

A New Consciousness Born

You are the Source

Edward Jones

A series of transcribed conversations

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Edward Jones

Narrative and transcription
by
Phillip LeRoy

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Introduction

The human race appears to be hurtling towards disaster. If you are troubled by our situation, you may find it worthwhile to investigate the message of Edward Jones.

A warning is in order, though. Some readers may be offended by Edward's plain, hard-hitting language, striking where people are most sensitive—in the ego. However, without putting a crack in the ego, Edward contends that we cannot hear anything that is at odds with the ego's images and beliefs.

From the failure of his life, Edward learned to speak from outside his ego. That was the single most important factor that led to his transformation, but little could have prepared him for what he was to encounter on that eventful day in 1979.

On November 19, 1979, leaving a life of failures behind him, Edward Jones experienced a transformation which completely revolutionized the way he perceived reality. When the event manifested itself, it was unlike anything he had ever heard of. Nothing could have led him to expect the form it would take.

To an outside observer, the episode might have resembled temporary madness, yet it led Edward towards clarity as he broke free from humanity's twisted path. For hours he lay on his bed, screaming and convulsing as every belief he cherished was torn asunder. He had the sensation of inconceivable powers clashing, as if repeatedly struck from within by lightning. When the cataclysmic upheaval finally subsided, something absolutely new had emerged.

He was permanently and irrevocably altered, utterly different from what he had been before. The change was so complete, so profound, that afterward Edward could only say that he had died. Out of that death, a new consciousness was born.

Edward's former life of misery was now one of exquisite vibrancy. Pain lost its sting; fear no longer ruled his life. Death itself was robbed of its fascination. Every moment unfolded its potential as a wellspring of delight. It seemed that mere words could not

possibly convey what had happened, yet in the ensuing decades he has tirelessly attempted to describe that which cannot be described and explain that which cannot be explained.

However, within these conversations, Edward tells the reader what he did to bring forth a new consciousness, thereby setting in motion what he says is the first evolution ever of consciousness. He insists what he did is not a process, but that it can be started as a process, resulting in a manner of living which can remove the virus of violence from our old, conditioned brain. If self-transformation could manifest, reaching a critical mass, an event that would shake the world from its self-destructive path would result.

In a world amply stocked with slick gurus and pundits, Edward's earthy style does not mark him as a likely candidate for a wise man. He shrugs off suggestions that he might be called a teacher. By his own admission, he is neither highly educated nor particularly knowledgeable. He can and does make mistakes, although, unlike many of us, it causes him no grief to admit error and then move in a different direction.

Some have compared Edward's pronouncements with Zen Buddhism, Advaita Vedanta, and the entire catalog of mystical teachings. He does not encourage this. Instead, he insists that people need to see the truth themselves in order for the transformation to be authentic.

Edward Jones is in no way connected with the investment company that shares his name. He made (and lost) his fortune selling a well-known brand of fried chicken. In the previous years, he had amassed a fortune well in excess of a million dollars, which had all collapsed along with his marriage. Looking back on it now, though, he regards his failure at everything as nothing other than a greater form of success.

Phillip LeRoy

Chapter 1 - Message

Like the Phoenix, Edward Jones arose from the ashes of his old life to bring forth something new onto this planet— a consciousness with no violence in it. Our own violence is bringing us closer to destruction.

Since the event of his death and self-birth in 1979, Edward has been reaching out to people in personal workshops and virtual seminars to deliver the central theme of his message: What you are *is* what the world is. However, you can transform, and in transforming yourself, you transform the world. Will we manifest the possibility for transformation on Earth, or will we continue on as we have for thousands of years — waiting and believing something other than ourselves will be our salvation?

I met Edward Jones over the internet while I was searching for answers that had been plaguing me for years: confusion, lack of direction, fear, dissatisfaction with organized religions, and so on. I first found his website with his life story on it, and then I discovered he had a conference room which he opened almost every night during the week. I frequented it often.

One night when I arrived, many people were already in the conference room. The discussion at hand was one I'd heard many times before: "Edward, you need to write a book."

In the past, Edward had rejected that suggestion, saying that the written word freezes the energy while the spoken word energizes and frees the speaker.

This night, however, Edward turned to me and asked what I thought about writing a book with him. He was joking, of course. I was sure. He continued, "Phillip, I've considered that perhaps we could do something *alive*, such as record these conversations as they take place, in the present. Can you do that"?

He *was* serious. Could it be done? Could I capture the nuances of Edward's sense of humor and the gentle playfulness with which he dances around people's egos? Edward seems to know just

how far he can go before a person will explode in a fit of anger when he points out to them the stupidity of their beliefs. I briefly wondered if I would be able to withstand the constant barrage of Edward pointing me out to me. We shall see.

A date was agreed upon, and I arrived on time with my camera and microphones set to catch everything that would be said in the conference room. A final sound check was done. I had decided beforehand to ask if he could explain in one simple statement what it is he talks about. This was hardly fair, but I had to start somewhere.

When Edward replies to questioners, his tone of voice is confident and challenging yet also carries a hint of frivolity amidst his seriousness. He wrapped up a previous conversation and then invited me to speak.

Edward, would you summarize your message in one sentence?

He paused for a moment and then replied:

A new consciousness is manifesting on earth, and in order to gain it, or move into it, the old consciousness has to die.

Could you elaborate a bit more?

There is a new consciousness born, a new human being born. We can live our lives on Planet Earth without the violence that now pervades this planet and has been this planet's consciousness for who knows how long.

What must a person do, Edward, to move into this new consciousness?

It takes speaking the truth.

Speaking the Truth

What do you mean by “speaking the truth”? Most people consider themselves basically honest. Do we need to be more honest?

Actually, as strange as this might sound, people need to discover that they are liars, that they actually lie, and that their whole life is a lie. It's difficult to speak the truth when your whole life is a lie, and you're living it as a lie. We live our lives from the illusion of thought.

The truth is simple. It is about speaking truth in your daily life as you live it. If you come in the house and you slam the door and someone asks who slammed the door, you say, "I did."

If you fail at a business and someone asks why you failed, you say, "Because I was the nuthead who was running the business."

It means to speak the truth in each and every instant as you walk along on this planet, right in the place where you are. Don't have reasons and make excuses for your behavior. Each excuse is a lie and each reason is an excuse. This is a difficult thing to do.

In a most cases you have to find creative ways of speaking the truth because this is a planet of complete idiots. They get angry, they get jealous, they get mad, they want to shoot you; they want to hit you if you speak the truth. So there has to be some caution. Sometimes a lot of caution.

In addition to speaking the truth to others, is there some manner of speaking the truth to one's self?

Sometimes listening isn't from a place where people actually hear. People don't stop. Their minds are going so fast. They never stop to genuinely listen.

I briefly wondered if Edward hadn't heard me properly. Was I genuinely listening? The message became clear as he continued:

Sometimes your mind really does need to stop what it is doing so it can hear properly — especially if you are about to hear something at odds with your beliefs, your preconceptions.

When I suggest speaking the truth, it has to start with yourself. The first truth you need to speak is that you're a liar. That will begin to quiet the mind.

The moment you speak that you are a liar, you become that which speaks the truth because you have spoken the truth about the fact that you lie.

Now this gets a little bit wrapped up, so let's go real slow here because this is important.

Okay, I'll bite. You say we need to go slow. Would you care to elaborate on what you just said?

I asked you to go slow before we can, perhaps, get to the place of stopping.

When thought is in motion, when thought is there, it's ever in gear. It's always working. It's always moving, and it never stops.

For sure it's difficult to slow down, but to get it to *stop* — to find that space between two thoughts — is a very difficult thing. But at least we can slow down. And by that I mean not already know what the speaker is speaking.

In other words, people hear something and they translate it into their own thought mechanism; then they pop up with a question right away based upon what they *think* they heard.

You appear to be relating speaking the truth with listening. Did I understand you correctly?

Yes.

Hold on a moment, Phillip. Marilyn has something to say.

What did you want to say, Marilyn?

Marilyn, Edward's partner, recalled: "A perfect example of hearing and speaking the truth occurred this past summer when my teenage granddaughter was visiting us. As with most teenagers, she tended to keep a messy room. I take that back. It was a dump. I asked her to pick up her clothes in her room, and she said, "No." So I repeated what I said, and my voice kept getting louder and louder. Edward asked me if I saw what I just did. I said, 'Well' . . . then he told me: "That is where wars begin; the violence starts. In that instant you need to hear and see what you did and stop, and speak the truth of what you did. You have to catch it in the *now*. Speak out loud to yourself and Kaylee the silliness of what you did."

Yes. It's a difficult thing that we're talking about here.

Marilyn went a little bit further than I was going to go right away. It has to do with speaking truth with yourself, speaking in the action of it.

Kaylee was secondary in that. Speaking the truth was primary.

How is speaking the truth different from the old ritual of confessing one's shortcomings to another person?

Speaking the truth in your life has to do with every step that you take in life. It has to do with each and every day's actions. It's whether or not you slammed the door, whether or not you ate the last cookie. If you're a politician, it has to do with whether or not you told lies to get elected. It has to do with keeping your word.

It's the entirety of the truth on a daily, minute-by-minute, second-by-second basis. It's not like going to the Catholic Church and being told to do seventeen rosaries and you're forgiven.

Although any time you have something like that, it's a good thing because it does relieve some of it. But I'm talking about as it happens, in the instant of the happening.

So the chief difference that you're pointing to at this moment is immediacy?

Yes. In the instant of the happening, not waiting until later. It is not like going to confession or having a focusing group which requires looking into your past — there's a focusing thing that happens around the United States.

It means right at that point, right at that space, with your partner; whoever it is you are in that space with when the lie occurs.

Listening

What can you say about asking honest questions as I'm attempting to do now?

Asking questions for the book may leave a space open for you to see something that would not have otherwise been caught.

I am finding that to be the case, Edward. To write all this down for a book, I have to listen in a different way. Since my listening in the past has not always been as effective as it could be, it is nice to see that I have an opportunity to do it differently.

There might still be thought in your listening, but it's not confrontational listening, meaning that there is not the agreement or the disagreement. Both agreement and disagreement, when it comes to conversation, are confrontational. They take you away from the conversation.

In other words, while you are either agreeing or disagreeing, you have left the conversation. You've already agreed with the person, so why listen to whatever else he's going to say? Or you've already disagreed, so why listen?

There is a dynamic set up there that you'll probably enjoy.

Are you recommending that when people listen their minds need to be utterly empty, blank and silent?

That indeed would be perfect listening, would it not? To have no objection or agreement while the other is speaking? That would be perfect listening.

Now how close to that can people get? They would have to ask themselves that. They could know by whether or not they react to each word.

Some people might say that listening with a blank mind is dangerous, that we might be tricked or even brainwashed. What can you say about this?

Well, that's much like saying that being open and being vulnerable is dangerous. It's actually the other way around because openness and vulnerability allow for anything to enter and exit with no damage being done. It would be the same thing there, Phillip.

It doesn't mean to say that after the spoken word has been heard, or after the entire statement has been made, that there wouldn't be a *looking*, but then you would get the complete context of what the speaker is speaking — if you listen to the entire statement being made.

Happiness, Ecstasy, Joy and Delight

What is the benefit of living in the way of which you speak?

The benefit is to always be observing reality and being part of reality, not always living in thought. The benefit is to no longer live the illusionary world of "being a man" or "being a woman" or going to church and having marriage and having all of the violence and anger and jealousy.

The number one benefit, I guess you could call it, is to be free. I don't mean to say "freedom" — because you have to kill for freedom — but to be free, to have no connection to your history, no sadness and sorrow, no anger, no jealousy. Free.

If someone does exactly as you advise, will they be happy?

Edward laughed.

Heck, no! Who wants to be happy? Only a nuthead would want to be happy. Happy is half of sad.

Happy is half of sad? What do you mean?

They are the same action, Phillip. Those who seek happiness are sad until they get it; then they're happy, and then they're sad if they lose it. It's the same action. Happy and sad — it's like right and wrong. They're the same action. The moment happiness is there, sadness is just around the corner. It's the next two steps.

If you experience ecstasy, ecstasy is the absence of happiness and sadness. It is the experience of having a quiet mind, being at peace or, maybe, nirvana.

So happiness is an illusion?

Yes. Yes, yes. Only a nuthead would care to be happy.

This state you call ecstasy, are you describing something transient or a continual state of being?

It's a continual state of being. It is outside of the place called happy/sad. It has no elevation; it has no downturn. It doesn't have any depression and doesn't have any — what is the other side of depression? I guess elation or super-pumped-up. So, no elation and no depression.

It doesn't sound like much, but that would certainly take a whole lot of the stress out of a person's life.

What about the experience that people would call joy? Do you ever use the word "joy" for something that you experience?

To the best of my recollection, I've not used the word "joy" to label any kind of experience. I dated a girl named Joy one time, though. Does that count?

I laughed at this.

Probably not. Okay, what about the word "enjoyment"?

Well, I guess that would have to do with physical intake of food or sexual activity or perhaps exercise or those things physical.

When you're in this room speaking with people, is there any type of positivity going on? I'm probably using the wrong words.

No, I see where you're heading, or at least where you're pointing toward, anyway.

There is a certain fulfillment, if you will. For instance, somebody comes in and has some sort of speaking and looking for himself. When there's the action of conversation that works, there is a certain fulfillment.

Then, of course, when there's just frivolity, when people come in just to make fun of me or yell or act smart, there's a certain . . . well, I can't say hopelessness, but a function of just "that's the way that children will be," I guess. Something like that.

You do experience mirth? I've heard you laugh. Would you not refer to that as enjoyment? Or would you use a different term?

I don't know. Actually, that's a perfect question. Mirth is an old-fashioned word, isn't it?

There is a delight when something like what you just said happens, or if folks who have been coming here for some time tell me that something in this room was beneficial or supportive of something in their lives. Those kinds of things. Then there's something like a childish smile or delight about it.

Nutheads and Robots?

You've used the word "nuthead" a few times so far in this conversation. What does that word mean when you use it?

To me it means the head is so hard you can't get anything through it. It all just bounces off. There are all kinds of meanings for it. It means to say that the brain is clear full. People know everything when they speak to me. So they're nutheads; you can't get anything through their heads.

It's not a derogatory thing. It's just simply what they are. After all, they're robots.

I've heard you use the word "robot" in reference to the programming that we have from culture and upbringing. Would

you care to give me your definition of robot as you use the term?

As I use it, it means people who call themselves a Republican or a Democrat or a Christian or Jewish or a Muslim; even a man or a woman.

It means to say that we are robots. If somebody says something you don't like and you get angry, that's a robot. If there's jealousy in a relationship, that's a robot. If there's a *get-even* or violence in the relationship, that's a robot.

So there's my definition of robot.

Are you saying that the robotic nature comes out in the way a person behaves?

The two words *nuthead* and *robot* really go well together, Phillip. We're robots because we have a nut-head. Nothing can get through our heads that will allow us to see that we're robots.

As long as we have this hard shell for a head, we can't discover our stupidity. That makes us nutheaded robots.

The problem is it takes intelligence to discover your own stupidity. While that might sound silly, it's the absolute — well, "absolute," forget that — it's the truth. It takes intelligence to discover your own stupidity.

Edward, you said that many people who talk to you already know everything. Most people would say that's not true. They'd say they never claimed to know everything. So what do you mean?

If you listen very long with me, you'll discover I say exactly what I mean each time. It's just that I have to explain it.

People who come here, and the people on this planet, all of them already know everything. They already have the world put together in the way they say that it works. There isn't any room in their composition for anything else, so they only listen to see if they're going to agree with you or disagree with you. Then perhaps they'll debate or whatever they do.

In other words, they actually do already know everything. They know everything to a point that they know that they *don't* know everything. Does that answer your question?

Yes, it does. I'm reminded of an analogy of a wall that's made out of bricks. The more bricks you stack on top of it, the harder it gets to pull a brick out from the bottom. Would you say that's an apt analogy?

Yes, if the intent was to pull the brick out from the bottom. Obviously, the sooner you pull the brick out, the better off you are.

The problem we have is that I speak as a newborn. I speak as a tiny baby, and people listen as adults. They are the experts; they are the ones who know everything. I'm just pointing to the fact that there's a 900-pound elephant in the room. The elephant is named *You Know Everything*. You see?

Some people might say you're talking about being open-minded.

There almost isn't anyone who is open-minded, or who has an open mind. Having an open mind means there is space there for something to come in. It also means there is space there for things to go out of. Most people's minds are closed like a clam. They don't have an open mind.

As a matter of fact, you can ask people if they have an open mind, and ninety-nine percent of them will immediately say either "Yes" or "No." Almost nobody will actually consider the question before answering. And by the way, the answers "yes" or "no" are the same. They are the exact same answer to that question.

When you say "yes" and "no" are exactly the same answer, do you mean that the person is relying on autopilot, robotically, in other words?

Yes. If there's no hesitation in the answer, obviously the person didn't take a look to discover whether or not they had an open mind. They already knew that either they did or didn't. Do you see?

An open mind would always take a look at the question and examine it. An open mind would consider the question *before* answering.

I was asked that question earlier, and I said to that person, "Is there something about me that you might consider to

be open or closed?" That's an open-minded answer. "Yes" or "No" is a close-minded answer.

Ah, they're the same kind of answer. That's what you were referring to.

In terms of the psychological experience, they're both the same. They're both an illusion.

Years of debating and discussing with people have also taught me that I should never introduce a question by saying, "Can you have an open mind about what I'm about to say?" because everyone has always said, "Yes."

Exactly. The only thing you do is to close their minds because you're insulting them by suggesting that they might not have an open mind.

Some of these things are difficult because they work the opposite of what you would think.

The Future of the Planet

Edward, you speak of the possibility of a new consciousness on a global scale. How likely would you say this is? Is it a possibility, a probability, an inevitability?

For me it's a toss-up. It's a rat race. We are coming, I say, closer and closer to the rat race. The happenings are happening a little bit more quickly, and they're a little bit more animated. On both sides, by the way — both sides of the issue.

When the old consciousness sees its demise on its way, then it has a greater struggle, if you will. If you ever watch a long-distance track meet, you'll see the runners running at a certain speed. When it gets close to the finish line, all of a sudden there's a surge of energy.

That's seemingly what we're going through right now. Will we remove ourselves from this planet, or will we transform our lives?

I see that transformation is happening all through the planet in different forms and in different ways. You can see all sorts of people talking about this on their computers, and you hear of people like Mooji and Eckhart Tolle and Jiddu Krishnamurti. Some people, after watching videos recorded

in this room, send me all kinds of videos asking me what I think of those people.

They all seem to have some sort of a message that says, "Let's embrace the new and allow the old to die." And it's actually happening all over the planet.

Would you say this accelerated development is due to the internet, or is there some sort of thing happening on a spiritual plane?

Like everything, it's a total movement of the planet. It is the global warming. It is the collapse of the monetary system; it's the uneasiness surrounding the collapse of the monetary system.

How long can you have such high divorce rates before people begin to notice that marriage might not work? How long will religious people go around killing people before people start looking and saying, "Maybe religion isn't the thing for us"?

So, it's all of those things put together, Phillip.

I'd say there can't be any one thing that has a heavier impact than all the rest. If there were, it would only be a slight little nudge going to the internet. The internet is really the one thing that's brought this kind of information and these kinds of conversations to the forefront.

Since you don't speak of some god coming down to save humanity, do you consider it possible that in our stupidity we might wipe ourselves off this planet?

Yes. Yes, I see that as a rather large possibility.

It's like somebody holding out a penny at arm's length. The longer you hold it out there, the more difficult it is to hold that penny.

I'm saying that because the longer we have The Bomb — which is capable of removing us from this planet — the greater the possibility is that it will be used and the more people will have it. The newer people, the people just coming on board with it, if you will, will be more apt to use it because some of them won't have a complete view of what it can do.

I mulled over what Edward had said.

For countless centuries the human race has been hearing that we are approaching a final cataclysm. Prophets have predicted a

Day of Judgment or destruction since time immemorial. With so many failed prophecies behind us, it might be difficult to take the latest ones seriously. Yet the situation today is rather different than that which threatened us previously. The peril we face does not come from a wrathful god or a giant meteorite, but from ourselves.

Either humanity transforms into something incapable of violence, or it will remove itself from the planet. We possess the power to make this globe as lifeless as the moon.

Consciousness - Old and New

What do you mean by “the old consciousness”?

The consciousness that has been the guide, if you will, or the context of our world, for who knows how long. I don't know how long. I say three million years because I don't know how long it's been. If you ask certain religious persons, they'll say six or maybe ten thousand years. That's crazy.

It's the consciousness that brought forth the violence, the anger, the wars, the killings, the maiming, the child molestation, the rape of females, all of the things that we face right now, the place where we are right now, which is close to extinction, if you will.

The old consciousness that brought forth all of this cannot possibly create an answer for it because anything that the old consciousness comes up with will only deepen the problem or make it greater.

So, there needs to be a new consciousness born, a new consciousness born out of the ashes of the old, a consciousness that has no violence in it.

How is the new consciousness different from the old consciousness?

The new consciousness has no violence included.

Is this new consciousness limited to human beings, or is it somehow separate from human beings, or what?

The content of the context called the old consciousness is this entire planet. It includes the animals; it includes *all* of it. I'm saying that killing and violence are ended when the new consciousness manifests itself.

The new consciousness can see the entirety of the old consciousness and all that it is. But the old consciousness cannot see the new consciousness at all.

That's why people come into this room and make fun of what we are discussing. They can't see it. They're such nutheads that they can't open their brains. Their minds are clammed shut like a steel trap. Nothing can penetrate their minds because they already know everything.

We have been waiting for this particular happening to take place for thousands of years. We have been waiting to see if humans can be *different*, can be non-violent —both are really silly words. Can we bring forth a consciousness that doesn't need to kill itself, doesn't need to kill to maintain itself?

I'm saying that we have been waiting for this for thousands of years, and now it's here. That's all I'm saying, and people make fun of it. That's the strange part.

Would it be accurate to say that the old consciousness pervades this entire planet, or would you consider it more accurate to say it pervades the entire universe? Or is that something you cannot answer one way or another?

If it's prevalent in the planet, it's obviously included in the universe. So, the entire universe.

It includes the universe? If I were to fly to some planet in another galaxy, would I be encountering the old consciousness there as well?

I don't know. My guess is that there is no other place where you're going to encounter folks like us. However, that can't be known, obviously.

I suppose that my misunderstanding here, or lack of understanding, is whether you're relating this to that which we usually call "life" or whether this whole consciousness pervades even inanimate things, like rocks.

Rocks hurt if they hit you, so I would say that includes them. They grow, too, by the way.

I had no idea if Edward was talking about sedimentary rocks growing in the way understood by science. How did this relate to consciousness? I continued listening, awaiting a hint:

But who knows if they have any violent action. But if they're on this planet, the probability is that they have some sort of violent action.

Violent rocks? What could Edward be talking about? It seemed best to return to this subject when I had a broader context. I moved on to a more general question.

Would it be accurate to say that at this time you are manifesting the new consciousness?

Yes. For thirty years. You need to keep in mind, though, that this old consciousness about which I'm speaking has been here for millions of years. There's no way of testing, or no proof of the amount of time; but it's probably been millions of years, since we were what I'll call an amoeba, the tiniest of beings.

Since you're dealing with us nutheads out here, is it then also necessary for you to manifest the old consciousness from time to time?

No, I live in it. I have a tiny part of my being in it. Otherwise I couldn't speak with people, obviously.

Thinking is Thinking You

The first time I ever spoke with you, Edward, I was intrigued by your statement "thinking is thinking you." That struck me as a succinct way of describing a mind caught up in habitual or even obsessive thoughts. How many people do you encounter who are caught up in that way?

Can you ask it the other way around? How many people are not? It would be a lot easier to answer.

I've never actually met anyone who is not in the trap of thought, for whom thought is not thinking them. Thinking is thinking us and has been for several million years, or thousands of years, at any rate.

We are trapped in the place or in the action of thought. And thought invented language as well.

That sounds like a rather large phenomenon. What do you mean by "thinking"?

That thing that happens right before you open your mouth to talk.

Yet you said this invented language as well, so I'm confused. Can you elaborate?

Obviously, it was prior to the invention of language. It was not thinking us. It was . . . it's like we invented the machine to do a certain job, and now the machine is doing us.

We have, I guess you could say, over-invented it. We invented it to the point where the thought that we invented is now thinking us.

