

THE MASTER DANCE



of

TISZIJI MUÑOZ

**THE AUTHORIZED BIOGRAPHY
PART FIVE – THE COSMIC MASTER-PEACE
OF SPIRITUAL REALIZATION**

by Nancy Muñoz & Lydia R. Lynch

THE ILLUMINATION SOCIETY PRESENTS:

**THE MASTER DANCE
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**“THE MASTER DANCES TO ITS OWN MUSIC.”
—TISZIJI**

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*The Master Dance
of
Tisziji Muñoz:*

*The Authorized Biography
Part Five
The Cosmic Master Peace Of Spiritual Realization*

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INTRODUCTION

Tisziji: “Having realized my connection with a Mastership of cosmic proportions, and having been taken out of the body to the spiritual planes of light, wisdom, and effulgent peace, my next step was to tie together various wisdom schools. I had to know the wisdom of these schools, but not belong to any of these schools in the manner of a seeking practitioner.”

Fulfilling his next step of training in mastership, Tisziji had to open wide his mind and heart to the wisdom of the universe, the wisdom of the universal Spirit, and the wisdom of transcendent free Soul. Thus, in 1970, while in Toronto, Tisziji decided to engage in a respectful consideration of some of the great world religions, schools of spiritual practices, and levels of world teachers. Tisziji was not interested in the ideas of traditions for the sake of ideas. He was more interested in where these ideas were failing to promote genuine “**suffering-free realization**,” giving him specific evidence of areas of darkness to illuminate and burn with his own teachings. Therefore, he was determined to create and share universal common ground with other practitioners and adepts from other schools of thought and intuitive realization throughout the world, and this he did.

Tisziji: “I have always enjoyed sharing my deep appreciation and respect for the great works of other teachers and paths. I have encouraged others to learn from my tolerance of different views and from my insight into the spiritual workings of other paths. I have also encouraged that those who choose to study with me give all teachings and teachers a fair hearing in order that they too may wonder in awe of how great the transcendent Spirit is, and its marvelous universal work, and how strange it often appears in its selection of its channels. Thus, I have also taught to look deeper than appearances, to see beyond the theater of the times, to look into the Heart of the word itself, and to see if the spiritual fire isn’t working to liberate as many beings as possible, through as many forms as possible. See if Spirit’s work as an awakening agency isn’t working equally through primitive people, sophisticated people, poor people, rich people, Christian people, Native people, Hindu people, Muslim people, Hebrew people, Buddhist people, spiritualist people, scientific people, artistic people, creative people, humble people, arrogant people, disabled people, noble people, warring people, peaceful people, ignorant people, and enlightened people, through each and every one, big and small, high and low.

“The Spirit is the universe as it is, and is its source at the same time. As such, it’s a paradox to ordinary intelligences. Everyone being the composite of the universe and being born with the intelligence to realize itself as universal intelligence need only stop, look, and listen deeply and selflessly enough to recognize their own being as a point of light shining in all directions, and as a stream of sound responding to all phenomena. Being born into the universe as a unique expression of the universe, and by law being individually incarnated through a bloodstream, leads one to a fact of the universe relative to the spiritual process, and this is that each one needs individual instruction and guidance in order to ascend to that plateau which can properly be called the Spirit path of progression into ascension. The fact of many beings screams not just for one solution, but for infinite solutions, infinite wisdoms, and infinite practices pointing to the one

in the many. Knowing one's life situation properly, directly translates into the right path for the moment, which leads to the next path and the next path on upwards, towards the true path for the individual...the direct path, which only the individual recognizes at the right time by way of realization or by way of revelation direct from the condition of transcension. Here begins a fair examination of a few of the many great works that can lead different beings to the same selfless Heart realization.”

ALICE BAILEY

Tisziji: “1970 proved to be a critical year in my research of a few of the most powerful, the most useful, and the most profound spiritual works, in message, scope, or vision. One such body of work was that of Alice Bailey (1880-1949). I happened to come upon her work during a visit to the Fifth Kingdom bookstore in Toronto, which was owned and operated by practicing Tibetan Buddhists under the leadership of the Canadian Bhikshu Ananda Bodhi, who became Namjal Rinpoche.

“I was looking for a spiritually relevant work on astrology. I had some significant experiences at the psychic level, which led me to my very first astrology book, *Esoteric Astrology* by Alice A. Bailey. In terms of astrology, it was obvious that this was the level at which Spirit wanted me to start, and not below that. This book not only revealed Alice Bailey’s function as a channel for a Tibetan Master, it also introduced the reader to a hierarchical system of thought, inquiry, and consideration, which includes the astrologic or causal plane realization as but one critical aspect of this Great Wheel of Illusion.

“*Esoteric Astrology* is a work intended to awaken the individual to the field of intuitional, impersonal astrology far beyond the academic practice of the astrology of personality, which, for better or worse, too often entertains, distracts, confuses, or even binds humanity to symbolism that betrays one’s genuine spirituality. What is expounded in Alice Bailey’s work is esoteric knowledge concerning the great patterns of illusion and the sacred appearance of time. What is known exoterically about astrology is relatively valid, but of little esoteric or real spiritual significance to the individual in the process of spiritual transformation.

“The so-called Great Illusion of the cosmos appears as reality for the uninitiated. The Great Illusion must be understood as the bridge that it is, which, by way of various initiations, reveals the original truth, beauty, and sacred purpose of incarnation into this solar system during one’s progression through the galaxies. This esoteric astrologic message is regarded by the Tibetans as the purest and essential presentation of occult truth in the world at this time, as it deals with the sources of all conditioning and governing energies and forces, which play through, upon, and within the field of space. Furthermore, the relationships between the individual, planetary, systemic, and cosmic entities and realities are dealt with scientifically from the intuitive level of realization.

“In *Esoteric Astrology*, there is little or no emphasis or importance placed upon the individual, or personality, level of reality. This teaching places emphasis upon the cosmic system or the total vision of awareness. However, many are ill-prepared to manifest or realize the fruits of their birth-time karma, operating below their designated astrologic time-pattern level of reality. Individuals with professional or well-established positions in various fields, succumbing to the forces of time and living on or in time, may reveal themselves to be more in tune with their birth-time instructions and astrologic karmas. Nevertheless, they may have little or no spiritual advantage

over other beings as they are operating more like time-machines, rather than spiritually awakened, progressing spirit-souls.

“The esoteric or occult view is significant and relevant to those who are both operating with and in time, and in or as space relative to various levels of consciousness, and to those who are progressing more towards being space as a state of liberated consciousness itself. The understanding is that personalities, or those whose experience of life is personal, operate primarily in, of, and by time. The self operates as time. Soul is now, and functions beyond or without time. Without a substantial foundation of knowledge regarding the different energy and force fields, their cycles, and their good and bad effects, the student or even the creative individual would be, in effect, flying blind through their lifetime.

“*Esoteric Astrology*, like most of Bailey’s arcane works, is intended to offer the student keys to selfless realization. Essential to this realization is the principle that space is a living entity. Living in, with, and as this great entity or being is systematically addressed in Alice Bailey’s work.

“Alice Bailey realized that a certain degree of self-control, or mastery, was necessary in order to be trusted with spiritual work, and the responsibility was solely on the individual for being and living the spiritual life. She was committed to a lifelong practice of prayer and meditation, insisting that these practices must never be conducted in the spirit of selfish need and want. Such practices are most fruitful when they are used to acquire help or spiritual assistance for other beings. While caring for others, one is taken care of by Spirit. Alice felt very strongly about never sacrificing one’s family and their welfare for one’s own spiritual urges. She felt that caring for her children and offering them her love and friendship as food was the short and long-term spiritually responsible thing to do. She emphasized that spiritual and material life should be lived in the service of other people.

“According to Alice Bailey, she had a relatively hard, but joyous, life. She was a disciple of Helena Pretova Blavatsky, and in the spirit of Helena, another extraordinary example of a woman functioning as a channel or master of wisdom, Alice struggled against enormous social, political, cultic, and spiritual organizational resistance, controversy, negative criticism, and all manner of efforts to deter and destroy her.

“She slept an average of four hours a night, and worked constantly during her waking hours. She had three daughters to raise. During her first marriage she was regularly abused, beaten, and threatened, and still found time for her spiritual studies and practices, cultivating her dream to be a world servant and an instrument of the divine in guiding other beings towards Soul and Heart realization.

“Alice Bailey’s lifelong ambition was to be a good servant. She felt that being a world server in the Spirit of Christ love, was all that she was born to do. Narrow-minded Christian fundamentalism offended her growing love for all people throughout the world, and she began to make a stark departure from the old Christian dogma school, the Bible school, toward an uplifting and Heart-expanding new school, a school of infinite tolerance and of selfless, yet intelligent service to humanity. Alice felt that too much of Christian fundamentalism is born of negative and fearful emotion, and that, as such, it is not coming from the deepest place within oneself. She realized that what held most beings back from what I call Heart realization was the one outstanding human characteristic: fear. Fear needed to be recognized and purified in love. Mere theological

pronouncements or pulpit sermons could save no one, and only in living as Heart love could one be saved. It was Alice Bailey's view that there is an ultimate Christ consciousness. This Christ as love consciousness is the Master of all masters.

"She started out as a Bible instructor, a staunch Christian, and a proud English lady. However, her life was disrupted by visits and visions that invited her to act as, and prepared her for her work as, a channel for the teachings of the arcane school. The teachings intended to prepare humanity for this new age, the aquarian age, under the leadership and thoughtship of the Tibetan Master, Djwhal Khul. Hence, in Alice Bailey's work, the Christ and Buddha consciousnesses work together.

"Alice taught that one must be wary of so-called 'initiates' who are neither intelligent nor loving; to be aware of competition and self-righteous claim-making, and their fruits which are conflicts and infighting between personalities and their defamation orgies. Such organizations breed contempt, narcissism, and rank selfishness in the name of Spirit, community, or God. She also took issue with a pattern in organizations that subjects incoming individuals to two years of loyalty to an organization before they have access to initiations and the spiritual teachings. She felt that students should be screened and tested according to their actual position and unfoldment in the hierarchy of Spirit. Alice believed that people should never be required to sever their sacred connections with individuals or to other groups; nor should people pledge their loyalty to organizations above loyalty to one's own soul, and the work required to illuminate and liberate it. Alice believed that individuals should pledge their allegiance to the inner master, under whose guidance one realizes the Heart, if one is evolved and sensitive enough to recognize and perceive such an inner master for themselves.

"Alice felt strongly that the inner or spiritual mastership is universal and is not limited to seeking, preparing, or illuminating disciples from only one organization above all others."

Tiszji has taught that the Spirit of mastership is of one Heart. However, the relative needs of the times determine different practices and a creative understanding of the paths to truth.

Tiszji: "Alice taught that the individual has to be its own master, which means to master one's life, to forget the self, and to purify or release oneself of all mistakes and self-created obstructions to the path of good practice.

"Incorporating these beliefs into her everyday life, Alice was convinced that vegetarianism was an important step on the path of purifying the physical and astral (emotional) bodies. Vegetarianism, along with scientific use of fasting techniques, can clear the way to a path of higher creative productivity by way of progressive release of all self-frustration and self-confusion.

"Beyond the discussions of one's life lessons, Alice taught that discussions of one's spiritual status should be reserved for communications between those at the same level of responsibility and practice, or with one's teacher. Discussion of these spiritual realities with the uninitiated is, beyond a point, irrelevant, useless, and even dangerous.

"In light of this awareness, Alice came to realize the critical importance of spiritual friendship over that of blood relationship. If there are physical blood ties between individuals, there must also be spiritual friendship, spiritual acknowledgment, and spiritual reality, or such blood relations will serve, and amount to, little.

“Examining one’s present life relations is sufficient work for most practitioners, as it was Alice’s view that knowledge of past lives could be more than one could handle. Such knowledge could blind the individual from their present life mission, revealing the extent of their past-life transgressions, to include who one has murdered or stolen from, who one has defamed or been selfish towards, one’s general corruption, one’s lusts, deception, disloyalty and betrayal, one’s disregard of physical and spiritual law, one’s resistance to doing and being good, and the infinite amount of hurt one has perpetrated against other beings, and so on. The sins of one’s bloodline ancestry alone could be unbearable for the young spirit to handle.

“Furthermore, Alice taught that the practitioner needed to develop a strong subjective rapport and response to impressions coming from certain high spiritual sources, far beyond the mere metaphysical and low spiritualistic mediumship where there is either loss or diminishment of conscious control. What comes through such channeling, in her view, is a state of dangerous negativity or worse, the danger of obsession. But such obsession does not occur in the case of more responsible spiritualists. Nevertheless, at the lowest levels of this practice relative to the lower spirits, there is no higher spiritual channeling. Low spirit channeling perpetuates the laziness of being identified with a mechanical or materialistic view of reality, the dust to dust theory, and the stupidity that there is neither purpose nor reason for one’s existence. Alice Bailey’s view of death reflects that the Soul is stronger than the body, and concerning this, there is no doubt.

“In light of such divine recognition, I sincerely feel that Alice Bailey was a great pioneer and in my view, one of the truly few beings who set a positive tone for the so-called new age prophets. Furthermore, she stands as a channel whose writings embody a vast array of knowledge and esoteric wisdom that few men have, or will ever rise high enough to equal, in this or any century.”

GURDJIEFF

Tisziji: “In my search for compatible musicians during my first year in Toronto, I had the fortune to meet a few serious students of the George I. Gurdjieff cosmology and methodology, a work which I was comprehensively introduced to by way of the writings of P.D. Ouspensky. I met one such drummer friend in the Fall of 1969, a serious student of Gurdjieff’s teachings who was working on a doctoral degree in Science. His focus at that time was a form of self-remembering, practicing being one-minded or single-minded, or in other words, being able to put the physical body, the psychic, emotion or feeling body, and the mental body into whatever he was doing without hesitation, withholding, or resistance.”

Tisziji had read *In Search of The Miraculous*, Ouspensky’s journal of his meetings and interactions with Gurdjieff and his teachings. It was clear that Ouspensky was already a famous mathematician and theoretician in Russia and Europe, but had reached that great inner crisis point of needing a teacher — a living teacher — where the mastery of logic and mathematics could be combined with the mastery of illogic and the vision of the mystic.

Tisziji: “Ouspensky had heard of all the ‘different’ schools wherein certain ancient or esoteric knowledge could be found, put to the test, and realized. He knew that some of these schools demanded everything at once, but that they also promised to deliver a lot more than seemed possible to accomplish on one’s own. Regardless of the school, the key to whatever the school promised was whether or not there was a master who lived or realized such promises. Such a master would be the one who knew and was the Heart, the core, the essence, and the very Spirit of that school.

