many little priceless phrases that I read or hear where I go. Oh, my God, how beautiful! I thank you so much. I also want to say I really appreciate your no-nonsense way of presenting them.

James: Dear Ron, yes, it seems like ages ago that we met at Casa Mayor. I think of you fondly and often, and am very happy to get this lovely letter. I am so glad that Vedanta works for you. You paid your dues, have lived a good life with faith and dedication, so you have earned the right to understand the teachings. This knowledge will serve you your whole life long.

Ron: Two things have been of particular importance for me: Everything you say about experience versus knowledge has blown away so many cobwebs out of the dusty attic of my brain. And I read somewhere a sentence on the fact that after having realized the self, the perception of duality still appears in the *jiva* – of course it does, an obvious point, but for me it was enormous because I have lived for a long time with the conviction that the perception/experience of duality was a sign that I still was deeply lost!

James: The irony is unmistakable. Understanding the experience and knowledge issue is the key to enlightenment. When you have the experiential notion – a state (of experience) without suffering – you are bound to remain frustrated. When you understand that the self is beyond experience and only accessible by knowledge, you will be fulfilled if you have a valid means of access to the self, i.e. Vedanta.

Ron: I work every day on the difference of a perspective based on experience versus knowledge. Or how you put it: to change experiential language into the language of identity.

James: The confusion between the self and experience is reflected daily in the way we think and speak. If you analyze your speech, you will see the perniciousness of the belief that there is some experiential relief from *samsara*. When you become aware of these two languages, you can substitute the language of knowledge (identity) for the language of experience. Life is how you see it, i.e. what you think and what you think is either in harmony with the nature of reality or it isn't. If your thoughts start from the idea "I am awareness" and not from "I want/don't want," before long your experience will line up with *Isvara's* experience, the experience of non-duality which a conflict-free feeling of peace/bliss. Reorienting one's thinking is hard work and most of us

are lazy. We prefer the quick fix – get into some kind of high state one way or another. The irony is that if you can reorient the way you think, you will see that you are the bliss you seek and the craving for experience dies.

Ron: These teachings have given me the clearest outline of the nature and structure of life and most importantly a clearly outlined path of application of timeless teachings. I have no questions at this point, only gratitude. Now all I need to do is stick with it, apply, read and listen to these teachings daily – for this *jiva* still needs a bit of rehabilitation!

James: A mature view.

Ron: I want to thank you very, very much. Also for your incredible generosity in the way you make these teachings available. Due to work pressures I am not able to attend any of your seminars this summer, but I will attend as much as possible the webinars whenever available.

Many blessings to you and Sundari.

~ With much love, Ron

James: Good. Keep it up. You can't go wrong. My prayers are with you always.