Actually, it's even worse than that now because it's on a collective nature. It's the collectiveness. There are no individual thoughts left. There's only the collective thought that is telling us what to do.

Telling us what to do! I might be able to relate to that. I find that it is often nearly impossible for me to quiet my noisy mind. I realize this is a huge topic, and gurus have spoken about it for centuries, but can you suggest an approach that might make it easier to quiet my mind?

Speaking the truth, Phillip, will quiet your mind.

The problem with that is you need to speak the truth long enough to get all of the bullshit out of your mind. I don't know if you would perhaps take a look at this, but we have all been trained and conditioned to keep things inside of us, to not say things. We have been trained to lie. We have been trained to steal; we have been trained to cheat. All of those lies are buried in us. The only manner in which we can bring them out is linguistically, to bring them out via language.

I have often described it by saying the action of speaking truth is like throwing the wheat up in the air so that the wind can remove the chaff from the wheat and allow the wheat to remain. That's the same thing with speaking whatever is in you, speaking it out as the truth. That gives you the opportunity of taking a look at it to see what is true and what is the garbage you swallowed, including the beliefs about deities and all that nonsense.

I wanted Edward to talk about the ways people manifest the programming they receive from culture and upbringing. Forgetting whom I was speaking with, I had expected him to illustrate the issue with a cerebral example, such as the way we make decisions. Instead, he began with an example that was far easier to observe.

Man-Walk, Woman-Walk

Edward, would you describe the way you lived your life before your transformational experience?

I was a Hondo robot who walked like he could whip the whole world. Damn, I might have been able to, too.

Edward snickered as he recalled those days.

I walked with that certain swagger so that nobody would get close to me, probably because I was scared to death that they might whip me.

Phillip, if you're ever just sitting and watching, watch how people walk. You'll be able to instantly tell the ones who are constantly thinking while they're walking. Our egos are so strong that they even have a way they walk.

The females have that sort of exaggerated rump movement. You've probably noticed a time or two — I've never noticed it.

To my ears it sounded like Edward was joking, possibly for the amusement of Marilyn. Given everything else he had said, I gathered that if he had not noticed it himself, he would not have mentioned it.

They have that "come-on" kind of walk.

The males, of course, have the stiff-shouldered moving back and forth walk like they were a big-time boxer or wrestler or government agent or whatever.

Marilyn offered to clarify. "It's called body language, Edward."

It's called body language, Phillip. Don't you know anything?

Chapter 2 — Programming

The last remark appeared to be poking fun at all of us or the situation of the moment. Both Edward and Marilyn laughed. I smiled as if I had fully grasped the joke.

So it's a way of conveying something to other people?

Yes, it's a way of walking. In my case it was the tough-guy walk. It was a way of saying, "If you get too close to me, I'll whip your butt." That way I didn't have to do it! Not that I could do it if it were to happen. It was a pre-approach deterrent, if you will, so that people did not approach.

In the female agenda with the wiggly butt, that's "Please approach. Quickly!"

You said "the female agenda," but is this perhaps a case where the word "woman" — as opposed to "female" — might come in?

Yes, of course. Thank you for that. It would be the "woman walk" for sure. It can get really exaggerated. Look at those people who walk down those catwalks — what do you call them?

Marilyn suggested, "Models?"

Another person in the room, Dondie, suggested, "Morons?" Edward was amused by this proposal.

Thank you, Dondie!

It can only be imagined how much energy an egotistical robot needs to walk when they are flashing their signals the whole time.

Robot Walk

Robots? Was your old mode of walking a programmed way of walking?

Yes, it was. It saved me having to threaten the other men around me. The manner in which I walked sent the message out that I was mean, don't be messing with me.

That's one of the first things that I noticed after the transformational experience. My walk changed. It was

completely new. It was such a shock. I noticed it right away. I would ask people, "Do you think I look like I'm gay when I walk?" I had lost my tough guy walk. I thought I'd gone the other way, to the gay side.

I'd had offers from the Pittsburgh baseball team to play there. I played a lot of sports, up until I was 50 years old. It doesn't help to walk that way when you're in the shower. Especially if you drop your soap.

Would it be accurate to say that what you were doing was what some people might call "a macho walk"?

Yes. Hondo, macho, big-time.

Hondo. Isn't that the name of a movie starring the American tough guy actor John Wayne?

I don't know. It's a phrase I've used for a long time to indicate a man who thinks he's real tough. Especially shorter guys. I'm six-foot-one, so it wasn't a function of being a chip-on-the-shoulder little guy.

The underlying message of that walk seems to be "I'm a man, a real man and in no way sissy!" Would that be an accurate translation?

Ha-ha. Yes, I guess so. I hadn't considered that. When I lost that walk and just walked normally, it seemed that since I was no longer walking like a tough guy that I might be walking like a girly-guy.

Poses

When you observe the walks of others, do you see some of these walking styles in use?

Instantaneously, upon seeing people walk.

There's a place where I buy supplies. A fellow who works there drives a truck with the words "Big Thunder" on the side. When he gets out, his walk is so exaggerated you'd think he was King Kong muscle man. He doesn't realize how ridiculous it looks. He's maybe five-foot-five and 125 pounds. A good wind would blow the guy over, but he walks like he's six feet tall and 300 pounds.

There's a definite message being sent. It's an on-purpose thing. It paints a picture of the image that you care to

project — you could say it's a pose — when people see you in motion or even standing.

There's even a certain way of sitting. Up until age 36, I could not sit with my legs crossed because that would be "female." I had to sit with my ankle propped on my knee, like a "real man." I taught my brothers to sit that way, too. I didn't want them to be sissies, either. This sissy stuff was important back then.

Guilt and Shame

When people talk about conditioning or programming, they tend to examine general behavior rather than specifics such as how we walk. Can we draw a distinction between programming and conditioning?

The conditioning could be called what the programming does, but essentially they are the same.

Perhaps, Edward, we can look at examples of conditioning. Let's start with the words "guilt" and "shame." What do you make of these?

If you use a broad stroke of the brush, they are basically the same. We'd have to have a conversation to discover the distinctions between those two words.

I have heard that in some cultures guilt is one of the primary means of social control, while others use shame. Here, I guess, is the key question. At what point do we learn guilt or shame?

At the same time we learn pride. They're all in the same contextual action. The minute our parents say, "Good."

Marilyn suggested the phrase, "You're a good girl." Edward concurred.

Then we become proud of it. The next instant, after we've scribbled on the mirror with a little bit of lipstick, all of a sudden we become a "bad" person.

So they all move together, much like "right and wrong" and "good and bad."

Should and Should Not

Dondie asked, "Edward is that also the same time that we learn to lie?"

Well, sure. We're taught the words "should" and "should not." Those words are mental whips that we use. The moment we hear "should not," we have shame. The moment we hear we should have done something, we also have shame — or guilt that we didn't do it.

The words "should" and "should not" need to be eradicated from our linguistic activity because they cause us to beat up on ourselves.

Dondie responded, "Oh, sometimes I don't have to beat up on myself. I've had others willing to do it for me. And I allow it."

Yes. As a matter of fact, if nobody beats up on you for a while, perhaps you invite them. But that's more of a down-trodden, not-good-enough, child-like thing, as if you want your parents to punish you. That's the place you get attention. Attention is pretty important even if you have to take the punishment for it.

In his discussion room, Edward gives people personalized replies even if doing so causes a divergence from the general topic at hand. It is a mystery to me how he manages to hold several conversations at once.

He turned back to me and indicated that he was ready for my next question.

Anger

What about anger? Is it something learned, or is it something natural?

It's not real. It is a feeling. It's not natural. It's added by us. It's also removable. One of its main functions is to keep people away from us, so they won't get too close.

When anger is there, we can take a look at the fact that *thinking is thinking us*. That's the only positive thing that anger could serve, the showing that thought is controlling us.

These feelings need to be observed in action, in the now, when they are happening.

Does anger serve the ego as well?

Often when someone gets angry, the people around that person are at the effect of the anger. The angry person is being paid attention to.

Anger is a part of the defense mechanism and the control mechanism. Angry people can defend themselves from anybody getting too close, and they can control their surroundings.

Was Edward describing our animal fight or flight mechanisms, or was he pointing to something completely unnatural? I sought to clarify the distinction between what is real and what is added, our conditioned behavior.

Feelings

Edward, you use the word “feelings” to mean a particular kind of sensation distinct from what you call emotions. What do you say about feelings?

They’re probably the major part of our programming, the anger, the jealousy, the fear, and so on. They’re all removable. None of them are real, yet we add them to our way of being as we live our lives. Most of these feelings are what our parents used to keep us in line, to keep us in control. Then that responsibility falls to the churches and the governments after we’re a little too old for our parents to do it. The churches came up with the insanity of heaven and hell, so we could be held in fear of that.

So they’re all feelings. There’s no emotion to them. People on this planet seem to call them emotions, but emotions are something that cannot be removed.

The Feeling of Love

What about love?

The word “love,” as we use it, is a lost word. There is no love on this planet. There is only the feeling of love. If there is a feeling included in the activity, then it is not real. Love is not this thing we have for what we call our loved ones. We don’t love ourselves; therefore, it would be impossible to have a loved one or to love our children.

We don’t love ourselves? Is that what you said?

That's what I said, yes. We do not love ourselves. We do not love our children, nor do we love our spouses or our parents.

There is no love on this planet. If there were love on this planet, there would be no violence. We would be preparing the planet for ourselves and our children rather than preparing our children for the planet.

Some people might object to that statement by saying, "Okay, there's not enough love, but surely there is some love."

There is no "enough" in love. Love is a contextual action. It's all or nothing. There is no "little bit" or "a lot."

It's insane to have people say, "Oh, I love you so much," or "I'm starting to love you." There's only the action of love if there is love — and there is no love.

Where there is killing, there can be no love. Violence and love cannot occupy the same space at the same time.

Another person in the room interjected, "Edward, for love to manifest, is it something that is required to be in us?"

I don't know what you mean by required. There can't be anything that is required. The only manner in which love can manifest itself is at the death of violence, which would have to mean the death of the ego.

Loss and Grieving

Edward looked to me for the next question.

What about things like loss and grieving? Some people would say that these are natural human reactions, not things we've learned or were programmed with.

You went pretty deeply into it. You didn't start off with sadness. Sadness happens when someone departs, and we didn't have an opportunity to say everything that we needed to say.

If there happens to be a death, there will obviously be a space — a hole, if you will — in the space that person had occupied at one time. Grief is also the loss of a loved one.

We each need to grieve for the loss of every person on this planet. That would be an entirely different action. As someone here pointed out earlier, I use the word "love" as an action

term. Grief is an action term, as well. Grief moves sorrow out of the way so that grief can manifest. In other words, when sorrow comes to fruition and ends, then grief can begin.

Edward's Candor

In our next exchange, Edward's farm-boy sensibilities about animals collided with my urban sentimentality about pets. People unfamiliar with Edward occasionally accuse him of deliberately trying to be hurtful. It is probably more accurate to say that his refreshingly frank way of expressing himself can be interpreted as tactless.

It can be difficult for someone with a sensitive ego to converse with Edward, who says precisely what seems true to him without self-censorship. However, a close reading of what follows can illuminate the distinction he was making. It may also reveal that I missed it myself the first time.

Ah, I see. A person can have an image of what grieving should be like. I've noticed this myself. It was as simple as my cat dying. Even though I was feeling certain rather brief reactions, I wondered if I was doing it the right way. I wondered if the grief was genuine or if it was enough. Does this arise from programming?

Edward guffawed.

For sure! That's the epitome of the falseness of grief. How could you grieve over the death of an animal? Look, we as human beings don't even grieve over the loss of other human beings, much less a wag-tailed dog or a cat that manipulates us.

Well, that just may be. I won't debate that point. I was referring particularly to when humans die. Have you heard people say that they aren't sure that they are grieving in the correct way?

No, I've never heard that. But if that's the case, then they aren't grieving at all because there's no choice. There's no right way and there's no wrong way. Grieving is a clutching of the entire body.

Yes, that does go with the experience that I had. Again, it was just a cat, but I was astonished that suddenly something hit

me from out of the blue, and I sobbed for about five seconds. Then it passed. It was followed shortly thereafter by, “Was that it? Should I be doing more? Should I be feeling sorrier than that?”

Actually, Phillip, that’s perfect when it comes to an animal. All you’re doing is acknowledging that there’s an empty space there now where the animal was. Were it to last any longer than five seconds, then you’d be showing off — bragging. Quit bragging if you’re doing that!

That’s an intriguing way of putting it. Thank you, Edward.

You’re welcome.

Jealousy

Some people say that certain animals, dogs or apes, for example, can act as if they’re jealous. Be that as it may, it seems clear that we humans have taken it to a new level. It can become a form of insanity, driving people to behave with suspicion or possessiveness. Can you comment on this?

Jealousy comes from the suspicion that the other person is taking an action they themselves would like to be taking. If you’re in a relationship with someone who is jealous, the only problem is that the other person wishes they could be doing what you are doing, or what they think you are doing. It always has to do with them.

Are you describing envy? When I hear the word “jealousy,” I think of someone being possessive of another person. I may be using the word incorrectly here.

No, not envy. Perhaps it’s envy if you’re actually doing it. If you’re in a marriage and you’re fooling around, having an affair with someone, then the other person could be envying you. However, jealousy is there because they care to be doing the exact thing that they think you’re doing. That’s where the jealousy comes from.

Ah, I see the source of my misunderstanding. You were talking about it in terms of doing. I was thinking of it in terms of having.

I had not, in fact, fully seen the source of my confusion. Edward had drawn a distinction between what is happening and what a jealous person thinks is happening.

Marilyn, also, seems to have missed it. She protested to Edward that even if someone was cheating on her, she could still be jealous even though she herself did not feel motivated to cheat. Edward responded with a noncommittal, “Okay, but in that instance, it could be more of a hurt feeling and anger than just jealousy.”

Marilyn’s objection was semantically interesting, but it did not address the point Edward was making about the role of a jealous person’s suppositions. It seems he was highlighting the principle that a person who wants to cheat will tend to think that others are cheating.

Is jealousy a natural feeling, or do we learn to be jealous?

Obviously, we learn it from our parents. We learn it from the training and conditioning that we experience prior to four years of age.

It’s also a function of control, making sure the other person does not have the opportunity to do what we want to do.

Indeed. There’s another source of that programming — the one that occurred to me earlier. Children these days are exposed to a lot of television. They will see people on television doing all sorts of exciting things, possessing all kinds of exciting toys and so on.

Of course. Then they immediately want them. We teach the children to want. We’re the nutheads who teach them that, and then we complain because they drive us nuts asking for things they want.

Contentment

Let’s look at a few feelings that are a bit less common. Is contentment what you would call a feeling?

Contentment sounds like having given up. Contentment, perhaps, is bliss. It’s like the bliss of a born-again Christian or the bliss of someone who says, “There is no responsibility.”

Have you not occasionally found yourself sitting on the porch, or however your house is set up, on a pleasant evening enjoying

the sounds of the birds and so on? Would you not describe that as contentment?

What kind of a nuthead would enjoy the sound of a bird? Those damn things are too noisy.

Was Edward joking? I did not know. I let his comment pass as he continued.

No, the sitting on the porch could perhaps be termed calm or empty, having a silent or quiet mind, but it wouldn't be contentment.

Ah, I see. The distinction you raised pertains to the silence, the emptiness. Perhaps, then, this might be a good time to ask what you do to relax.

I'm not telling!

Edward paused to let me realize he was joking and then continued.

I stop. I end it. I don't mean that word in a violent way. Things just end. All of it ends.

Are you saying that if you were in a situation that was stressful, you would bring it to completion and then let it go?

It's difficult to say that I bring it to completion. It completes itself and then it ends. It drops. It dissolves and then it's gone.

That's an interesting perspective. I was playing a game on my computer the other day, and I reflected that I was doing it to relax; but, in fact, I was merely distracting myself from things inside me that were still causing stress.

Yes, you were adding to it, the stress. There is a place called "nothing" where you can go. Guess what you do? You guessed it! Nothing.

Thank you, Edward.

You're welcome, Phillip.

Edward pointed out that once he'd said, "You're welcome, Phillip." that something had indeed ended. Based on my observation of Edward, it seems that after he'd made that last comment, he was left with an empty space — the place called *nothing*.

Much of Edward's message relates to this place. In that place we can apparently address all aspects of living, not just stress. Case in point is Edward's skill in holding several conversations at once, giving each person full and apparently uncluttered attention.

Home

One particular feeling that people call "home" sounds like an artifact of programming. It's where someone might say, "I feel like I'm at home now." What do you make of this?

That's a strange one, Phillip. There is that feeling of comfort, or belonging, of something that's yours — even if it's a rented place. *Comfortableness* could be the word. The stress goes away when you get home because you know you can fart without having to look around.

That sounds pragmatic!

Want

What about the feeling of ownership? I notice a feeling of ownership in myself and others.

We are selfish little clods, clawing everything to ourselves that we can to hold on to it. I even had a friend who had a big sign in his office which read "He, who has the most toys when he dies, wins."

I imagine it reflects something programmed into us by our culture. "Want" seems to drive all of us, would you say??

Gosh, if there was ever a place to start; if people became interested in their own life and perhaps even had a little bit of interest in their children . . . most people don't, by the way. Most people do not care about their children or themselves. But if they did, the word *want* would be a perfect place to start because it's a weak sister of *need*.

The word *want* is completely unneeded in our language. It's something that can show up instantly in a place where you never wanted anything. You can walk into a department store and see a shirt, or shoes, and instantly *want* shows up. It is a huge indication of a trained, conditioned robot.

In general terms, how would you say that this arises in us? As you've said, it goes far beyond need. So why are we shackled with this thing called "want"?

What a question! I have been in many a person's house when they're getting ready to prepare a meal for their children. Of all the insane things they do, they look at their child and say something like, "What do you want for breakfast?" Now what do you suppose the child will learn? Perhaps later on there will be cereal or eggs prepared, and the little nuthead comes out and says, "I don't want that!"

We teach our children to be *want* machines. It's part of the robotic training and conditioning that we all have undergone.

It seems that people whose lives are based on want, or who have a lot of want programmed into them, could never be satisfied with their lives. Would you agree with that?

They could never be complete, Phillip. They could not be perfect. *Want* can only do one thing, and that is want. It's a sister to the word *more*. As long as you entertain or use the word *want* it can only want more. It's the continuation of a vicious circle of insanity.

A vicious circle. This programming seems to create bottomless pits.

That's exactly what it creates, or rather what it invents. Thought cannot create. Thought can only invent.

We are the result of knowledge inventing itself. Knowledge invents the mirror image of creation. It invents its own image of love. It invents its own image of intelligence.

Well, many people consider knowledge to be a sign of intelligence. Do you make a distinction between knowledge and intelligence?

To me, knowledge is a derivative of thought. It is memory in action whereas intelligence is an action of its own, without memory. It comes from *nothing*. It comes from creation, and it's delivered by truth. There are two entirely different contexts there. Knowledge is the mirror image of intelligence.

It can be difficult for me to spot Edward's fine distinctions, especially when he is speaking about issues I have never noticed. He uses words in specialized ways to direct my attention to

particular phenomena. For example, in some cases he will use the word “truth” to mean that which is true whereas in other cases it will refer to an emotion.

I once considered suggesting that he could make things easier for his listeners by inventing new words. However, I have found that my confusion largely disappears if I actually do listen. I often discover that I utterly missed his point because I was mentally imposing my definitions upon his.

To borrow Edward’s terminology, it seems that I hear people most effectively when I listen from the place of nothing. On the other hand, if I am actively interpreting while the other person is still speaking, then it does indeed appear that “thinking is thinking me.”

Chapter 3 — Words

Fred Kent, a retired electrical engineer from Australia, first heard Edward's message quite by accident as he was exploring an internet voice conference service. Several years elapsed before he actually had a chance to meet Edward in person during one of his Self Transformation workshops. Kay Hardy and her partner Michael Ahearn, from neighboring New Zealand, also made a trip to America after coming into contact with Edward over the internet.

People do not have to fly halfway around the world to speak with Edward. He hosts online video chats several times a week. It is no substitute for meeting him in person, but with a microphone-equipped computer and a bit of imagination, it is possible to converse fruitfully. The following conversation, for example, took place during one of our recording sessions.

Edward, I've heard you object when people refer to you as a guru or a teacher. I've learned a lot by listening to you. Does that not make you a teacher of sorts?

If there must be some kind of label, I would rather be called a coach. Even that label could be considered egotistical.

Why would you object to the term teacher since you do, in a sense, teach?

Teacher rather implies a kind of looking down your nose, meaning "I know everything and I'm going to teach you. If you shut up long enough then I can teach you." Coaching implies pointing to a certain thing, and then perhaps the person will care enough to walk to that place. There's a definite distinction between the two words.

A Real Man

Since we're describing the distinction between words, I've also heard you object — though less strenuously — when someone calls you a man rather than a male. In many cases the person actually does mean male. Does it matter if they use the word "man" instead?

For me, it's a matter of speaking truth. I'm not a *man* because there's no real definition as to what a man is. I would have no qualms if someone says I'm a male because I can prove that, but I can't prove that I'm a "man." Not that I care to prove I'm a male, either!

So some people say they know what a "man" is, but there's no consistency in the definition?

Exactly, Phillip. If you were to ask a hundred different people what a real man or a real woman is, you would probably get at least ninety-nine definitions. "Real men pray to God" or "Real men carry guns" or "Real men defend themselves" or — you get the picture.

So if a man says, "A real man carries a gun," then part of his identity becomes tied up with carrying a gun. How does this work?

I don't know how it works, but that's the manner in which it does work. For instance, if someone told you that *real men* protect themselves and their families with guns, they would probably own several guns, wouldn't they? And they would be ready to use them.

To me, the greater the level of cowardice, the more you need a gun and the bigger it needs to be. That should describe pretty clearly how cowardly we are here in the United States. We have the largest guns on the planet. That makes us the biggest cowards.

Since I was born in Canada, I hesitated to agree too readily.

I suppose that's possible, Edward. It seems to me that people get sucked into words and definitions of words.

Exactly, Phillip. Here in the United States, and I'm sure it's the same around the world. When people speak, they don't really know what it is they're speaking. They don't have a clear indication or understanding. They don't see for themselves what they are saying, yet they expect the other person to catch it.

When people get into arguments about words like "freedom" or "rights" or "God," they usually insist they know exactly what those words mean.

Yes, of course. In any situation, if anyone indicates that they know anything at all, they're already lost. They've already lost the entire game — if there's a game to lose. They've already become completely confused. They think they know something, but there is no way to know anything for sure.

Word Power

Kismit was just saying that words are extremely powerful. Do you agree?

Only after we give them the energy.

I once started writing a book titled *Words Have a Life of Their Own*. That's a bit misleading because, although words do have a life of their own, we give them the energy; we give them the life.

Some people say that *real men* protect their women and family and carry guns and perhaps go to church. If someone labeled himself that way, he would have to go to church and carry a gun and use the gun if it came to that. In that particular instance, being a *real man* would have a whole string of activities attached to it.

A person in the audience who identified himself as Tim asked for clarification.

This is what makes us robots, Tim. We give energy to the word, and then the word itself runs us. That's been going on for so long that the collective now runs us. I say, "thinking is thinking us." We give the energy to the words; then the words tell us what to do.

Consider the word *God*. The newspaper recently ran a story about a married couple who were convicted of second-degree manslaughter because they prayed for their sick child to get well. They believed that God would intervene, but the child died. In that case, thinking was thinking those parents.

Words were around before any of us were born; then we were born into those words. We were forced to learn for ourselves what those words meant. In the case of *man*, we had to teach ourselves what that word meant. The same goes for the word "mom," as in *a good mom*.

We're always seeing if we can live up to labels invented by others. We did not place the label there. It was there before

we were born, and it already had the energy. The word *man* already had its own energy before we learned it. The same goes for the word *woman*.

Tim asked, “So what do we do? Jiddu Krishnamurti says that we need to empty the whole consciousness and that we can do it immediately.”

Well, okay. Ask him how to do it then.

I interpreted Edward’s remark as an attempt to snap Tim back to the here and now. Edward was well aware that Krishnamurti had died several years earlier. Tim appeared to appreciate why Edward answered as he did. Instead of continuing to recite what others had said, he asked Edward to tell him what he could do to clear up his condition.

I say the only possibility we have is to speak the truth in our lives. That is the emptying of our consciousness. What fills up our consciousness is the memory, or rather the attachment to the memory. Speaking the truth relieves that attachment, or clears our heads, so to speak.

