
Satsang with Umiji—An Enlightened Zen Master on May 29, 2005 at Santa Cruz, CA. USA

Compiled by Rami Reddy Sama (Rev 8-10-09-2014)

Umiji presenting his spiritual discourse at ATA Conference in Chicago in 2004.

(Writer's Note: As a chair-person of the 8th ATA Telugu Conference and Youth Convention in Chicago on July 2-4, 2004, we have invited 12 Spiritual masters from all over the world. Umiji was one of the 12 Spiritual Masters attended the Chicago Conference and was well received at the conference. It was such an experience for me to meet Umiji for the first time in Chicago during the conference.



Reddy Sama with Umiji at ATA Conference in 2004.

Then I had a special work assignment from Earth Tech to work for FEMA (**F**ederal **E**mergency **M**anagement **A**gency – which is part of **H**omeland **S**ecurity) for about six months from Feb 2004 to August 2005.

During this assignment I have visited Umi an Enlightened Zen Master at Still Point in Santa Cruz, California and I had Satsang with Umi on Sunday, May 29, 2005. A summary of my satsang and my unique experience in the presence with Umi is attempted is describe in words even though I know it is indescribable in words)

Satsang Question & Answers:

Reddy Sama: (0:00:00) Umi. When we talk about mindless, mindful and “no-mind” states, is it all degree of awareness? Because in mindless state we could do lot of violence.

Umi: Mindless is being unconscious. No-mind is totally conscious. The Mind is simply a tool. But the suffering comes from identifying with it and living with in its structure. It has this various levels
in the mind. and predominant part of it is
unconscious It is where all the programming and
all the conditioning are all stored and mindless is
living in that. But no-mind is being here. You are open. You are doing it for no reason. There is no agenda. You simply become available to the totality of the existence. So these hands, this voice, this body simply becomes available.

Reddy Sama: (0:01:32) So mindfulness is somewhere in between then?

Umi: Well it means awareness. when you are totally here with the mind but not

lost in it See what the mind does is. You take an experience "I feel this material". And the mind will come in and says it feels like this, I like it or I don't like it or whatever. That is already in the past. When this mindfulness, there is no thinking about and it is just the mind becomes available for existence. In order to speak, there has to be mind but it is not the mind of the past or the future. **It is just this.** It is very subtle. And the thing is that I don't usually speak about that because then the mind people use this as justification to stay in the mind.

Delphi Q& A: (Begins at 0:02:57)

Reddy: (0:07:04) So If I am in the mindless state and I am hurting somebody, and If I accept that as is. What am I doing there?

Umi: If you are unconscious and you are hurting someone, only through awareness and only through consciousness will everything change. You will change. In fact it becomes impossible for you to hurt somebody when you are conscious and when you are aware. When you are totally here you can not hurt.

Reddy Sama: If I am totally aware, I can not hurt. But If I am unaware and if my consciousness level is low.

Umi: Yah! **Being unconscious you will always hurt.** You will hurt yourself and you will hurt others. That is just the nature of the unconsciousness. **That is the very structure on purpose.** Because with that structure being unconscious creates suffering. Suffering is the reminder to become conscious.

Reddy Sama: Oh! OK. So my pain from my suffering makes me aware and conscious.

Umi: It gives you the opportunity to be aware. It does not make you aware. It gives the opportunity to see that this does not work. What do I do? How do I become aware? That is the purpose of suffering. It is a gift. So every time you suffer you have an opportunity to say "Thank You".

Reddy Sama: (0:08:47) But at the same time the mind comes in and says that I am learning from suffering

Umi: Now you suffer. The moment the mind comes in you suffer

Reddy Sama: I suffer again and when the suffering gets to the level that I can not bear it, then consciousness rises

Umi: No. Then you have the opportunity of allowing the consciousness to rise. **As long as you stay in the mind, nothing changes.** You just go in the circle. The wheel of birth and death

Reddy Sama: That is what my problem is! Mind. It is just mind!