“Ouspensky had many questions, and theoretical answers were simply not enough for him. Someone or something had to make him go deeper. He was determined to access the miraculous life. Shortly thereafter, his breakthrough came. He heard about a certain Greek man, of whom it was said was responsible for all kinds of strange phenomena. In the midst of these fantastic stories, and with much effort on the part of one of his friends, Ouspensky agreed to meet with Gurdjieff.

“Their first meeting was an initiation for Ouspensky, transforming his views and expectations of Gurdjieff, whose appearance and strangeness was totally unexpected. Gurdjieff seemed to be in some form of disguise and totally out of touch with the meeting place and its psychic atmosphere. Ouspensky judged Gurdjieff to be embarrassing in his appearance and demeanor, as if Gurdjieff was pretending to be who he was, while seemingly unaware of where he was. While Ouspensky did not understand the creative, offensive, and humorous Gurdjieff, he liked Gurdjieff’s manner of expression, which was conscious, deliberate, and clear.

“He began his study by taking Gurdjieff literally, and he would soon find out from him, which is true of most teachers, that everything said and done needed to be viewed from many, if not all, levels of awareness.”

When one studies with someone who is at the master level, nothing can be taken literally. Some of Tisziji's students have remarked that sometimes it is difficult to ascertain if Tisziji is speaking literally, clairvoyantly, or jokingly because of the experience so many have had where what he has said has come to pass. Students learn to observe and listen carefully with the inner and outer eyes and ears of the Heart.

Tisziji: **“Gurdjieff made it clear to Ouspensky in the beginning that appearances in themselves are useless, and that all things are relative. Gurdjieff taught that there are many different kinds of schools and teachers for many different kinds of students, and that there are great possibilities for each individual if they can be tested and pressured enough, and thereby allowed to go or be beyond their acknowledged limitations and mechanical, habitual patterns of behavior at the physical, psychic, mental, and spiritual levels.**

“Clearly, this was a system of ideas I was already well acquainted with from the beginning of my spiritual life, but I was not familiar with the specific karmas that Ouspensky, the advanced scientist, and Gurdjieff, the strange and amusing Nasrudin or Sufi-like mystic teacher, would bring to light. While I was never a formal student of either of their works, my contact with their students and their writings served to broaden my base of understanding and appreciation for their work.

“One of the primary principles of Gurdjieff's work, in what was called the starting point, is that man does not know his potential. Gurdjieff felt that humans are merely machines, and as such, cannot be held to any commitments or agreements. Such a machine can do little to create a future for itself. No one can predict who the machine will show up as in any given moment. Such a machine feeds off of karmatic impressions, and in dealing with such an unpredictable machine, it is better to be detached from it since it is incapable of discipline, hard work, or long term projects. This is an interesting view, as it bolsters the inquiry of what freedom is, as well as the consideration of the myth of freedom.

“Regarding these mechanical behaviors, responses, and reactions to stimuli/programming, what appears as freedom is not. Humans are not free of their mechanical impression input. They are not free of the habit or fixed patterns of change. Their changeability is not to be mistaken for genuine transformation or 'self' death, as it may also be called. Gurdjieff, like many others, made it clear that on one hand, one had to be 'worked on,' and that on the other hand, one had to work on their self-programming.

“This process is what determines the use of certain concepts or the language of the dharma. Real practitioners and genuine teachers operate solely by intuitive understanding and realization. Their experimentation is rarely based upon intellectual curiosity, metaphysical theory, or speculation. Thus, such teachers are not teaching based. They are realization based in their communicational or guidance approach to unfolding associates or all beings in general.

“A master teacher has a responsibility to create or recreate the dharma in the present, according to those who approach it and make their specific needs known. Hence, the critical need for a living Master for certain beings.

“Gurdjieff also prevailed upon the individual to learn the mechanics and power of both a promise and a secret. When one has accomplished a certain degree of spiritual maturity, what are called promises and secrets can be kept, if their powers can be allowed to fructify. For an integrated selfless being, there is only ‘one’ being and one voice. There is no fragmentation or disintegration, or a whole bunch of inner voices and a whole bunch of different selves, or a chaos of flip-flopping viewpoints. Put simply, there is less, or no, confusion, hence the ability to allow the fruits of one’s secrets to mature, reaping the benefits and fulfilling one’s promises accordingly.

“One’s ability to keep certain promises or keep certain secrets is related to one’s ability to create. Thus, keeping certain promises, certain secrets, and keeping the seed-thought in heart or mind are intimately related components of the creative process, fulfilling one’s wishes and dreams, and recreating one’s life mission. Thus, these aspects of the creative process, for those who are spiritual practitioners, have much to do with creating a vision and manifesting into full reality all that is desired by the practitioner or required by Spirit.

“Gurdjieff identified the various levels or dimensions of the universe, and much of what he taught is universal in its relevance. He realized that teachers, gurus, or masters, however you perceive them or their functioning, were recognized as such not merely because of their theories, philosophy, or teaching, but by what they practiced. Thus, the emphasis shifts from the status of teachers and their teachings to what ultimately serves to illuminate all sacred practices, at whatever levels such practices need to be put into motion, changed, stopped, or restarted.

“While many of these concepts, formulations, considerations, and postulations were not considered seriously scientific, they nevertheless generally offer progressing individuals abstract structures and higher intuitive creative equations or paradoxes, which may serve to initiate, empower, and liberate the intuitive and creative faculties in those who are ready. Such a system of inquiry or speculation on the nature of the universe, mankind, or consciousness may, for many, serve to access knowledge at the level of what I have called knowing beyond knowing.

“Relative to Gurdjieff’s idea of scales and how something may be real at its particular point in the scale, one may consider a spectrum that includes, but does not necessarily begin or end with the atom, the atom of the individual, the atom of society, the atom of a race, the atom of humanity, the atom of planet Earth, the atom of the solar system, the atom of the galaxy, the atom of the material universe, the atom of the spiritual universe which includes the material universes, the atom of the absolute itself, the atom of the beyond, the atom of love itself, and so on. The system of scales enables the individual to remember their position in or as the cosmic body itself. And while perfect realization may not be promised to the individual at the cosmic level, for many, it is a highly useful contemplational device to remember, or be at one with, the entire cosmic situation here now.

“Also inherent in Gurdjieff’s system is a study of vibrations and the principles of the continuity or discontinuity of vibrations. Thus, vibrations are subject to the forces of the universe, which in themselves are streams or masses of vibrations that can be stepped up or stepped down. These vibrations can be increased or decreased according to certain cycles, or according to the indi-

vidual's knowledge of vibrational laws and the individual's ability to create, manipulate, control, transform, change, intensify, diminish, destroy, or be a victim or a master of vibrations as force fields, realities, presences, or even entities. To recognize, understand, and control vibrations is a major step in controlling the direction of one's karmatic path, and mastering the creative and spiritual flows of life.

"In this universe of cosmic flux, that is, of constant change, it is true that one cannot stay at a certain level beyond a point. While this is a law that few would refute or deny, the extension of this law is also true. This extension indicates that while it is true that one must change, it is most certainly true that progression and regression are equally part of the process. Spiritual practitioners are those who are assuming responsibility for their progressions and regressions. For few indeed can know their progressions and regressions as clearly, as truthfully, and as powerfully as those who are progressing beyond the material universe and into the vastness of Spirit. And verily I say that for some who walk the path of Spirit, it is a regression for them, while for others who go the way of the world, it is a progression for them!

"One other significant idea in Gurdjieff's system is that nothing and no one can stay at one level, and it might be considered a deviation of force, or the deviating of one's forces, when one refuses to progress and change according to inner as well as outer laws and processes.

"Gurdjieff maintains that shocks are critical to the evolutionary and psychic progression of human consciousness. Shocks serve as catalysts for transformational movement when there is what could be considered ascending motion. Equally valid is the use of shocks for initiating movement in a descending, debilitating, or degenerative cycle. Knowledge of the sacredness of physical, psychic, or mental shocks serves to enable the practitioner to look at their life changes, however dramatic, dynamic, traumatic, or static such life conditions may be, and understand these from a higher or more total, and thus objective or even transcendent, viewpoint.

"Also worth noting are Gurdjieff's comments on the topic of sexuality, and the cosmic forces inherent in the energy and act of having sex. The energy of sex includes many different possibilities, which include a form of slavery and the possibility of liberation. The sex energy is viewed as having the property of psychic and creative power, which should be used to radically rebuild the individual, not merely waste oneself in the process of giving birth to other beings. Inherent in this understanding is the view that each being is a cellular universe, and that sexual energy is a peculiar generation, transmission, or massive waste of cells.

"Creative processes and transmutational capabilities are inherent in sex energy. Thus, sexual abstinence as a conscious process is necessary for a certain level of transmutation, and ultimately for transformation, to begin. In Gurdjieff's system, it is clear that for certain beings they must undergo a long and complete phase of sexual abstinence, or their inner work cannot begin. For others, sexual abstinence is unnecessary, for their process of transformation is independent of the sexual function. And yet in others, where transmutation has clearly begun, it is a process that consumes all forms of negative emotional or self-limiting karma. Such transmutation transforms the lower or gross aspects of the sexual energy, and releases the individual from what may be called normal sexual tendencies, freeing them completely from wasting such energy. Put simply, sexual energy must be used to not only rebuild but to rebirth the individual into healthier, happier, higher, and holier being.

“Gurdjieff sets a high standard for what is real between the teacher and its students. I got the feeling through Gurdjieff’s writings that he was much more knowledgeable, powerful, and capable than most people were able to perceive in, or by, his presence. In my experience with psychic musicians, the same can be said for what they are able to channel when they are surrendered or open to the experience of musical entrainment, that is, when one enters the spiritual sound stream and, thereby, feels connected with the desired energy source, and thereby uplifted to an unexpected level of creative consciousness awareness. Gurdjieff’s and Ouspensky’s works offer the beginner a very useful cosmologic map, and a necessary look at, according to the Gurdjieffian view, how certain practitioners, possessed individuals, psychic workers, creative spirits, spiritual guides, or teachers may, ought to, will, or could operate.”

BHAKTI BLISS

At age 25, Tisziji was known as a musical force in Toronto, yet his spiritual inclinations remained largely hidden from view. While his focus was directed inward and his studies included a variety of spiritual works, he was powerfully attracted to the Heart-music of Krishna Consciousness, an ancient Hindu religious work that uses study, music, chanting, and dancing as devotional forms of worship. Tisziji was already well aware of the connection between music and spirituality, but the Krishnas, with their open display of inner exuberance, allowed him to experience and express this on an ongoing basis.

Tisziji was introduced to the Hare Krishnas while he was performing in the off-Broadway production of *Hair* in Toronto in 1970. Then, in 1972, Tisziji's wife Ellen, whom he named Prajna Kali-ma (the transcendent wisdom of nature), brought him M's, *The Gospel of Ramakrishna*, a biographical work about the great Indian sage. Tisziji was deeply moved by the songs that Ramakrishna (1836-1886), founder of the Vedanta Society, sang to Lord Sri Krishna.

Tisziji: “Ramakrishna’s spiritual genius was specifically in the area of devotion. And his devotion to God as love was so great that it was infectious. His words, songs, and poems pulled at my feeling center. His pure love for God brought me to my knees and made the river of tears flow through my eyes many times. I have transcended that phase of emotional love devotion in the form of bhakti yoga, which I enjoyed and remember very well. Such devotion went far to open my heart chakra relative to what I play in general. For me, Ramakrishna was of very special significance because of the part that music and song played in his life and in his worship, remembrance, and repetition of the names of God. Shame on those who would judge him as a burnt-out ascetic of little or no value or worth to the world. For although their viewpoint may indeed be valid for themselves, the world desperately needs its channels of love, its conductors of devotional love-song-feeling, and sharers or teachers of the sacred Heart source of God or pure compassionate being. Ramakrishna espoused a unificational form of worship, a non-dualistic teaching from the Advaita tradition.”

It was Ramakrishna’s doctrine of tolerance that endeared many others to him and epitomized the Heart-love that all great masters teach from.

Tisziji: “Ramakrishna was one of those few bold and great-hearted individuals who taught that Muslims should love Hindus, and Christians should love Muslims and each other alike, that all practitioners and devotees in Spirit worship God, whatever one wants to call it. His heart-opened realization set a new tone for devotional practice on the planet, a new tone of tolerance, and a new tone of spiritual community. Blessed am I indeed who have come to recognize, know, and love the great work and sacred spirit of the saint and great spiritual Master, Sri Ramakrishna.”

Tisziji also became familiar with the ancient yogic scriptures of the Vaishnav tradition, the bhakti or devotional aspect of yoga through worship of the personal form of God, Sri Krishna. This was a change from the yogic practices with which Tisziji was familiar, particularly Kundalini Yoga, which was, at that time, bolstered in Toronto by Michael North, an established yoga instructor and then disciple of Yogi Bhajan. Hence, it was within the context of the Krishna community that Tisziji began a more intense phase of exploration into many of the Hindu Yogas as well as a broad range of Eastern spiritual works.

The childlike exuberance of the Hare Krishnas was a welcome relief from the heavy Christian vibration of the Sonny Greenwich camp, and Tisziji happily joined the Krishnas in the chanting-dancing mode of musical devotion. Music had been a form of release during his painful childhood, and the high-spirited and joyous rituals of the Hare Krishnas were a natural extension of such freedom.

Tisziji: “When I was a child, I would play the hand drums for such extended periods of time that I would be oblivious to my cracked and bleeding fingers. This was due to the extraordinary ecstatic pleasure one could derive from playing drums in a sacred way, especially when there was chanting involved or when several drums were used, and improvisation or chanting was allowed to be a primary mode of expression. These exercises or playing rituals were techniques for immediately getting beyond the body-mind and into the bliss of the Heart-mind.

“The Krishnas would have drumming contests. The devotees would perform a yajna (sacrifice), especially during celebrational occasions, and devotees would play and chant or sing until their hands, voices, and bodies gave out. Once again, the vibrational power of their happy music enabled the individual to be oblivious to pain and suffering. This form of partial transcendence speaks well for the trance-inducing magical power of mind and world-transcending music, when it is performed in a sacrificial or sacred and devotional or heartfelt manner.

“For some individuals, music is a very profound means for achieving ecstasy. We are talking primarily about high-spirited, self-liberating, primitive or simple musical techniques, and not necessarily mechanical Western musical techniques, which are designed to achieve an outcome of conformity rather than one of ecstatic liberation.”

According to Tisziji, his participation with the Krishnas was one of the most blissful and ecstatic times of his life. Canadian musician, John Tank, recognized that something extraordinary was taking place with Tisziji during that time.

John Tank: “Around the latter part of 1973 I spent about four months in New York City and upon returning to Toronto for a short time decided to look up Tisziji, who was at the time living with the Hare Krishna people. As we talked I couldn’t help notice a light that seemed to be emanating from him.”