Context

Tim had no further comment, so Edward invited me to ask another question.

It seems that words are triggers. When a word comes up, it triggers a whole set of memories or associations. Would you agree with that?

Yes. When a word is spoken, it can be in itself a context. Then the content of that context shows up with everything that is in that word.

An example of this would be the word *God*. The moment you mention God, you have Jesus, the Holy Spirit, Mother Mary, the Pope, preachers, priests. I could go on and on... killing and maiming and all the things that are associated with the contextual action of the word *God*.

The same thing happens with the context of what a man is. Most people will have several interpretations of what a man is, but they’ll boil it down to one thing. When the word *man* is mentioned, there could be as many as five or six different

definitions. If there is no definite definition for something, then you've got an illusion. It's not real.

If you ask people how to find out what a word means, they usually tell you to look in the dictionary. You appear to be saying that what a word means is related to the connotations it brings up. Those are certainly not going to be itemized in a dictionary, especially since the connotations are different for each person.

Exactly. The longer we live, the more that's true, Phillip. There is a dictionary definition, but there is also that which we each accept as our own definition.

As I said earlier, there's a group of words that are hugely significant for us. They were obviously already on this planet. They were already invented. They already had their meaning. They already had their energy. When we were born, we were forced to adapt to them. We were forced to see if we could become a *real man* or a *real woman*, perhaps a Republican or a Democrat. We are expected to become like a *mother* or a *father*.

Once we have those words, there's a whole covey of explanations and demonstrations of what those words are. We try to live up to words we did not invent.

Brian Rismoen, who had once been one of Edward's most vocal critics, suggested that I might appreciate a rationalistic explanation.

"Here's one way of looking at the way language works," he said. "Every word in a sentence narrows the field of your memory. If you talk about puppies, or more specifically Yorkie puppies, every time you add a word to the sentence, it narrows the field. As you draw out the sentence, you're basically asking the other person to look into their memory to see what something is."

Edward concurred with Brian's exposition:

Exactly. In the memory there is no clear distinction. There is only a broad explanation or context for each word.

Expectation

As he had done earlier with Tim, Edward answered my next question in a way that forced me to examine what I was doing.

Edward, until now we have mostly been discussing words rather than language in general. Is it possible to use language without being a robot?

Yes.

I was not prepared for such a direct answer. As I would soon find out, this made the response highly appropriate to my question.

That was concise.

Yes, it was.

Let me expand on the question then. When you say, “thinking is thinking us,” do you mean language is thinking us, or is that just an example of a larger issue?

I mean *thinking is thinking us*, and, of course, we use language for that to happen. I was seeing if I could trick you up a little bit so that you would actually do what it is that we’re talking about. There is the possibility of speaking outside of the trap of language. However, it has to happen when you don’t already think about what you’re going to say next. If you’re shocked or surprised, it might happen.

It’s like the action you’d take if you came around a corner and suddenly saw a rattlesnake. You’d get out of its way very quickly. After you were out of its way, it’s probable that the fear would show up, and you’d be worried about whether you would have gotten bitten.

It is well worth noting the role of time in Edward’s analogy. Many people would say that they become afraid when they see a snake, as if the seeing and the fear occur at precisely the same instant.

There was a certain expectation on my part. Based on my previous experience with you, I had expected that after I asked the question you would speak at length.

Those expectations are a bitch, aren’t they? The same thing happens at Christmas time. Everybody expects something for Christmas, and then they call it a present. That’s insanity.

Manipulation

Perhaps language is used to manipulate people. Have you seen this in action?

Yes. Language can be used as a manipulator. Language in the beginning was a huge creation for us, and then we began to use language as a manipulative tool; and to make it even worse, the tool now manipulates us.

A moment ago I was asking you a question that I'd already set up for the interview. It was not spontaneous; I had a goal. Could that be considered a form of manipulation?

Yes. You expected that I would not only answer the question, but that I would also explain my answer.

That's right. Because of that I became momentarily confused.

No, Phillip, you came here already confused. We just brought it forth.

I had no backup plan if you gave such a concise answer.

Yes. You were not, as some people put it, "thinking on your feet."

Phillip, there can be language that is not from manipulation, but if there is a thought preceding the speaking, then it's always manipulation.

I had a thought preceding what you just said. Now I don't know whether to ask the question or not.

I was thinking of a particular sentence you've probably heard: "Don't you support our troops?" Is this phrase used to push a person into taking a particular position?

Yes, Phillip, especially when the war becomes unpopular. They quit talking about the war and start saying, "Support our troops." Because then they can keep the war going. Of course, the best support we could give our troops is to bring them home.

I have noticed that when people are asked that question, they react defensively. They seem to search for a response that will placate the person who asked.

Yes. They are implying that if you do not support the troops, you are not patriotic, that you do not love America. They imply that if you are not willing to kill for the flag, then you are not a good citizen.

When I was being raised to be a fundamentalist Christian, I would be asked questions like “Is your faith strong?” or “Do you love God?” to elicit a certain kind of response or behavior. After a while my responses became automatic.

Repetition will do that.

I call that a frozen belief. That’s when the belief becomes so strong you don’t even realize it’s a belief. You think it’s true.

Is language simply a means of delivering beliefs, world-views, and so on?

That’s its main purpose. It can also be used to create. However, if it’s to be used as creation, then there can be no thought preceding it. There can only be the language. In that particular instance, language *is* creation.

The linguistic action is the action of creation. But as with so many other things, knowledge gets in the way. We have been so busy for the last few thousand years repeating and repeating and repeating that there can be no creation. There can be no love, no intelligence. It’s all being blocked by the ignorance of knowledge and belief.

Could you distinguish between the words invention and creation?

For me, invention is a function of thought and knowledge. Creation is of the unknown. Creation is in the intelligence. The two never meet. Knowledge invented this mirror image of creation and calls it belief.

Thinking Ahead

I can hear the thoughts inside my head. By the time the words come out of my mouth, I’ve already heard what they are. Is that a result of my conditioning?

Exactly. In that particular instance, you are repeating a record that goes around and around. If the words aren’t spoken the first time around, they’re held until the second time around or the third time around. Sometimes it could be the thousandth time around.

When you don’t speak those words, they go into your background. It’s like they’re sitting on your shoulder talking

with you while you're doing things or even if you're doing nothing.

People who are familiar with obsessive thoughts can probably relate to what you said about "the thousandth time." But what about the situation depicted by the saying "think before you speak"?

Well, Phillip, if you are going to think before you speak, where is your answer coming from if not from your thoughts? That's about as ridiculous as you can get, isn't it?

Perhaps. When people say, "Think before you speak," they usually mean we should weigh our words before we say them lest they be misinterpreted or misunderstood or in case we inadvertently offend someone.

Yes. Then we wonder why we can't do what I recommend, which is to speak the truth. When you weigh your words to avoid hurting another person, I call that dancing around that person's ego.

You may have to move with care so as not to anger a person asking a question like "do you support our troops," especially if a nuthead from the government was asking.

I've noticed that people frequently become offended when you speak because you are not dancing around their egos. Are you proposing that people just say the first thing that comes into their heads?

How about the first dozen things?

We have been trained and conditioned, for such a long time, to weigh what we're going to say. We stroke someone's ego; we are cautious; we dance around egos. It's most difficult to speak with people who live on the edge of anger and jealousy and that sort of thing. We have to be careful, and that's diametrically opposed to speaking the truth.

When we keep ourselves under wraps, not speaking the truth, then all those unspoken words are still a part of us. They're buried in us. Even if someone says they're going to speak the truth, there's a lot of garbage in there. It has to be spoken for it to be seen.

What you're proposing would require a lot of unlearning, deprogramming, if I can use that word.

Conspiracy of Ineffectiveness

Another saying I've heard is "mind your P's and Q's." We're advised to be careful not to offend other people. It's considered simple politeness.

It starts when we are first taught to speak. We are taught that the fat lady isn't fat; the crippled person isn't crippled. These are bold-faced lies. We're taught to lie. That's the reason this planet doesn't work.

This is what I call the "conspiracy of ineffectiveness." All of us are conspiring with one another to remain ineffective, so we can all lie and steal and cheat; have war and maiming and murder. All of that. Nobody steps up. Nobody speaks the truth about it.

So, when we are being taught to speak, we're also being taught to speak falsely?

Yes. Our parents say, "Don't lie, steal or cheat"; then they teach us to lie, steal, and cheat. They tell us about Santa, an Easter bunny, a tooth fairy. They cheat on their income tax; they break the speed limit on the highway, and so on. They don't realize that the child sees all of it. As children we see the entirety of our parents, not just that which they teach us.

That's intriguing. Most of us learn to speak around age three or four, but it isn't until around age 10 when we learn the word "hypocrisy."

Ha-ha. Kind of hypocritical, isn't it?

Yes, I suppose it is. It seems that children see more than they let on. Perhaps they can't quite believe their own senses which tell them that this kind of falsehood is going on.

I'll say it again. The children see the entire bag, the whole ball of wax that we are. They see the thing that we are hiding. They see the ego that is there. They see all of it because they're pure intelligence.

Until four years old, our children are far greater in intelligence than the rest of us. We very quickly destroy that intelligence.

We turn them into the same ignoramuses we are. We train them to rise to our level or beyond, but in terms of intelligence, we can't even get that far. With every generation we have more ways to kill intelligence. Every generation is a bit more stupid than the one before it.

Now, the knowledge — the technological part of our world — has been improving. We have airplanes and computers and so on. Because of this we can hold conversations like this one across the country and around the world. From the standpoint of intelligence, though, every generation loses a degree.

When you use the word “intelligence,” are you referring to spontaneous creation?

That's a description, yes. There is no intelligence on this planet. There is no love on this planet. There are only knowledge-filled robots. Occasionally, though, there is a spurt or blast of energy. A spark, if you will.

Would you explain what you mean by the word “stupid”?

To *not* know that you do not know.

What relationship does the word “stupid” have to intelligence? Knowing seems to relate knowledge.

If you can discover your own stupidity, you will discover you do not know *that* you do not know. Therein lies the beginning of intelligence. That's the place from which intelligence can begin because it's the place where knowledge ends.

Entertaining Stupidity

When I look carefully at today's advertising or entertainment, it does seem to me that the current generation is more stupid than the last one. Is that the sort of thing you are talking about?

Of course, there's that. Consider, also, their actions and the level of their beliefs. Have you seen any of the insults they call television shows now? Have you seen what will entertain robots? Wow!

When I mentioned entertainment, I had television in mind. Yet in Roman times people watched people fed to lions. People have complained since the dawn of history that the latest generation

is lazy, uncaring and stupid. Is what you are saying any different?

No, they've been right all along. Each generation gets a little dumber.

Yet these days we're not watching people being fed to lions. We don't watch bear-baiting; we don't watch dogfighting — well, most of us don't. Does that not mean we've progressed in some way?

No, just the opposite. We've regressed. Now we're hiding it. It's like what happens with bigotry when it cannot be spoken. It grows behind the scenes.

We can now kill thousands of people with one bomb and nobody sees it. Here in the United States, we do not actually see the broken children, the killed women, the suffering that even a single bomb can cause.

Oh, yes, that is so. We also have virtual stand-ins for violence. Looking at a recent magazine about video games, I noticed that about ninety percent of them were about killing.

Watch the video game itself. People are being blown up, splattered all over the place. Thousands at a time in one game. How many depictions of massacre do you see in one video game?

The violence that we are has grown. It has not diminished since our caveman days. In those days, if someone had something we wanted, we would hit them over the head with a rock. Perhaps we killed them. But that was one person with a rock. Today we have "rocks" that can kill thousands or even all of us.

Recently, I watched my wife play a video game which featured some extremely graphic violence. After it ended, I asked her how many zombies she might have blown up. She guessed it was about a thousand. This was over the course of about an hour.

I'm not a mathematical wizard, but it's probably not hard to compound that one hour to estimate what happens worldwide. Consider the number of game machines, the number of people playing, the number of hours they play. You get the picture.

The lions are a lot happier, too.

The gaming network reported that around 65,000 people were connected to the regional server. Presumably each one experienced the thrill of killing a virtual being about a thousand times per hour.

Okay, so I agree that we cannot look down our noses at Roman times. They'd watch a single Christian being fed to a single lion, maybe five or six times over the afternoon.

Of course, you realize, Phillip that you convinced yourself. All I did was give you a couple of nudges.

There seemed to be no point in delving deeper if I was merely convincing myself. Instead, I expressed a concern about Edward's recommended course of action.

Standing Up

Many people will be too terrified to speak the truth. They will be afraid of revealing petty jealousies, buried anger, hidden motives, and secret desires. They might even tell you that their very lives depend upon hiding despair, greed, envy, laziness, lust, pride, and so on. What could you possibly say to convince those people that speaking the truth is worth the perceived risk?

Now, that's a question!

For thirty years I've been seeing if I could answer that question. I've been seeing if I can discover what needs to be said so that we each will take on the complete responsibility for ourselves.

Each of us has to stand up on our own, being one hundred percent responsible for ourselves. From there, Phillip, the action you questioned me about can take place. It's a function of seeing if we can have people stand up, on their own, by themselves. That means standing with no belief, one hundred percent responsible for yourself.

If that were to happen, then speaking truth would follow.

Experiment

Prior to coming here, I tried an experiment. I lay alone in the house and spoke the truth out loud. By the truth I mean every

possible thing that I would keep hidden from other people. I first made sure the house was empty!

It did seem to be an emptying experience. Is this the sort of thing you would recommend?

It is exactly the thing I would recommend to start with. The race started a long time ago. If we're starting now, we're starting late in our lives because we have thousands of truths we have not spoken, many a lie we need to get out of our system. So that's a perfect place to start, Phillip.

You observed there was an experience inside you by virtue of that experiment. Do you see? That is proof, if you will, that what I'm saying does work. As they say down South, that was "your first get down."

It can become huge in terms of impact when it's in your everyday life. In the action of speaking a lie to someone, you would correct yourself instantly, on the spot. You would also speak the truth as you go along.

Say you and your wife are walking down the street. You notice a female who is particularly attractive to you. The thought comes to you that the person is attractive. You turn to your wife and say, "That lady over there is pretty attractive, isn't she?"

Of course you would do that, yes?

I do not recall if I have done so. I would usually not.

Yes. That's seemingly a silly thing, but it's part of what I'm saying. The thought is the action. If we can speak the truth of our thoughts prior to the action, then we've come a long way.

The thought is the action? I might think that a female other than my wife is sexually desirable, but I do not have to take physical action in response to that thought.

You are the person who had the thought. That is the person that you are. If the possibility arose, you would do it.

This sounded like a valid observation.

Pressure

I pondered all that Edward had said. Suddenly an idea came to me.

Edward, I've come up with an analogy that I'd like you to critique. In this analogy, I picture the mind as a pressure cooker. Have you used or at least seen a pressure cooker?

Yes, we used those when I was in the fried chicken business.

Okay, here is the analogy.

First, pressure builds up. In the case of a pressure cooker, this is caused by exposure to heat. In the case of the mind, this is caused by exposure to our insane society.

Second, if the pressure is not released, it comes out in other ways. In the case of a pressure cooker, it might whistle or crack or even explode. In the case of the mind, it might speak lies or crack up or even explode in anger.

Third, there needs to be some way to release the pressure. In the case of a pressure cooker, we have to open a valve. In the case of the mind, we have to speak the truth.

Would you critique my analogy, please?

Perfect.

From what I understand, at Alcoholics Anonymous meetings they suggest you stand up, say you're an alcoholic, and whatever else is true about you. That would indeed relieve some of the pressure.

The manner in which you become free is to speak the truth on a continual basis. That relieves the pressure completely and maintains the relief.

In my analogy of the pressure cooker, I hope I was clear that the pressure did not refer to day-to-day pressure. It was not "the boss yelled at me" or "the children need new shoes" or "the car payment is due tomorrow". I was talking about the buildup of falsehood and programming. That sort of thing. Is that how you understood the analogy?

Yes, Phillip, although those other things are in addition to it. The building up of pressure is the building up of pressure, no matter where it comes from, but the greatest buildup is from what you talked about. It comes from lying, covering up the lie, and simply not speaking the truth.

That is indeed what I meant. There's the lack of speaking of truth. In addition, we're exposed to the pressure of other people — the lies, the programming they pass along, and so on. That is what I likened to heat in the analogy.

Yes.

Thank you, Edward.

You're welcome, Phillip.

Chapter 4 — Transformation

Edward does not pretend to be a holy man. He does not ascend a stage or pulpit to deliver mystical monologues from on high, nor does he pontificate when the audience runs out of things to say. In such cases, he may allow a minute to go by in silence then make a lighthearted quip.

As I adjusted my recording equipment, Edward chatted amiably with a longtime participant named Avis Collins. He offered to become a once-a-week client for her home cleaning service. Since it is a four hour drive from Texas to Arkansas, I inferred that Edward was speaking playfully.

Sometimes, though, I cannot tell if Edward is joking. To me, he almost always sounds cheerful. On this particular day, Edward seemed filled with his usual boundless energy. He helped me do a sound check then waited for my first question.

The Emptied Mind

Edward, I have a terminology question. There's what might be called the robotic, programmed state of mind, and then there's the state of mind of which you speak. What can we call that state of mind? "Transformed"?

"Free" is the closest guess I could give you.

This was not the kind of answer I had expected.

Ah, okay. I was going to draw some comparisons between the robotic mind and the state of mind in which you operate. I was looking for a convenient label for the latter.

You could use "empty." You could use "nowhere." *Nothing. How about "the emptied mind"?*

Yes, and it's kept emptied by speaking the truth.

Okay. In what way is the emptied mind functionally different from the robotic mind?

A mind that functions in a balanced manner, or perfectly, would use thought when thought is needed and drop it

when thought is not needed. The space between the two thoughts would expand and be whatever size it needed to be.

It's like a hammer. When you need it, you pick it up, use it, and then drop it.

The egotistical, trained, conditioned mind doesn't have any space between the thoughts. It's a continuous voice in the back of the head, going, going, going. Is that clear?

Yes, quite clear. It's even familiar. So you're not saying that thinking is a bad thing. You're saying it's over used.

Exactly, Phillip.

A lot of the things I say here to cause people to look twice. For instance, I make many comments about religion. I make those comments so people will do a double-take because most of what I talk about has a relationship with religion, but what I say has no belief included in it.

If you would read the Bible carefully, you might see much of what I say is the exact things that are in there. The distinction is that when it's not of belief, it's alive. If it's of belief, it's dead.

Some people might look at what you are doing in these discussion rooms and claim you are asking people to believe what you say.

Oh, hell, no. Ha! Please, don't believe a thing I say!

I don't say that very often because it's actually an egotistical statement. It could be taken as setting myself up as an authority or someone that somebody would care to believe. Preferably, people will listen; then look to where I'm pointing. It's like this . . . Avis Collins is in the house-cleaning business. If you worked for Avis, and she said to you, "That lamp over there needs dusting," you would first look to where that lamp is and then go over to dust it.

It's much like that. There's only a pointing happening here. There's no request to believe. There's no need to believe. Belief would take it out of the contextual action called truth.

In other words, if you say, "Don't believe what I say," there's a presumption that what you're saying is worth believing?

Yes, and it's actually not worth believing.

It sounds a bit guru-ish or teacher-ish if someone is constantly saying, "Don't believe me." Perhaps it would be considered an egotistical statement.

Transformation

You've given your message the label "self-transformation." Were you simply referring to the notion that the mind can be transformed, or does it have something to do with the notion that the mind is continually transforming? Where is the emphasis?

Until transformation takes place, the mind is not continuously transforming. It is continuously *changing*. However, the more it changes, the more it stays the same. With transformation, it's not a change. It's a complete alteration.

I struggled when I was looking for the word to use. I considered *mutation* of the mind or the brain until I settled on the word *transformation*.

Please elaborate on the differences.

In a transformed, real, actual way of living, the experience comes from *nowhere* or *nothing*. Then it's experienced. Then it goes into the memory without an attachment, thereby dying. Then a new experience is created from nothing.

In a trained and conditioned, egotistical mind, the reaction comes from the memory into the present. After that, the experience of the *now* is automatically compared with the memory, reinforcing it.

So that's the distinction.

Reacting from Memory

The distinction was not clear to me. It seemed that what Edward was describing could take place in a fraction of a second. I asked for some clarification.

When you say the reaction comes from the memory, are you saying that people are comparing what is happening with their memory then looking to their memory to determine what the action will be?

Yes. If you don't like spaghetti and somebody puts some in front of you, you will have already disliked it before you've even tasted it. You've already eaten it with your memory.

If you like spaghetti and you merely think of the word *spaghetti*, you will think something like, "I'd like to have some. It's good."

So you see, we even eat food from our memory.

In what way is the experience of the now reinforced in the robotic mind?

When you repeat what you've done before and it turns out to be right, that reinforces the belief. For thousands of years there has been the reinforcement of belief. For example, if somebody prays and something good happens, it reinforces the belief in prayer.

This reminded me of what scientists call confirmation bias. This tendency is most often noted in relation to mystical or political beliefs. As Edward pointed out, though, it can even affect activities such as eating.

I'm thinking of the spaghetti example. A person says, "I'm really going to enjoy this spaghetti." They eat it and they really do enjoy it. Then they say, "I was right."

Exactly. That is the reinforcement. That's why it's nearly impossible to get some people to try anything new.

Recently, we took one of Marilyn's grandchildren out for a meal. We didn't say anything about where we were going. We just said, "We're going out to lunch." The little boy said, "I don't like that place!" He had no idea where we were going, but he already didn't like it.

Born Without Beliefs

I'm wondering about a newborn child. Could you compare the newborn's state of mind with living in transformation?

It could be said to be exactly the same. This is the starting point when I say our parents beat us into submission. They make us be polite. They teach us what a lie is by telling us to tell the truth.

All of these things require us to remember things. They tell us, "You've got to remember that heat is hot and hurts!"

Don't touch that stove!" They're requiring us to keep track of all these things. This starts us attaching things to our memory.

A newborn child experiences something, and it ends in his or her memory. There's no attachment to the experience unless the child is spanked or yelled at or chastised or punished. In that case, the child attaches a memory to the negative experience. That's where the mental disruption — the robotic mind — begins.

Someone in the audience made a suggestion to broaden Edward's explanation.

Yes, thank you. As you said, "It's not just our parents, but our entire world."

So in the case of the very young child, the programming is installed by means of physical punishment or the withholding of love or things like that. Then they learn about things like shame and guilt which are new tools for installing programs.

Exactly.

It's not only negative reinforcement, though. Parents with their children, and us with other people's children, will applaud and praise them if they do something we like. We reinforce the actions we care for them to take while criticizing the actions we do not care for them to take. They end up trained and conditioned, no matter what they're doing, because we can use both threat and reward.

It ends up being the same thing with religion. If you're a good guy, you go to heaven. If you're not, you go to hell.

These methods are reinforced by the world because the whole world says that's the way to do it.

It's interesting what you said about religion. I once heard someone say, "All children are born atheist."

Well, that's silly because an atheist is the same thing as a religious person, like a Christian. If all of the religions on the planet disappeared, atheism would be gone as well. What they were pointing to is probably true, though, if they meant to say there wouldn't be a belief in God.

I interpreted Edward's remark to mean that if nobody believed in gods then nobody would ever bother to call themselves atheist.

Crashing Domains

I wanted to precisely determine what Edward was saying about memory and the mind. My intention was to analyze his message by logical induction. In theory, I would eliminate false assumptions leaving only the true assumption. As I would be reminded, though, sometimes a topic is too vast for mere logic.

Getting back to memory, when you sit down to eat a plate of spaghetti, do you not remember that you have eaten it before and that you liked it?

Yes, sometimes.

I must be missing some distinction here.

Sometimes I liked it and sometimes I didn't like it. So I don't know.

The distinction here is that you're allowing for the "I don't know"?

Phillip, we'll probably get to that place where we can have an appropriate conversation about this sort of thing.

There's no set rule about it. It takes perfect balance to live in the manner of which I speak. You use thought when it is needed; you drop it when it is not needed. In the case of something like the spaghetti, it has to do with the balance of when what we're talking about is in effect and when it is not.

Let's try a slightly different tack. If someone offered you a choice between cherry and apple pie, which one would you choose?

I don't know. Perhaps I'd see which one was fresher. Maybe I'd flip a coin. It would depend on which day it was.

As had happened so many times before, Edward was not placing himself into the box I was attempting to put him in with my questions.