Umi: Yes. And what you do is You Watch. You just watch! You watch the self. you watch the body. You watch the physical sensations. What ever is happening physically around and you watch what is happening inside. **Not with judgment. Not with an opinion. Not with "this is good situation" or "this is not". Just accepting all that is happening inside.** And what happens is through watching every thing starts to move in a way it works. The moment you go into the mind, you move in the way of concepts, of conditioning, of the culture of the structure. That does not work. Thousands and thousands of years it never worked. Never will work. But When you move into awareness it start to move in what works. It is like the water moves to the ocean in a way that works. Around the rock, around the hill, down here and stay here for a while and down fast and whatever works. River has no concept about what works. What does not work. And because it has no concept, not trying, it gets to the ocean.

Reddy Sama: (0:10:50) So, If that is the case a working person using his mind almost 10 hours a day and meditating for one hour, it does not work.

Umi: No. No. In fact the ideal situation is to do that in a Buddha field. If you do it in a Buddha field it looses the foundation that keeps it not working. Because the foundation of the Buddha field is a different vibration. **It is not the activity you are doing, it is what you are bringing to it.**

Reddy Sama: (0:11:36) But I am reinforcing the mind programs when I am working in the workplace. So I am reinforcing the conditioning.

Umi: It depends. It is not the activity. You can use the activity to reinforce or not. See the difficulty with the business as it has an agenda. And because it has an agenda, it encourages dishonesty. And the only way you can be dishonest is to stay unconscious. So it is a downward spiral.

Reddy Sama: And if you stay conscious and stay in the business, you fail.

Umi: It depends. Usually they don't work together. But sometimes it does. On rare occasions, it has happened. Where you have no agenda with it. It is something you are doing. The moment ego comes, you either you will become very successful in the business and suffer. Or you see the ego and you don't have enough awareness and you try to eliminate ego, yes then you fail. But there is a great trap of the spiritual ego coming in which is more ingrained ego than the pride ego.

Reddy Sama: (0:13:55) Spiritual ego tries to "I am spiritual and you are not spiritual kind of judgement" and gets into that trap.

Umi: Or it moves into "see what a great thing I am doing, how I am helping the poor and how I am doing the good works". See it is like when you get into the spiritual ego, you have some ideal about right behavior – spiritual behavior. So

U.G.Krishnamurthy went to visit Ramana Maharshi and he found him chopping vegetables. Aha! he is not enlightened. He is not spiritual. He is chopping vegetables. He was just disgusted.

He came another time, then he was working in the garden. Aah! That is it. He was not enlightened.

He was totally finished with Ramana Maharshi that night.

Spirituality is nothing to do with the activity.

Spiritual ego has a definite idea about spiritual activity

Zen Story: (0:15:12)

Umi: (It is a little story I brought to the Sangha the other day. But I think it may help explain. So I am going to read it to you.)

Master: A Zen master said, "I have a staff, and yet I don't have a staff." How would you explain that?

Novice: I wouldn't!

Master: Now don't be impertinent. It is incumbent on you if you really wish to attain enlightenment as you claim to make every possible effort to answer this!

Novice: Alright. I guess that looking at one way, "you have a staff" and looking at another way, "you don't."

Master: No! That is not what I mean at all. I mean that looking exactly the same way, "I have a staff, and "I don't have the staff. How would you explain that.

Novice: I give-up.

Master: But you should not give-up. You should strain your every ounce of your being to unravel this!

Novice: I wouldn't argue with you as to whether give-up. The essential fact is that I do give-up.

Master: Don't you wish to attain enlightenment?

Novice: If attaining enlightenment means considering such damn fool questions, then to hell with it. I am sorry to disappoint you. But, **Good Bye.**

12 Years Later:

Novice: And so I returned to you Oh! Master in a state of absolute contraction

for 12 years now. I have been wandering for 12 years feeling horrible for my cowerdice. I now realize that I can't keep running away from life and sooner or later I have to face the ultimate problem of the universe. Now I am ready to steal myself to work earnest on the problem you gave me earlier.

Master: What problem is that?

Novice: You said, that "you have a staff, yet you don't have a staff" How do I explain that?

Master: Is that what I really said? Why? How silly of me!

Reddy Sama: (0:18:26) So to answer that question is, "just be in silence, and not answer.