Tisziji: “Much of the time I spent with the Krishnas I spent in an out-of-body state. Their intense demands for mantra-yoga practice and prolonged singing of the sacred names of the Hindu God, served to create a foundation for spontaneous yogic manifestations or siddhis (psychic powers). They never talked about practicing for these special effects; they only talked about their love of Krishna as the supreme personality of Godhead, who is paradoxically the material universe of nature and also the spiritual universes infinitely beyond all self, thought, mind, and world.

“I recognized that this was a very important step in my reconnecting with former life yogic karmas. This practice was too simple and easy for me to master. Thus, I saw it as a step in the right direction. Participation in the Krishna movement proved to be a beautiful, radical departure from ordinary North American musical and spiritual materialism. Needless to say, it didn’t work for everyone in the same way. No practice, religious, scientific, artistic, or otherwise, works for everybody in the same way. The principle of relativity applies to all beings and all of their activities, efforts, experiences, ambitions, accomplishments, and realizations.”

Tisziji made a pilgrimage to the United States from Canada to make contact with the Krishnas’ spiritual master, a self-proclaimed devotee or pure representative of Sri Krishna, the supreme personality of Godhead, Srila Bhaktivedanta Swami Prabhupada. The great Swami was visiting New Vrindaban, a Krishna ashram in Virginia. Tisziji prostrated before Bhaktivedanta Swami and touched his feet in gratitude. The Krishnas acknowledge that in so doing, one receives the highest form of benefit and blessing from such a master.

At this time, Tisziji also made contact with Bhaktivedanta Swami through the dream plane, receiving profound messages relative to him toward the end of 1973. Bhaktivedanta Swami indicated to Tisziji that he, Bhaktivedanta Prabhupada, was not Tisziji’s master and, furthermore, Tisziji’s help was no longer needed at that time.

Tisziji was ready to move forward on his spiritual journey as he had intuitively understood the Krishnas’ teachings. One of the Presidents of the Toronto Krishna temple recognized him as an uninitiated swami, and told him that it took others six months to learn an aspect of their temple music while it took Tisziji two minutes to learn.

Tisziji: **“While the Krishnas were probably the most hardcore bhakti yoga practitioners I have ever been with, their yoga is easy to practice after awhile. Such practice becomes automatic and does not affect human imperfection at the psychic, psychologic, or mental levels of reality. So you could look like a devotee, you could smell like one, you could act and even feel like one, but that does not mean you are living the surrendered life of a devotee.**

“With the Krishnas, I pushed the body to the limit. Their practice was about three times as hard as the Airborne Ranger practice I endured for several years in the U.S. Army. However, the most important lesson that came out of this body-transcending yoga of devotion was the profoundly positive attitude and energy that seemed to fill the devotees and the temples they practiced in. Most beings, when they push themselves beyond what is comfortable at the self or ego level, become agitated, discomfited, disturbed, put upon, uptight, contracted, heavy, and even mean-spirited, reactive, hostile, and so on. I never saw any of this with the Krishnas; even total exhaustion was happiness. So like the native people of all the world who sing, dance, and play music as a form of making sacred offerings to the great Spirit, the conscious use or devotional application of sound and happy song can produce a profoundly powerful, if not out-of-this-world result. Happiness is the state of Soul, even when exhaustion is the state of the body. This was, for me, more evidence and proof that as spirits we are not only capable of happiness, but are indeed the source of it, if and when you practice and realize the bliss of the Heart accordingly.

“Many of the Krishna practitioners were new to this Hindu culturing, and were still being victimized by American values and those who were ignorantly and selfishly defending such val-

ues. Enlightened beings don't care what your practice is. Enlightened beings appreciate all spiritual and religious practices that serve to tune you into spiritual laws, spiritual processes, spiritual realities, and their positive effects and majestic, noble responsibilities.

“Enlightened beings understand that for some, a little practice goes a long way, while for others, a lot of certain practices means nothing to those individuals who, at the karmatic ego level, do not genuinely understand or participate deeply enough to make any real progress or actually be served by such practices.

“Furthermore, there were things in the Krishna movement's teachings that I didn't agree with in terms of their fundamental, dualistic philosophy on the supreme personality of Godhead, and the presumption that all else and everyone else was subordinate or inferior to it. All dogmatic or doctrinal differences aside, their practices and kirtans or devotional music sessions were wonderfully ecstatic. Herein lies the key to their continued success.

“The Krishnas' dualistic philosophy purports that only God is God, and at best one can only be devoted to it. You can't 'be' it. You are always and only less than or other than it. Thus, I found inherent problems in that philosophy, which I believe leads to a false, incomplete, or even schizoid understanding of God or self, not unlike the Christian doctrine. While the blisses of their ecstatic music were inarguably extraordinary results, their teachings promoted illusory separation and unnecessary or imaginary self-division. You, Krishna, and the blisses of the sound were not recognized as one and the same, when in my view they are absolutely that. Otherwise, how could you ever experience any bliss if it wasn't already there? 'We,' the whole universe, is that bliss. Krishna is that bliss. And devotional music is already that bliss! The gap is already filled. The case is already closed and wide open. But these wonderful Krishna devotees did not go this far. In my work, God as itself is, and represents, the Heart and its divine love. As the spiritual Heart, God, in the form of divine love, is all things and beings. As this love, God is transcendence and thus truly spiritual, subtle and all powerful, and as such, is the creative sound source and infinite, blissful, ecstatic potential of itself.”

KIRPAL SINGH

In 1971, while engaged in his recognition of Sound as source and in his assorted studies, practitioner-disciples of Master Kirpal Singh (1894-1974) were spiritually attracted to Tisziji. They were especially attracted to his musical performances.

Tisziji: “These very sweet and kind people were members of the Ruhani Satsang, which is the specific order of the Surat Shabd, or Sound Current Yoga Path. Kirpal’s mastership descends from the spiritual lineage of Radhaswami, a form of Sound Current Yoga, which Kirpal’s Master, Sawan Singh (1858-1948) inherited from Baba Jaimal Singh. Jaimal was the Master successor to the Great Parma-Sant-Huzur-Swami-Ji-Maharaj, who was responsible for the Sound Current system revealed in the book *Sar Bachan, The Essential, Real or True Word or Sound*.”

By all accounts, Kirpal was not designated by Sawan as his successor. Kirpal assumed mastership on his own after having an experience of inner or subtle energy transmission from Sawan just prior to Sawan’s passing.

Tisziji: “Having been a musician with strong Spirit and yogic tendencies towards exploring, feeling, and recognizing the subtlest aspects of sound entering and vibrating from the body, this system of practice and realization was, for the time, useful and necessary for me to absorb and pass through. The *Sar Bachan*, which serves as a Bible for its practitioners, comprehensively maps out the various planes and levels of physical, psychic, and spiritual realities, their characteristics and effects, and their rulers or lords. While the *Sar Bachan* does not reveal any new teachings, its realizer in Swami-Ji-Maharaj taught these Sound Current teachings to set the high tone during the mid-1800s.”

Some of the words used in the *Sar Bachan* have been used as source words for many different sects and related works. Here is a general listing of some of these sacred terms:

Agam, Atma, Bani, Dhun, Dhun-atmik, Eckankar, Ek-Akshra, Jot, Joti, Kal, Kal Purush, Karan, Krodha, Mahant, Naam, Moh, Nad, Naranjan, Nijdharn, Nijmana, Nirguna, Nirmala, Nivriti, Omkar, Pad, Panthi, Par, Paramatma, Parbrahn, Parmarth, Pida, Prakriti, Pralabd, Prana, Pranava, Punya, Qutb, Rama, Rup, Shabd, Sadahn, Sant, Sansar, Sahaj, Samadi, Santosh, Saran, Sat, Sat-Guru, Satsang, Satsanyi, Satyuga, Shakti, Simran, Surat, Surat Shabd Yoga, Swami, Til, Tisra Til, Triloki, Tulsi Das, Vairag, Vairagya, Varnatmik, Vedas, Vigyan, Wali, Yagya, Yama, Yuga.

Tisziji: “These ancient teachings were to serve as a beacon light for centuries to come. Some may even recognize them as being without beginning and end. They are similar to the teachings of Kabir and the great Master Guru Nanak, and while this lineage runs deep through the history of India and its yoga traditions of Sound and Mantra Yoga, the acknowledgment of the Spirit and

reality of the Sound as Word or Presence, Spirit, or Soul is widespread throughout all the spiritual teachings and traditions of the world.

“Prior to the study of these systems, my Heart intuition of the truth of Sound was real but not intellectually formulated or communicable, hence the need to test and measure, and thereby recognize in full, the realization of reality in terms of Sound from the microcosmic dimensions of consciousness awareness. The psychic and spiritual road map that is provided by the Sound Current Yogis, and specifically as taught by Kirpal Singh, serves to accomplish the necessary Sound recognition and its component or corresponding spiritual realization.

“This science is great for beginners and those who are determined to prove the truth of the Sound current and its subtle realities to themselves through daily scientific practice. These teachings view creation as being divided into Three Grand Divisions. The first division or region is the pure spiritual region, Sat Desh, whose attributes are wisdom, love, and power.

“The mid-division is one where the spiritual and material planes are commingled. This is called the Bramand Division. Its inhabitants are happy, but time plays a part, however small, in the processes of this region. This region is also known as paradise to many of the world religions and includes most of the known levels of heaven alluded to in various spiritual teachings. Therefore, while the highest spiritual region represents the Pure-God and free Spirit-Soul realm and its corresponding or appropriate attribute of transcendency, the Brahmand region is tainted with the condition of temporariness, even when some, at this level, may perceive time as eternal. Hence, it is not an absolute reality, it is a high relative reality.

“The lowest Grand Division is the Pinda Division. It is the region with the least amount of Spirit and the greatest degree of matter. It is the material-spiritual region. This is the material universe as the body-mind perceives it on Earth: as a Solar System with a central Sun and surrounding planets, as a galaxy, and as a layer of universal proportions between infinite layers of comparable universes, and their subordination to the forces or lords of matter, energy, space, time, ether, and mind.

“Some of the names of these planes are called Sat-Naam, Sat-Lok, Sachkhand, Sat-Purush, Alak, Anami, Haq or Huk, and so on. What is spoken about, taught, or revealed here is primarily concerning the inner Sound, not the outer or ear sound or physical sound, but the inner ear, the inner spiritual Sound. In other words, many practitioners are exclusively into the inner music of the higher planes, and not at all into the outer music of the physical planes. Clearly, we are speaking of purists here who are out of touch with the karma of the times. And as far as practice goes, they don’t need to be in touch with these times from their level, which is beyond the times. The inner is always more important than the outer, regardless of the times. Enlightenment realization is an inner, subjective process of awakening beyond outer and inner. It is not uncommon to hear some of the Ruhani teachers or Shabd masters teach concerning the irrelevance of ordinary song and dance, and the importance of the spiritual Music and Sound over that of physical music and sound.

“Essential to these Ruhani Shabd teachings is the guidance and initiational power of the living master, practicing conscious use of the Sound current, and Satsang corresponding to the circle of adepts and those who practice under the guidance of a specific living master. According to Kirpal Singh, Ruhani Satsang is the science of connecting the individual soul with the Sound

current, the Shabd or audible life stream. However and more importantly, true practice is more a case of awakening to what Spirit presence already is since the Sound current is a universal, infinite, all-pervasive spiritual field, which for many is obviously the radiant Sound current in and out of this and every great tradition. The Sound current just is.

“In my view, as it is also taught in the Nad-Brahma tradition, Sound is God, and its Silence is Sound, which is to say that Sound as original vibration and vibrationlessness characterizes the living reality of the divine itself. Divine beingness is Sound. Awareness is itself Sound. Consciousness is Sound...transcendent Sound, and therefore inaudible, Silent Sound. Pure Sound is Silence. Silence is emptiness. Emptiness is fullness. Emptiness is thus form, the form and formless Heart of Buddha nature itself. Consequently, thought and thoughtlessness are verily Sound and its Heart who is Silence itself. This I have always known intuitively. This condition of ‘Being the Silent Sound’ has been my understood, yet secret, realization.

“The technique for the Shabd yogi includes withdrawing into the Silence of the Soul as pure awareness or voidness itself. While ascending, the practitioner moves towards the Sahansdal-Kanwal, which is also known as the Sahasra or the Thousand Petaled Lotus, at the crown of the head. It is at this crown, and above the head, that one catches the first strains of divine music. In Ruhani Satsang, it is taught that there is no divine music to be heard within or as the psychophysical body, below the seat of Soul which resides at its sacred point between the eyebrows. As one proceeds to ascend deeper into this spiritual Sound stream, one experiences and realizes more of its reality and the truth of the spiritual path beyond the physical, astral, psychic, causal, and mental planes. Hereafter, what is called the Sound is actually Silence itself, the No Sound. This Silence itself, being the all-pervasive Sound current, pervades every atom and subparticle of the universe. Hence, there is nowhere where it isn’t! Being everywhere, it is not only at the crown but it is also known within and as the psychophysical body below the seat of Soul. It is the Earth, everything on and within it, and all else beyond it. It is the total Sound presence of itself and the ultimate absence-radiance of itself. This great dualistic system, like many systems, begins the process of unfoldment with conventional or typical religious dogma of separation from God, and divisions of the higher and lower worlds, when ultimately there is no such thing. Everything is pervaded by the divine—high, low, in between and beyond!”

Critical to the purificational practices of the Sound current, many practitioners of the Surat Shabd adhere to the Hindu yogic discipline of vegetarianism.

Tisziji: “It is on the subject of vegetarianism and its relevance as a yogic dietary discipline that many Westerners, as hardcore cemetarians and mechanically habituated corpse, cadaver, or meat eaters, find difficulty with these teachings. Such individuals meet with great psychophysical and even emotional resistance to these teachings and their demands, due primarily to mechanical conditioning and force of habit, although it may be true that certain individuals will find it much harder to adapt to a diet of consuming light energy than the energy they derive from dead flesh. There are some vegetarians, those who cannot eat meat, who are as vile and evil as demons, such as in the case of Hitler, who was known to be a vegetarian. And on the balance, there are some who eat meat who have become the greatest and purest saints in history. Ultimately, vegetari-

anism is a step upon the path but by itself does not produce the highest or purest practitioners, which only appropriate mind training and self-transcending practice can produce.

“In the yogic traditions, and especially those which I consider to practice the highest ethics, there is a breakdown of diet or food intake based upon the degree of karma one is liable to experience by eating certain types or levels of food. The purest diet is known as the sattvic diet, which prolongs life, cures diseases and ailments, and prevents disease, pain, unhappiness, and imbalance. This diet relies primarily on grains, fruits, vegetables, and herbs, and along with pranayama, yogic breath control techniques, is known to produce the highest energy levels in human beings, if eaten scientifically. This life energy-producing or living food diet increases spiritual and psychic sensitivity, and improves one’s capacity to handle the higher and subtlest frequencies of spiritual Light, Sound, and love. This I call the food of compassion, taking on the food or karma of painlessness. Thus, the sattvic diet is creatively the most intelligent diet if included as a routine in a life of spiritual practice, and the most spirit-liberating when it is included in the practice of selfless and harmless interaction with all beings.