Let me see if I can make this more extreme. If someone offered you a choice between cherry pie and a raw turnip, which would you choose?

The raw — oh, wait a minute — the cherry pie.

It seemed that Edward had finally given me the kind of answer I wanted — or so I thought.

Okay. In choosing the cherry pie did you not refer to your memory?

Yes, you have already dug out what I said we would have to talk more about. When I talk about these things, Phillip, they're not etched in stone. There's a distinction between a psychological experience and a physical one.

I used the food example earlier because at the time it was an easy way to point to what I was saying. I knew it could present a problem as we went along because a physical thing is different from a psychological thing.

What is the distinction you are making between the physical and the psychological?

It would depend on the circumstances that you face. For instance, when you asked me to choose between cherry and apple pie, obviously, they're both pies. Neither one of them has a particular psychological impact. The choice might depend on the day and the feeling of that day.

It has no bearing on how the mind works psychologically in terms of repetition. In that case you might take cherry one time and apple the next. But you'd never take the turnip!

Was there some kind of psychological impact about a raw turnip?

Well, sure! Nobody eats turnips!

Are you joking?

Ha-ha, yeah, I'm just joking. You need to ask that question in a different way.

Edward once told me that he can sometimes get people to stop thinking for a moment if he can confuse them. He certainly had me confused.

I don't understand what the problem is, will you explain?

This may be one of those things you have to experience yourself in order to see the distinction.

In a balanced everyday life, there might be a hundred times a psychological action could have been locked in repetition.

For instance, if you had been calling yourself “a man,” then you might respond as “a man” would respond. When you start talking about food, though, that’s more of a physical choice.

Some people have claimed that Edward’s answers are evasive, as if he was locked in a verbal battle with them. As the previous discourse demonstrates, he does answer questions directly. He even lets his sense of humor shine through. However, certain people might say he is being evasive when his answers do not conform to their plans. In such case the battle could be entirely in the mind of the questioner.

Newness

Having moved forward — though not in the manner I’d expected — I could now proceed to the next question.

Living from memory appears to be the opposite of what I have heard you call “newness.” Would you explain what you mean by that word?

It refers to “new,” meaning “not having been before.”

Well Edward I am having trouble moving forward because of the brief answers to my questions. Why are your answers so brief at times?

Usually, Phillip, the largest statements I make are the shortest ones. If people can just hear, that’s all there is to it. The truth I’m speaking is that the *new* I’m speaking has not been before. It can take a long time for that to sink in to people — if they ever catch it at all.

Everybody is used to hearing about the new Cheerios, the new Corn Flakes, the new Raisin Bran. So when they hear the word *new*, they wonder what it was before it became what it is now. However, the new I’m talking about has not been before.

A member of the audience, possibly caught up in the food analogies, asked, “Like the new porridge?” Edward cut off that line of thinking.

No, not like porridge because the *new* porridge is still porridge. The *new* song is still a song. The *new* artwork is still artwork.

Newness or *new* means not having been before.

All right. Well, the sentence I'm speaking now I have not said before.

Perfect. Don't say it again. You'd be repeating it.

It's possible somebody else has said it before, but if so, I don't know about it. By your description it would still be new, though, since I was not aware of it. Is that correct?

Yes. Especially if it's new for you. However, the distinction begins to be a little difficult to catch if you need to figure out where that came from. If it came from your storehouse of memory, then obviously it's not new even if it's the first time you remember saying it.

We're getting to a place in this whole thing — you're delving into it far enough — where it can begin to get a bit confusing. It can't be etched in stone. What we're talking about can't be poured in concrete. It needs flux. It needs to be alive. It needs room to stretch and grow.

This sounded like an accurate assessment. Ironically, or perhaps predictably, as soon as I came to that conclusion, an old saying popped into my head.

Old Ideas

If I said, "Truer words have never been spoken." That would be largely not new because that's a standard statement.

Exactly. If there was ever a good way to point at something, then that's a perfect one. That particular phrase has been spoken thousands of times. There's nothing new there.

It might be argued that there is newness in my having selected that saying in this particular context. I see a flaw in that argument, though. I'm wondering if you see the same one.

First of all, what you said is true.

Edward waited to see if I would complete what I had started.

Second of all, I'm coming back with a stock response. I went into my storehouse of memories for a stock response.

Yes. That is the problem. That is where the rest of your stored memories are. Once you get into that crock-pot of insanity, it's difficult to get out. It can end a conversation

that is happening outside of time, outside of your belief system. You use a stock response and all of a sudden — bam! There you are, stuck in the middle of thought again.

It's like when you use the word *God* in the middle of a conversation. If you do say that word, it brings a whole world of things in with it.

I was once talking to somebody about politics, and he mentioned human rights. I reminded him that rights are a consensus agreement. He objected, saying that rights are an objective fact. We got into a debate about that and completely lost track of the original conversation. Is that what you mean?

That has happened time and time again during the years I've talked to people in this room. We begin a conversation, it acquires momentum, and we have the opportunity to move more deeply into the subject we're speaking about. Then some nuthead will come in and say something disruptive.

Edward named a few people and alluded to their standard methods of argumentation.

After they do that, the entire thread is gone completely. They usually do not realize that they are — to coin a phrase — upsetting an apple cart. They do not realize that their stupidity or ignorance is destroying what is happening in this room. So they continue to do it, the whole time thinking how smart they are.

It absolutely amazes me when other people then compliment them about how smart they are.

Edward grinned.

Of course, when they're complemented, they might consider the source.

I recall a recent conversation in this room. Somebody mentioned that given his family history, he should be a Druid. He didn't even say he was one, but the conversation completely diverged. Nearly everyone ended up talking about Druids.

Yes, that's one instance. That same sort of thing has been happening for a long time. A lot of people come into this room to show how smart they are, to display their ego.

Old Assessment

I suppose that this kind of thing happens within the mind, too. Consider worry. The person keeps returning to the same well-worn thoughts. "I don't have the right job, or I'm not a big success." That sort of thing.

Yes, but even larger than that is regret about your history. That's a huge one. You see the mistake of the past, the failure of it, but you don't see it as a truth. You see it as a feeling. You have guilt. You begin to think you shouldn't have done *this* or *that*, and then you feel guilty. That's a disease.

Is the person in such a case saying, "This is what I was, therefore, this is what I will be"?

Yes. They don't realize that a speaking of the failure, without attachment to the failure, is the ending of the failure and the beginning of a new activity or action. If you speak the failure with sadness or sorrow or *should* and *should not*, that's the continuation of the failure.

Perhaps if people are criticizing themselves, it's a matter of perception. They're taking old rules and saying, "I should be this way," or "I should not be that way." I suspect they'll find they've had the same inner conversation a thousand times before.

Exactly. If the "shoulds" had a chance to do it all over again, they'd do it exactly the same way as they did it the first time. This is the repetition. The thinking is thinking them.

When thinking is thinking you, and it makes a mistake, it kicks in and says, "Oh, let me do this a different way." It then makes an even greater mistake from the thought of the first one.

Would you say that when a person says, "Let me do this a different way," that it's not sufficiently different because it's still tied down?

Well, Phillip, the answer is in your question. If somebody said, "Let me do this in a different way," I'd stop that person immediately and suggest to him that he do it a *new* way. A different way implies doing the same thing over while changing a little part of it. A new way implies let's start new.

Starting from New or Old

It sounds to me like you're proposing that people start each new moment with complete amnesia.

Yes. That's it. The key word there is *start*. The moment that something comes forth from nothing, the tools you need to manifest it will come into play. What's needed is for the first step to be new. Otherwise, the first step is the last step you took before.

Ah, that's an interesting distinction.

Thank you.

Perhaps this is the wrong time to say this, but I'm wondering about the saying, "today is the first day of the rest of your life." This seems to advocate the idea that we should start anew, as if each day was indeed the first one of our lives.

Consider what happens with clichés. Very seldom is the cliché looked at and caught because it's spoken so much. The same goes for sayings like "know yourself" or "look within." They're used so much that few people listen to what they're saying. They don't go to where they're being pointed.

To know yourself means to live your life in such a way that you see your own actions. It doesn't mean to use your thought to go inside and try to figure out what kind of person you are. That would be like taking a personality test. After somebody's taken a personality test, they'll say, "I'm the kind of person who . . ." They seem to mean when they do *this*, they do *that*. You might as well go somewhere and take a nap when they say that sort of nonsense.

A person who says that in a certain situation they do such-and-such could instead say, "In my past when faced with such-and-such a dilemma, I have taken such-and-such an action." That's not being the kind of person who does that action. That's being a person speaking the truth about the past. If you can see it, you have the opportunity to not do what you did every other time.

So, knowing yourself is not the same as having a kind of frozen painting of yourself?

Exactly. The moment someone says, "I'm the kind of person who. . ." and they go on to say whatever that is, they have frozen themselves in that place.

If you are married to someone, and you have an image of that person as being jealous, you have frozen them into a place of jealousy. There's no opportunity for them to come out of their jealousy. Even if they were to dissolve their own jealousy, when you observe them you would probably only see that they are jealous. That's an image of them.

I suspect the continued hanging-on might recreate it in the other person simply as a self-fulfilling prophecy.

Yes. It's especially disastrous in marriages or relationships of long duration. There's the danger of taking a snapshot of the other person and freezing it in your mind. From then on, that person is that kind of person. Even if they're no longer that way, you would probably see them that way anyway.

The other side is what you said. If the expectation is there, we have the tendency to live up to the expectation.

If somebody was suspicious that their spouse was cheating, that would come out in the sorts of questions they ask them. It might get to the point — and here's the self-fulfilling prophecy — where the other person would say, "I'm being accused of it; I might as well do it!"

Ha-ha! I like that. Yes, it could get to that point. Of course, it may have already been true when they were accused of it.

Outside of Time

Earlier in this conversation, you used the expression "outside of time." What do you mean by that expression?

Outside of time is actually *now*. It's the present. It has no relationship to belief or time. It's not about what time you have to get to work or come home, or what time you go to bed or get up. Those are all man-made. That which is outside of time is not man-made. It's reality.

Was there a particular reason you chose the expression "outside of time" instead of "the present" or "the now"?

It seemed a more apt description. People have all kinds of ideas about the present and the now.

That *now* is probably the most difficult to see because the *now* is already gone by the time you say *now*. You could say it moves at infinite speed or doesn't move at all — whichever way you care to speak of it.

I'm wondering about the psychological aspect. I've noticed that when I'm in creative flow that several hours can go by and I will not be aware of any time passing at all. Is this related to "outside of time"?

There is a thinking that can happen which could cause you to lose track of time. For instance, it can happen when you are reading a book. That would still be inside of time, but you don't remember it.

What you just referred to, though, the creative action is outside of time.

So people could distract themselves and conclude that they're outside of time, but in fact they're fooling themselves?

Yes, yes. When I was a child we'd drive to grandma's house, and I would fall asleep in the car. I'd wake up and we were there. I said, "Hey, no time went by and we're already here!" That amazed me then and it still does. Two or three hours passed, and no time went by.

Okay, but you were asleep. That's like saying that no time passes when you're in a coma.

I'm not saying it's extraordinary. Everybody has that experience. When you're asleep, you're outside of time, obviously.

The Quantum Leap

If I understand everything you've said to me so far about transformation, will I be transformed?

Ha-ha! The key word there is "understand." So the answer is no.

Some people will read the book and say, "I understand this, and I understand that. Everything makes sense." Is that not enough?

I don't know about the word *enough*, However, if from the place of understanding you can take a quantum leap, then there can be the happening of transformation — outside of understanding. Understanding is as far as thought can take you.

When people speak of a quantum leap, they're usually referring to a transition from one condition or one state to another one. Are you saying that there must be a movement outside of understanding?

Yes. Understanding works to the detriment of that movement. It's similar to the way that knowledge is a detriment to intelligence.

Let me present an analogy to see if I have at least some understanding. I can read books about bicycles. I can learn the physics of how they work and all the technical details. Then I'll get onto a bicycle and immediately fall over.

Yes, that's the distinction between understanding and the action of the riding of the bike.

So to make the quantum leap from understanding to transformation there must be the action and the seeing?

Yes. In the example of the bike, the action is the seeing of it. To put it another way, the seeing is in the action of it. It's said that you never forget how to ride a bicycle. That is so because you are not remembering and thinking. You're doing.

I used to know a fellow who said he'd read, and presumably understood, a thousand self-help books and had not yet found the one that would cure him of his various problems.

Oh! Tell him to keep reading. It'll only take him about a million more years. Then he can start all over again.

If people are going to read this book, Phillip, a certain amount of slow reading will be necessary. There would have to be the activity of reading without thought, reading without memory. Of course, we have to have some thought to read since, for example, we apply the rules we learned when we were taught how to read. The underlying message, however, could be heard from the unknown.

Seeing for Yourself

Some people might object to the suggestion that they read without thinking. They might compare it to being in a church where they hear, “You have to have faith. Don’t question what you’re being told.”

Many of the things said in the Bible are actually quite correct. The problem, as with all things that are believed, is that you believe it to be true. The minute things are believed, they change. Their tonality, their quality, their entire action changes. It dies on the vine. If it’s a repeated truth, it’s still a lie and it’s dead.

So there’s believing what you’re told, and then there’s trying it to see for yourself?

Yes. It seems to me that the Bible is being put forth as something you can simply take at its word. You’ll be told that you just have to read the book, and you’ll get it. They’ll say that all you need to do is believe what it says.

If you read the Bible, and you actually go to the place it points to — love — and you have that experience, that is, perhaps, the true meaning of this thing called the Bible. You can’t tell in advance. But for sure, that would beat the hell out of studying it, understanding it, and becoming quite literate about it. That’s a huge waste of time.

The Greek philosopher Aristotle sought to figure out how everything works using observation and sheer thought power. It took many centuries before science realized we actually have to go out and try things. See if they work. If they don’t, try something else and see how that works.

Yes. That word *try* usually bothers me, but you’re using it in a bit of a different way. To try things implies to fail already. It is an oxymoron. If you’re talking about experimentation, though, that has a lot of validity.

A member of the audience commented in favor of reading the Bible.

There are certain things spoken in the Bible that you can see as being parables. Perhaps you can see where they are pointing, but even then it’s your own opinion.

Where it talks about the Garden of Eden and eating the fruit of knowledge, it says to me that somebody was pointing toward moving away from intelligence and creation into knowledge and belief and thought.

Throw in the talking snake, and you've got a pretty good story.

Chapter 5 — Emotions

The room was nearly silent. Several steadfast regulars had arrived early, but nobody had a question to ask nor a statement to make. The calm had not yet been disturbed by debaters, teachers, preachers and gurus offering to guide Edward to their light. It seemed inappropriate to break the peace with my canned questions. Perhaps, though, the stillness of the room would inspire my mind to a state of placid attentiveness.

Edward, you talk about speaking the truth. Does that have to be out loud or could it be to one's self?

Either one. Of course, if you're speaking to another person, it would have to be out loud.

Even speaking the truth in your inner voice would be of value?

Consider a situation where you failed at something, or you didn't do it as well as you considered possible. You simply look at it and say to yourself, "I missed this. I missed that. I screwed this up." Speaking the truth with yourself.

It's when you begin speaking it to other people that it has a huge impact, both on yourself and on other people. But for sure you need to start with yourself.

My next question was so convoluted that I wondered if Edward could keep track of it.

You recommend that people not think. So, they should not be thinking. But, also, it seems they should not be thinking about not thinking.

Exactly. Thinking about not thinking is obviously the thought process itself.

Even though we talk about not thinking, Phillip, the emphasis is on not having thinking *think you*, more so than on you not thinking. Do you see the distinction? See if you cannot have thought thinking you. In other words, you use thought as a tool rather than it using you as a tool.

If you think you're not thinking, then that's obviously thinking. It gets a little bit touchy when you get down close to the actual happening of *not* thinking. When you're not

thinking, there is no thought. It's not that you are not thinking.

Meditation

Is this one of the reasons why you are not very supportive of meditating?

Yes. Meditating is you forcing your thought into a certain place or controlling it or narrowing it down.

A member of the audience said, "It's focusing thought." Edward chuckled and agreed.

Remember the old gurus who studied their navels or something. It was supposed to do something. Or the Zen places where they want you to clean the bathroom for hours and hours so you'll be humbled. It's just thought fooling itself.

I'm certain it can be, and in many cases it probably is. Some of the Zen exercises, though, involve clearing the mind. For example, there's one where you just sit and wait. There's another where you stare at a wall and nothing but a wall. You would observe your thoughts and dismiss them. That sounds fairly clear.

Yes, that's an activity you can do, but that's not necessarily meditation.

Meditation is the action of living your life outside of thought. It's not taking a break from everything, sitting around, concentrating on a wall. It means to be living your life in the state of meditation as you are living.

Is it not possible for someone to use meditation as a stepping-stone to what you are describing?

Possibly, but that really is a slim possibility. That is a movement into the domain of rules, of "do this" and "do that." It's possible, though. The activity of transformation can happen from any place, obviously.

The mood of the room jumped in a new direction with the arrival of a regular who calls herself Annie. With bouncy exuberance she greeted Edward with the news that she was happy. He responded:

Quit being happy, Annie. We don't like happy people in here. Real soon they get sad. They don't like that sad.

Annie's subsequent happy commentary was fun to hear, but caused me to forget the previous conversation. After Annie sat back to listen, I resumed from my notes.

Emotions

You've listed four emotions — or three and a half. They are love, creation, intelligence, and half of truth, as you say. My first question is, "Why the word 'emotions'?" Most people have in mind something other than what you've described.

Yes. Emotions are what we're born with. Truth is only half of an emotion.

If it's not removable, it's an emotion; and then it's real. If it's removable, then it's a feeling.

There's another thing you can have a look at. If it has a feeling to it, like anger and jealousy and that thing we call love, it's obviously a feeling and not an emotion.

Since you're talking about things that are not removable, what about pain, as in stubbing your toe? Not necessarily the mental elaboration upon how bad it is. Just the pain itself?

Obviously, if you stub your toe, that pain is real during the time that it is real. It's removable because when the pain ends, it ends. I guess you wouldn't use the word "removable," but you could use the word "completed." When the pain is complete, it ends.

Are you saying that these emotions you've mentioned do not end, at least while the person is conscious?

I don't know what you mean. Emotions are always there. Emotions are always in the background. Creation, Intelligence, Love — in the background. They're not manifested on this planet. If they were, there wouldn't be killing and maiming.

You said that a nutheaded idea of love is not an emotion but a feeling. Love is one of the emotions you list, is it not?

What is called love on this planet is not love. Who knows what it is? It's the outer limits of love, if you will. It is

touching, perhaps, the outer band of love, but it is lust; it's feeling; it's warm fuzzies. It's not love.

Annie stepped forth. "Edward, I love you! Just accept it! Be! Accept the affection, the love." She continued with this theme until she ran out of ways to tell Edward what she meant.

Damn, I thought you'd never shut up, Annie.

He continued bantering with Annie until she considered her message delivered.

She apologized for interrupting my chat with Edward, asked me to say "Hi" to my wife, then sat back to hear more of the conversation.

Intelligence

Since we've broached the topic of emotions, I'd like to go through some of them quickly. The next one on the list is intelligence. Most people don't consider intelligence an emotion.

It is. It is an emotion. It is also something missing on the planet, Phillip.

Is there some way the average person would be able to see some indication of intelligence in their own life?

Intelligence happens occasionally. Intelligence would be the action of an insight.

Perhaps you've had an occasion of an insight, Phillip. I call an insight a slight look into what transformation is. A continuous insight, obviously, would be transformation. The action of an insight is the action of intelligence breaking through to our trained, conditioned robotic mind.

Perhaps you're moving along, and all of a sudden there's that brief insight where you see directly. If you see something directly, that is intelligence breaking through an already dead brain.

I notice you said the insight was the action of intelligence. You did not say the insight itself was intelligence.

Yes. Insight is the action of intelligence. It doesn't quite manifest itself. It's sort of like the child's game peek-a-boo. It's like a rabbit sticking its head up and taking a look. It's like there's a quick view of reality through a straw; then it

suddenly closes. While insight shows itself in short bursts, it does not manifest itself and stay on the planet.

The relationship between intelligence and memory is not clear to me. If you have a great insight, it's going to make some reference to memory. So how are the two connected?

If an insight takes place, that is, if intelligence shows itself very briefly, then the experience will go to the memory. The problem comes in when you have an attachment to it, when you want to see if you can hold on to it.

If the intelligence or insight is allowed to just manifest and disappear, with no thought about it, no thought to hold on to it, then there is no attachment left of it. There's only the pure memory of it. Do you see?

I don't know if I'm explaining this correctly. I don't even know if I'm right about this. I'm just taking a walk with you.

You seem to be suggesting that if someone has an insight, they see it fully then let go of it.

Exactly. What most people do is tie something to it. They might say, "Oh, that must have been this, or that must have been that." They might say it was beautiful or horrible.

Perhaps you could, in some manner, let the experience be the experience without attaching a thought to it.

Turning the Other Cheek

If thinking ceases in the mind, is intelligence what remains to keep things running?

Yes. That's it. This might sound like a strange place to say this, but there's a story in the Bible that talks about turning the other cheek if you happen to be hit. That's a real, true example of what I'm saying here.

If someone strikes you and you turn the other cheek, then you don't have a memory attached to that striking. In other words, you don't say, "Someone has attacked me." You don't have any reaction to it other than turning the other cheek just to see if there is anything more the other person needs to do. That's an action without any kind of thought attached to it.

Of course, for 99.999% of the people on the planet—if someone were to slap them on the cheek—they would only

not turn the other cheek, they would in an instant fight back in some manner.

Edward occasionally relates a story about an angry man. The man disliked what Edward had said and expressed his displeasure with his fist by breaking Edward's nose. Instead of retaliating physically, Edward responded with words. He explained through the broken nose that he did not want to leave this matter uncompleted. He then asked the man if he had finished with the beating. The man had no more anger left for beating, so he departed. He later returned and reconciled, declaring effusively that Edward's actions had impressed him.

You speak of action without any thought attached. In what way can a thought attach to an action?

A person can remember a certain thing happened, and their next action is based on the memory of the previous action. That memory of the action is an attachment. Their next reaction is based on that.

You may remember I spoke of when I was young and thought I had to cross my legs in a masculine way. That's an action based on an attachment to being *a man*.

Can non-violent people live in a violent world?

Yes, obviously. There's a bit of difficulty. Even in the Bible they talked about that. There's the metaphor of being thrown into the lion's den.

I would prefer not to use the term non-violence given that the term non-violence itself includes violence.

Would you not use the word violence to point to something in a certain context?

Yes. To say "having no violence" or "violence having disappeared" or something like that.

It seems obvious that shooting somebody with a gun is violence. How broad is the scope of what you describe as violence?

It begins with a cross word between two folks. It begins when trust of one another disappears.

Faulty and False Memory

What would be the most frequent reason for a cross word to arise?

It would be a difference in belief — one person's belief opposed to another person's belief — and probably having to do with memory. The memory is probably the greatest reason for arguments, cross words, and all of that.

Two people could walk from here to the store. When they got back, the first one would say, "You didn't hold the door for me when we left the store." The second one would say, "Well, yes, I did!" "I remember you didn't." "I remember I did!" So the argument ensues.

I am clear that my memory is always faulty, so there's zero reason to argue about what happened according to each other's memory. One remembers *this* while the other remembers *that*. Neither one of them remembers that their memory is faulty!

When you have to be right, and you have to control, you only remember things that verify that the memory was correct.

Creation

Earlier, you called creation an emotion. I don't have a clue what you are talking about.

Perfect. Creation is in the unknown. It's nothing. There is *no thing* there. That's a true indication that it's an emotion. Emotion has no feeling. Do you see? Emotion has nothing there to let you know that it's there.

So how do you know creation is there?

This might be a koan.

The answer is you don't.

What is being created?

Whatever is created. There's nothing being created until it's created. Creation creates. Intelligence holds what has been created, and truth delivers it to the world — or to reality, if you will.

You touched on "truth." What is that doing?

It's two-folded. There's the truth that is your action, the truth that you have taken an action. You speak the truth about that. Then there's the truth that is being presented from creation through intelligence into our world. Those truths allow perfection to die and be born itself new.

This is not actually describable, and yet I'm describing it.

A truth spoken allows for the truth that was there in our reality to die and a new truth to be born. Intelligence holds what was created until truth delivers it.

It's hugely important that this be spoken, and it almost can't make any sense. I'm seeing if I can make sense of it.