Umi: Umi stays silent for about a Minute. **(Everybody in Satsang laughs loudly)**

After about a minute of silence, Umi Says:

**"There is no right way to be;
There is no wrong way to be;**

**Because you already are being;
You have no choice;
Being is happening;
What a gift;
You simply Watch."**

Reddy Sama: (0:19:28) But my problem is I intellectually think that I am being, but I am not. Then it is a serious problem!

Umi: Oh! That is a terrible problem! **(Every body including Umi laugh very loudly)**
That is the nature of mind.- is to create problems and then to solve them and then to say "Look at me - WOW!" **See the truth is there are no problems. There isn't even one problem. There are FACTS – but not Problems! If it is not a problem in this moment, it is not a problem. It is just an imagining. This could happen. This may happen. If I do this, this could happen. Just imagining.** If it is not happening now, it is not a problem. If you are right now, you are sitting on a stone it is not a problem, it is a fact. Say you get rid of the stone from underneath you or just watch the pain. What ever you wish. But it is not a problem.

Reddy Sama: So Unless somebody is putting a gun at my head?

Umi: That is not a problem! That is not a problem! That is a fact

Reddy Sama: Oh! **(Everybody laughs)**. So dying is not a problem?

Umi: No. No. Death is a fact.

Reddy Sama: Death is a fact. Oh! My God.. **(Everybody Laughs)**

Umi: It happens all the time. Buddha used to send his disciples to the burning ghat to watch the dead bodies coming in. He makes them stay there for months. You just sit there and you watch. The bodies would come in and they burn their bodies and put the ashes in the river. Just the facts. This is what happens.! Things are born and things die.

Reddy Sama: (0:22:05) There are no problems. **(Everybody Laughs)**

Umi: No. **(Everybody Laughs)**

Reddy Sama: I have a problem **(Everybody laughs)**. So actually the problems I am thinking I have problems is just to protect my self image that I am so and so, or I am a good engineer or I am a good husband and good this and good that – those are the things - are causing problems and if I let go of that, there are no problems.

Umi: It is all identification. Identification is like this thing with many facets. One facet is husband, another facet is engineer, another facet is man and another facet is age and these past things I have done and there are relationships and what people think of me and what I think of myself. All these facets is the identification. **It is all creation of the mind. It does not exist.** But because it is the creation of the mind, it is fragile. It has to be continually protected, supported, re-confirmed, continually - every moment. Any thing that is said or done which attacks any of these facets, you have to protect it. So this is very stressful. You spend your whole life protecting this identity. **And what happens when you die. It is gone, because it never existed. It was simply a creation of the mind. You are none of these. They are just thoughts!**

Reddy Sama: Then what is the purpose of life then?

Umi: There is no purpose. There is no purpose to life. It is happening. See the mind wants the purpose. Mind wants there is this and therefore there is that - the purpose. I am going here. That is what the mind is trying to do. That is all. There is no purpose at all.

Reddy Sama: (0:24:32) Doing good for the whole is also not a purpose?

Umi: To do good for the whole, you have to create in your mind an idea of how to do that. You have to have some idea of what is good for the whole. You have to create an opinion. **Now there are six billion different opinions about what is good for the whole. So they all fight. It doesn't work.**

Reddy Sama: It is leading me into a kind of an inactive, dormant, purposeless being. I don't like that.....My mind is saying that I don't like it.

Umi: Of course the mind hates it. The Mind wants a purpose. The mind wants an

identity, Mind wants acknowledgement, praise. It wants to be accepted in a particular way it believes it is. Yes That is what mind wants.

Reddy Sama: (0:25:48) But what if I enjoy that game of life all these roles - husband, engineer. If I enjoy that play, what is wrong with it.

Umi: The suffering is because you identify with it. It is not what you are doing and it is not that you shouldn't do this. Once you identify with it, you suffer. It is like the Zen master was asked what did you do before awakening. He said "I used to carry water and chop wood." What do you do now after you had enlightenment." he said "I carry water and chop wood." But he is no longer attached to it and there is no attachment to the outcome. There is no identification. Then if something comes along that changes everything, that is fine too.

Reddy Sama: (0:26:48) So it looks to me that there is right way to do actions and there is wrong way to do actions. Doing actions with attachment and doing without attachment is the game.