“The next category of diet is the rajasic or energy-generating approach to diet, and includes all of the dairy products such as cheeses, milk, cream, butter, and so on. One might also include the use of certain vegetable products in concentrated forms of vitamins, minerals, proteins, and other nutritionally rich elements, be they land or sea based, as being rajasic in nature. Coffees and teas and various stimulants may be included in the rajasic diet, which produces both energy and speed.

“Lastly, the tamasic or inertia-producing diet consists of meats, liquors, and all manner of intoxicants. The tamasic diet includes the eating of stale, disgusting, putrid, and dead food. The eating of corpse or dead energy is common and considered ‘natural’ to practitioners of this tamasic diet. Such beings ‘live to eat.’ Their path is that of self-indulgent pleasure-seeking, when in fact the practice of eating cadaver food is minimally life-sustaining, dulls the senses, and can be maximally karma-producing and pain-producing. In other words, the consumption of cadaver energy causes more suffering. Death promotes death karma. Corpse food poisons the psychophysical condition and creates and reinforces powerful egoic tendencies of anger, self-defense reactions, and all manner of self-limiting or life-inhibiting, life-destroying or life-negating, Spirit-denying, heart-choking, and Spirit-resisting tendencies. Put simply, the Ruhani Satsang Yoga teachings emphasize that the contradictory practices of corpse eating, or eating ‘death for life,’ empower self-division, produce conflict, encourage hateful and hurtful feelings, and generate the karma of fear, especially the fear of death.

“On the other hand, there are many who eat meat who haven’t the heart to take the life of another being. Regarding them, I say their will is, for the time, weak and their habit of meat eating is stronger. But is it out of a strong heart, fear, guilty conscience, or compassion that they cannot take a life?

“Animals that are living amongst humans are often friends requiring cooperative protection. Who in their right mind, upon discovering this truth of protective friendship, and upon realizing the animal’s right to life and will to live, would continue to condone the slaughter of friends, who are such a questionable source of bioenergetic food? Or worse yet, to condone their slaughter for profit’s sake?”

While Tisziji's practice had excluded the consumption of flesh for almost two years, he found the Shabd yoga's purificational practices effective in expediting and intensifying his connection to the Sound current.

Tisziji: "The spiritual techniques used in this spiritual Sound current or Shabd Yoga work were genuinely effective. They produce excellent results for those who regularly and properly practice them with or without devotion to a master. However, once the sensations of transcending body consciousness begin to arise and movement beyond the physical domain takes place, an association with the master as guide, for most beings, is recommended for clarification, and in many cases is necessary for balanced higher level spiritual functioning and transcendent realization."

SUFISM

While continuing to deny his obvious role in spiritual mastership to those who sought him out for guidance, Tisziji, as a spiritual master musician, demonstrated a deep respect for those who recognized and practiced certain forms of music and sound as a sacred meditation or as a self-transcending means of contemplation. Therefore, when Tisziji made contact with certain members of the Sufi sect of the Islamic religion, another significant connection was confirmed relative to the ancient practice of channeling the Sound current.

Tisziji: “Of particular value, relative to my work in the world as a Sound worker and spiritual guide, is having also drawn the attention of practitioners who are called Sufis or students of Sufism. Students of Samuel Lewis and Pir Vilayat Khan, son of Hazrat Inayat Khan, have approached me from time to time through the social circles of spiritual music and Sound. Hazrat Inayat Khan was considered, by the great spiritual master Sant Kirpal Singh, to have been a perfect master.

“These Sufi students were all interested in music as a spiritual practice or basic methodology for penetrating into the subtle realms, feelings, ecstasies, and realities of Heart consciousness. Thus, love had much to do with the Sufi idea of music as a means to remember, access, contact, taste, touch, or realize God as divine Heart love.

“Anyone who has this intuition of doubtlessness as to the profound spiritual function and sacredness of music as original intention or divine will may be considered a Sufi. A true Sufi is free from ambition, greed, pride, and blind obedience to custom or conventions, and also free of all forms of human authority apart from the spiritual reality itself. Thus, the wayless spiritual way of the Sufi may be considered that of a secret, unspoken, or even silent understanding and realization of the divinity and true nature of being, manifesting in the forms of music and sound from their source, the Heart of Silence itself.

“Some of the Sufi masters have indicated that he who tastes knows, but never by mere philosophic or rhetorical argument, psychologizing, rationalizing, or intellectual judging. Their disciples felt that I was a Sufi master because of my lifelong practice of using music and Sound strictly for contemplation, self-transcension, spiritual illumination, spiritual harmony, and selfless Heart being. Several of these individuals under the leadership of Samuel Lewis were also dervish or spinning dancers. It was clear to me that they used dance as a form of yogic practice, very similar to the Sangeet tradition in India, where to realize the truth of music one must not only practice playing, but singing and dancing with music as well. These Sufi individuals practiced offering the physical body through dancing, the voice through singing, and the soul through playing, all of which, in my own progression, I have continued to use, and encourage other individuals to practice in a sacred manner.

“While I did not necessarily learn anything from these works concerning music and sound, it was significant to be made aware of not only the extent to which these Sufi mystic circles un-

derstood and practiced music, but to witness how, through the process, participants developed a genuine openness and appreciation for any and all beings who demonstrated any musical or spiritual sound clarity of view, simplicity of practice, purity of heart, and freedom of spirit. Thus, the state of consciousness awareness, level of reality, and natural practice of the individual revealed to these practitioners who and what was or is a Sufi.

“While I did not consider myself a Sufi in the formal sense, I genuinely appreciated their view, and felt a strong kinship with these individuals who came to me to enjoy and share, rather than judge, what I was formulating as a musician and teacher.

“Worthy of note was their understanding of what living was, and how important it was for them to acknowledge, unlike practitioners of formal religions, those who are living the way of the beautiful love-wisdom and Heart-Sound of the divine itself, the source and truth of love here-now. For the Sufi, without love there is no life, there is no God, there is no Heart, there is no truth, there is no music, there is no joy, there is no peace, there is no light, and there is no good in or out of this or any world. Therefore, love is all to the Sufi mystic whose love is so great that its heart grows wings, which enable the mystic to soar to the infinite breath, heights, and depths of spiritual being.

“While I was always aware of psychic breathing and its function in musical and meditative practice, my very first contact with the word ‘Hu’ came through the writings of the great Sufi Master Hazrat Inayat Khan, in 1970, when I came upon his quite beautiful and comprehensive work, *Mysticism of Sound*, at the Fifth Kingdom bookstore in Toronto.

“This work lays out in simple but always uplifting language what in the East may be called the science of the Sound current, or the Yoga of Sound, the Holy Shabd. Hazrat speaks of ten different levels of Sound as they manifest through ten different tubes of the body. These sounds, as Hazrat understood them, include an identical list to that of the Ruhani Satsangis: the sounds of thunder, the roaring of the sea, the jingling of bells, running water, the buzzing of bees, the sound of strings, the twittering of sparrows, and then ultimately the Sound of Hu, the most sacred of sounds. Hu is considered the beginning and end of all sounds. The word Hu is the spirit of all worlds. It does not belong to any language, but no language can help belonging to it. This alone is the true name of God. Hu is revealed to the Sufi who journeys through the path of initiation. In both the Sufi and the Ruhani tradition, initiation is a blessing and a welcoming to the spiritual path. Truth, as the knowledge of God, is called Haq by a Sufi, whereas in the Ruhani Satsang, the knowledge of God is Huk or Hu-Ek, with Hu signifying God as truth, and Ek meaning One, One God, One truth. All of this seems nearly identical to the teachings of the Sikh Shabd Yogis.

“Whether or not Hazrat borrowed this knowledge from the Shabd or other yogis, received it from his own line of Sufi masters, or intuited it directly, may only be of passionate interest to certain derivation seeking critics, analysts, and historians who are unfamiliar with, and choose to be materialistically skeptical about, the mysterious ways of Spirit and the processes of realization. Certain of these skeptical and darkness-producing doubters refuse, or simply fail, to recognize and understand what strange things can and do happen to those who, by the practice of specific Sound techniques, move beyond the limits of self-knowledge and enter those mysterious and hard to communicate levels of that marvelous reality of the Heart, wherein one is able

to access all knowledge, be the source of all knowledge, or even be beyond all knowledge and knowing, while knowing it.

“Having brought this spiritual vision of Light and Sound through my musical birth, I was naturally destined to be drawn to or attract those who are similarly needing this Sound and spiritual musical view of life. The realization of this Sound transcends all words, all symbols, all views, all teachings, all lights, all sounds, and all worlds.

“While I have not had the time or need to read many Sufi works, I have enjoyed sharing wisdom with those who have been involved with, and who have gained from, these other Sound current works, their teachers, their teachings, and their communities.”

SOUND CHANNELS

In addition to paying homage to Hazrat Inayat Khan, visiting with Kirpal Singh, contacting Bhaktivedanta Swami, and intuitively connecting with Ramakrishna, Paramahansa Yogananda, and Gurdjieff, Tisziji meditated with Sri Chinmoy during 1972 and associated with his disciples. For Tisziji, Sri Chinmoy was a realized presence and channel of spiritual Sound essence, more so than a channel of esoteric or cosmic knowledge.

Tisziji: “Sri Chinmoy has very high and intense vibrations, much of which come from his function as a Sound channel, musician, Sound healer, and master of meditation realization.”

That same year, Tisziji chanted with Baba Ram Dass (1931-), sitting on stage with him while Ram Dass played tamboura.

Tisziji: “This event was a two-part concert at Convocation Hall in Toronto, with Baba Ram Dass. The first part was an open conversation, which became very tense, psychologic, and confrontative. The second part was a very healing, sweet, beautiful, and pleasurable peaceful session of chanting or kirtan led by Ram Dass. I was able to feel very close to Ram Dass during the chant and I felt that he was a pure musical channel for the Sound. Ram Dass was a devotee of the Heart who worked with pure intention, and was able to conduct healing through Sound, song, and mantra. Ram Dass is one of the great spirits practicing and teaching in the world today.

“Ram Dass’ genius is in his natural need for and enjoyment in making ‘it’ available to all beings. He is a natural philosopher, healer, and teacher. In terms of the evolution of spirituality in the United States, in my view, Ram Dass is definitely one of the major catalysts and prime heralds in the vanguard of new age dharma and America’s awakening to its place in the great spiritual traditions of the world. I am speaking of his guru function as a psychologic and yogic channel for those universal rays of enlightened wisdom and sacred energies, which occasionally intersect and become fused in the Heart-minds of certain pioneer doctors who are also karmically gifted spiritual Heart beings. Ram Dass is, for many, one such healing being.”

MEHER BABA

The story of Meher Baba (1894-1969) is a controversial one, not unlike that of other Sat-Gurus who have claimed to be the Avatar, the Descended One.

Tisziji: “I first heard of Meher Baba in 1964 in Frankfurt, Germany. His work and his name were being discussed in a jazz club. The impressions I received from those speaking about him were strong and of a devotional nature, but they also had a quality of urgency in them, as if something profound, critical, or timely was related to Baba. He was obviously finishing up his Earth work as a dearly beloved Master, and those who knew him were feeling the anticipation of his passing.

“While there are many beings who do in fact consciously and deliberately descend or return as an act of mercy or compassion, as in the case of the Karmapas and other Buddhist lineages, some beings seem to have a need to return to echo the karma or the word of the Christian savior. Whereas it was said, according to the Jesus story, that Jesus the Christ would return at the end of the world to lift his followers into heaven to be with him, certain masters, including Meher Baba, for reasons that perhaps remain mysterious, give the distinct impression that they are that Christ, returned or descended, and that they have come to fulfill their own prophecy.

“Who does one believe? What does one believe? Will Jesus ever really return as Jesus? Will or should the Christ ever return in the form of someone else? What is the Christ energy or spirit that comes and goes, appears and disappears? Wouldn't that be an illusion? Is the Christ consciousness to be compared to a condition of enlightened liberation, and therefore simply a reality unto itself beyond appearances and disappearances...coming and going? The question is then that is there more reality to that which appears and disappears, than to that which is already always here? Wouldn't it be easier if this so-called line of Avatars, and there are many, would simply come right out and say they are not Jesus Christ, and that they have descended not necessarily as divine incarnations, but out of an agreement as the Heart and its radiant compassion? In other words, admit that they chose to take birth to be a spiritual friend to other beings?”

Tisziji will never try to persuade anyone that he is any exclusive ‘one and only’ teacher for all beings. He has humbly accepted his role as a guide and has selflessly demonstrated his Heart-love to those who have reached out to him.

Tisziji: “The spiritualist view of incarnation is definitely one of descent from Spirit into matter. This is common knowledge, not an exclusive right belonging to certain beings. This process is cosmic, thus universal. Everyone descends into the body and there is nothing glorificational about this process. There are advanced spirits taking birth, there are progressing spirits taking birth, and there are young spirits taking birth on Earth all of the time. All of this is based on very precise karmic, mechanical processes. And it is also possible, when there is sufficient consciousness and advancement, to have some say or what appears to be choice in the matter of returning to Earth on a specific mission. This is a Heart matter and not an egoic one. This is a conceptual

discussion dealing with issues with incomprehensible implications and laws. Many descend with specific missions and many ascend with clear intention. Certain traditions have made more of this for their own purposes. Not only Spirit but spirits need to work in their own ways, strange or otherwise, incomprehensibly speaking. Beyond all speculation, there is this spiritual universe which comprises most of the known universes, and beyond a point very little can be said of this of any value beyond direct realization of who and what it is in truth! The Hindu Mahasiddhas make a profound issue of the death experience and the interworlds. They are unanimous in their wisdom concerning this, that unless you prepare or are prepared for this, there may be more to regret and suffer than you have known in your life. The warnings are blazing!”

Tisziji, well-aware of these warnings from the great Masters from before Jesus to Jesus and well after Jesus, who are all saying the same thing in their own way, encourages all to have the courage to take that action on the spot which makes clear the Heart-path of no regrets.

Tisziji: “To serve and love other beings is a simple process. It is a great service and requires a courageous demonstration, especially since very few beings realize that degree of selflessness which enables them to live as an open Heart wound to other beings. While few realize or live from this openness, the few who do live as examples, teachers, or guides make this path of Heart realization both accessible and practical for all beings; even when, in truth, only few are ready for genuine transcendent spiritual practice.

“Meher Baba and his teachings, while appearing to be more of the same old master-guru grandstand shtick was, in my view, an exception. As far as I have been able to detect, there is no sense or presence from Meher Baba’s work of any grandstanding, or of any demonstration of mastership in the form of egotism, egotistic demands, or any self-serving patterns of behavior appropriately attributed to known forms of narcissism and false heroics. The teachings of Meher Baba are traditional, though perhaps made simpler, clearer, and more suitable for devotees of Heart practice. However reformulated, they do not appear to be necessarily creative or transformational as much as affirmational, confirmational, and accessible.