Perfection and Flaw

You seem to be talking about a capability of bringing things to an end which would otherwise pile up and clutter up.

Yes. When something is perfect in its action on the planet, it has a flaw in it. When that flaw manifests itself and is discovered, then a new perfection is born. That new perfection comes from creation and intelligence. It does not come from thought or memory.

For thousands of years, all of our actions have come from our memory. They come from what we have already done. That is why we have always repeated. That is why you keep your necktie. Don't throw it away because in twenty years it's going to be back in style.

That's why we, as an entity, repeat, repeat, repeat. You can count on us doing the same thing over and over.

That's what allows psychic people to be psychic. They're not actually psychic. They just look into our history, see what we've been doing, and then they know exactly what we're going to be doing in our future because we're robots.

All we do is repeat what we've already done. That is not intelligence, by the way.

Where does the flaw arise if you're having a perfect moment?

The flaw arises when thought comes in. If you're having a perfect experience, it ends when thought arrives.

Are you referring to thought as the flaw?

In that instance, yes.

Consider a person who is comfortable, not moved to act one way or another. Suddenly, they have a pang of hunger. Is that an example of a flaw?

It is, Phillip, given that it interrupts that space of creation, that space of silence.

If your description of the situation was correct, then it may be the only time, apart from orgasm, perhaps, that your mind is actually able to rest. You could call it a restive time. If the thought of hunger came into the middle of that, it would end that restive time. By "restive" I mean no thought and nothing to do.

That sounds like the life of a guru on a lonely mountain top. I gather that's not your career advice.

Ha-ha. No. With most gurus that's how people end up. They study their master and repeat what the master has to say, or they discover what their master has discovered. It's the same nonsense we've been doing for thousands of years.

If you can do that of which we speak in your own life as you are living your life, that would be transformation. The other is passed-down belief, passed-down experiences. It's a bit like born-again Christianity. That is actually a valid experience, but it is a huge trap as well.

You suggested that the mind might rest during an orgasm. Did you mean that all thinking can stop for several seconds?

Exactly. Whatever that duration is. Of course, leading up to it, or going out of it, there's more than likely plenty of thought, but in the action itself, rest can occur.

Does living in transformation in someway resemble a perfect orgasm?

Ha-ha. Only if a perfect orgasm is everlasting, never ending. Another way of saying that would be "ecstasy," which is pretty close to that as well.

The Individual

Is there an individual in some sense, or is that too an illusion?

There is a possibility for an individual. Seemingly, thousands of years ago, we made — as Jiddu Krishnamurti puts it — a wrong turn. I like that phrase. It simply means we turned in

an incorrect direction. We went along the lines of thought and belief. We went with knowledge as opposed to intelligence, creation, and love.

In that action, there was the collective consciousness created out of the individual consciousness. Then we were overtaken, as if by a virus, by the collective consciousness.

So now we have no individuals. All we have is thinking *thinking* us. This conversation about — and the action of — transformation might be called bringing forth the individual *anew* so that there can be an individual.

When you speak of times past, such as the wrong turn, is there a certain amount of speculation?

Well, there has to be that amount of speculation, yes. There's no way of knowing it.

If you get stuck in that speculation, or stuck in the statement that there is no individual, then you're just as lost in a belief as if you go to church and pay your tithes.

When somebody says, "There is no individual," do you say they are incorrect?

I say that thought is thinking us. That statement points to the fact that there is no individual. Collective consciousness is mandating moves of the individual consciousness. That's what "thought thinking us" is.

With transformation there is the possibility for the birth of the individual unless, for example, you get stuck in the statement "there is no individual." Then you're just lost in la-la-land.

Crazy

Is it possible that someone might conclude that you are completely crazy?

Yes. They might be right.

Edward indicated a member of the audience.

Just ask Les, here. This nuthead hasn't heard a thing I've said. He argues with everything I talk about. I don't know why he comes in.

Les had been commenting negatively for about a year.

Meanwhile, two of the women were discussing an interpersonal matter without caring who overheard. One said that the other needed to “awaken to her true self” to see why her “false self” had been a barrier. The New Age sound of this statement intrigued me.

Do you agree, Edward?

Ha-ha. That’s just those girls talking.

Yet you’ve heard this before, haven’t you? Is there no value to this sort of talk?

It almost has no place. It’s complaint after complaint. Both of them are right.

Perhaps attempting to bring us back on topic, Marilyn said, “I see there is no individual because we’re all manifesting the same old collective consciousness. If you step out of that collective consciousness, then you are an individual. But as we are living now, there is no individual. That may be part of what ‘there is no individual’ means.”

Edward responded by speaking about an ex-advocate named Logan. Several months earlier, the former long-time supporter had completely abandoned Edward’s discussions. Along with several others, she turned to the gentle sage Mooji. They also began relentlessly highlighting a dictum associated with another guru: “There is no individual.”

Logan insisted that Edward had missed the point. Edward did not see it the same way.

Before Logan watched all those videos she believed what I said. It’s a function of her needing to have a belief. It’s not a function of being wrong; it’s just a function of missing the point or getting stuck in a rut.

Marilyn said it almost perfectly. As long as we are in the stream of consciousness, that is violence, there is no individual. But when you say point blank “there is no individual” and die inside that statement, then it becomes a belief.

I’m only suggesting there is no individual as long as thinking is thinking us. We have the possibility to be individuals if, as

Marilyn says, we step out of the stream of consciousness that now rules this planet.

That's all I've been talking about for thirty years. This other statement, "there is no individual," is another way of saying it, but they are stuck in it. There's a belief there.

It's like what happens with born-again Christians. When you give up to the fact that there is no individual — when you give in to that belief — then there's a space of bliss. You become blissful. Nothing makes any difference.

When you say, "this arises" or "that happens," you become just a shell, an individual for whom there is nobody home. You see? The lights aren't even on. There's nobody home! There's only the robot saying, "There is no individual. Happiness arises. Sadness arises." You go along like a born-again Christian.

There is that sense of blissfulness. Of course, ignorance is bliss, but you're like a steam engine with no steam.

Memory and the Individual

What would motivate an individual?

At this point, repetition. As a collective entity, all we're doing is repeating. When there isn't a war, we're getting ready for a war. When people in a relationship aren't fighting, they're watching for the next fight. It's on its way.

Would these problems continue if we didn't operate from memory?

The action of creation is an action that is not from memory. Our lives could be brought forth in a way that is not from memory.

Right now our lives are brought forth from memory. I'm saying it has been that way since we were cavemen or amoebas — all the way back as far as we can remember, so to speak, including our body memory.

Marilyn asked, "If we had no memory, could we still create?"

If we had no memory, we would not be complete beings. We would not be balanced. It's only the attachment to the memory that keeps us repeating our memory. The memory is perfect. If the experience experiences itself and dies in the memory, that's where it needs to die.

Obviously, though, in the physical world you need memory. You've got to remember that you use a two-and-three-eighths inch nail to secure a deck board and a three inch nail to put two-by-fours together. You use a two inch nail for fence boards. All those things are memory. They're necessary in the physical world.

So for creation to manifest something in the physical world, it can use memory?

It can be a perfect combination. If I said that you can create from memory, then that's my mistake. The creation can have particles of memory included. However, the action itself comes from creation, not from memory.

Marilyn brought up a possible point of confusion. "If we have no memory, what are we?"

Creation.

This did not answer the question to Marilyn's satisfaction. She asked, "What does creation need in order to create?"

Nothing.

From nothing comes nothing?

Exactly. You're trying to use your memory to think of some way of creating something that isn't from your memory. You can't do that!

I attempted to establish what, precisely, we were talking about.

Could you say that creation is pure newness?

Why do we need the word *pure*?

Is there anything in creation that is not newness?

No, there isn't.

We seem to have a need for *pure* newness. We've been beaten into submission with new things that are not actually new. We now use the word *new* to mean something revamped rather than something that has not been before.

What I'm speaking of is difficult to catch. I say that it's new, meaning "not having been before," but we have beaten up the word *new*. When I say "new," people think it's a new rendition of some old thing.

It sounds like transformation includes a lot of what you call newness.

Yes. It is the space of newness. However, we have to live on a planet that is buried in antiquity, in oldness. It wants to keep its religions going. It wants to keep its spiritual nonsense going. It wants to keep all that we have done — all of which has failed.

All of the gurus have failed. All the religions have failed. All of that has completely failed. Yet we want to study it, look at those religions, look at those people, see if we can take something from them.

We can discover it for ourselves in our own lives rather than through some guru or organized religion.

In the Zone

Marilyn returned to the topic of memory. “It could be said that we can’t live without memory; that memory is absolutely necessary for us to live.”

Marilyn, when creating something as balanced human beings, we must use each part of everything that we have at our disposal. So if we’re going to create a garden deck, we’d collect the wood, hammers, nails and compressors. We’d get all of the stuff ready. Then we’d go look at the job we’re going to do. Since each job is different, we’d create the manner in which we would build that deck.

To create something takes a perfect balance of everything. You’d don’t manifest the creation without that.

People, who are creative, like Einstein, have described something similar. They say they study a topic furiously and then put it aside. Just let it go completely, utterly. Is that where creation could move in?

Yes. The creative action takes place when, so to speak, all the stars are aligned. When everything is perfectly balanced and ready, then something can be created.

Some people even call it “in the zone.” You may have heard sports people call it that. People who are successful in sports are creative in what they do. They become the sport. They call it “in the zone” because there is no thought happening.

The basketball player does what he does as a result of the flow, the zone.

Obviously, all of that comes about from having been prepared, having all the tools. You can't be creative in that manner without having a basketball and a net or a football and a football field. All things needed need to be in place perfectly for a creation to take place.

Are you saying that if someone stops thinking, that intelligence will take care of things — creatively?

“Yes” is the short answer. However, it's a misconception that thought forever ends or stops. It gets interrupted, but it's always an integral part of being alive. I use the words *perfect* or *balanced*. It's the essence of the secret to life to be able to use thought when needed and drop it when it is not needed. First, though, the stopping of thought is necessary. We might also call it *ending* because *stopping* carries an implication of violence.

An Empty Space

For most nutheads, thinking produces and maintains all of their values, beliefs, conceptions, and identity. For all of that to go away . . . it could be a terrifying prospect.

Yet when that happens, one is free. Your memory does not disappear. The attachments disappear. The problem occurs when the consciousness attaches itself to the experience. The problem is not the memory itself.

So the tools do not have to be destroyed? They are simply being used at times when they are not needed?

Exactly. The tables have been turned on us. We invented language and gave it power. We gave it our energy. Then it turned around and took us over. The slave rose up and enslaved the master.

That is how it appears. Nonetheless, the last step in transformation looks like a leap into the unknown. Might we even call it a leap of faith?

It would be a leap into the unknown, a quantum leap, yes. Let's not use the term *leap of faith*. That brings in the whole domain of religion. But it is a leap.

What can be done for people so that they would be willing to listen? People know everything. There's no space for anything new. You need a space with nothing in it to hear something new.

Chapter 6 — Workshop, Part 1

Edward occasionally holds private workshops. Participants give Edward implicit permission to verbally push and pull them in the direction he considers appropriate. He may even use strong language and cutting remarks as he attempts to goad people out of habitual thought patterns. As a result, workshops are more focused than public discussions, less prone to diversion by side issues.

I had never been to a workshop. Edward suggested holding a small one just for me. He and Marilyn would drive all the way from Arkansas to my home in Kentucky. Brian Rismoen and Dona Bilangi, who lived in Michigan, also chose to attend. For both couples the journey took two days.

The day after they arrived, all five of us got into Edward's car and drove to dinner at a local Mexican restaurant. Little did I know that the workshop had, in a sense, already begun.

In years past, with other people, meals had often turned into debates about my vegetarian eating habits. I had fallen into the habit of introducing the topic myself at the beginning of the meal so that it might be closed as soon as possible. While the others studied the menu, I told them that I was a strict vegetarian and would be ordering accordingly.

We discussed the matter for a while. I considered the topic closed, but it would come back in a strange new form during the workshop.

That evening, shortly after we returned to my home, a wasp entered the living room when. This event, too, would come up during the workshop. I grabbed the jar I use to capture wasps and other unwanted bugs. Several poorly executed attempts later, I was stung. War was declared. As I attempted to kill the wasp with a broom — a surprisingly ineffective weapon — the front door opened just long enough for it to escape.

The Secret to Life

After the wasp incident we engaged in energetic small talk. About 20 minutes later, the conversations wound down of their own accord. Edward spoke into the silence.

What I am going to say now, I have not addressed, except inadvertently, in any workshop.

In 1979, immediately after my transformational experience, I got up from the bed to go for a shower. I had taken only a few steps when there was a sense, or a voice, some might call it God. I heard, "You now know the secret to life." That was just acknowledged. I didn't stop and say, "Okay, what was that?" or "What just happened?" I just continued on.

Marilyn tells me that she studied the teachings of Jiddu Krishnamurti for years. She would go to dialogues and meetings all over the country. Everybody there would discuss what Krishnamurti talked about, listen to audio tapes, and watch videos. They'd studied, studied, studied for thirty years and nothing happened. Then this idiot named Edward comes along. He's never studied. He's never even looked at it. But he instantly gets it.

In the domain of activity called enlightenment, transformation, nirvana, satori — in all of that stuff — I was in a position of extreme stupidity. Yet from there, in an instant, I was the source of it. I had born it myself.

Now, that's significant because it was unadulterated. Anything that's taught is adulterated. If you learn something from someone, you adulterate it by the learning of it.

Transformed

The workshop delved into the many ways that a message might be adulterated. We considered gurus who had merely reproduced the original experience of their masters, producing a counterfeit transformation. I wondered if it would be possible to tell the difference between genuine and imitation transformation.

Edward, could you tell if somebody was transformed just by talking to them?

Yes, within four or five words.

I saw a quote by Krishnamurti. I don't remember what the quote was, but when I saw it, I knew that he had to have been speaking the truth.

Was Krishnamurti transformed?

Yes. I would say so. He was a source as well.

All of the gurus, all of the religions, all of the people who delve into these things — they were the doors through which we all walked. For my part, I say that Krishnamurti was the final doorway.

Earlier, before that wasp got inside, you repeatedly tried to get me away from it. You opened the door and said to me, "Come on in." It was a pointing towards something.

It didn't work for me, did it?

No, I stayed out there.

Who had been pointing to whom? I did not know, but I continued listening.

I have suggested that Krishnamurti was an open door through which you could walk for transformation.

Marilyn said, "You didn't know Krishnamurti; you had never studied any religion, other than Christianity."

Yes. I was forced into that as a child.

People ask me why I say I'm the only one. It's because I am the source of what is spoken. I didn't get it from a guru. I didn't study it. I knew nothing about it.

You've read at least one of the books by Carlos Castaneda.

That was a fun thing for me. I thought those books were about someone who used a lot of drugs.

His books have been associated with peyote.

That's what I've heard.

Adulteration

If you are taking a look at this thing called transformation, and your information comes from some old guru, would it seem reasonable that it would have some sort of adulteration?

I suppose so, if the guru got it from somebody else. I recall that the Buddha warned us not to believe what he says.

Exactly. One of the quotes I've heard about him said that if you see him on the road, kill him. It sounds like something he might have said. Krishnamurti said something similar.

But aren't you adulterating us?

Yes, in a certain sense. However, I leave a big gap.

"He doesn't give it all away," said Dona. "You have to see it yourself. At one time Edward was telling me the same thing over and over again. When I finally saw it for myself I said, 'Wow, he'd already said that a million times.' I had no idea what he was talking about until I saw it."

That's right, Dona.

Phillip, if you use your reasoning mind, why would I hold back details?

To establish that the person is doing it themselves, not just parroting?

Yes. It addresses the issue of adulteration.

So it's like you telling somebody that 2 times 3 equals six, and then asking them what 3 times 3 equals. If they say, "six," you'd say, "You have not learned multiplication."

Correct. You show them the place to look, the step to take; then you watch to see if they take the step. If they do take the step, what do they need you for?

Nothing at that point.

Nothing at that point, yes.

Dona commented, "Leaving things out seems to be important. Someone like me studies hard trying to make it happen. Edward will say something, and I'll follow it word by word. I'll fake it! I'll fool myself, thinking I have it. When something is left out, though, it's obvious that something is missing. I have to find that part myself."

Yes. The non-adulteration lives in the finding of it yourself. Why?

The room fell silent.

You might have been kicked in the ass, but who moved?

Once again there was silence.

I'll give you a good example. Let's say you listen to a guru speak, and he gives you a clear explanation of the whole thing all the way through. What's left to do?

Repeat it?

Yes. You hear the people around the discussion room robotically repeating sayings they've heard from different gurus or teachers. They'll say, "Everything's included." Then they'll sort of sigh with relief like they now believe that the killing, maiming, and murder are finally going to stop. It's insanity.

You are kicked in the ass and by virtue of that you move forward and discover something. What then?

I had no answer. Edward appeared to be emphasizing that people can get stuck, blissfully or otherwise, on an insight.

Being Something 100 Percent

Dona followed up by speaking of an insight of her own:

"About a month ago, Edward said something to me about my weight. I got so angry. I wanted to say you don't understand! You're not fat, so you don't get it. I am fat!"

That final exclamation apparently triggered something in Dona:

"I then discovered what Edward had meant when he said I had to be fat 100 percent. I realized that being something 100 percent meant no excuses. I'm not sure that's the right answer."

Dona, let me check something. We'll see if you know what you're talking about. This is a test.

What would happen if you became the word "compassion"? What would happen to the compassion? It's a trick question, but if you look at it, you'll find it.

Dona answered, "It will go away."

Yes, it will go away. The word itself will go away because you're compassion. That's being compassion.

Edward went on to explain that being compassionate is not the same as being compassion.

When you're being compassionate, you're being the word. You're being the label. Rich people can be compassionate. They run around doing things for the poor people so they can get into heaven. That's not *good* as the Bible would suggest being good. Being good would be teaching them to fish or plant a row of corn.

So, where can this take us? What possible reason could I have for discussing what becoming compassion would be?

If you are compassion, do you need the word compassion? You are the action of compassion. Everything you do is compassion.

Brian expressed the distinction in another way:

“If you ask somebody what kind of person they are, and right away they say, ‘I’m a good person,’ then that person will do whatever everyone else thinks is good.”

What is a *nice* person? What is a *good* person when you put that label on yourself?

I would like to see each of us become what we are. We are running around, seeing if we can . . .

While Edward spoke, Dona noticed a look of confusion on my face. She leaned over to whisper some clarification. Edward noticed this and addressed her.

You're gone somewhere, Dona. You're trying to help me, aren't you? Quit it. I don't need any help.

I am mean, aren't I? See, when I don't take my nice pills, Dona pays.

When you hear me calling someone a robot, I'm seeing if I can create the dynamic of quantum with that person who doesn't want to discover that they're fat or ugly or jealous. They don't want to spend the next million years removing all that.

I plead and beg and do whatever I can do to get the person to see that they are a robot. They spend their lives trying to be something that they are not.

You want them to be what they are, not what they imagine themselves to be?

Exactly. I want us to be the robot that we are. We cannot alter something that we're not.

If you become a robot, what is the thing you do?

You do what you've been programmed to do.

Exactly. However, in this case you see it. You are a robot being a robot. You look at it and say, "Okay, that nuthead Edward said I'm a robot. Let me find out what a robot does."

So, what does a robot do?

Edward rose from his chair. He took three steps, opened the front door, and closed it.

Ask me if I shut that door.

A chorus of four voices asked, "Did you shut that door?"

No, that was the wind.

Oh, okay. I see. A robot is lying.

Yes. Right away. Immediately.

Distillation

We went on to consider behaviors we might associate with human robots. Brian suggested that speaking the truth could calm down the robot's tendency to tell lies within its own thoughts. Edward expanded on this theme.

What have all of us been doing all our lives? Lying. When you tell a lie, where is the truth? It's hidden inside you. When you start speaking truth, all of it comes up — even the bullshit. It's like chaff that's still mixed in with wheat.

You speak the truth. Then comes the observation part. Look, the chaff is blowing away, and there is the wheat! You do that mentally as you see it. "Okay, that's what all that bullshit was, and here are the things that I needed to say." Then what do you say?

Dona ventured, "Those things you needed to say?"

Yes, and attached to those things are other things.

What you describe reminds me of distillation. You know how they make alcohol? The liquid is passed through the distilling process many times until it's pure.

That's what I'm talking about. This is how workshops work — when someone is willing to speak up like that.

Look, we are not only distilling ourselves. We are also distilling our parents from whom we got the greater part of our training and conditioning. We have the impurity of our parents included in our impurity. If we distill once, we are probably only distilling our own impurities. What do we find underneath those?

Brian suggested, “Mom, Dad?”

Yes, all that. You speak the truth that you find in there; then stuff starts coming up.

If people who are constipated could hear this, and do it, there wouldn't be any constipation on the planet. Once you uncork one thing, you uncork it all!

Alcoholics Anonymous has what they call their fifth step. You have to tell somebody all the things that are wrong with you, all the things you've done wrong, all the stupidity.

There's a huge benefit to that.

I went through that kind of process. It gave me a sense of freedom that had been absent in my life.

You know why? Right there, in that spot, you had it. You popped things open. But that's one time in an entire life. How many times do you need to do that in a day? Many times, right in the instant of the happening.

The conversation turned to the many truths we leave unsaid. Dona noted that she might guess at Brian's reaction before she says something, and then say nothing. Edward pointed out that Brian might be doing the same thing, resulting in silence between the two of them when something actually needed saying.

We need to become what it is that we are. We don't need to become what we are not. We don't need any other thing to happen except for us to become what we are.

Warts and all, as the expression goes?

Yes, warts and all. If we can do that, that is our liberation, our freedom.

I used to say that I was an open vessel, with things coming in from the universe. That was bullshit. I wasn't taking

responsibility for the source of it. Then one day I saw that perfection is to be exactly as you are and learn. Warts and all. You can't get any better; you can't get any worse.

I have an objection.

Well, of course you do.

When you say you're the source, it might be pointed out that you are using the English language which you did not invent.

So what?

They'll say it's not entirely from you.

Where's it from? What's causing the utterance of the word? The energy of the source.

Ah, the language is a conduit, a translation, a tool.

Yes. If I need to build a deck, I pick up my hammer and shovel and build the deck. I'm uttering the words needed for the source to be distributed.

Original Source

Brian commented that it was easy for people to assume that the source needed to be something mystical. Edward agreed.

When people hear about the source thing, they think, "Oh, he means God."

Brian said, "Every other person that I've heard speak about transformation — including Krishnamurti — says what it's like, where you should go, and what's on the other side. But none explains the one thing you need to do to get there."

Edward speculated about speaking with Krishnamurti or the Buddha.

I'd say to them, "What happened to me, the dynamic that was true in my life, both before and after my transformation, is that I spoke the truth." They would probably say, "That was something I missed."

Edward, your life story includes the transformational event you call "dying," where you tore out the anger, hate, violence, love, jealousy — all that stuff.

That's only an expression. It's a description.

Okay. Yet I note that six years later you were still doing experiments. Some people might say, "I thought it was like turning on a light." They'd expect you to stop looking.

No. You start looking. For thirty six years I was learning everything the world wanted me to learn. Then I began learning about the real world.

Edward favored us with some anecdotes about people he'd met who were not looking at the real world or what they themselves were doing or saying. One man had been telling Edward that he loved his wife. Shortly thereafter he declared that he loved peanut butter.

I said to the man, "I'm glad I'm not your wife!" He didn't understand.

Peanut butter can't love us, and we can't love it, unless we crash the domain of love with peanut butter. If we do that, what happens to love? We end up hearing things on television like, "I love this carpet."

I have heard that kind of mistake called sloppy thinking.

I call it crashing domains. I was introduced to domains by a blind person. He listened closely to what people said. In his way he could see more clearly than a sighted person. He told me he could tell if people were lying or disorganized simply by listening to the way people mixed up domains.

Edward described the experiment he had conducted six years after his transformational death experience. He had covered the windows, blindfolded himself, and then spun around several times to disorient his memory. For several days he discovered for himself what it was like to live without sight. He was eventually able to sense furniture by heat emanations, walls by echoes, and so on.

I did not care to actually go blind, though. You have to be careful about the danger of negative creation.

I was familiar with the principles of self-fulfilling prophecies. For example, a person pretending to be blind could easily injure his eyes by accident. However, the expression "negative creation" sounded overly mystical to me.

I don't know about this negative creation stuff.

