

ON HAVING NO EDGE

I end at my skin. Everything inside that skin is within and everything outside that is without. This basic set of arrangements, structures the perception of the world and me.

In most, this scenario is never challenged or even investigated it seems so obvious and natural. I think and my skin itches, I do not hear what you think or feel your skin itch, so I must be inside here and you are outside there. In this manner, the experience "I am the body and all that I am is inside the body" is born. I have an edge.

Well we have come together in this current of yoga so that you may know something - you do not end at your skin; the edge is imagined and you are not the physical thing that you thought you were. Don't become confused by this, it is not clever language or trickery, it is clear seeing and insight. If I have a thought or that bird sings or my tummy rumbles, or those deer leap, each of these activities is an event in being. There is of course, a difference in the characteristics of these events, varieties of flavour and tone but they are all events; either concepts or objects. The physics of nature that brings this about do not need to be fully understood. It is better that they are allowed and accepted and we see what is, from the first point rather than climbing into the structures of some second or third point.

When the texts say "All is, because you are" this is exactly what is meant - the entirety of all that is experienced and perceived can only possibly be "real" because you exist to know it. Without your existence, none of what you see, feel, do, observe or think would take place. It wouldn't exist. This is as true of the itch on your skin or the landing on the moon. This is so because for you there is nothing at all, absolutely nothing that is outside of your consciousness, it is all within being. If you continue to look for being as an object you will fail. Recognising this singular fact is a most significant milestone in spiritual practice, it is descriptive of surrender and it eludes the majority. By gathering concepts and following the assumptions of the past, by re-running these old habits, you are only thickening the veil, not thinning it.

Maturity in the spiritual search is not the attainment of some sensation or lifestyle, some behaviour. No - it may emerge like that but the spiritual searchlight then focuses not on these temporary things but on the enduring reality itself; the truth of what actually is from the first point. It is then apparent that this first point is not a point at all, it is the flash of existence, radiating effortlessly in which all occurs and is known. I had thought that I was one of these objects now I know that I am better described as this wholeness within which and from which all these objects are known.

In this second, as this article is read, some energy flows for you as thought, there may be some sounds in the environment around and there is sensation in the body. All these things are the play of events taking place by themselves. That in which it all happens should not be looked for as an object, it simply is, the all-pervading intimacy of existence - the vitality of awareness itself. It is said that this cannot be described but if I pressed to give a name, I would call it being/knowing. I am then

struck by the recognition that this description is 70% of the meaning of the ancient Sanskrit term for it: satchitananda. The other 30% is the ananda - bliss. Is it not now self-evident that this property of cleanliness, freshness, purity and joy is indeed the continuity and radiance of this being/knowing. So then we have it, in reality, in actual experience, being/knowing/joy in which the wholeness of all this expresses all by itself. There is no inside and outside, there are only properties of experience and event, manifesting in this wonder - this edgeless land.

What is responsible for the ability to see this? My guru, my yearning, my earnest endeavour, my tapas. When Ganapati Muni asked Sri Ramana "What is tapas"? he said "If one watches from whence the I thought arises, the mind is absorbed in that. That is tapas". Liberation is in that Atma Vichara - come to satsang.