Umi: If you do without attachment and doing it, it is still an attachment. How can you say that I am not attached unless you have an attachment. **This is how the mind works. It is always has the opposites and always coexists together.** You can't like something and rest is also dislike something else. **Like and dislike coexist.** So it is nothing to do with the mind structure. That is the structure of mind.

Reddy Sama: (0:27:47) Now five minutes ago I was very comfortable that I don't have problems with life. Now it is becoming very complicated. I feel that I am almost lost.

Umi: You don't have a problem and there are no problems but the mind is full of them. and the mind what happened between five minutes ago and now is the mind came in and figured out how to make this in to a problem.

Reddy Sama: So Can you help me leave my mind here before I go?

Umi: The thing is the moment you go out the gate the mind

Reddy Sama: is needed....

Umi: (0:28:30) Well! Ramakrishna used to say and he lived near the Ganges and people would come and they wash themselves in the Ganges to get rid of the mind and to be free of the mind. So these people would and said we have washed ourselves in the Ganges or we are going to wash ourselves in the Ganges and he would laugh and laugh. He says you see the trees that are hanging over the Gages there when you go to the Ganges the mind jumps up to the trees you loose the mind and the moment you are out of the Ganges, the mind jumps back on to you again from the trees.

Reddy Sama: So what to do?

Sudas: Cut the trees! **(Every Body Laughs for long time – this is an inside joke. We were building a dome for meditation at Still Point in Santa Cruz at that time when I attended this Satsang)**

Norton: Yah! We need the trees to the Dome!

Umi: (0:29:45) See what you are doing is trying to do is to find a way to live. There is no way to live. **Do what you are doing but add Awareness.** But the difficulty with the society is ... It is based on continually making you go unconscious - stimulating desire ...All advertising is to stimulate desire stimulating fear.

The advertising either has in it are: **Fear, or Sex, and Vanity.**

These are the three processes in advertising.
It takes you to unconsciousness.

You talk to the newspaper people, and ask them why you don't cover good news in there. They say, good news does not sell. Not only good news does not sell – It does not sell advertisement.

If you have a bad news and you have an ad and says, "Aha life could be beautiful here!" You are miserable and this becomes the answer.

This is how society works. So this is the reason why mystics create Sangha. It is a place where you cannot be continually bombarded by going unconscious with desire and fear. It is a place you can also approach that which is innate in you and allow it to emerge. It is the place to do the unfamiliar. Continually doing the familiar keeps you unconscious. It is the place you can take risks. That is the purpose of Sangha that master's create.

You go back into the mind and you have got a problem.

You are here. Breathe comes in ... Breathe goes out ... Everything is easy.....Heart beating and you do nothing. It is simply happening. Just WATCH

Reddy Sama: (0:32:36) Once a person gets enlightened he can go anywhere and any market and still be aware and be conscious.

Umi: There are many enlightened people that they don't say anything. They don't always speak. Just become awake means you are going to speak.

There are many enlightened people are doing what they were doing before without attachment.

There is no attachment. There is no agenda.

If they have businesses, that is where they are working.

They are totally at peace.

And few of them will speak.

Whatever was happening before, they will carry on afterwards.

So one who speaks, will continue that process.

So for example, if you are a musician before, you use music as a way of communicating enlightenment.

Reddy Sama: (0:34:01) So I could be an engineer with that attitude

Umi: Absolutely. But the thing is, the identification of being an engineer would have gone. Like the Sufi's went to Europe in the middle ages and the engineers, because they had this understanding about structure – the engineers Worked with the local people and the local institutions and build those amazing cathedrals all over Europe. It is those Sufi engineers who did it. But they did not put their names to it. We don't know the names of the engineers. But the structures are amazing! They are totally out-of-sink with all the knowledge of the Europeans at the time.

A Small Story: (0:35:45)

There was a thief who wanted to find enlightenment and so he went to a Christian monestory and said I would like to join your monestory and want to become a monk but I am a thief.

The bishop of the monestory says, well, in order to join here, you are going to have to being a thief. He says I can't do that. Then bishop said you can't join here.

Then he goes to Moslem and they say the same thing.

Then he goes to one religion after another. Each religion says that you have to give up stealing.

Eventually comes to a Zen Master. He says to the Zen master.