Is this workshop about what you know? It's about what you don't know. To find out what you don't know, you start with what you do know. In most cases we can debunk what you know because for the most part it's baloney.

I see there's what I know, and then there's what I've hidden from myself.

Perhaps. That's a confused mind.

What we might be able to create in this book is a place where people might say, "Wait a minute! This guy knows something I don't know." Do you see? Going in, what are they saying?

They know everything.

If people read this book, they'll initially be interested in what they can gain from it. They'll look at a few pages and say, "Well, okay." Later, though, they might remember the earlier pages and say, "Damn, that's right!" If they discover the benefit themselves rather than you telling them, where are they?

They're being who they are?

Exactly. Then they'll tell their friends to buy this book.

An Accessible Message

For several minutes we discussed the various ways that Edward's message might be disseminated. I mentioned that Edward's lack of formal studies might make this easier.

People might say, "I've heard all these mystical gurus, but here's a down-to-earth person."

The only place transformation can come from has arrived. The factory worker, the carpenter, the cleaner can get this. When I was worth 1.5 million dollars, I discovered that I had fourth grade reading and writing skills. So when people listen with me, they don't get incense burning or bells ringing or chanting or people solemnly calling them in to meditate.

You don't sound holy.

Let me put it this way. Transformation can be in an ignorant entity like me. If it can't come from a guy who hits his thumb with a hammer when he's building a fence and farts

while he's doing that, then the world is screwed. If it has to come from some holy man, we're screwed.

You don't have to believe anything I say, but you've got to work harder than you have ever worked in your life.

If everyone in the world has to sit in a monastery for twenty years, then we're doomed.

Exactly. That's what the guru types did. They gave their entire lives to spiritual guidance from their master. Then they went around the world telling people what they had heard. Their followers repeated it, too, saying things like "there is no 'you'."

Now, I'm saying the same thing. I say "thinking is thinking you" which is the same as saying "there is no you." But I'm also saying that there can be a you. It's possible for each of us to manifest ourselves.

Dona remarked, "I'm hearing from some gurus that being a 'you' is a bad thing."

Blissed Out

Marilyn mentioned one of the guru-derived sayings that people had been using around the discussion room: "Killing happens." This glib saying reminded me of Edward's comments about people who live contentedly inside comforting beliefs.

You've spoken of gurus, or at least of their followers, running the risk of being "blissed out." I don't know much about certain gurus, but I've seen that in some of their followers. In any case, what did you mean by "blissed out"?

If you need a reference point, remember that ignorance is bliss.

Imagine you're walking in and out of the front door here. There's a wasp ready to sting you, but you don't know it. You're blissful. As soon as you see the wasp, though, you go into high gear.

Born-again Christians are in bliss. They're waiting for God to save them. A guru's followers might go around saying that there's no "you" or there is no "me" or there's no reason to worry about anything because there's no individual.

These people are in bliss. They are ignorant of what is happening.

I don't know about a guru's followers, but for people like born-again Christians, or the religion I was raised in, Jehovah's Witnesses, it's like they've taken their worry and wrapped it in a steel shell made out of doctrine. Now nothing can hurt that part of them.

And they're a little bit better than you. Mostly, I learn about a guru by listening to the people who listen to him.

That doesn't seem fair to the gurus you talk about.

Maybe the message you take from the master is the message the master is actually leaving.

I was reminded of one of Edward's most enthusiastic supporters, a British woman named Katherine Evans.

If anybody tried to interpret what you were saying by listening to Katherine, they'd get the wrong impression.

Perhaps, yes, and perhaps that is just your opinion of Katherine.

I talked to Logan after her departure from our discussions. Before she even mentioned her guru, she told me, "There is no individual, and there is nothing to do." I told her she was listening to an old Hindu belief. It was only later that I learned more about him. He was apparently a disciple of yet another guru, Sri Poonja, who was the disciple of yet another guru. That particular domain of belief extends back thousands of years. We need something new, not something that has already failed.

Edward, unless I was to speak to the individual myself, I would not want to say that they are just the product of previous programming.

Okay. I'm only giving you a suggestion. But he is the product of his master, who was the product of his master, and so on. Would it not stand to reason that the message might become adulterated?

We considered the party game of *Broken Telephone*, known as *Chinese Whispers* in England, where a message is whispered from person to person, usually becoming garbled as it goes around

the room. Edward asked us to reflect upon the way this process could affect the communication of genuine wisdom:

If the message can get screwed up with only ten people, how about ten million?

I suggested that a synonym for *bliss* — as Edward uses the term — might be “mental anesthetic.” Edward offered the word *lethargy* as a further indication of what he was speaking about.

Rest Break

We began chatting about people who have frequented Edward’s conference room. Sensing a change in the mood, I went to the refrigerator to get refreshments.

After refreshments were served, Edward asked me about my experience with the workshop so far. Willing to speak the truth of the matter, I admitted that it had been difficult to listen properly. I had been thinking about the way the conversation would fit into this book. Edward underscored the fact that my thinking was in the way then continued:

This workshop was set up for you to have a taste of the workshop experience — coming away with whatever you get.

In the past when I scheduled a workshop, my mind would go to work. It would say we need to do this, this, and this. I’d laugh because I was going over all the things I was not going to do! I’d have it all planned out, but when the actual workshop started, the plans would go out the window. Then I’d start with each person because each person brings the workshop.

I simply say what I say as we go along, putting things there for you to consider. It’s different for every person since each has a different place from which they believe.

Upon hearing this, Dona proposed to Edward that this might be a good time for the intensive, personal segment of the workshop. He agreed. A few minutes later the room would be focused exclusively upon me — and my errant mental processes.

Chapter 7 — Workshop, Part 2

Edward's workshops typically take two days, but due to a scheduling conflict at my end we had to complete ours in just three hours. As a result, the intensive segment I was about to experience was more hurried than usual. Edward later commented that he was obliged to *force feed* me rather than allowing me to arrive at each insight myself.

The intensive segment began with Edward asking me an intriguing question:

Are you interested in seeing how your mind works?

I think I know how it works. It goes in circles.

Yes, and you're going to find out. We're going to do this in an abbreviated fashion because you're so smart that you'll catch it immediately.

Brian chuckled, "You never know if he's insulting you or giving a compliment."

The only thing you need to know is that both an insult and a compliment are the same.

Eating Habits

Okay, where is what we're doing happening?

Here?

Where else?

Now?

So now is the experience. Where do all experiences take place?

Now.

In the now. So, what would happen, Phillip, if I put a large New York strip steak in front of you and say, "Here's your supper"?

I'd wonder where you got the steak.

I bought it at the store. What would you say to me?

The first thing I'd say is that I don't eat meat.

My response, “I don’t eat meat,” was not exactly the same as saying, “I am vegetarian.” I did not make this distinction immediately clear which caused some delay and confusion, but eventually Edward’s point became clear:

So in your now, I have given you a steak. From your memory, you put into your now that you don’t eat meat. Do you like steak?

Not particularly. I’ve purchased maybe 10 steaks in my life.

In that particular instance of the New York strip steak, where does your experience of it come from?

There was no experience. I haven’t eaten it.

Exactly! Where does your experience of not eating it come from?

How can I experience not eating something?

Because you didn’t eat it. Why did you not eat it?

Because I said I didn’t eat meat?

Where did you get that information?

I don’t know.

If you had amnesia and I gave you that steak and said, “That’s something to eat,” what would you probably do?

I’d probably eat it. And if you put a plate of garbage in front of me and said it was to eat?

The smell would probably make you stand back and ask me if I was sure it was something to eat. Anyway, quit fighting so damn hard.

What are you using to let me know that you’re not going to eat it?

Language?

Where did that language come from?

I learned it. Memory.

Yes. So, your experience of that New York strip steak actually starts where?

Memory.

In your memory. Then it comes in to . . .

Now.

Then you say, "I don't eat that because I am a . . ."

I could not give Edward the answer he seemed to want. Two years earlier I had stopped eating meat but did not notice until two months later. At that point I started labeling myself *vegetarian*. I was concerned that this might have some bearing on the current topic though I did not know precisely what the topic was.

The not eating—

Shh! Quit that. I'm not letting you get away with a bunch of stuff. Usually I do, but we don't have a whole lot of time.

Life in a Box

You're asking where this started?

I'm asking where it starts in this instance.

Oh, in this instance! If that's the question, then it starts in memory.

In your memory. And you end up being that vegetarian. You get whatever attention you get out of that.

Yes!

Dona snickered, "Specialness." Edward continued:

Now, how much of your life begins in your memory and then goes into experience of the now?

A whole lot of it.

Bullshit on this "whole lot."

You're saying all of it?

You're catching this pretty quickly. What's another word for "all"?

Now I had another objection. It was patently obvious to me that my life was almost entirely dominated by memory, but I had an exception in mind. Perhaps due to time pressure, or perhaps because he had previously heard objections similar to mine,

Edward did not give me adequate chance to explain my reluctance.

Not 100 percent, no.

Quiet! Don't destroy yourself! You were right the first time. You said, "All of it."

I said that as a question.

I don't care. By accident you got the right answer. We're rushing this, so please bear with me. It is important for you to notice that all of your life comes from this particular dynamic. I'm not saying that was the case before you gave up steaks. We're talking about right now.

True.

When everything you do comes from memory, how hard is it to break a habit?

I would guess it would be impossible.

Just about! Everything you do is reinforcement of the habit. Edward indicated an illustration he had drawn on a whiteboard. Two circles were labeled *Now* and *Memory*. An arrow connected *Memory* to *Now*, while another arrow came back to connect *Now* to *Memory*.

It looks like your whole life is in a box. In order to get out of the box you have to use your memory. Where's your memory taking you?

In circles.

If I were to erase this illustration and just draw circles, what would I be drawing?

Edward expressed this question several different ways, but I was distracted by the exception I had in mind and did not see his point. Perhaps this in itself proved his point. In any event, time pressure once again compelled Edward to reveal an answer before I discovered it for myself.

Your whole life is generated from your memory. I'm showing you how your mind works, you nuthead. Go along with me on this.

It's when you say my whole life . . .

I know, I know. This is the same place everybody has a problem. Guess what? Nobody wants it to be 100 percent. Like a rat, they want a place to escape. Their whole life is like that.

Back in the Circle

I'll give you a break, Phillip. What happens if something new does show up?

In the vast majority of cases I will interpret it from memory.

And where will you put that interpretation?

In my memory.

Then it gets caught up in the same thing. This is 100 percent serious. This is how your mind works. Even when something new comes along — about every 10 years or so — you will immediately chew up that *new* and spit it right into your memory. Every time after that, when you encounter the same thing, what will happen?

I'll encounter the memory. I've experienced what you're talking about.

So we've finally got you. Can you finally see that 100 percent of you is that way?

No!

I'm including the one percent of the time you encounter something that is really new.

No.

Why can't you?

There are times when I am creating something, and I'm just not there. Things just flow from me. I'm not aware of that being memory. I'm creating something new!

When that stops, where are you?

Ah, well, then I'm back in the circle.

So did you ever get out, or did you just suspend the circle?

Edward had perfectly described my life.

Okay, that answers my objection.

It's like when you're sleepwalking and you wake up. You seem to have been away, but you haven't gone anywhere.

With that explanation I can agree.

So you're willing to accept the 100 percent figure?

Yes. I am stuck — just as you described it.

There are indeed instances of insight. An insight is like a momentary seeing of something which then goes away.

Now that I've pulled your teeth fifteen damn times, you've discovered that you're inside this box. How many people are in there with you?

Everybody?

Everybody. There are over six billion robots on this planet. Got it?

You're not in that box.

How do you know?

I'm assuming, but we also just assumed that the entire planet is in that box.

Yes, that's true. I'm there, too, because I can't speak with you from anywhere else but there. How would I get out?

It's pretty simple because the directions are here. Where are they?

“On the outside,” Marilyn said knowingly. Obviously she'd been through this segment of a workshop before. Edward nodded and then gestured at the edge of the whiteboard.

The directions for getting out of the box are out here somewhere. People look for them, going to gurus or churches or whatever. All those people are inside that box repeating what they've heard somebody else say. They don't have an unadulterated messenger.

You speculated that I might be outside of this box. Where would I be if that was the case?

No answer came to me.

Let him work. This is the *work* part of the workshop.

I approached the whiteboard and scrawled an illustration of my own. It was a rough duplicate of Edward's illustration: two circles,

each with an arrow pointing at the other. Above this I scribbled a question mark. My quickly-rendered drawing was not clear to anybody in the room. Edward asked:

What is that?

For all I know, Edward, this is you. You could be in the same cycle of thinking — for all I know. But I don't know, so I added a question mark.

The room took a moment to appreciate how poorly I had drawn my illustration. Dona noted that my question mark looked like horns. I handed Edward the whiteboard eraser.

Here, you can erase my adulteration.

You were darn close. I will have to say that.

Out of the Box

In the life of an alive human being, there would be something besides this box. Wouldn't you say that's so?

Of course.

Inside this box, what new can come along?

The contents can mutate.

Well, yes. Yet if anything new does come along, the probability is that it gets bounced away. If it does impregnate, whatever is new is immediately put into the memory. Then it's recycled — put in with the grinder.

So what are you going to do? Your whole life depends on not being in that box. The directions to get out of the box are outside of the box. What are you going to do?

Well, I could tell you—

Yes, I know. You could tell me a thousand things. None of them are going to be right. Maybe.

Then why are you asking me?

I'm asking you for specific reason. What are you going to do?

In general, interrupt the cycle.

What are you going to do to accomplish that? There's a huge thing you could do that would be great for you. You're going to discover something. What are you going to do?

I don't understand your question!

I understand that. We're struggling here. This is a sword fight, you nuthead. I just happen to be Sir Lancelot, and you're Sir Dummy.

Brian and Dona made a futile attempt to suppress their laughter. My confusion continued for several more minutes. At one point Dona actually uttered the answer to the riddle, but I did not hear her. Eventually, though, I did say the key phrase.

I don't know.

That was indeed the truth of the matter.

We poked, prodded, did everything we could do. Dona even told you, "I don't know." You didn't even catch it.

I asked you how you're going to get out. You kept trying to figure out a way. Did you know how to get out of here?

No.

What did you *not* say?

I didn't say, "I don't know."

Yes, you didn't. Phillip is a smart guy. He's really cool; he's got a big brain. Nobody wants to hear him say, "I don't know." Figuring it out and not stopping to say, "I don't know," means memory is *memorying* you. In other words, you are being directed by your memory.

Just the statement "I don't know," could cause a break in the action, so to speak. If you say, "I don't know," what could it create?

I had no answer. Eventually, Edward revealed it:

The answer was in the question. It could create something called creation. So, what would happen if a person creates his or her life?

I was still lost. Edward pointed to his circles-and-arrows illustration, attempting to lead me through the discovery.

When you create your life yourself, where does it start?

At the beginning, I suppose.

Where?

Utterly baffled, my only response was to wrinkle my brow.

In *nothing* — or creation. Then it goes where? Into the experience of now, obviously. Get it? When you create it, what's the next action? It's the action of the creation.

I'm carrying you, damn it. Right now I'm looking behind me and seeing one set of footprints. I'm force-feeding you.

If you start it and it's new and you begin it, where does it start from?

From me.

So it's not your mother; it's not your dad. It's not thousands of years of activity. It's you.

Of course.

All right. In a real live human being, it's created, begun, started — whatever word you want to use — from you, from there. Therefore, it's a new action. It's not an action based on "I don't eat steak" or "I'm a vegetarian" or any of that. It's an action of newness.

Then it goes to the experience of now. It experiences itself completely because it's you who created it. What happens when it gets to the memory?

It stays unadulterated.

It goes to the memory, where it dies — not the experience, but the *attachment* to the experience. There's no attachment because you've experienced it completely. There's no "that was happy" or "that was sad" or "that was mean" or "I was right."

Yes, yes, okay.

So when this experience comes into the *now* and it's completely experienced, then it comes over into the memory as a pure, unadulterated, pristine happening.

Marilyn asked, "Are you saying the creation is before the now?"

Before the action, yes.

What does saying "I don't know" create? The *unknown*. You don't know. You can't know. When you bring your life forth

from “I don’t know,” you’re not bringing it from “I don’t eat meat because it hurts cows” or whatever is in your memory.

So why don’t you eat soil? If I put a plate of dirt in front of you, would you eat it?

Brian commented, “There’s an intelligence that doesn’t require knowledge,” Phillip.

Exactly. Are you going to pick up your own waste, start eating it, and say, “Pass the pepper”?

In that case, there’s a distinction here we can explore. I tried to explain earlier that I did not one day decide to stop eating meat. It just stopped, and I only noticed it later.

You became a vegetarian by being part of this, over and over. You drew conclusions. All that involved memory.

You’ve been trained and conditioned for food to keep you alive. It’s easy to deny yourself things so you can save a cow. What’s difficult is to be the exact thing you have been trained and conditioned to be – the violent person. You do the cow no good with what you’re doing. You’ll make eating cows last for the next million years. What I’m doing will end the cow-eating.

I don’t want to go further with this topic because it will give you another opportunity to use your intellect. I’ll do anything I can do to prevent that because you’re dumb!

Dona laughed, “I guess this part isn’t going to be in the book!” The conversation dissolved in mirth as the others recalled their ego-bruising experiences in previous workshops. “We’re not laughing at you,” explained Dona. “We’ve been there.”

From Creation to Truth

Edward, I see what’s being said, but whenever you use that word “create,” I draw a blank.

That’s why I also use the word *unknown*, or “I don’t know.” When you bring something forth from the *unknown* that *is* to create. Bringing forth something from something you know nothing about is creation.

Is it fair to say that when I create, it comes from what you call intelligence?

Yes. As natural human beings, we create. The intelligence is the holder — the locker — that it's kept in until truth delivers it. Creation gives intelligence the information, so to speak. Intelligence passes it to truth. Truth delivers it to you.

The real problem comes in here: If in the delivery the guru repeats the master's words, it becomes an adulterated delivery. A truth repeated is a lie.

I can see that, certainly.

People send me videos of people of different teachers. I watch ten or fifteen words then stop. I don't care to have this message intertwined with what others are saying.

Marilyn commented, "Everything I've experienced has gone into the memory. I've added it to my memory bank."

That's what happens if you study Krishnamurti or Christianity or transformation. You're setting up your filters. People get stuck in their understanding, but that's not the answer. If you can get to the place of understanding, jump! That's when understanding disappears. You're then in the *unknown*.

It's like jumping off a diving board without checking to see if any water is there. If you check that there's water, then you know what you're doing. People tell me they'd be glad to join me in the *unknown* if I tell them what's there. See? That's understanding.

If you say, "I don't know," what does it actually mean? It means you actually *do not know*, not that you're just saying those words.

When we discuss these matters, you sometimes tell me you're baffled. That is not the same as saying, "I don't know." What is baffled? It's the action of trying to figure it out. "I don't know" simply means you don't know.

People play with "I don't know." Nobody cares to have anybody think that they don't know what they're talking about. That puzzled look on your face, Phillip — erase it! It's okay to not know.

Communication

That's not what my puzzled look is about! You're trying to explain something to me. I want the communication to be there.

Where is the communication? Right here. Where is it not happening?

You're asking me for the location of something that doesn't exist?

If there's no communication happening, where is it not happening? In you or in me. Which is it?

Between us.

So who's responsible for it?

Both of us.

How much are you responsible for? By the way, if you think you can get around me, you can't.

Why do you think that's what I'm thinking?

Because you are. How much are you responsible for?

For me? One hundred percent.

So the whole thing we just did, what does it mean?

I don't know.

And what do you know about life?

What do I actually know about life? Nothing.

Nothing. Argument's over, isn't it?

Was that an argument?

Are you thinking I'm accusing you of something? You're backing up in a corner getting ready to defend.

I'm not interpreting this as an attack. I see this as you and me trying to shift an enormous boulder, but neither of us can see where it is.

What's the only thing you can be sure of?

Sure of? Nothing.

Is the boulder shifting? You're including both you and me. What's the only thing you can be sure about this boulder? You can only be sure that you cannot see it.

Right! Now that's communication!

We are communicating. But I'm communicating with a rock. Or a boulder in this case.

It was fun, I must admit.

“He does this to everyone,” commented Dona. “It’s ego bruising; ego cracking.”

“The process can be frustrating,” added Brian.

Yes, it is frustrating. You know why it’s frustrating, Phillip? Because you know everything. That’s all. You think that if you can’t figure it out there’s something wrong with you. You’re prepared to keep working on it until you figure it out.

There is something wrong with it. Guess who it is?

I observed that Edward had lifted his hand, preparing to point at me.

You’re giving away the answer, Edward. I’m obviously supposed to say, “me.” Are you asking me to believe you?

No, I want you to see that it’s you.

Then don’t telegraph the answer!

Oh, my mistake. That’s my mistake. I didn’t baby you in the right way.

Old and New Intelligence

Marilyn approached the issue from a different direction. “What are we if we don’t know anything?”

I hazarded a guess: *A new born baby?*

If a solution will be applied to this world, what would it need to be applied by? You’ve already answered this, Phillip.

Once again I was lost. Edward explained:

Newborns.

Yeah, okay. Yes. Yes! I now see what you mean.

There’s a special distinction about this newborn. In this particular instance — until things change — it’s important that all of us get trained and conditioned. Why is that?

So we don’t walk off cliffs?

Yes. There’s a certain part of the training and conditioning that has survival value. The problem is we got stuck in it. Now who can solve the problems of this planet? Newborns

who have lived their mistakes and have seen their training and conditioning. They can't be caught in the same trap.

The fear is that people will think we're stupid. However, if something is going to save this world, it stands to reason that it can't be the thing that caused those problems.

If you born yourself new, will it be the old intelligence? We don't need to go back and pick that up. We need a new intelligence, not the so-called intelligence that has been here all along.

When I say, "new," meaning *not having been before*, it includes the intelligence. Let's say Jesus comes back to earth. That would be 2000-year-old intelligence. What would we do with that? Two thousand years from now we'd be back where we are today.

Ah, have you not clarified what you mean by "intelligence?"

I have to point in thousands of different ways because each person has a different way of looking at what I say.

Marilyn suggested, "Perhaps Phillip was thinking you meant something that has always existed."

Even if there was a stream of intelligence that has been forever; if you born yourself new in it, where are you?

In the now.

In the *now*, yes. So what would the old intelligence be?

Dead?

Yes. And what if you got it from a guru or a messiah? Then it would be the old intelligence, and you would bring it all into today. That's what the guru does. That's what the priest does. That's what religion does. *New* means *never having been before*. That means being the source of it. If you're not the source of it, that means it has been before, and you're parroting it.

Of course, if you tell this to a hard-core Christian or one of the latest guru fans around here, you would have to get your sword out.

Removable Feelings

Over the next fifteen minutes we discussed disagreements, then agreement, then the nature of listening and hearing. Finally, Edward spoke about people hearing themselves.

I've discovered that when people speak, they do not hear what they themselves are saying. When I realized that, I created my glossary of words.

Edward was referring to a kind of transformational dictionary that appears on his web site. The definitions in his glossary have been criticized by me and others as obscure and unhelpful. Edward maintains that his explanations reveal as much as he considers necessary.

Anybody who took the time to read the glossary would know what I am saying. Even before that, though, the glossary helps me know what I am saying.

I agree with the second part, but I don't think your glossary has helped anybody else. When I read the definition for "hate," all it said was something like, "A feeling. Removable."

That speaks volumes. People could go to college and never be taught that feelings are removable. If you can remove them, they're not real.

That's all you wanted to convey?

Yes. If the wife is standing in front of you screaming with all this feeling she has, what do you know? You know she is not the person you thought she was.

Yes, I agree with that.

When you're doing that, what is it? If you're angry, what is it? It's not you; it's not real. It's removable.

I'm trying to recall the last time I screamed. I can't remember.

Recalling the wasp incident, Brian said, "You just do it differently. You wanted Dona to get out of your way so you could capture the wasp. Then it stung you. You didn't rant and scream, but there was something there. It's not that it's any better or worse. It's the same violence in a different package. The feeling that you got is the same one that blows up buildings."

The topic of violence eventually brought us back to the topic of vegetarianism. I described how I attempted to understand why I had, for no clear reason, stopped eating meat. At that point, I had indeed started calling myself a vegetarian, bringing along the beliefs and arguments that tend to accompany that label. This led me to what seemed like the most obvious next question.

Edward, you talk about a time when there's no violence on earth. If you are manifesting the new consciousness, is it consistent for you to eat meat?