“Baba’s genius for teaching, and what might be considered his contribution in this area, may be his brilliant simplicity and gentle infusion of sweet poetic influences, which, in my view, reveal the essence of the enlightened poet’s Heart, that poet who knew God’s love to be none other than its own love. While Baba’s teachings may not be considered new, his profound realization, his God consciousness reality, and his surrendered mental body enabled him to make clear many subtle aspects of, and dynamics within, the many levels, planes, or dimensions of consciousness awareness, which, according to his writings, he obviously realized.”

In 1914, as the story goes, Meher Baba became God realized through a kiss on the forehead bestowed upon him by the great Sufi Master, Hazrat Babajan. In 1915, he met his second master, Upasni Maharaj. In 1921, he became a perfect Master. In 1925, he began his practice of silence, which he maintained for the rest of his life. He communicated by means of a small, rectangular board with the alphabet painted onto it. He pointed to the letters to form words, and through this process his teachings were made known to the world.

Tisziji: “Meher Baba was known to travel to other countries for the sake of either healing or assisting advanced or advancing beings. Much of Baba’s actions and journeys, and what was accomplished during such journeys, necessarily remained mysterious to onlookers and those outside of his immediate circle, as only the few who were privileged to be around him could understand his efforts and the level of his insight into those areas of human evolution and unfoldment, which were far beyond the scope of ordinary intelligence. Put simply, Meher Baba worked in strange ways, as many real Masters do. They work in, through, and as Spirit itself. They also work privately in isolation, or alone and beyond the sights, sounds, thoughts, and actions of ordinary beings.

“Much of Meher Baba’s work is documented, particularly his unprecedented work with the strange and bizarre ‘masts’ (pronounced ‘moosts’), a class of spiritual practitioners not totally in the human body, yet not totally free of it. These ‘masts’ are known to survive on diets of crushed and broken glass, metals, and anything other than what humans consider ‘normal’ food. Meher Baba’s work with these strange beings drew much criticism and stirred up much controversy concerning his work, but he nevertheless considered these wayfarers to be sacred, if not saintly, beings. Didn’t Jesus serve the untouchables of his time, the lepers? There is a kinship here, which is beyond the level of imitating the Christ. There is something active on an incomprehensible level that is showing up here, which is utterly spiritual in nature!

“Meher Baba’s life was filled with all manner of extreme hardships, and it was quite normal for him to experience total exhaustion in his efforts to heal and transform other beings through spiritual means. He chose not to live as a spiritual King, removed from the common seeker and practitioner, but chose instead to be amongst those who needed him, or whom he needed to contact.

“Meher Baba was a renunciate of the highest order and no doubt encouraged his disciples to renounce, but work in, the world. It is clear that it takes quite a number of masters operating over the course of human history to live, to teach, and to act as spiritual catalysts, transformers, or agents operating for the divine itself. While specific religions have their leaders, founders, and living teachers or representatives, they need to be fed by higher orders of enlightened masters or beings. This divine necessity suggests a pyramid effect where many teachers are subordinate to a high teacher group, which in turn is subordinate to an even higher teacher group, all the way to source itself. This pyramidal effect, which suggests a hierarchical structure of Spirit, is in some way taught about by all true Masters, to include the crazy-wisdom adepts of the no self, no mind, no body, no world, no God, no one, no thing schools. In fact, every reference throughout all the spiritual teachings to whomever or whatever is ‘not this’ or ‘not that,’ suggesting anything beyond anything whatsoever, plays right into the hierarchical paradigm, which can only begin to lose validity when, rather than negating mind forms, one affirms all forms to be it. Thus, the paradox that it is the form, and that the form of anything and everything is the formless. The formless is verily the true and spiritual form of everything and nothing.

“Meher Baba taught that neither religion nor the paths of religion are, of themselves, reality. He taught that neither humanity, nor the seeker, nor the student, nor the practicing disciple, is the reality itself. He taught that human happiness, knowledge, and energy are gross illusions, that all levels of self are also gross illusions, and that both the subtle and the mental worlds of in-

finite thought, infinite knowledge, infinite power, and infinite bliss are all but illusion. He taught that only communion with, in, and as God, beyond all sobriety, beyond all kinds of intoxication and thus beyond all illusion, is reality. He taught that God is love beyond love and is the who who knows itself as reality beyond attributes, beyond form, beyond truth itself, always remaining the beloved of all lovers of itself.

“Since Meher Baba’s passing over in 1969, who or what do beginners, or even serious practitioners, turn to? How many of his followers are free enough of self to know how, in truth and in Spirit, to access him as the Heart itself? To how many of his followers did he reveal the truth that they, not just He, as Heart-love itself, are the Avatar?”

BHAGWAN OF THE HEART

While Tisziji gravitated towards those spiritual beings who were devotees of music, he also studied those teachings which echoed his own realization at the Heart level. Sri Ramana Maharishi, the great Hindu wisdom Master, was a potent influence in the early 1970's.

Tisziji: "All beings have their sacred connections and guru preferences, just as I have for Sri Ramana Maharishi, whose teachings had a profound confirmational effect on my unfoldment and realization. I found Sri Ramana's teachings, writings, and realization to be the most empowering at that time. They were, and are, directly and simply true for him and many walking the Advaita Heart path of non-duality.

"In 1971, I read *Remember, Be Here Now*, written by Baba Ram Dass, which was essentially a cookbook for those beginning a life of spiritual practice. That particular mini-encyclopedia or anthology of credible spiritual works highlighted some of Sri Ramana Maharishi's wisdom. Some powerful statements of Sri Ramana's reflected that everything was a Self, everything high and low was a Self as pure beingness. His word on the matter is about as true and direct a declaration of realization and confirmation of anyone's realization that I would find anywhere throughout the vast market of spiritual literature. Thus, Baba Ram Dass was a critical catalyst in making a connection with the self-realized Bhagwan Sri Ramana Maharishi. I am doubtless about Ramana's realization. However, I am not in complete accord with his method. I did not find his method of inquiry to be as necessary or as useful as my own questionless 'Who Knows!'

"Sri Ramana's most famous and primary method of inquiry is in the form of 'Who Am I?' which may be useful to some beginners if and when a deeper methodology with a proper backdrop for this question is provided for the beginner. Sri Ramana's method is an effective one if one knows that any answer, apart from the Self of itself, is incorrect, inaccurate, or self-limiting. Inquiry, at this level, is an intellectual process used in discriminating or discerning 'that which is' from 'that which is not' and 'that which is the is not.' This technique is a method that indulges fundamental duality. Thus, I have taught in a similar but variant manner in the form of 'Who Is I,' 'I Is Who,' 'I Is It,' 'It Is I,' 'I Is No I,' and 'I Am Is No I Am!' However, the critical difference is that these are not questions! These are affirmations and clarifications of identification as selfless reality. This reality is directly and presently intuited beyond the self, the body-mind, thinking, questioning, answering, recognizing, and realizing altogether.

"Other schools within the Hindu traditions teach the usefulness of the affirmation 'I Am That,' which simply means 'It Is Who and What I Am or Is' from the viewpoint of pure and only selfless, free, Heart-conscious beingness itself. Sri Ramana's realization, beyond his method of inquiry, was, for me, a confirmation of a higher, freer, and truer set of values relative to spiritual life and self-realization. For instance, Sri Ramana taught that breath control, pranayama, contemplation or meditation on the forms of God, the repetition of certain mantras or prayers, dietary restrictions, and various forms of yoga are but aids for pacifying or purifying a restless

mind, which, in terms of mechanical or karmatic thought patterns, must be brought to or surrendered at the Heart, the true Self or the seat source of consciousness. Such aids are useful to purify and balance the lower bodies, thereby preparing the practitioner for intermediate and advanced spiritual practice, which can only begin once the mind, at the level of the mental body, is transcended. This aspect of Sri Ramana's teaching anyone can easily realize to be true.

“On the other hand, and beyond his instructional teachings, Sri Ramana was simply always being that which transcends the mind. This also resonates as true in his case. Sri Ramana was being the Heart, which is the true Self. But his method of instruction, as in the case of all teachers, is relative, and may perhaps, at best, be useful to beginners. Advanced practitioners are immediately able to penetrate through the veil of any instruction and realize where the being or teacher is coming from. The ultimate purpose of practice is to penetrate into the Heart-mind of the Master, which of course means the perfect realization of one's own pure Heart beingness itself—free, pure, love, guru, Self, God, nothingness, itness, bliss, or truth.

“Sri Ramana's realization is important for all practicing beings in that it exemplifies an extraordinarily ordinary, free, easy, natural, or divine disposition relative to all things and beings. Simple yet paradoxical, it is not this, but it is that. It is something, yet it is everything. And it is also nothingness at its best.

“Most beings, because they are indulged by or engaged in certain practices, often falsely assume that their beginner's participation in the process of realization is living the 'spiritual life,' when in fact the truth is that all beings are the spiritual life; but not all beings consciously surrender to or live as the realization of the Heart which is the Self source of all beings, freely living as the wisdom light and love power which that is. Those who live freely don't care if you come or if you go, sit with them or not, believe in them or not, trust in them or not, worship them or not, pay them or not, promote them or not. Those who live freely don't care if you follow them, or even lead them on. Thus, only the Heart is. Ramana's teachings confirm this. Hail the goer, hail the gone!”

PARAMAHANSA YOGANANDA

True Heart Masters always recognize the essence of the Heart in other Masters, as well as in all beings. Tisziji's deep respect for Ramana Maharishi is shared by many spiritual teachers who found Ramana's loving presence to be inspirational to their own work. One such teacher, whom Tisziji also holds in high regard, is the Hindu Master, Paramahansa Yogananda (1893-1952), who met Ramana briefly and was touched by his gentle radiance.

Yogananda wrote about Ramana Maharishi and scores of other Hindu Masters in *Autobiography of a Yogi*, a work that served Tisziji as an instructional text when he first read it while in the Army in the mid 1960's. This book addressed some of the spiritual concepts that Tisziji was already exploring and becoming familiar with. The description of the science of astrology in this work awakened Tisziji's natural curiosity and eventual mastery relative to solar-systemal time-patterns.

Autobiography of a Yogi outlined the traditional Hindu belief system, and described the guru-disciple relationship through the lineages of India's great spiritual masters. Yogananda's teachings originated with the mystical Saint Babaji, and continued through Lahiri Mahasaya and his disciple Sri Yukteswar, Paramahansa Yogananda's great guru.

Sri Yukteswar recognized that Americans were in great need of spiritual wisdom, and he groomed Yogananda to bring the traditional Hindu teachings to the West. Duly empowered, Yogananda embraced the opportunity to cultivate his Heart teachings on American soil. He introduced thousands of Westerners to the spiritual science of Kriya Yoga, a disciplined spiritual methodology handed down through the lineage of Babaji, which claims to bring its participants towards God realization. Yogananda's clear and gently persuasive teaching style was easily assimilated by those receptive beings who were ready to hear and practice in these ways. He expanded and developed his teaching and founded the Self-Realization Fellowship, an international, spiritual, and educational organization devoted to liberating humans from suffering and spiritual ignorance.

Adapting the traditions to America's progression towards the empowerment of women, Paramahansa Yogananda entrusted his teachings to one of his key female disciples, Sri Daya Mata, who went on to lead the Self-Realization Fellowship after his passing. Thus, Yogananda's teachings continue to be shared with many throughout the world.

While Tisziji has taken a less traditional path, he recognizes Yogananda to be a great Heart-Being who has worked to bring the East and West together towards spiritual harmony. Spirit brought Tisziji to the work of Yogananda and intensified their connection through the dream state.

Tisziji: "On January 14, 1974, while in Vancouver, I had a waking dream that was to serve as a confirmation of the universal inner Master working through me. I noticed a young lady behind the counter of a religious supplies store who was filled with a powerful presence, exuding spiritual inspiration. She was quite friendly and was protected by an aura of conscious knowing. Then, a person walked in who I didn't recognize at first but who, as soon as he spoke, caused everything else to fade away. It appeared to be Paramahansa Yogananda. He spoke of God in a perfectly sure

and extremely inspired manner. Deep from within me, as if at the Heart, I was completely compelled to listen, taking in all that was said.

“It was as though the divine God itself spoke through him. The more he spoke, the more I was convinced that what I heard was living truth, pure, and filled with great spiritual power. Then he approached me and said, *‘You seek the ultimate truth of God!’* Before I could answer in the affirmative, he expressed all that was in my mind or that I thought of in that moment through a process of asking my own questions and answering them with divine knowledge. He absolutely knew who I was, who I was becoming, and what I came into this life for. I looked into what would be called his eyes and looked into what was not a mere human, but a Heart of universal knowledge, pure consciousness, and sacred wisdom. Those eyes or lights glowed powerfully with telltale holy, awe-inspiring radiance. Then I noticed this being’s wand-like hand as he spoke these great holy words with a pointed finger, taking particular notice of its special spiritual substance, and that its composition was that of a higher, purer, or radiant body, further radiating its identity with God. I surrendered myself to this great inner being, offering the gesture of prostration, bowing to its feet, holding the burgundy shoes its feet were in while It was speaking, saying that if I place my love and trust in one close to God, I would attain the ultimate Heart realization, that there was no doubting this. It said it knew of my former doubts and ceaseless searchings and that It was always with me.

“At this point, there was great positive emotional intensity. A feeling of profound devotion and surrender overwhelmed the moment. There was complete surrender, acceptance, and openness to It, this holy being, guardian angel, or inner Master of my own being. I was moved to write the name of a flower on a piece of paper, which I was not allowed to recall. Upon first leaving that store, I left the paper behind. Then I returned to the store, found the paper, picked it up, and proceeded to walk out for the last time. The woman in the store acknowledged my meeting with this being. I said that *‘He is a true friend indeed.’* She immediately responded, *‘You will see that his being is much more than a friend, and that this contact was much more than a meeting.’* This ended the experience.

“The form was powerfully spiritual and benign, but unrecognizable at the beginning. When it was acknowledged that it was unrecognizable to me, then it took on the form of someone I held in the highest esteem, Yogananda, and the closer I examined this form, the clearer it became that it wasn’t him. It was the ‘inner Master’ who knew ‘me,’ and my heart’s desire as Itself. I realized after this that only I could know myself that well. And for this to occur within me, so to speak, It had to be me. I was, at that time, in communion or direct contact with the inner Master of my true Self, but I was not yet karmically ready to live as the inner Master Itself. I was, at that point, Its devoted disciple, which I enjoyed being to no end.