I am a thief, but I would like to what you are doing and I would like to join your Sangha. But I am a thief.

Master says, listen I don't know anything about stealing.

Zen master says you are welcome to join here.

Only one thing I am going to give is **AWARENESS**.

Be here and be with us. Do everything you do and do with awareness.

He says but I steal.

Master says, steal with AWARENESS. Put the awareness in it.

I will show you how to do with awareness.

AFTER TWO WEEKS:

The thief goes back to the master, he says, you know, I can't steal anymore. This awareness is getting in the way.

Master says, I don't know anything about stealing. All I know is "Doing everything with Awareness.

Reddy Sama: (0:37:50) See! You are teaching me to be an engineer with Awareness. That is all.

Umi: If you are an engineer, do it with awareness. It may destroy your engineering Or it may change it. Who knows! I am not an engineer. I don't know what that is involved? I never learned Calculus. That does not matter. Because, any moment, your life can be finished – any moment. It does not have to be 70, 80, 90 years old. It can be today! Your life can be finished. We all live with death right here. So everything that is important in your life, what happens when you are dying. You say what is that all about. Yah! I spent all that energy and the struggle, because I want to do this and be that and so on. Look I am going, the body is going. What is the point of that. See looking for purpose makes life pointless because you don't live from moment to moment totally.

Other Participant Question & Answers: (starts at 0:39:33 and ends at 0:40:47)

Reddy Sama: (0:40:47) So even thinking of responsibilities to family members and the society does not make sense! I mean from the mind!

Umi: It is necessary in as much as you believe that is part of your survival.

You see when you are a little child, you don't know how to survive. So you very quickly develop a strategy for survival.

Sufi says there are nine strategies: 1) you imitate the adults, 2) You rebel against the adults, 3) You copy that, 4) You copy this. Etc. You develop this way. One of

the things that you get is a belief that family is necessary for your survival. So it all becomes important.

But all the mystics have said "To leave the family". Even Jesus said "Leave the family." What the family will do – is continually try to reinforce the patterns of who you believe you are and who they believe you are. They will reinforce that so you stick in that identification. And awakening cannot happen as long as there is a structure around you of identification and when there are people who reinforce that structure, it prevents enlightenment.

Dephi : (0:42:36) That is why in India when men and women too when they reach certain age, they leave the family. They go for searching and live in caves to leave that identification.

Umi: You don't have to start doing at a certain age. You can start doing it now.

Delphi: They have these stages that they go thru: Student, Householder etc. They do it in stages.

Umi: That is the system that is put together to support society. Because when you get to certain age, then they consider no longer needed to keep the society going.

See Buddha didn't wait until he go to a certain age. He was very young when Buddha left the family. Ramakrishna did not wait. Ramana Maharshi did not wait.

Reddy Sama: (0:43:55) Or you can help the family members to become less structure or less identification ...

Umi: The question is what is it in you that needs to help them to be less structure. What is it in you

Reddy Sama: But just few minutes ago we said we don't have to leave what we are doing. With awareness we can do it. Even with the family unit, you can do it with awareness.

Umi: As long as you are in the family, they will continually reinforce your identity. See the mind wants both.

Reddy Sama: (0:45:12) Can we play both games?

Umi: No. There is either 'you' and 'No God'. Or there is 'No You' and 'there is God'. What you are trying to do is make them co-exist. You are trying to find darkness with the flash light. How can you do that. Wherever you put the flash light, there is no darkness. Light and darkness don't co-exist.

Reddy: (0:45:52) If that is true, then enlightened masters – how can they live in the market and also be with God?

Umi: Because with awakening, you don't exist anymore. There is no one here. There is no agenda. There is no attachment. There is no identity. That is why Ramana Maharshi can chop vegetables.

There is an old Sufi Story (0:46:40)

Umi: There was a Sufi story of a Master who was a beggar. He lived in rags. He just waited for people to give him things. And the king loved this man. He used to go and speak with him. One day the king said, "I would like to come and live in the palace. Master said "OK". He takes him to the palace and king gave him some nice clothes to wear because of the rags. And so the master starts to be in the palace and in the court and the people who are coming to see the king. And even sometimes the master will sit on the throne and he will be wearing the same kind of clothes like the king. And he was walking around just like the king and walking around just like the king.