Not being something that you are is violence. If your propensity is to eat meat because you were trained that way, and just to save a pig or a cow you don't do it, then that's violence in itself. That will perpetuate the problem.

Saving cows, saving pigs — all that stuff is an excuse to be something you are not.

Breakthroughs

With all wasp and cow stories now complete, the room turned to social chatter. Following this break, Edward asked if I'd found the workshop experience worthwhile.

Yes. I'm glad you were all here.

Where in my question did I ask if you were glad we were here? What was your assessment, your flavor, your experience of the workshop?

Um, a bit disappointing, to be honest.

You know what liars say all the time? "To be honest." I'm not saying you're lying now. So what was disappointing?

I'd hoped to get more into the cycle of thinking. You weren't allowing me to back up and explain the misconception under which you were operating.

Oh, my mistake.

Once you said that I was "being" a vegetarian, we were back on track. Before that, though, I had the feeling you were force-feeding me.

Well, I was.

That felt at odds with your usual request that we shouldn't believe you.

In a normal workshop that process would have taken about three-quarters of a day, waiting for each person to finally see they're in that box. I forced you through a long and arduous process quickly.

Brian stated that in previous workshops he had obtained much of the benefit only days later. Dona reported a similar experience.

I expect that will be the case for me. Right now my cup is full. I do not mean to say that this was a failure, though. Coming into this I thought it possible that . . .

Boom?

Yes. I thought maybe — boom! I'd make a huge breakthrough. That didn't happen.

Marilyn has encountered this. At times she tried to force it, as you have. Why do you suppose the big pop didn't happen? Because you fought so hard, trying to figure it out.

If you have sex and you don't have an orgasm, whose mistake is it?

Mine?

If the female doesn't have an orgasm, whose mistake is it?

Hers, I suppose.

In a workshop, if your mind doesn't pop and open and discover something huge, whose mistake is it?

Mine.

Okay. Good night.

Chapter 8—Perspective

The workshop had answered many of my questions, but it had also raised new ones. Two months later I approached Edward in his internet conference room.

Edward, during the workshop, when we were discussing my vegetarian diet, you said that not being something that you are is violence. Can you elaborate on that?

Near the end of the workshop, you mentioned that for you the eating of meat disappeared on its own. What I was referring to was the situation where someone says, "I won't eat meat because . . ." and then goes on to draw a conclusion about why it's not good.

I've never called myself a vegetarian, but some time ago I went without meat for a few years. When asked for the reason, I said that I did not care for anything to die so that I could live. That kind of excuse covers what is actually a violent action, giving up that which you crave, giving up that which is a part of you. As the expression goes, it's what might be called a "goody two-shoes" reason. In that particular instance, not eating the cow is a bigger detriment to the cow than eating it. Do you see? We need to eat the cow until we see that eating the cow is killing, at which time killing to eat will drop away as a natural evolutionary process.

No cows were available for comment.

Hearing

How many workshops have you conducted?

I don't know, Phillip. As a rough guess, I'd say that since 1982 a few thousand people have attended one of my workshops.

What makes one of your workshops successful?

A key factor is my ability to speak. In other words, can I speak in such a way that people hear me? Thus far, I have not been able to do that. I break through to someone occasionally.

People tell me that the subject we discuss here is a difficult one. Some folks have attended these online seminars for

over two years. Only then do they say they're beginning to hear what I am talking about. It seems that people can't hear while they still know everything.

The word *hear* takes on a special meaning when used in reference to Edward's message. It indicates more than mere comprehension. When people say they hear Edward, they generally mean that they are not being distracted by Edward's choice of words, nor are they sidetracked if he illustrates a point with an example that is factually inaccurate. For example, few people take Edward to task when he says that the population of the planet is 6.5 billion. Everyone, including Edward, knows the figure is wrong, but nobody considers the error significant. *Hearing* relates to the message underneath the utterance — the subtext rather than the details.

Edward chuckled as he greeted a new arrival, a self-proclaimed *teacher of learning* named Doyle. This fellow was, perhaps, a good example of someone who cannot hear because he "knows everything." He had been visiting Edward's online room for several years. Most of the regular attendees found his speeches long-winded and tedious, and many repeatedly told him so. Doyle resolutely continued to soldier on with his message of love and communication, apparently unable to hear what Edward was saying.

Now you're saying that a few thousand people have attended your workshops. That's a lot of people, and yet they never heard you?

I didn't say that none of them heard me. I can look back in my memory banks. I can recall every person whose ego dropped away, which left them standing there psychologically naked.

I've done workshops in Florida, France, Washington DC, Ohio, Indiana, Michigan . . . all over, with different people. None of those people go online to visit this room although I've done online workshops with some of the people who do come here.

As to what causes people to not hear what I'm saying, I guess it's because of the simplicity. I speak in a less-than-kindergarten manner. I speak like a tiny little baby. People

listen from their Ph.D., their Master's degree, their college education. Do you hear the distinction?

It sounds like they're hearing you from a place where they know everything.

As for those people who were left psychologically naked, did they go on to become transformed? What was accomplished there?

They lived their lives with an opening, seeing a greater part of what the world is. This is similar to what some people experience with a near-death experience.

People are shocked when they find out there's something they didn't know. In particular, they are surprised to discover that they do not know. Can you imagine how shocking that is for them? That happened for at least one person currently in this room — Kay Hardy from New Zealand.

Unless the people come forward and announce that there's been a breakthrough, I don't say their names. But over the past nine years there have been people for whom that happened in this room.

Intelligence Ignored

While a person's head is engaged in nutheaded thinking, what is intelligence doing? Is it ignored?

Ignored, yes.

Is it also drowned out by the thinking?

That would be the same thing. It's drowned out by all the things you are doing while you are not paying attention to the intelligence that is speaking.

I've noticed this in myself. I'll be walking along the narrow winding roads around here, possibly even thinking about safety. Then a car will nearly run me over.

Sometimes when I'm driving, I'll see a big truck with a notice on the back: "Our goal is safety." That's the same thing you're doing, Phillip!

That would be safety as a goal rather than as something you actually do. Is that correct?

Exactly, exactly. They're not worried about being safe. Someday, though, they want to get to the place where they will be safe. In the meantime, they're going to be damned unsafe, for sure.

When you are walking along that road worrying about being safe, Phillip, you're not listening to the truck that's bearing down upon you at 100 miles per hour.

Perhaps it would be more comforting if the sign on the back of those trucks read "Our drivers are alert."

Yes! Around here the garbage trucks have a sign: "Satisfaction guaranteed, or double your garbage back."

That sounded unlikely, so I said nothing. Five seconds ticked by.

They don't really, but it sounds good, doesn't it?

I was wondering if you'd made that up.

Ha-ha. It's not nice to call my bluff, Phillip.

But I didn't! I just sat here and waited.

I couldn't let that lie sit there for very long.

So you're a liar?

You caught me. I am indeed a liar. But you left out that I am a thief and a cheat. I do them all effectively. I lie, steal, and cheat.

Kay Hardy spoke up. "You left out 'whore,' Edward."

Yes, I did leave that out. But I'd be bragging if I included it.

Why do you admit to being a liar, a thief, and a cheat, Edward?

Because I am. I was trained and conditioned to be that way. You cannot live on this planet without being one. There are 6.5 billion of us that way. We are what the world is. The world *is* what we are.

Stealing

Edward, you say that you steal. Is that true in any sense, apart from your being included in our thieving human race?

I haven't stolen anything recently. I know that because nobody has stolen anything from me for a while.

If anybody ever steals anything from me, I instantly look around in my history and my immediate background to see what I have stolen from someone else. The only way people would steal from me is if I have stolen something from someone else.

Edward addressed the entire room:

If anybody has stolen anything from any of you folks, it means that you have stolen something from someone else. You're getting your comeuppance or karma or whatever it might be called. It's not really karma, though.

Can you give any concrete examples of this principle?

Well, there have been some in the past. I had to look to see where the principle came into effect.

You don't have to look very far if you're in business for yourself. You have to charge rather exorbitant prices just to make up for all the nonsense that occurs on this planet. That's an excuse for saying that sometimes I overcharge people. That, obviously, would be stealing.

There's another perspective for this "what goes around, comes around" thing. It might be easier to see. I'll come up to a stop sign in my car, and then — without realizing that I don't have enough time — I'll pull out in front of someone. I won't go a block or two before somebody pulls out in front of me. It's almost like clockwork.

It was not clear to me what Edward was describing. Did the principle operate only at the level of the individual, or was this part of a larger, systemic problem that placed everyone at odds with everyone else? To find out more, I offered an example from my own life.

When I was a consultant, people often wasted my time with non-serious inquiries. Whether or not that was my fault, I had to raise my prices so I wouldn't starve. Some people used up my time while other people ended up paying for that.

Yes, exactly. The ones you overcharge are the ones you are stealing from. We make excuses. I've done it many times myself. I'll quote a price and complete the job early. Then I'll quote the same price to another customer, and it will take longer than expected. It balances itself out, but I'm still stealing from the first customer.

If I found a way to stop stealing — if that's even possible — does that mean nobody would ever again steal from me?

Yes, if you stop stealing completely. However, stealing will keep getting smaller and smaller. More specifically, the content inside of the context of stealing will keep getting smaller. What you first considered stealing might be taking a dollar — something that's obvious. If you attempt to stop stealing, you'll begin to see smaller and smaller renditions of stealing. You'll find out just how far you've got to go in order to not steal anything from anybody.

Are you saying that in our modern age our lives have become so complicated that it is no longer obvious what stealing means?

Yes. The same goes for lies. Lying, stealing, cheating is our way of life. It is not always obvious when one of these rears its ugly head. These things are now considered natural, the norm, our way of being. The preachers do it, popes do it, presidents do it, mothers and fathers do it. It's the conspiracy of ineffectiveness.

It occurs to me that when I lie to someone, in any fashion, I am stealing their time.

Yes. You could also say you're stealing their space. Let's say someone lives from a space of integrity. If you are in that space with them, and you do not speak what you need to speak, then you have stolen part of that space.

All of what I say has to do with integrity, honesty, and speaking the truth. If you want to use words like *good* and *evil* then what I am talking about could be called the manifestation of good over evil. Of course, when we speak in terms of good and evil we open a large can of worms.

In other words, we can assess your message in terms of good and evil, but doing so introduces a lot of unwanted connotations?

Yes! It's like opening Pandora's Box. Once you open it, you bring in the whole lifelong conversation related to those words. In our case, that would mostly relate to the Christian vernacular about what is good or evil, or the fight between those two.

When it comes down to it at the end of the day, will we live ourselves from the context of integrity, of honesty; or will we continue to lie, steal, and cheat for the rest of our days?

Edward does not hesitate to call himself a liar, a thief, a cheat, or even a whore. Yet even during the intensive segment of the workshop, when he was “force-feeding” me, he did not seem like a bad person. I asked him about this.

During the workshop, you pushed me hard and used some harsh language. Yet at no time did I feel threatened.

There wasn't any threat behind what was spoken. Obviously, I did that sort of thing for effect. If there wasn't a listening, perhaps that would create one.

The other day a woman said to me, “Edward, I used to come here and you'd call me something really horrible.” At first she didn't remember what I'd said. Then she said, “Now I remember. You called me stupid. But it always sounded so nice coming from you.”

There has to be no malice from the person who is speaking it. It's up to the person speaking to discover for themselves whether they're cutting someone down or speaking the truth.

Gods and Enlightenment

You speak of the phenomena you have labeled creation, intelligence, and truth. Some people must be aware of these in some sense. Do you suppose they might slap the label “God” on them?

Well, not if they're aware and alive. They wouldn't even touch the word God or spirituality or any of that nonsense. They'd stay away from these words because they've been massacred.

The same goes for *good* and *evil*. Those words imply a duality, and along with that come good and bad, up and down, right and wrong. There's no such thing. If that's the case, then we could phrase our discussion in terms of good triumphing over its opposite. But if we talk like that, we open a whole world of conversation that we don't particularly care to get into.

I asked about God because you have spoken of the way that thinking drowns out intelligence. Some people engage in certain

everyday actions without much thinking, saying they rely on faith. I wonder if they are in some sense employing creation and intelligence, but attribute these to God?

If we're speaking in that particular way, then the answer is probably, "Yes."

I speak of taking a quantum leap, and some people will say faith is necessary to do that. There's a problem, though. If you leap in quantum from faith, you're going to land in faith. You see?

This stuff is tiny. The distinctions are tiny. You need to be at the level of the happening to see the happening.

What is the difference between transformation and enlightenment?

I have faced this question before. I say that enlightenment is half the journey of transformation. Transformation is the culmination, or completion, of what the sages and gurus point toward.

The way I look at it, enlightenment could be standing at the edge of death with a clear view of what's on the other side. Transformation is the experience of that death, experiencing and speaking from the other side.

Is it possible or even likely that some people who have attained enlightenment went on to transformation?

I don't know. There's no way of knowing. If they get stuck in the place of enlightenment — if they begin to believe that they've gone as far as they can go — then probably not.

Belief can trick you very easily, but there's a way to recognize it as belief. If you seem to be at the end of the road, it's belief. Consider, for example, the saying, "there is no you." If that's the endpoint, then it has to be a lie.

Life is born, manifests itself; then dies. Then it's born new, experiences itself, and dies again. There is no "what is, is." There is no "there is no."

I took Edward's paradoxical comments to mean that belief can trick us into living our lives according to a saying, all the while thinking that we have found the innermost truth about reality.

Is it possible to represent what you are saying with some kind of slogan?

If you had to come up with a slogan, you could say, "transformation is transforming." That's the very definition of life everlasting. The only way life can be everlasting is for it to be born, experience itself completely and perfectly, then die, and then be born new. That's the natural order of things, and it includes us. The problem with us is that we get stuck in belief. We repeat and we repeat, and then after we're done repeating, we repeat again.

People have life put together the way they think it works. It's difficult to move them out of that because what they're doing is part of the collective action of robots repeating. To step out of that would mean that there's an individual born. You would actually born yourself out of the stream of consciousness that is now this planet.

I came across the term "life everlasting" some time ago. I became interested in what it could refer to. It seemed to me that whoever spoke of it, and whoever repeated it, had to have missed something. Life can't literally be a constant stream. If it doesn't die and born itself new, then it's not real; it's not alive. If the perfection that we are doesn't have a flaw in it, then it can't die. Anything that can't die and birth itself new is not real. It's an illusion; it's a belief.

You're depicting life as a series of deaths and rebirths, but most people tend to view life as an unbroken stream.

The *now* is born, it experiences itself, and it dies in that instance of the now. Everything from there forward has that same life force. Anything else is not life force. It's repeat force.

That distinction is key between what is *living* and what is merely *existing*. I'm guessing that few people ever draw that distinction.

Borrowed Living

So a person who is trapped in repetition merely exists? Someone who is hardly affected by repetition would be living. Did I get that right?

Yes. The person who is repeating is in the stream of this old consciousness. They are in the *conspiracy of ineffectiveness*.

They have joined the crowd. They are following the leader, just like sheep.

If you step outside of the stream of consciousness, outside of time, and belief, you're viewed as something rather strange. You might be called an insane idiot or a guru. I used to say that it was like watching people walking up to a cliff. I kept saying, "You'll go over the edge if you follow that guy in front of you." They'd answer, "You're a crazy son-of-a-gun, Edward." Then they'd fall off the cliff.

If a person tells me that some sage is transformed or enlightened or something like that, I tend not to listen to that sage. There's a certain risk that I might end up borrowing some of their words, incorporating what they say into what I say. It could violate my virginity, you see. If they're speaking the truth, they're doing so from the portal they came through.

The other day Logan's group hosted a visit by Paul Hedderman. I attended and listened for a while. He came through a portal of alcoholism and addiction, so he speaks his words from that place, that context, that domain of activity. On the other hand, if a person comes from a religion, they will tend to speak from that place even though they say they've left religion.

Either way, I don't care to borrow words from others. Probably the only person I listened to, to any extent, was Jiddu Krishnamurti. I first discovered him in 1982 – after I'd been speaking about transformation for three years. People had been telling me I sounded like I was speaking a foreign language. Then I saw what he had to say. It was the same thing I was saying although he was smoother, smarter, and more suave. Even with different words, though, the pointing was the same.

Vocabularies

If someone is the source of their own transformation, would they have to invent their own vocabulary?

If they source it themselves, they can use essentially the same vocabulary. The words themselves will have the energy. When something is merely repeated, though, the energy from the original truth is dissipated.

You use the words creation, intelligence, truth, and love to convey your message. Is your explanation adapted from something you heard?

No, except for using the words themselves. That explanation is something I created. It was personal discovery. Obviously, though, I didn't create the action I'm describing. That's the action of reality, or so I say.

Are you describing what you've observed in yourself?

Yes.

I could look back on some earlier action today and ask myself if I was using intelligence, or was I being a nuthead. I'm using your words. Is there a danger in that?

Yes, there is.

Are you suggesting that I toss out the words that you use?

No. It might be appropriate in the beginning to use the same manner of description that I use. That could interrupt your own word usage patterns. At some point, if you see it for yourself, you could transform it into your own words.

On the other hand, if you don't see it, and all you're going to do is repeat what I say, then you might as well use my words. If you do that, I suggest you say, "This is what Edward says." That is preferable to pretending that it's your way of saying it.

In any case, you're pretty good at figuring things out and then inventing an understanding, thereby grasping things before you see them for yourself.

Brian interjected, "For me, some of Edward's words suck. I can eventually see what he was talking about. But then I say it the way I say it." Edward expanded on Brian's comment.

Phillip, the way you express it depends on where you were born, where you went to school, or who ran the school system. Your manner of description emerges from your entire upbringing. What Brian describes can be called "speaking it for yourself." Anything else is just repetition.

Ah, that's clear. You've highlighted the kind of behavior we observe when, for example, someone recites the Bible and then says, "This is what I say."

Exactly. You hear that time and time again. If you merely understand and repeat, that's actually detrimental to any message that might be conveyed. What's more, a person who listens to you might simply learn some knowledge. Their body won't shake because of the experience; they won't be knocked over. Instead of "Aha," they'll get "oh, yeah, I understand that."

In several Zen stories about enlightenment, the monk exclaims "My teachers have not deceived me." As I interpret this, it means that all the people from before did not trap the monk with their words. He or she saw the truth anyway.

Yes. If I'm hearing what those people were saying, it sounds like what we're talking about. If a guru studies at the other guru's feet for thirty years, has he seen it for himself, or has he merely understood?

Edwardians

Edward, I sometimes hear your supporters playing games with language. They'll say, "I consider" to avoid saying, "I think." They'll say, "I'd care to" to avoid saying, "I'd like to." Your detractors call such people Edwardians. It does seem they're repeating what they got from you.

Well, I guess a few people do that. Perhaps it interrupts their pattern of conversation. That can be a positive thing — if you'll allow me to use the dualistic word "positive." Using different words might confuse them long enough for them to see the actual words they need to use.

Incidentally, I can sometimes spot a person who has read books by Jiddu Krishnamurti. They tend to use the word *one* instead of *I*.

In any case, using my words is not a function of showing off. They can hardly be doing that to brag since I'm not generally considered to be the sharpest pencil in the box.

They might get a certain sense of being "in the know." People can also derive comfort from being so much closer to the goal than others.

Yes. There can be that, Phillip. What do you have to say? Is there usefulness to using my words?

I see the usefulness in interrupting established thought patterns, but from time to time I'll hear one of your supporters fishing around for the correct word. It's almost as if I can hear them avoiding a word like "think." I've heard you use the word "think" when the distinction is not important. But when I hear a person actively avoiding a word, I wonder if they are emulating you.

If that manner of speaking interrupts their thinking, then it's a useful tool. However, if they continue with the tool, then obviously they've been trapped by it. This is indeed what has happened to all of us with language.

Some people do attempt to emulate me. I recall one person who corrected other people when they said things like "I think." Yet sometimes thinking is actually what happens, like when you are working out how to give somebody directions to your home.

When people just parrot your words, Edward, I want to ask them if they are just running a program. It's like a "more transformed than thou" competition. I can't imagine that it brings anybody closer to anything.

I've heard that sort of thing going on. In the case of the people you mentioned, there's genuineness as well. They're worth listening with despite the repetition. Mind you, there are only so many ways to expound upon things like transformation or truth. Much of the time, people who emulate me are following the course of least resistance.

Some of the people who listen to Edward — after months or years of following the course of least resistance — find their own way to express what they see.

Brian gave an example from his own experience: "Edward says that when you speak a lie, the truth comes with it. I now call that an echo. Both statements sound different, but both refer to the same experience. The way he phrased it confused me to death. The way I say it probably confuses other people."

Yes, when he first spoke of that echo, it took me a minute to catch on. I say that when you tell a lie, and then see that it is indeed a lie, that's the truth, right there. The seeing of the truth follows like an echo. Brian has an example of this. You come inside and say, "There must be a million birds

chirping outside." Then all of a sudden you think, "Well, I heard a few birds out there." The echo is the "wait a minute, you're lying."

Chapter 9 – Road Trip

When Edward runs his conference room or conducts a private workshop, he attempts to inform and possibly persuade. However, the main theme of his message does not concern facts or knowledge. He directs people to look in the direction they need to look. If they correctly perceive that Edward is merely pointing, they may also notice that the pointing does not point at Edward. It points at them.

It seems inconceivable that our planet could be populated by people who do something other than memorize, repeat, and sometimes recombine what they've been taught. Edward has stated that he is doing the impossible when he describes an alternative to the manner in which we conduct our lives. Undeterred, he continues to experiment with different ways of doing just that. Occasionally, an opportunity presents itself.

While preparing for the workshop described earlier, Marilyn purchased a portable voice recorder. As she drove towards Kentucky with Edward, she switched it on and placed it on the dashboard. The freedom of the open road may have inspired what happened next.

Marilyn said, "Edward, some people say you don't know what you're talking about. They say you're just a pompous ass.

I am that, for sure.

You're a pompous ass?

Yes. The things that I say would indicate a huge ego, too. So it's up to the listener to decide if what I say is pompous or egotistical or is not the truth.

Consider a guru who is repeating words that somebody spoke two thousand years ago. One person might say, "What a nuthead. He's just repeating old stuff." Somebody else might say, "If you can't say something nice about the guy, don't say it."

What's the distinction between speaking the truth about somebody and cutting them down? It's not cutting them down if you speak the truth.

The saying, "If you can't say something nice, don't say anything," is like a veil under which someone can hide for centuries. Nobody is willing to pull off that veil. If you pull off their veil, you have to pull yours off, too.

When I speak of that veil, I'm referring to the ego, the mind, thought.

What makes what I'm talking about different from what others talk about is that I'm the source of it. That's the greatest distinction right there. It's not from one of the sages. It's not anything that's been before.

Fortunate Skin-Bag

When you say, "I am the source of it," do you mean this consciousness is the source of it?

I am the source of the new consciousness.

Does that mean you started the new consciousness?

Exactly. It was born within me. I created it for myself, and now it's on the planet. You, too, can create it, and then you would be the source of it.

So you were the first one to do this?

Yes, as far as I can determine. That's why I've been saying for thirty years that I'm talking about something new. *New* means not having been before.

It's not the coming of Jesus. It's not the Buddha. It's not Krishnamurti. It's not Sri Somebody or the other.

Now, some of the words sound the same. Those folks were pointing towards what it is that I am. They were pointing at the possibility of a happening that I happen to be the happening of. I am speaking from the happening. I am not pointing towards the happening.

What causes you to say you're the first?

My death. Those who came before, and held the door open, allowed me to go through. I was left to die at birth, had several near-death experiences, and at age 36 I actually died. If you consider all those things happening to one person in one short life, you'll find that the probability was microscopically small.

Nobody is going to believe that.

Exactly. They're not going to. I don't believe it, either.

You just know it happened?

It's just true. They don't have to believe it. Somebody can say all day long, "I don't believe you; it's bullshit." I'll say, "Yes"! Don't believe it. Believing it would be as crazy as believing that Jesus was hung on a cross. If he was, he was. That doesn't change if you believe it.

The Bible also says he rose from the dead.

If you read those passages carefully, you'll discover that he rose from the dead in spirit. He was only seen as an effigy. He did not come in his full body — the skin-bag. That's what is in the story, in any case.

In my case, skin-bag and all came through. That happening occurred because of the death, because of the failure of the old consciousness. It was born from the failure and the truth of that failure. Speaking the truth of the failure of the old consciousness allowed for my self-birth.

That's why I can instantly recognize the failure of the old consciousness in all of its forms.