“Years later, as I got closer to this Heart as the true nature of Itself, which was powerfully all-attractive, I had to give up all sense of separation relative to, distinct from, and as anything other than It, as the illusory proximity of self and other closed, and the delusion between the ‘my’ self and Itself dissolved.”

**HIS HOLINESS,
THE 16TH GYALWA KARMAPA:
A LIVING BUDDHA**

In the Fall of 1974, while walking down a street in New York City, Tisziji saw a notice posted on the outside of a meeting hall on 34th Street in Manhattan, announcing that His Holiness, the 16th Gyalwa Karmapa (1924-1982), Head of the Black Hat Kagyu Order of Tibetan Buddhism, was performing the great Black Crown Initiation Ceremony that very day and in about five minutes! Many of the leaders of the lineage were present, to include the Venerable Chögyam Trungpa (1939-1987). Tisziji entered, guitar in hand, in time to receive the sacred initiation and blessing of a lifetime.

According to the Tibetan Buddhist tradition, any practitioner within the tradition who receives the Black Crown Initiation and its empowerment is capable of becoming fully and perfectly enlightened in that moment or in their lifetime.

The Black Crown Initiation completed a preliminary initiation into practice that Tisziji received in 1970 while in Toronto, from a Canadian Lama, the Tibetan Buddhist, Namjal Rinpoche. Tisziji participated in meditation exercises with the Kagyu order of Buddhists at the Toronto Dharmadhatu, and later at the New York City Dharmadhatu under the direction of disciples of the Venerable Chögyam Trungpa.

Tisziji: “My meeting with the Karmapa, His Holiness Rangjung Rigpe Dorje, was a sublimely joyous event. It reminded me of children happily playing in a playground who were beyond any form of heaviness or seriousness. I don’t equate the sacred or deep with the heavy, authoritarian, or the oppressive. Similarly, I don’t find nature and its changes to be necessarily heavy, but very sacred.

“There were two monks playing long tones on shenais on each side of the Karmapa. While manifesting as the Buddha of Compassion, the 16th Gyalwa Karmapa touched my head to initiate and empower the awakening, presence, compassion, and truthful beingness of the Buddha nature. This was, for me, a truly profound and forceful experience, not because of what he did as much as a recognition of the connection between us, and my openness to him as the living essence of the Buddha. Thus, what I received, I received by way of this openness. Present in the Karmapa was the force of infinite spiritual practice and the beingness of compassion and mercy. Our meeting was like Buddha seeing and being Buddha. He knew that I knew that he knew that I, at Heart, was who he was. He laughed at the guitar at my side, while I laughed at the shenai players by his side. It was a profoundly humorous and sacred experience of the Sound current and its crazy-wisdom musical implications and correspondences. My Gibson guitar received the Blessing also. Now, it too is sacredly empowered by the Buddha of Compassion.”

On the surface, Tisziji’s meeting with the Karmapa was a chance meeting. One can say that Tisziji’s former nickname of ‘Diamond’ during his street gang days had significant relevance to his meeting

with the Karmapa who is the keeper of the Black Dorje (Diamond) hat, a sacred Buddhist object. Tisziji is doubtless that the meeting was predestined.

Tisziji: “This was one of those strange happenings that once again indicated that I was destined towards and being guided into and beyond certain sacred situations. It was a free meeting, a meeting of mind as pure awareness. I had no desire to receive, gain, take, or have anything. There it was. Here we were. We were it. It was it.

“This unexpectedly sudden meeting took me by surprise. It was shocking! I was present, psychically and spiritually naked, vulnerable, and open. And at the same time, I knew I had to be here now. By not knowing that it was supposed to happen meant I wasn’t ‘in time’ about it. I was in the now, and he was in the now, and that’s where we met and remain.

“Meeting with the Karmapa was like visiting with a being from another planet. A genuinely awakened being has nothing to say to or teach anybody. He knows and is beyond any doubt. You see the sacred way as just pure common sense. Enlightenment means that all suffering is understood, all clinging to seeking disappears, the inherited process of identification with self, mind, and thinking, for the moment, is over, transcended, and gone beyond. Enlightenment means awakening into living free of all ignorance and suffering. Enlightenment means the presence of awareness. After such an enlightenment, life is a sacred sharing or living in inherent oneness and love with all beings. With the Karmapa, I felt genuine, unqualified, sacred friendship, true association, that is, pure Satsang. I felt free to be. There was no heaviness, no oneupmanship, no separation, no self, no him, and no I. There was nothing but speechless pure being. This transparent beingness or Buddha nature is the simple truth of all beings.

“In that meeting, the Karmapa was absolutely happy to see me and everyone else in the Hall. If God is supreme being, then we were all in and of God in that great moment of recognition, empowerment, celebration, blessing, and enlightenedness.

“Thus, while I confess association with many of the Buddhist Masters, including present lifetime practice, intuition, contact, and blessings by way of living Buddha guides, this connection is not a time and space as much as an on-the-spot realization. The realization is common, the Heart is common, the egoless selfless love wisdom is common. The spiritual Heart of the Buddha is reality here and now, but it is also the Heart beyond the Buddha, the time-space traditions following the Buddha, and the Heart beyond the Heart.

“The Karmapas who, before they pass over, leave instructions as to the exact time, place, and circumstance of their next incarnation, function as Living Masters to ensure the continuity of the teachings, and live as the highest representation of the realization indicated in the teachings. The 16th Karmapa, from whom I received blessing-initiation, as a Master Yogi, mystic seer, and free of the limitations of time, was able to know of the Chinese invasion of Tibet well in advance of it actually happening. The Karmapa was thus able to prepare for and successfully transplant the sacred teachings from Tibet to Woodstock, New York, where he established Karma-Triyana-Dharmachakra. The Karmapa instructed the Venerable Chögyam Trungpa to initiate this transference with the necessary materials, sacred relics, sacred writings, and sacred teachers to the United States, where the Karmapa’s primary seat in New York state was to be installed, protected, and allowed to persist in its purity and in the Spirit of freely teaching all beings. Here we

see a balanced version of Master as teacher and preserver of the teachings, and Master as creator and seer of karmic events.

“My connection with Buddhism is ancient and it is quite mysterious. Perhaps only advanced practitioners in the areas of consciousness realization can best appreciate, intuit, or know the paradoxes of Buddha realization. Nevertheless, realization itself is the essence and foundation of the work that I do and share with other beings.

“Nobody, no school, no tradition, and no yogic system anywhere on Earth has a monopoly on the ways of Spirit, the spiritual Heart, or awakening liberation, whose grace is often determined by the mercy of celestial beings.”

PADMASAMBHAVA

Tisziji's connection with Buddhism had been well established prior to his current life contact with the Kagyu and Nyingma Lineages.

The Nyingma Lineage was established by the great guru Padmasambhava, the Lotus-Born One, student of the great Bodhisattva, Manjushri. According to Buddhist and Hindu tradition, Padmasambhava, who is said to have lived during the eighth century, was a King, a supreme genius, a master of all the arts and sciences, an astrologer, a profound yogi, and a great spiritual Master. He was the Incarnation of the Buddha who brought the sacred teachings of the Buddha from India to Tibet.

Tisziji: "Padmasambhava is recognized throughout the world, and especially in Tibet, as a spiritual hero, exceeding the reputation of the greatness of Gautama Buddha. For historians and scholars, there is a mystery surrounding his actual birth. Sitting as an infant, he was found upon a lotus. Thus he is known as 'Lotus Born,' the Great Guru, and Guru Rinpoche, the 'Precious Guru.'

"The beginning of Padma's life was very similar to Gautama Buddha's. Both Masters were originally princes. Both were expected to rule their Kingdoms. Both ran the gamut of indulging and enjoying infinite wealth, pleasure, power, and the privilege of having several hundred wives and maidens. Therefore, while it may be astonishing to many non-practitioners, and yet understandable to a few, both Masters renounced their thrones and headed for the forests, assuming the renunciate path of the Dharma.

"The Lotus-Born One, Padmasambhava had completely realized the illusory and unsatisfactory nature of all worldly things. Padmasambhava, remembering the renunciation of Lord Buddha, expressed to his father, the King, his intention to renounce his duties as King and enter the Buddhist Dharma. Seeing his Father-King distraught by his decision, Padma indicated that if he did not receive his father's blessings to do so, he would take his own life on the spot, stabbing himself in his right side with a dagger. Recognizing the seriousness of the situation, and being confident of Padma's determination, the King thought it preferable to let his Lotus-Born son proceed with the practice of the Dharma than to take his own life. King Indrabuti, acknowledging Padma's fierce determination, thereafter named him the Irresistible Dorje King.

"Padmasambhava was determined to follow the way of Spirit, but promised to his royal relatives upon leaving that he would return when he had attained enlightenment. Padma practiced many extraordinary and fantastic disciplines, as he was following the 'path of the Buddha.' He used corpses for his seat while living in the Cool Sandalwood Cemetery for five years practicing meditation. He lived off the food offered to the dead, and he wore the shrouds of the corpses.

"Padma's practice demonstrated his fearless mastery over the processes of degeneration, death, and control over disincarnate spirits. Of all places that need cleansing and guardianship, the cemetery may rank highest. Just because most people are insensitive to or ignorant of the influence of spirits, disincarnate ghosts, or evil and demonic entities, that does not mean that

such entities, beings, or forces do not exist. They do not exist for those who are insensitive to the phenomena of the astral planes.

“Where do these evil spirits tend to physically congregate? What do these spirits tend to feed off of? Obviously, they feed off of the newly dead, those who are still in the shock and fear phase of the death process and who may be confused as to what happened to them. The newly dead are often those who have no one to turn to, and nowhere to go. They are those who have been abandoned and recently buried, and may not know what was or is to come of them as physically deceased spirit-souls.

“The spirit-guides in my family circle not only guided the so-called incarnate living, but also those in the spirit world. Padma was also spiritualistic, so there is a connection, with one fine distinction: it is well known that Padma conducted his yogic, vajrayanic, and spiritualistic practices in an isolated area, namely the cemetery. My view is that the Earth is a cemetery, and all the beings that I serve are the relatively dead, the living dead, who in many ways are more uncooperative and unable to recognize and follow the spiritual sounds and lights of the dream and subtle worlds. They are not yet advanced enough to recognize the clear light of itself.

“This idea of the ‘cemetery’ is in fact significant because, in truth, where does the real cemetery begin or end? Who are living as the spiritually living? Who are living as the spiritually dead? My connection with Padma is indeed quite significant in the light of this activity of purifying the ‘cemetery of life,’ purifying the karmas of those who appear to be living, guiding those who need to be guided toward the here-now clear light, and restoring those to the Heart-truth of life, on the spot, with or without the body of flesh.

“During a famine, corpses were deposited without offerings or shrouds, and Padma, the Great Guru, transformed the flesh of the corpses into pure food, and used the skin of the corpses for his clothing. He also made the errant and wandering spirits in his cemetery his servants. As master magician and Dharma practitioner, Padma was known to transmute the bodies of evil beings, drinking their blood and eating their flesh, thereby liberating such beings from descending into the hell realms. It is said that Padma took every woman he met to himself, in order to purify her spiritually and make her fit to become the mother of spiritually minded beings. Padma moved from cemetery to cemetery continuing his practice of meditation, thereby continuing his controversial and necessary sacred work as subjugator of demons, and transformer of evil spirits and fallen angelic beings.

“As Padma continued to transmute and release suffering beings, he was simultaneously receiving blessings from celestial beings. When his cycle of practice at the cemetery was complete, the Great Guru proceeded to where the Buddha sat to attain enlightenment. This place was called Bodhi-Gaya, where Padma engaged in various yogic practices that altered his shape and size.

“Padma, thereafter, went first to a saintly guru who was a Loka-Siddha. With this guru, Padma mastered astrology. He learned about the relevant time-patterns of the Buddha, and how esoterically significant periods and their corresponding time-cycles correspond with critical times in the evolutionary history of humanity. Padma was taught the astronomic and astrologic, thus esoteric, operations and implications of the phases and cycles of both the Sun and the Moon, and how these exoterically and esoterically relate to one another and to events in the lives of certain individuals.

“After mastering the astrologic and astronomic sciences and their function in revealing, interpreting, or understanding the causal plane phenomena of time and space from the geocentric viewpoint, Padma went on to study and master medicine. He then found another guru with whom he mastered Sanskrit and language in general, to include the hidden languages of the spirits and demons. He learned the secret meanings of all signs, symbols, and the languages of the animals and all living beings in hells and heaven, and on all the planets throughout the infinite universes.

“Under the guidance of the great master-artist Vishva-Karma, Padma mastered the art of crafting gems, stones, and minerals.

“He then traveled to an incarnation of the Adi-Buddha named Prabhahaste, who conveyed the means of attaining Buddhahood, of avoiding spiritual regression, of gaining mastery of the three regions, namely the region of desire, the region of form, and the region of formlessness, and he reviewed the Paramitas and Yogas. Padma reviewed and studied each of these teachings eighteen times, after which he proceeded to the Buddha’s chief disciple, Ananda, at the Asura cave. In Ananda’s presence, Padma took the vow of celibacy and received ordination into the order.

“Padma remained at this cemetery for five years, meditating and teaching. Thereafter, Padma continued to visit cemeteries in different countries, receiving higher teachings, higher initiations, and greater responsibilities, while developing a more profound commitment to simplify the great wisdom of the Buddha as Heart realization.

“Padma traveled to the great guru Bodhisattva Manjushri. Manjushri was also Lotus-Born, and without a Father and Mother. He was born with the Sword of Wisdom in his right hand, and a blue lotus blossom supporting the Book of Wisdom in his left hand. Guru Manjushri was the Grand Master of all astrologic systems, to include the astrology of the living, the astrology of the dead, the astrology of marriage, and astrology as applied to land and agriculture. When these great astrologic teachings were spread all over the world, the people who practiced these were most successful. However, those who placed their attention on material success and happiness neglected the spiritual practice of the teaching of Lord Buddha. It was, therefore, Manjushri’s responsibility to reabsorb and hide the great teaching of time-cycles. As a result of this great deprivation of the knowledge of time, or astrologic guidance, mankind suffered great misfortune and disaster. Ignorance of time and how to best use time resulted in widespread disease, a reduced life span, poverty, barrenness of cattle, and an increase in poverty and famine.

“Upon learning of these misfortunes, Padmasambhava was asked to recover this knowledge and teach it for the good of all creatures on Earth. Manjushri instructed and initiated Padma in all of these astrologic teachings.

“Padmasambhava continued on his path to meet many fantastic and extraordinary teachers and masters, continuing to progress in his mastery over all known and unknown arts, sciences, philosophies and their practices, least of all, the elements of earth, fire, water, air and ether, and the forces of light, sound, gravitation, levitation, and so on. Padma continued to undergo extreme tests in the Spirit of liberation, and hardships in the name of the Dharma, and he continued to succeed on his way to complete and perfect enlightenment. Padma attained Buddhahood at Bodhi-Gaya and began demonstrating all manner of miracles and wonderful, magical

events. Once firmly established as the all-powerful Buddha itself, Padma began to teach the Buddha-Doctrine to all beings, firstly in India, and then in surrounding countries, one of which was Tibet.