One day, the king is looking at this and he says, "What is the difference. The king said, "I thought you are awakened master and here you are wearing the same clothes like me, sometimes you sit on the throne like me and you talk to people like me and said, "What is the difference between you and me."

Master said, "OK". I will show you. Let us go for a walk.

They go for a little walk. So they go out and they walk across the kingdom and there is a stream and a bridge.

And here the master takes off the robes and wearing the rags underneath. Master says come with me.

The king says, "What do you mean."

The master says to the king, "Take off your robes and common we will cross the bridge and we will go. Come with me."

King says, "But I have a kingdom to look after, I have got all these people, I got all these responsibilities, and I got all these commitments."

Master says, "That is the difference." No Attachments.

Nothing to do with the activity.

Reddy Sama: (0:49:08) It looks like it is so simple. But it is so difficult.

Umi: It is very simple. But it is not easy.

Shivano's Q & A: Question about **Deadline and goals.**
(Starts at **0:49:28** and ends at **0:51:31**)

Umi: Umi Answers

Norton Q & Ans.: (**0:51:31**) Question about "Too much planning"
(Starts at **0:51:31** and ends at **0:54:25**)

Umi: Umi Answers about "insanity of living in the mind"

Reddy Sama: (**0:54:25**) So when you look at me playing all these mind games, you might be laughing at me. That you know.

Umi: You are laughing.

Reddy Sama: Same stupid games playing again and again and not learning from them.

Umi: I see suffering. You see. All the master can do when he sees suffering is to say, "Here is the banquet. You are starving. Come and partake.

Most people say, No. No. No. I can't. I have not got time now. I will do it later. Some other time. Here is the Banquet.....

This is the compassion of the master. He can do nothing. He can only just be available to offer and wait.

Very few people get it. Remember all your suffering is unnecessary. There is not one item of it is necessary.

Being at peace is your birth right.

This friend of Norton was well educated. He learned very well at school how to plan. He was also taught the fear of not planning. It became and then the mind comes in imagining all the events that will happen.

And one of the greatest pleasures of the mind is expectations. So he had great pleasure in the expectation in the planning and the incredible pleasure and when it does not happen. Oh! No.! **This is how the mind is. It is like he took a drug in planning and he came down. That is the mind. That happens. That story happens over and over again, every day, sometimes short and sometimes long, sometimes a whole lifetime of reaching incredible highs and going right down. That is just the mind.**

Reddy Sama: (**0:57:45**) I have been in a spiritual journey, reading, meditating and all that for the past about 30 years, so I might be on the same journey, going up, and up and up and I might fall on this spiritual journey that I am building up.

Umi: If you are on a spiritual journey, there is no fall. But the mind's spiritual journey has a fall. Yes.

Reddy Sama: See that I don't know whether it is mind or real journey.

Umi: Reading is mind's spiritual Journey. When you are with the master, it is unpredictable. There are things that happen and that you will do are going to be supporting what you believe. When you read, you are in control. You take this. You take that. Da! Da! Yes. This! Yah. That! You are creating your own spiritual structure which is false – which is an illusion. Yes. It will fall. You find sometimes old people they have done that they are very **disillusioned**.

Reddy Sama: Because it is first time I am in the presence of an enlightened master in satsang in this 30 years of spiritual journey, that is very sad.

Umi: **No. That is what happened. It is not sad. That is what is happening.** Now you can get rid of those 30 years reading and studying and all that stuff and you can let all that go. It brought you to this point – to this moment.

Reddy Sama: **It is the preparation.**

Umi: Yes. Now you can through it away. It is like you take a boat to cross the river. But you leave the boat at the shore. You don't carry it with you. It was needed to get across the river. Now it is enough. Finished. Thank you boat. Now you walk on. Most people carry the boat with them. See the difficulty is that you have vested interest in 30 years. And the mind will say, "but, if I don't carry on that vested interest, it is wasted. It is the vested interest. And what has to happen in spiritual work, everything goes. All the vested interest.

You cannot become the fragrance of the rose if you are thinking of a rose.