“While Buddhism was already introduced to Tibet a hundred years or so earlier by Indian and Chinese sources, it was not until Padmasambhava, traveling to Tibet in the Spring of 747 A.D. upon invitation from King Thy-Srong-Detsan, did Buddhism become firmly established in that region. Many Mahayana works were translated from Sanskrit into Tibetan, as were the exoteric and esoteric tantras and mantras on spiritual practice, and treatises on medicine and astrology.

“Padma’s primary spiritual companion, the Incarnate Dakini, Yeshe Tsogyal, who, having been one of Padma’s most intimate disciples from the age of sixteen, was responsible for writing down Padma’s dictation of his great autobiography and other sacred writings. Yeshe Tsogyal, inheritor and realizer of the full scope of Padma’s teaching-function, who mastered all of the yogas, secret teachings, and secret commitments taught by Padma, occupies a place of central importance within the Vajrayana Tradition. In the great Nyingma line of Buddhist masters, Yeshe Tsogyal is second in regard and influence to her Master Padmasambhava.

“Also quite significant in the testimony of Yeshe Tsogyal is the phenomenon of beautiful celestial string music and enchanting sounds accompanying special events, initiations, spiritual dreams, and visions. Those critics who deny the presence or sacred meaning of the highest forms of light and sound in the lives of the great Buddha Heart-Masters and Mahasiddhas, like Padmasambhava, Yeshe Tsogyal, and Milarepa, to name a few, offer the world an untrue, incomplete, and invalid view of the true teachings and teachers of high or transcendent Buddhism, which is, in fact, a Mantrayana Dharma replete with thousands of joyous chants and wisdom songs.

“The teachings of Padmasambhava, which Yeshe hid as treasures to be discovered in the future by specific disciples destined to reincarnate later, were intended to touch the heart of the student, initiating the process of awakening intuitive realization. Thus, her role as Master serves as a brilliant example for all women who are ready and able to practice in these sacred spiritual ways, either as a single student of enlightenment or as a devoted, enlightened companion of a true Master, teacher, or guide.

“Most religious movements and spiritual organizations are traditionally headed by men, and their teachings are and have historically been quite sexist in this regard, favoring men for leadership positions, which often result in their domination over women. In my case, women were my early life guides, initiators, and spiritual supporters. The men in my family were despicably bereft of spiritual inclinations and devoid of any Dharma-seeds for spiritual practice.

“Since certain women have served as teachers in my early life unfoldment, it is, in my view, obvious to me why Spirit brings certain women to me to learn of the spiritual life, to practice spiritual techniques, and to confirm certain karmatic and spiritual realities for them. More women are needed on this great spiritual path. Most religions are filled with lots of men and women who are obviously not ready for the spiritual life. When more women are prepared to go beyond the comfort of society-serving religious activities, into the more self-transcending spiritual activities of the Masters, a great change will occur on the Earth. Then women can begin to practice the ways of the liberation of Spirit by way of the elimination of self, and a much needed balancement

can begin to be felt in nature, on Earth and in the hearts of living beings. It will then be said that the Mother has returned to the Father in Spirit and in truth.

“Padma’s teachings filled many books and these were all hidden so that non-Buddhists would neither contaminate nor destroy them. No one except Tertons (those specifically designated to discover certain hidden texts) have the ability to find and bring forth these sacred writings, whose whereabouts can only be revealed in those dreams and visions generated by the appropriate Deities.

“Of Padmasambhava’s teaching in the form of written works, there are two which have been dear to me. They are the *Tibetan Book of the Dead*, and the *Yoga of Knowing the Mind*. The *Tibetan Book of the Dead* is a masterful work for beginners, revealing what happens during and after death. This work explains the phenomena which a dying person is likely to see and hear as they, as consciousness awareness, withdraw from the body, passing through blood-based self-created impressions, mental states, emotional barriers, and fear worlds of one’s own creation.

“Padma’s teaching on the death process is broken down to the most basic karmatic implications and ‘self’ creations of unenlightened thought patterning, and enlightened intuitive knowing beyond all appearances. This work of genius, while specifically intended for use at the time of death in assisting all beings to relax into the process of death as something to pass beyond and into whatever else there is, is also a great road map for describing the phenomena of the subtle worlds of light and sound, their karmic effects, and their consequences relative to hell, heaven, or beyond. In my view, this is a great book and a treasure trove of insight and intuitional practice, confronting what is unreal and what is real or necessary for the practitioner to remember, release, and realize during death.

“The *Yoga of Knowing the Mind* may only be useful to certain beginners in the science of spiritual practice, as it embodies a form of crazy-wisdom. Crazy-wisdom or the creative seeing or revelation of reality is non-dualistic in nature. The designation of self-liberation means the individual itself is responsible for its own liberation, that such liberation is beyond time and space, that such truth is beyond time and space, and that the very source of truth and liberation, being beyond time and space, is verily here and now as the very Heart-essence of beingness itself.”

ZEN MASTER HUANG PO

Tisziji's first introduction to the Buddha this lifetime was through his Aunts Gracie and Ruca who regularly spoke about the Buddha, Jesus, and the spiritual Native Americans, yet it was long before his meeting with the Karmapa that Tisziji's first dramatic encounter with Buddhist teachings occurred.

Tisziji: "When I was in the 82nd Airborne Division at Fort Bragg, North Carolina, I first made contact with the teachings of Huang Po by way of Ellen Chrystal, my wife at the time. The book was entitled *The Zen Teaching of Huang Po*, a very important book and a step on the path. To me, it represented a radical form of direct understanding and crazy-wisdom.

"In my view, Huang Po's teachings rank as some of the purest transcendent no-teachings anywhere at any time. This was my thought then and remains my view now. His teachings are considered core Zen teachings related to the school of sudden enlightenment. Huang Po had very little patience for the notion of gradual enlightenment. You either know or you don't. You either are or you're not. It either is or it isn't. And then there is that which is beyond all forms of is's or isn't's, do's or don't's. These teachings are quite comparable to Padmasambhava's *Yoga of Knowing the Mind*, which appears to be straight out of the Buddha's *Heart Sutra*.

"The exact birth date of Huang Po is unknown (d.847-859), but what is known is that Huang Po is a disciple descendant of the Sixth Patriarch, Hui-Neng. Huang Po is recognized as the founder of the Rinzai sect of Zen Buddhism, which continues in China and Japan. All Buddhist sects use the Buddha's enlightenment as their common ground, and the Buddha's wisdom teachings serve as an original state of reality beyond all time-space to work towards and ultimately realize. *The Sutra of Hui-Neng* is considered one of the great classic texts of the wisdom of Zen Buddhism and its crazy-wisdom approach to the enlightened state of consciousness. *The Platform Sutra of Hui-Neng*, the *Tibetan Book of the Great Liberation*, edited by Evans Wentz (which is the source book for Padmasambhava's *Yoga of Knowing the Mind*), and *The Zen Teaching of Huang Po: On the Transmission of Mind*, translated by John Blofeld, are equally recognized as the foremost examples of the teachings on Zen or spontaneous enlightenment.

"While these books, in my view, share the same powerful, paradoxical wisdom, the issue of whether these are the highest of all spiritual teachings should be left up to the individual to discover for itself. Thus, while the teachings are a road map to Heart realization, neither teachings nor their study are equal to Heart realization or its transmission.

"The heart of Huang Po's teachings deal with the practice and processes of transmission, specifically the transmission of mind and whether or not there is, in reality, such a thing, and whether or not only specific beings or disciples are capable of receiving such a transmission. Paradoxically, the Zen teachings themselves say there is nothing to be transmitted, so how can the so-called transmission take place, or be real? If it is at all possible to have followed my thought to this point, regardless of whether or not one understands the paradox of transmission, then

one has received this transmission. If one is conscious enough to know that they are hearing or seeing this, then the argument against the transmission of mind in the form of seeing, hearing, knowing, or being suchness itself, or Heart, Spirit, emptiness, nothingness, or reality, is collapsed and put to rest.

“I am a gnostic. I teach a form of gnosticism. And while I am also not a gnostic, I know it! Thus, I am always a gnostic and yet beyond the thought or image of it as any thing. Therefore, I teach a form of affirmational realizational knowingness, which means that one knows whatever one knows, and one knows whatever they don't know. One knows one knows. One knows they don't know. One knows they cannot know. One knows they can know what they cannot know. One knows they cannot know what they know they know. One knows they do know what they cannot know they know, and so on. Here is the simple logic of the illogical. In all cases, one knows. One knows nothing or one knows everything. One knows some things, and one knows they do not know some things. Underlying all of this is a tacit certainty of understanding, and a beingness beyond all knowingness as thought, thinking, or mentation in the form of, or at the level of, the mental body.

“Skeptics, pseudo-intellectuals, as those who cannot use their intellectual processing to admit or access the Heart of this, scientific materialists, and those simply not unfolded enough, have no choice but to deny the validity or reality of transmission and mind altogether. Such beings claim you can't, when they can't intellectually know and that therefore, there is no transmission. Of this they are superciliously serious, and may only be admitting their own limitation in this area of intuitive realization! They represent a great, but only stupid, argument. Their denialism is an affirmation of my point.

“The fact that people share anything, or can communicate anything whatsoever, validates my point. The fact that anyone can respond to any sound, any impression, vibration, or thought wave validates my point. Telepathic resonance is a known fact between human beings. Thus, transmission, in at least the form of general communicational laws and processes, is an obvious fact of life in this universe. Those who say ‘*You cannot know*’ merely affirm their own deniability!

“Those who are released from their own self-perception, and the profound limits and ignorance inherent therein, and who are, therefore, free to be consciousness, immediately understand, beyond all argument and thought, this truth pointed to by these Masters, and this paradoxical crazy-wisdom level of understanding.

“This practice of realizing consciousness, Spirit, or Soul as Heart or Master or divine reality, is the true or genuine practice for those beings who are unfolding into and beyond the state of enlightenment, the realization of being, not merely beyond self, but being all beings, everything, and nothing at once, and thus, being a true Vairagi or compassionately detached one.

“While most Buddhist practitioners may feel comfortable with a hierarchical system of progression and the stages one must pass through, the Zen Buddhists emphasize the need for attaining full enlightenment here-now by opening directly to Heart-consciousness, which is beyond all thought, which is intuitive knowingness, and which is the happy, free, and compassionate beingness of nothing, zeroness!

“While one is Master at this so-called level of consciousness without self, there is no identification of, or limitation as, the Master as such. Upon enlightenment, one is beyond enlighten-

ment. Upon mastery of consciousness, one is beyond mastery of consciousness. One is the enlightened Master, yet one is not merely the enlightened Master. The enlightened Master is never the enlightened Master!

“Zen Buddhists feel that this realization is both sudden and complete, if and when it occurs, which in truth usually manifests after many years of preparation and practice. Such practice must not be limited to mere sitting, or being merely virtuous, or merely detached, or merely disconnected from the world as such. The practice is founded upon a form of being beyond the relative self-mind, and its tendency towards solid and purificational identification with dualistic conceptualization. Being free of dualistic conceptualizing is merely preparation for the realization. It is not equal to enlightened or liberated being.

“Buddhists in general do not believe in God, which implies the duality of creator and the created. If the concept of God was understood to mean the total reality of awareness itself, then the concept of God could be a useful device, since it would signify nothing yet everything. For the mature Buddhist, the concept of Buddha is not limited to the time-space individual who abandoned his kingdom to practice in the forest. Rather, the Buddha represents the absolute state of total consciousness itself, zero, which includes and transcends all forms of forms, all forms of formlessness, and all forms of duality.

“Zen Buddhist Masters in the same Spirit as the other great Buddha Masters of the Kagyu, Nyingma, and Gelugpa lineage share the same ultimate crazy-wisdom. While Zen may be considered the zap school of Buddhism, all of the major schools maintain that Buddha realization or the realization of one’s Buddhahood is not something to be attained. One does not attain what one always, as Heart, is, in truth and in Spirit. One does not enter where one has never left. Thus, intuitive realization, whether over time or in this moment, is universally emphasized. This, the here-now, is Buddhahood. All of this is Buddha, God as totality of itself, transcendent Spirit, or Mind beyond mind. Inherent in this realization is the complete acceptance of the sacredness of the relative planes of matter, energy, space, time, mind, and their harmonic components of matterlessness, energylessness, spacelessness, timelessness, and mindlessness. Both are perceived at once, and reconciled and transcended accordingly.

“I do not feel that there is anything to gain from the questions of who, or what country, the first Zen Master came from. While India and China are targeted as birth places for this radical wisdom, the wisdom is, in truth, less an issue of geography than a state of consciousness awareness, which everyone has an opportunity to realize. All beings who are spiritual practitioners need to work through and beyond their mechanical thought processes and all that pertains to the so-called mental body, in order to know and be the nothingness-radiance of Spirit of itself.

“Thus, as one’s state of reality, not as a mere fancy or passing mood, the awakened condition is permanent, indestructible, and without any doubt whatsoever. One who is thus enlightened is the it is itself. It is the phenomenal world of forms, and the transcendent world of emptiness all at once. Paradoxically, once this realization is attained, enlightenment, as such, disappears. Only upon realization is the condition of enlightenment transcended.”

MILAREPA, TIBET'S GREAT YOGI

Tisziji: “One of the greatest of all the spiritual masters incarnated on Earth was Tibet’s great Yogi, Milarepa (1040-1123), from the Kagyu lineage of Masters, which the great Karmapas descend from. The significance of Milarepa to my work is threefold: he rendered in autobiographical form a genuine and detailed account of his transformation from being a murderer, to a seeker, to a grand master of yoga. Secondly, his realization and complete mastery of consciousness enabled him to create the monastic foundation that was responsible for the great Karmapa lineage, a transcendent yoga tradition which is still intact today. And thirdly, Milarepa was a musician and spontaneous creator of songs. Thus, Milarepa, based upon his practice and abilities, was clearly a Master of the Sound current and stands forever as a brilliantly radiant example of a Sound and teaching-word Master of the highest order.

“Milarepa received the transmission of the Dharma from his master, Marpa, another Tibetan, who received the teachings from his Indian Master, Naropa. Marpa was the scholar transmitter. Milarepa was the book-renouncing gnostic saint through, and from whom, the Kagyupa teachings descend.

“Worthy of note is the distinction between the types of different Masters as they receive and pass down the transmission of liberation wisdom, its inherent power and good karma. Therefore, it is not uncommon to find one Master who may be relatively popular and easygoing, and the next or succeeding Master to be totally unpopular and impossible to deal with by conventional, mainstream, or human standards. The teachings stand by themselves. They, in Spirit and essence, do not change. However, the teachers or Masters, who are designated as the keepers, demonstrators, and protectors of these sacred teachings, may appear extremely different from one another, to the degree that not merely challenges the sincerity of the student-seeker, but always suits the needs of the times such Masters and their teachings appear in.”

Teachers, such as Tisziji, who have incarnated in the 20th century, have had to work through the scientific, psychologic, technologic, and materialistic aspects of the Western world, which often contradict or oppose intuitive or spiritual inclinations. During this time, when many humans have forgotten their true nature, certain spiritual Masters are desperately needed to guide beings through the maze of intellectual roadblocks, to the clear intelligence of radiant Heart realization.

Tisziji: “Milarepa’s lineage, the Kagyu lineage, is the order of oral transmission that teaches a form of gnosticism. They are the ‘practicing lineage,’ the ‘knowing ones.’ Milarepa emerged at a time when the realization of inner spiritual power through meditation was needed. The tradition under the great Master, Padmasambhava, is called the Nyingmapa, the Ancient or Old mystic order, which also emphasizes similar practices of meditation and contemplation.

“Milarepa’s life story opens with the ugly reality of family blood karma at its worst. Selfishness, greed, vanity, deceit, and cruelty set the stage prior to his father’s death, at which time

his father's brother pledges to take care of Milarepa and his mother. However, after Milarepa's father's death, his uncle denies having made the pledge, and thus begins a nightmare of cruelty, injustice, and the worst forms of human stupidity and greed. His uncle seized his mother's property and wealth, leaving Milarepa and his mother poor and miserable; a clear example of the karma of materialism, the Kal forces, working negatively through the family river of blood, with the stream of negativity overrunning its banks.

"Milarepa's mother wanted her ruthless relatives destroyed. The youthful Milarepa, as a devoted son, was a willing instrument for the hands of destruction. Out of his deep love for his mother, and resentment against his uncle and aunt, Milarepa set out to destroy the relatives. To accomplish this, Milarepa sought the instruction and guidance of black magicians to learn the ways of psychic destruction. These magicians guided Milarepa to fulfill his mission at a wedding feast for his uncle's son, as he was able to destroy the home of his relatives, killing all the wedding guests. In retaliation for Milarepa's actions, the people of the village rallied against his acts of destruction. In return, Milarepa's mother demanded that he use his black magic and negative, hateful feelings to cause hailstorms, which would destroy all of their crops. Milarepa accommodated his mother's wishes; however, these acts filled Milarepa with great remorse for the evil he had perpetrated. His agony over and fear of karmic consequences led him to seek the path of enlightenment and liberation for all his misdeeds.

"Herein lies the seed of the Karmapas, those who are Masters of Karma, those whose actions bring good karma to all beings. In the beginning, Milarepa sought freedom for himself, practicing in the mode of self-seeking liberation. Such practice may bear some, but not necessarily great, fruits. Renunciation, however valid for the individual at the personal level, is not genuine or in the true Spirit of the Dharma, until such renunciation and its purpose is transformed into the highest, universal, and spiritual Heart consciousness.

"Milarepa eventually met the great Marpa, his Master, with whom he began an extraordinary spiritual ordeal. As is the case with many teachers, they know their students before they meet them. Upon meeting, the Masters remember and know about the student and are able to read the student and their position in the karmatic or spiritual worlds accordingly. Marpa was ready for Milarepa. Spiritual practice conducted properly leads to the development of the intuitive capacities, enabling both teachers and practitioners to know the truth of something, or someone, before they appear, despite their appearance."

Those who have become Tisziji's students have witnessed the Master's demonstration of intuitive knowingness relative to each being. That knowingness continues to be critical throughout their association and is essential in assisting them to transcend their karmas. Mysteriously, there is often a speeding up of karmas when relationships are seen from a revised or renewed perspective.

Tisziji: "Real Masters are not mere teachers. Their realm of realization is not the realm of thought, thinking, believing, or talking. Masters know and control events. Masters are masters of karmatic patterns and their results. Masters can affect these patterns by their thought, will, feeling, and action. However, Masters are genuine renunciates and only interfere or act to recreate karmas when it is absolutely spiritually necessary to do so. Furthermore, Masters are not required to reveal or disclose their abilities, operations, and esoteric maneuvering or crazy-wisdom ways.

Sufficient it is to acknowledge that real Masters create as they go along, and are often misunderstood and condemned in the process.

“Milarepa suffered a seemingly endless series of humiliations, bitter demands, frustrating, exhausting, bewildering, confusing, and dispiriting requirements imposed upon him by what often appeared to be a ruthless and merciless spiritual Master in Marpa. In spite of all this, and brought to the brink of suicide, Milarepa proved himself to be an extraordinary disciple and tenacious practitioner. Eventually, Marpa granted Milarepa access to his teaching, and Milarepa’s sins were, thereafter, purified. In the process of all this, the concerns of Milarepa as the ‘self’ seeker were transformed into Milarepa, ‘the Heart of all beings.’

“Upon graduating from the Marpa school of instruction and practice, Milarepa proceeded to develop and walk his own way, which contrasted greatly with that of his teachers. Marpa was a householder. Milarepa was an ascetic. With the exception of the Master who is free of such generalities, the householder’s life is one of cooperation, companionship, and social intercourse, while the ascetic’s life represents a life of simplicity, retreat, isolation, and intense practice.

“While spiritual practices and disciplines necessarily vary in their effectiveness from individual to individual, the spiritual function of the Master as teacher, relative to the student, is always the same. This function serves to demonstrate the uselessness of accumulating knowledge and all that builds self, illuminating the usefulness of overcoming, mastering, and transcending all self-limiting and Spirit-denying mental, intellectual, and self-thought obstacles. The teacher functions as an instrument or catalyst, enabling the student to acquire and develop insight into the truth, intuiting the reality of one’s Heart nature.

“The Master functions as teacher-instructor-guide, and as demonstrator-creator-liberator. In this sense, a Master serves an absolutely practical need, the need to live as an enlightened being, the need to live and be the Heart’s compassion and wisdom. For some, to hear one word of the Dharma is enough. For others, like Milarepa, they must endure infinite cycles of hardship and humiliation before they can be accepted by their Master or attain a preliminary realization of Spirit or Heart-consciousness.

“Hence, there are many beings who are attracted to a certain kind of teaching, its practices, or its tradition of teachers or representatives. And for such seekers, it almost doesn’t matter who the specific representative or Master is, only the teachings matter. The Master, in such cases, does not matter more than the teachings. Such a teacher is only as good as the teachings themselves are taught.

“For other beings, the priority is also to get the teachings, but not at any cost or under any and all circumstances. For these beings, having a certain kind of teacher, a teacher with a certain flair or creative approach to the teachings, is absolutely essential to their response to the teachings. The teacher itself makes the teachings attractive, or amplifies the essence of the teachings with its own Spirit, intelligence, or by its own work or special function. Here it is not as much the teachings, but how they are presented and creatively used, which makes the difference. These practitioners do not want to feel that they are living in, or being used by, the values of the past. For them, it is better to use what has been valuable in the past for present day purposes. Therefore, the teacher or Master is depended upon for its creative intelligence and its capacity to reveal to the student, seeker, or disciple exactly what they need to incorporate into their life pattern

in order to complete their life mission, while enabling them to balance their need for spiritual practice at their individual level of unfoldment.

“Ultimately, the Master as teacher is but a means. The Master is never an end. Discipleship is but a means, but mastery is always the end, or at least a beginning at the master level. Thus, one practices to become Master. Then, one masters, beyond mastery, the nature and reality of free being. One must master freedom. A true Master, like Marpa, is one who is free from all inner, therefore psychic, psychologic, and mental delusions. Such a one must demonstrate, beyond any hesitation or beyond any situation or condition whatsoever, that they, beyond self, are a creative source of transcendent wisdom, perceiving the limitations as well as the potential of their students.

“Milarepa speaks about different levels of teachers. Of course, there is the outer or external form of teacher who functions primarily as a way-shower. The external or physical form of the Master serves to activate the inner-teacher, which is measured or represented by the degree to which one understands the theoretical or practical aspects of the teachings. This may also be called the function of the teaching-mind. Beyond this level, Milarepa acknowledges that there is the transcendent or inner master aspect, which represents the innermost, the most subtle, or the most spiritual level of awareness. This aspect may also be called one’s own Heart-mind. To this end, having a Master is necessary and critical. For only through contact with one awakened, enlightened, and living at the Heart-mind level can such a dimension of realization be seen, heard, felt, demonstrated, known, or realized.

“Milarepa, as one of the grand Masters of the Buddhist tradition, taught that one had to accept the Triple Refuge—namely, accepting the Buddha as Heart and one’s true nature, accepting the Dharma or the Buddha’s or Master’s teaching, and accepting the Sangha, or the circle of spiritual practitioners. Such acceptance is fundamental to the path and process of liberation. This concept of the Triple Refuge has obvious universal implications and applications, in that the concept of the Buddha represents the Living Master or ultimate teacher who lives the ultimate level of practice or being. The Dharma represents the teachings, their techniques, and the conditions required to attain such a level; and the Sangha represents the immediate human and transcendent circle of supporters who have lived or live to encourage, empower, and uplift all practicing beings.

“Once awakenment as Heart beyond self occurs, one becomes their own refuge. One becomes their own Buddha nature. One becomes the Triple Refuge, not as a self being, but as the Heart of all beings. Milarepa was a profoundly simple being who lived and taught the path of meditation as the practice of clear selfless being through maintaining an enlightened attitude—bodhichitta. The Buddhist Masters utilize concepts of awareness and consciousness in a very specific and complex manner. These concepts are not used superficially or intellectually. They are not vacuous concepts. They are used scientifically and systematically to represent definite levels of discrimination, purification, and realization. To understand any of this, one must need to clearly see things as they are.

“Meditation, as Milarepa taught it, had little or nothing to do with traditional forms of sitting and thinking about not thinking, or concentrating one’s attention on something or other. Meditation is direct intuition. Meditation is the intuiting of reality beyond relative reality, for

what it is, and beyond what it is as self, thought, mind, or world. There is purification that results from awareness, and there is awareness that results from purification. Milarepa taught that general or ongoing purification, or clear-seeing awareness or aloneness is the only real happiness and key to genuine self-respect.

“For many who enter the Buddha Dharma by way of the great Masters like Milarepa, there is a fundamental enigma, dilemma, or paradox of the essence or truth of nirvana and samsara. Is reality an objective or subjective view? Is it relative to matter or Spirit? For some, nirvana is the understanding of samsara, while to be as or in samsara is the refusal to understand awareness! Thus, controversies involving matter in terms of flesh and sensual indulgence, and Spirit relative to self-transcending practice and liberation, persist in the practitioner until intuitive understanding dissolves the tendency towards dualistic thinking, self-separative feeling, or unenlightened being.

“Milarepa’s life story is one of increasing wonder and miraculous unfoldment to the degree where it is clear that Milarepa juiced his physical body for every ounce of spiritual potency he could handle, clear to the last drop. However, there is never a suggestion in his teachings that other practitioners need to undergo what he had to experience as his physical body was being transformed into a body of spiritual light, except that the physical body itself is the center-point of purification, and must be treated as a sacred instrument or means through which the highest level of consciousness may be realized. Thus, it may be said that the potential of the body itself, in terms of Einstein’s $E=mc^2$, holds the keys to enlightened realization if the body can be scientifically refined, purified, regenerated, or transmuted enough to facilitate higher and more intense levels of light and sound power.

“That which appears, the non-practitioner perceives as real. Such a being believes lies, and takes fantasy to be the truth. For such beings, their progression is denied for they have not properly apprehended their cosmic condition. Furthermore, such beings view subject and object as separate realities or fixed entities. By virtue of delusion, one freezes the possibility of self-transformation; hence, the emphasis of returning to or abiding as pure awareness itself, the reality of which the uninitiated does not often or easily understand.

“Through ongoing spiritual practice, one develops an intuitive sense of harmony, a sense of buoyancy, and confidence in the truth and reality of the teachings. One is no longer distracted by the teachings as language or theory, or even argument. One simply enters a state of feeling-intuition of the Heart itself, which defies explanation. The deepening of this intuition is highly recommended for those who can persist in its appropriate apprehension and recognition. This intuition is an express line into and beyond the various transformations and their realizations.

“Self-fulfilling enlightened practice is an obstacle to the Trikaya realization of complete enlightened beingness. The Trikaya includes the Dharmakaya, entering the reality of unconditioned being and transcendent awareness itself, and its characteristics of total simplicity, purity of awareness, and creative spontaneity. Its quality is unborn, free, and indissoluble.

“The Sambhogakaya is known in terms of its manifestation in the form of compassion, and the awareness of being for the sake of all beings. Here, enlightenment manifests as the Heart, love-wisdom, compassion, and mercy. Those with minds that have been awakened to the true nature of Sambhogakaya have access to it, receiving direct blessings and guidance.

“Lastly, there is the Nirmanakaya, which is the Kaya or Body of Incarnation, particularly in the human form. Here, the history of reincarnating Karmapas and other enlightened, celestial, and empowered beings has its roots. However, not all manifestations of Nirmanakaya are necessarily inaccessible to all beings, for it represents the fully enlightened, thus compassionate mind as Heart-awareness in all living Masters who serve in the process of awakening, saving, transforming, enlightening, or liberating all beings. Hence, complete enlightenment may be seen or recognized in terms of the powers of supreme vision, infinite compassion, and instantaneous transformation.

“All beings share in the essence of the Trikaya dynamics of liberation. At all levels corresponding to liberation, there are both cosmic and individual implications to this entire process of being conscious of suffering, needing to be free of suffering, practicing to recognize all suffering, practicing to be beyond all suffering, and ultimately transcending all suffering. Then, there is the higher or ultra-cosmic reality of the Masters and liberated beings in general whose function it is to, in effect, defy, upset, or reverse the influence of cosmic karma, thereby creating necessary stop gaps or spaces in the processes and mechanisms of ordinary cosmic involution and evolution. This gap creates a spiritual opportunity by breaking through, and out of, the cosmic wheel of life and death, illuminating the entire universal theater of cause and effect, which it always is, for those who are ignorantly identified with or as it.

“Milarepa’s teachings include the understanding that all negative emotions must be transformed into the ecstatic power that they inherently are. Thus, it may be said that negative energy is inherently empty. Emptiness is form, and form is emptiness. Such an intuitive understanding is the key to release from the prison of duality. True appreciation of the emptiness of all relative realities opens the door to the transcendent spiritual realms. One sees into the true empty nature of all things and beings, recognizing and realizing that all is emptiness-fullness. Emptiness is radiant Heart essence. Heart essence is pure impersonal awareness. Pure awareness is the clear light. This clear light is the silent sound who is none other than love-compassion, which is none other than the Heart itself.”