Reddy Sama: (1:02:50) You talk about letting go of the beliefs, opinions and concepts after reading your satsang e-mails. That is what I understand. But for my level where I am, I need the concepts to understand first. Once I understand then let go of those concepts. Is that the process we go through.

Umi: Not when you are in the Sangha. There is very little that can be done with e-mails.

Reddy Sama: I thought you are doing a lot with your e-mails.

Umi: People ask questions. There is very little actual change can happen through the person through e-mails. **This is about inner transformation.**

Reddy Sama: Does the understanding prepares me for the Inner Transformation?

Umi: **Understanding is so that you get to a point that you say "you don't understand."**

(Every body laughs loudly after few seconds)

Reddy Sama: (1:04:48) Oh! Then I don't understand it, but I experience it.

Umi: You don't even say that you experienced it. You experience it.

Reddy Sama: That is it

Umi: But you also don't prevent yourself from saying that I experienced it. The ultimate transmission from Buddha was to Mahakashyapa and it was through Silence. He got it through silence. When he was asked, "What did Buddha gave you. He said you have to ask the master. Went to Buddha and was asked, "What did you give to Mahakashyapa". He said, "I gave you everything I can give you with words. With him, I gave him what can not be given with words. So the work is how to be available. It is not how to understand and it is not how to accumulate concepts. **It is how to become available and how to become open.** Then the transmission can occur.

Reddy Sama: (1:06:06) One incident happened and I don't know how it happened. It must be part of the master plan I don't know. I was browsing and reading through the books there and I read for only five minutes from Dhammapada. From the back of the book cover, It said, one sentence that hit me hard and it was that it says, "**Approach life, not in an argumentative way but in a receptive way**". Suddenly it occurred to me that, My God! All these 60+ years, I was living life in an argumentative way – arguing, questioning, answering and arguing!

Umi: Gets you nowhere. Yah! Because to argue you have to have a concept that you are trying to either impose or make the other one see. So you already start with the concept. This work is about letting go of the concepts. Now you are receptive. This person is saying this! This one is saying that. This says the opposite. This one agrees. This one disagrees. **That is just the way it is.** Sometimes, the wind is blowing, sometimes it is sunny, sometimes it is cloudy, and sometimes it is rainy.

When you do less, more happens!.

When you do only that which you know, what you conceive can happen. It is limited. So what you do is you continually recreate from your concept. So it is repetitive. This is the wheel of birth and death. Repetitive. When you have no idea, you are open and you are receptive.

Reddy Sama: (1:10:12) I am aware that I am asking lot of questions and I am also aware "is it curiosity to know" or "is a ego trip or show off and all this mixed up feelings going on within me and I am aware of that and also I am taking more than my fair share of time in Satsang. **(Everybody Laughs)** and it could be part of my ego trip playing off this drama here and I am not sure and I don't know what is going on.

Umi: Good. Does not matter. There is no problem.

Reddy Sama: Unless other people see as a problem, there is a problem.

Umi: Are you starting to create that they have a problem?

Reddy Sama: They are not saying so that means there is no problem.

Umi: Do you need it that there is no problem?

Reddy Sama: Ahh! Ahh! That is a good one. So I strive on problems looks like.

Umi: That is what engineers are about! **(Umiji Laughs)**

Reddy Sama: That is true. Solving problems. Oh! My God!.

Umi: (1:11:54) Give him the problem of the beam Delphi. We want to get rid of these posts.

Reddy Sama: This is a solvable problem. The other one is impossible problem.

Umi: Actually all problems are solvable. What problem is not solvable?

Reddy Sama: Enlightened, getting enlightened - to me

Umi: But it is not a problem. Make it into a problem is a problem.

Reddy Sama: I am good at that.

Umi: But there is no problem. Just be receptive. **See "Yes" destroys the ego. Ego grows on "No".** Philosophical debates are subtle No's. There are just more polite, more subtle. There are still No. When There is only Yes, Yes, an Open Heart Yes, OK. Ego dies.

Ends at (1:13:47)

Meditation:

Umi: So close your eyes. We are going to play a short piece of music. Let the music flow right through every cell, feel every moment of it and then when the music finishes, there will be short silence and in the silence just watch the breath and Feel and WATCH. Keep your eyes closed until the ding at the end has faded out.



~ The End ~