Since it was you out of billions of people, it seems to me that this event was set in motion for you to experience, for you to be . . .

No, for *some entity* within the entities of 6.5 billion people because we're all one. So everything came together perfectly.

It just happened to be you?

It happened to be me. That's what makes me perfect. I create a new perfect each and every time I say, "I am perfect." Perfection is in the *now*, with no thought.

When someone says to me, "How are you, Edward?" I say, "Perfect." Then I say, "Thank you." because they gave me the opportunity to be a new perfect by asking how I am.

How often is this new perfect created?

Every time I say, "I am perfect."

So transformation occurs at the moment you say you're perfect?

Well, yes, for the sake of the conversation, you could call that a new transformation each time.

First, though, there needs to be the initial experience of transformation. That is a huge thing. It's the ending of the old within the entity, within the human being. That's why it's a big-bang. It's an explosion.

Is self transformation just the beginning?

Yes. I could use an old statement. I could say I am the Alpha and the Omega. That is to say, I am the ending of the old and the beginning of the new. In this case, I am the beginning of what humankind has been praying for, so to speak. They've been looking for it, hoping for it. If it happens with you, so will you. We could use phrases like that.

My second birth was when I was self-born, not of male, not of female. That's a huge statement because in male and in female lives the virus called violence. If you are born of male-female, you are born violent. If you born yourself — that is, not of male-female — you are born outside of, or minus, violence. There will be a void where violence would have been. That's the pure energy, so to speak, of being self-born. No fornication was involved. Truth gave birth to itself.

There was a huge amount of energy exploding as I said that. Could you tell?

Our Future

Yes. So, if there is to be a future . . . is there indeed a future?

It's questionable. The future is being born now. Will it manifest before history kills itself? Right now we're living our history. Right now we're killing, maiming, and destroying. Right now murders and wars are growing. This country is currently at war.

There has never been a period when humanity has not been at war in some way.

Exactly. So, I am the experience of the disappearing of war. However, it has to happen that it disappears within me. Then it disappears within our relationship, within you and I. Even a raised voice would not happen, so between you and I there is peace. Between you and I—

“Between you and me.”

Pardon me. Shut up, goddammit!

Ha-ha!

If we can stop that sort of thing — what I just did to show you — then there can be world peace. But if I tell you, “Shut up, goddammit,” what will there be?

War.

Yes. The war starts when I disagree with you or if I put you down or malign you or even if I agree with you. Agree or disagree — that’s a function of thought.

Getting back to the future, if there is to be a future of transformation, does that mean there will be no fornication?

No, I did not say that. I said that there is no fornication in the birth of transformation. When you born yourself, there is no male-female coming together.

Let’s say two self-transformed individuals come together. They give birth to an individual who is transformed. That would start the future of the new consciousness naturally. The child would not have to go through the hell that we’ve been through.

Yes. Mind you, those two transformed individuals would not bring forth a child onto this violent planet. They would wait until the planet was prepared for the child.

By that time everybody would be dead!

Probably. Perhaps. That’s an unknown. But if somehow they did bring forth a child, they would not do what we do to our children. We beat our children into submission. They are killed by religions and beliefs and popes and presidents and so on.

Is it possible that we are moving into a brighter future?

Marilyn, we are moving into what all of the sages and religions speak about. We are moving into what all the songs sing about. We’re moving into *The Age of Aquarius*. We’re moving into the place where’s there’s eternal peace. First, though, long before there’s peace on Earth, there has to be peace of self.

Once it’s settled between the two of us, it can happen between your daughters and us, and then outwards from there. You get the picture.

Getting to California

It's like when the settlers of the United States had to open a path into the wilderness.

Exactly. Now look at our children. The moment they get up in the morning, they expect to have breakfast ready with the television on, the computer booted up, the music player singing, and the cell phone ringing.

Yes. The first people who move into this new consciousness are going to have a difficult time, struggling to blaze a trail into new territory.

For sure. I'm saying that here's a new consciousness with no violence in it, and people are figuratively shooting and killing me.

It's like when the settlers headed west looking for something new. The natives were shooting at them. But people went ahead anyway.

Everything hit them, but they still made it all the way to California.

The indomitable human spirit perseveres, seeks out the new.

So as to avoid any confusion, let's put it this way: I'm already in California. I'm saying, "Come on through!" People respond by saying, "I can't see through that little hole." I reply, "I got through it."

But others have to struggle to get through it, Edward.

I died to get to the other side. There is another side. It happens after you die. That's the confusing part, I guess.

In other words, everyone has to die in order to "get to California"?

Yes. And the only manner in which you can die is to realize that everything you are now is a lie, a failure.

It wouldn't be difficult if a person realized that. They wouldn't want to stay alive.

Exactly. Once you realize that, the realization itself kills you. When you finally see that your entire life is a lie — that all of life is a lie — the relief and the openness is so huge that all of the energy of the universe hits you at one time.

You can't even imagine that, but if all that energy did hit you, what would probably happen?

It would be like an electrocution.

Yes. It would kill you on the spot. However, if you had a tiny seed of truth there, and the electrical shock hit that truth, what might happen?

This analogy is ethereal, but let's continue with it.

It might explode that seed open so it can grow. It's like burying a seed in the ground then letting the soil and water do their jobs.

No Path

Would you say that everyone has to go through this death experience in the same manner that you did?

That's something I've been looking at for a long time. Over the past thirty years, the people to whom I've spoken about transformation have been having some major experiences. I look at those carefully to discover the level of each happening for them. So I have no answer. I'm still walking along, looking at this issue.

It seems to me that a female would have the same difficulty going through the transition as a male.

The level of difficulty is the same when it comes to squeezing through a tiny pinhole that is located somewhere in the universe. Of course, before you can do that, what must you do first?

Squeeze through?

No.

Get little?

No.

What, then?

Find the pinhole!

Ha-ha, yes!

That's the difficulty.

Since we're now in Kentucky, I'm reminded of my ancestors who passed through here 200 years ago. At that time, they

had to travel along a rough, two-rutted wagon trail. It was tiny opening into this huge country.

Well, sure. It was especially difficult for the first person who came through.

If somehow we'd had coast-to-coast telephone service back then, and the very first pioneer left New York City on the east coast and finally reached California on the west coast, imagine the phone call he might have made.

"Okay, I'm in California. There really is a California. Come on out!"

The guy on the phone in New York asks, "How do I get there?"

The first pioneer replies, "Head west."

"Where west?"

"Well, I don't know. A thunderstorm hit me in one spot, an ice storm hit me in another, and then there was a snow storm which covered some of my footprints. I couldn't make a complete map because I never knew exactly where I was. The maps and footprints I did leave behind got blown away by the wind. All I know is that it's possible to leave New York and end up in California."

That makes each person responsible for doing it their way.

Yes, they need to do it themselves, whatever way that is.

There's no path, but we're speaking psychologically . . .

There's no path to it. Let's say you're a real dumb-ass like me, and you leave New York and head east instead of west. You keep thinking, "Where's California?" All of a sudden you run into the Atlantic Ocean. You look around and you see a guy. You ask him, "There's all that water, and I can't go any farther. Where's California?" He says, "The other way, dummy."

So, you turn around and go the other way. Can you still get to California?

Yes.

Which way did you head first? You had to go the way you went until you found out it was a mistake. Then you turned and went the other way.

So, no matter which way you go — north, south, or whatever — sooner or later you can get to California.

Led by the Dead

If we consider the history of humanity, couldn't it be said that we've been doing what you just described?

In the physical sense, yes.

I mean we've been going every which way, but we're still . . .

Lost?

I meant we're still going to get there . . . aren't we?

When we say, "Going to get there," we're expressing a kind of expectation. It's still the rat race; it's still an unknown. Will we blow ourselves off the planet, or will we discover ourselves? We humans have landed on the moon, but we have not yet discovered ourselves.

There's an even greater level of difficulty beyond discovering ourselves. Can a male fuse with a female so that World War III doesn't happen? World wars happen because the male and the female cannot get along. The only thing that keeps them together is the anaconda.

Ha-ha!

The anaconda sure likes getting into that cave. Without that, the males on this planet would say to the females, "I'm not going to mess with you."

When you say we have not discovered ourselves, do you mean that we have not discovered that our lives have failed; that this experiment we're involved in on this planet is a failure?

Exactly. 100 percent failure.

Why is it a failure?

Thought is leading us. We are not walking along in the wilderness alone. We are being led on a path.

By the dead?

Yes. By the dead people who came before us.

So thought is always dead, and it is leading us?

Yes. It's always dead, yet it's always out ahead of us. We take our history and we put it into our future. In our *now*

we take a look at where we are going, which is looking at our history, and we're heading right toward our history all the time.

We're going around in circles?

Yes.

And you call it a rat race.

'Round and 'round and 'round we go!

Here's the key to it. Every time we make that circle, we reinforce it. We make it even more "right." We're right, and then we're right, and then we're right again. The circle keeps getting larger. The larger it gets, the greater is the difficulty in breaking free from it. The core keeps getting further from the breakthrough point.

So while we're following thought, we are not living?

Exactly. We're merely existing.

What's the difference between existing and living?

When you're living, you create your next step.

It's always new?

Yes, and it gives you the energy for the next step.

When you're existing, you're always repeating the step you just took. You're always standing in the same place thinking you're moving forward.

Rid of Thought

I've heard you say that thought is our only problem.

It's the only problem we have on this planet.

If we got rid of thought, who would keep this road maintained?

What would it be that's getting rid of thought? Wouldn't it be thought that's getting rid of thought? That's been attempted for thousands of years.

So how is thought to be gotten rid of?

Find out!

Uh-oh! Ha-Ha. Who did it come back to?

Me. So it's up to me to discover how to end this thought process in me.

All I'm saying, Marilyn, is leave New York and get to California. But I'm going to give you a little hint. You can't get there carrying everything you own. You can only get there naked as a jaybird. You have to drop all of it.

In this analogy, California represents the new, something that has not been before, and the only way we can get there is to drop everything old.

Exactly. We need to realize that all of it is a failure.

And that's discovering ourselves?

Exactly. We even have to learn how to walk before we can start off. Even the way we walk is directed by our thoughts, directed by our ego.

The gurus, the religious people, the governments, the whole world is saying, "Do it this way," or "Do it that way," to get where we're going. If we listen to them then we will indeed get where we're going, but when we get there, we'll find out we arrived at destruction and extinction.

It should be obvious to human beings that we cannot continue on this path of expanding our population, using up our resources, making bombs . . .

Let's not go there. We could debate that all day long. We're moving in the wrong direction. But yes, everything we do is moving us closer to our own elimination.

Here's a rule of thumb. Whatever direction the world tells us to go, we know one thing for sure.

Don't go that way?

Exactly. When I look at how smoking and drinking are criticized, I wonder if that's not the way to go. I'm not saying I would do that, but I examine the probabilities.

If you're in doubt, ask everybody which way to go. Then go the opposite way.

The Opposite Way

That's what I should have done with the financial advice my brothers gave me. I should have done the opposite.

They got their money from their dad. What did they know about getting money? It seems to me they knew nothing.

Once they had the money, though, they were looked upon as if they were smart. The only smart thing they did was being born to an industrious dad. If it wasn't for that, they wouldn't have the various enterprises they now own. Didn't their own father predict they'd run it all into the ground? I'm guessing that sooner or later they will.

You cannot leave money to your children without leaving the same failure that's included in money. If you leave New York with everything gone but your shoulder pads, then in the shoulder pads is the whole failure. You leave them behind.

If, at the end of your life, without any fault of your own, you happen to write a check, and after it clears you still have a dollar left, and that dollar happens to go to your children, then that's an entirely different domain of activity than saving it or placing it in endowments or trust funds for your children. That's trying to save their life after you die.

What do you suggest to people who have millions of dollars?

Travel around the world. Buy expensive cars.

Some people give it away to charity.

They're doing it for the wrong reason.

I'll describe the perfect way to die. You send the crematorium the last check you ever write. It bounces because the funds are gone. Or maybe you have one dollar left over. One dollar! You can give that to the crematorium as a tip to make sure that neither your son nor your daughter gets it. It's not that you hate your son or daughter, though. You don't want to send the failure of your life to them.

I don't care if you're a multi-millionaire when you die, your life has failed. Everything on this planet is failing.

A lot of people have listened to me and said, "Yeah, I agree with you, mostly. This part is right; this is right, but . . ."

No! Throw it all out. Contrary to the expression, in this case you do have to throw the baby out with the bath water. Then you can look around and say, "I probably ought to go get that baby."

You're saying that you throw out thought completely—

All right, stop right there. Once you throw out the baby, the bath water, and everything, what is left for you?

Clarity?

No. You're left with nothing.

Yes.

From nothing you can begin new. If, from that nothing, you realize that the baby is your responsibility, what can you do with the baby?

Go pick it up.

Yes.

Now, right beside the baby is a debt for ten million dollars that you owe to somebody. What can you do with that?

Pick it up and go pay . . .

No, leave it there. That's money. Money has no responsibility at all with it. That's the greatest mistake we make when it comes to money. It has no responsibility, no integrity. Money is the dirt off our feet that we exchange with other people.

But it's necessary.

It is now. What do you suppose is going to disappear since we even kill each other over money? The bottom line of everything, in marriages, in parents, and children . . . what's always the bottom line in the relationship?

Money—or children.

In one form or another, there's always money involved, and it's always dirty. The children might be waiting for you to die because you have a bunch of money to leave them, or they're afraid you'll die because you don't have anything, and they'll have to pay for your funeral!

Can you imagine them thinking that when you die they'll be rich, and then you die and they have to pay for your funeral? That's cultural shock! That would be enough to put them where they need to be.

Look at our ex-President George W. Bush. He was born into an extremely wealthy family. All he knew was spending money. So when he got in as President, he spent money like a drunken sailor.

Our current President, Barack Obama, is spending money trying to make up for all that. Can you borrow your way out of debt? All you'll do is get deeper in debt. You'd think that

we'd have learned something, but we didn't. We're spending money that won't be earned until a hundred years from now — and we still don't have enough.

Global Transformation

I'm still considering this matter of throwing out thought. Thought has achieved some marvelous things, like the internet.

In every truth there's a tiny lie. In every lie, at the end of it, there's a truth.

When we look at everything we have brought forth, we see that part of it works. Look at our government. It builds roads; it brings water to us. It has a certain level of effectiveness. Now consider civil defense and wars and politicians riding around in limousines living like kings. The people paying for all that are living like peons. It doesn't work.

What would happen if you put transformed people in that organization? They would transform that organization. Wars would end. Limousines and other free rides would end. Basic services such as water and sewage would continue, but that's all. No waste.

What about a transformed educational system? It would need to teach what they call The Three R's — reading, 'riting and 'rithmetic. It would also need to teach language skills. Students in the United States would be well served if they learned English and could also learn Chinese, Spanish, French — all the languages on the planet. We do not need to teach religion or football or international business. We do not need to teach competitiveness.

But the planet is stressed with overpopulation. What can they do if they only get basic education?

Marilyn, there's a danger in talking about this stuff. It's tempting to leap forth and imagine, then ask questions from that imagining.

The non-danger is doing the first thing. Then it becomes obvious.

At this point in the recording, Marilyn apparently looked outside of the car to assess their situation.

Are we still on the right road?

Who knows? There's a sign over there that shows the way to California. Oh, wait a minute. We're going to Kentucky.

They had taken the first step when they entered their car in Arkansas. After that, it seems the following steps were obvious. They arrived at my home in Kentucky safe and sound.

Chapter 10 – Source

Edward was deeply involved in a consultation when I arrived. A woman named Beth had experienced a major breakthrough five days earlier while talking with Edward and his supporters. To my ears, it sounded like she was a relative newcomer, yet she was not verbally wrestling with him the way newcomers often do.

Not wanting to interrupt the flow of positive energy with my canned questions, I listened for half an hour while she enthusiastically described her new perspective. I held off a bit longer as the other participants expressed their appreciation for what she had said.

It seemed as if a warm glow had settled upon the room. When it was clear that the topic had run its course, I approached Edward with my first query.

Edward, you discourage people from asking questions that start with the word “how.” Can you explain this?

I discourage lazy questions, Phillip. A question that begins with *how* seeks a road map. It’s like saying, “What do I do first, then second, then third?” Such people appear to want something like the Muslim religion which lays everything out for you, so all you need to do is follow directions like a recipe.

A sharp mind cares to know “what” as in “what is it that can be done first to begin the action.” That’s all they care to know because they will follow through on the action after that.

It’s like what we were talking about with Beth. She broke through to herself, and now the action is of her own volition. It’s happening in her and through her.

So there’s your answer. A lazy mind asks a “how” question.

By the way, Phillip, a lazy mind also shortens people’s names. If somebody shortens your name or mine or somebody else’s, there’s a huge probability — let’s say

95 percent or even 98 percent — that they have a lazy mind.

You're saying you can't lay out a road map for someone who asks a how question. Does that mean it's not possible because the second step of the map would be unknowable to you and possibly even to the person who asked?

Exactly. That first step needs to be a 100 percent action by that person. That action unveils the next step needed. No map can be drawn because that first step needs to be taken.

Okay. How do I become transformed?

Speak the truth of yourself impeccably with yourself. I use the word *impeccably* because that's one notch less than *perfectly*.

I recall that you also aren't keen on why questions, but are you able to comment on why speaking the truth might be effective?

No, I'm still angry at you. You tricked me. You made me answer a how question. Now I don't know what to do. Ha-Ha. But your how question was specific and to the point, so that's okay.

The dynamic that's set up is the dynamic of truth. I don't know how it works. It just works because it's truth. It sets up the energy of itself; the energy of truth brings forth the energy of truth.

Experimenting With Truth

In your life story, you described the death that characterized your initial transformational experience. To what extent did speaking the truth contribute to this?

That was the dynamic that led up to it. I spoke the truth to every person in my life. It was something like having my entire life flash before my eyes, but it took six months for that to happen because I had to travel around. I explained my failure as a son to my parents, as a brother to my siblings, as a father to my son, as a husband to my wife, as a boyfriend to any of my past girlfriends. In other words, I found every person in my circle of relationship and admitted my failure to each of them.

As the saying goes, it was the final straw that broke my back. It broke the 12-foot-thick steel wall between me and reality.

What motivated you to embark upon this project of speaking truth so completely?

At the outset I found that I did not care about anything or anybody. I'd tell people that if there was an *I Don't Care* committee and they gathered potential members from around the planet, I would end up as chairperson of that committee. I was the head honcho of *I Don't Give a Crap*, and I didn't give a crap that I was.

The strange thing, for me, that was the birth of *care*. I actually discovered what care was and became the actual, 100 percent opposite of what I had set myself up to be. I went from the *I Don't Care* chairperson to the person who, perhaps, cared the most about myself and this entire planet.

That seemed to set up the next six months of telling everybody in my life the failure that I was to them. But I only did that because I was indeed a failure. I was a failure as a businessman, as a husband, as all of those things.

I'm guessing that some people attempted to dissuade you from speaking the truth.

Almost every one, Phillip. If anybody ever cares to experiment with that, they can go to their siblings or their parents or anybody in their life and say, "I have failed you in our relationship." Almost all of them will try to talk you out of it.

If you are a failure to them, then obviously they are a failure to you. They just don't care to speak the truth. You end up doing what I call "clearing your dance card." You eliminate people you had previously considered your friends. They disappear. They get gone as they say in the South.

At least some of those people may have seen it as a threat. Perhaps they thought that if you were speaking the truth, then you were going to expect them to do the same.

Exactly. I was asking them to step out of the conspiracy of ineffectiveness. That's a place where I say we all are. We are all conspiring — meaning we're all breathing together — to remain ineffective. If one person steps out of that conspiracy, there's a possibility, or even a strong probability, of

destroying it. As you so aptly suggested, if one person begins speaking the truth with others, then that would call for or imply that the same action needs to be done in reverse. In my case that would mean they'd have to speak the truth with me.

In some cases it not only caused a denial that I had failed but, also, some anger that I would even suggest that such a thing could be possible. Ha!

I was 100 percent sincere in my failure. I knew as a fact that I had failed at every aspect of life on Planet Earth — all of it.

Based on your observation of yourself and those who attended your workshops, how quickly might a person see an indication that speaking truth is effective?

My guess, Phillip, is that it would be an almost instantaneous action. You could call it reaction, but I would call it action.

The action might be delayed, though, because a person just starting out with this doesn't even have an idea, or even a guess, what the truth actually is. People have been lying, stealing, and cheating for so long that it's their way of being. They have difficulty creating a distinction between when they're lying and when they're speaking the truth.

Once they draw that distinction, and they're actually speaking the truth, the results are immediate. Also, the dance card erasure begins as well. People will distance themselves from you. In a certain way, the last thing people want to hear is the truth.

If people wish to explore this matter of speaking the truth, they will probably find that it takes one to six months of speaking truth with themselves before they clear themselves enough to see themselves from above, so to speak. Speaking the truth deflates the ego and the greater the deflation, the more clearly you can see yourself. What you see will not be pretty. When you finally do see yourself clearly, you will see through everybody on the planet.

Dangers

Alcoholics Anonymous also suggests admitting all your failures to the people who were affected. However, they further

recommend that you avoid speaking these truths if doing so would bring harm to others. Would you make a similar suggestion?

That sounds like what I call dancing around their egos. Mind you, it can be dangerous to your health to not take such things into consideration. And as the saying goes, sometimes discretion is the better part of valor.

There are other forms of harm more serious than merely wounding someone's ego. Let's say you robbed a bank with another fellow. If you speak the truth of that, he might be sent to jail. Is it really up to you to make that decision on behalf of another person?

Certainly, as long as I first say, "I robbed the bank in tandem with you, Phillip."

I guess you didn't want me to tell these people that you and I robbed a bank, so I'll tell them it wasn't you; it was someone else?

Ha-ha, all right. Seriously, if we really had robbed a bank and you were telling Marilyn the entire truth about it, you'd have to mention me. Now let's say her father was the sheriff of the county. If you spoke the truth of the matter, I would probably end up being arrested.

If I didn't speak the truth, it would probably result in you robbing another bank, you nuthead. Don't you see? You're actually looking at the reason our world has the ability to keep going. You keep the secret, and I don't tell. So you remain free and rob five more banks.

That's what has been happening on this planet for thousands of years. We live in a conspiracy of ineffectiveness. I don't tell on you, so you get to keep getting away with it.

Okay. Let's not rob that bank next week.

I need the money! We had it all planned, too. But if you're going to back out, I'll back out, too.

Now, the question is if you and I merely planned to rob a bank, are we still bank robbers?

At the time we planned the operation, we were able to form the intent. So we were bank robbers through and through.

Exactly. Even in the nutheaded Bible it says, "As a man thinketh, so he is."

If we had been planning to rob the bank, we were already bank robbers even if we did not actually rob the bank.

Beth commented, "Edward, I've noticed that when I drive and get road-rage, even if I'm not physically causing an accident, I am putting violent thought onto the road. Now that I'm seeing that for the first time, I'm taking responsibility for all the accidents and close calls I've caused."

Yes, Beth, it means that you are responsible for that. The only thing you can do is accept responsibility, apologize for the action, and carry on. You can't attach anything to it. It's not a function of being sad or glad or any of those things. The attachment is not the important thing. The completion of it occurs when you see that you were the responsible party, accepting the responsibility and apologize.

Now let me talk about a related dynamic, about what happens when a truth is spoken. The more people who observe you speaking the truth, the greater the level of energy returned. If you scream it from the mountaintops so that millions hear it, you get in return that level of energy. If you whisper it to one or two people, that's the level of energy you get.

When you spoke to the room, and when you gave Phillip permission to quote you in the book, you created a huge level of energy for yourself.

Fred Kent asked for clarification: "Edward, are you saying that a truth spoken is amplified by the reception, or is it amplified by the speaking of that truth anew by others"?

In Edward's terminology, the word *anew* means something other than mere repetition. In this case, Fred was referring to an utterance as a completely new action, even if the speaker has actually heard something similar before.

Edward accepted both of the options Fred had proposed.

All of the above. Each person has his or her own level of energy. When you speak truth into a vehicle of energy, that energy is returned to you by each of those vehicles. If you

increase the vehicle count — that sounds strange, doesn't it — you will increase the level of energy that you experience.

Some people would call that karma or "what goes around, comes around." I find my own way of speaking about these things so that I don't sound like a nuthead. Then I end up sounding like a nuthead anyway. Damn!

Taking the Step

Earlier, you said the first step somebody might take is to speak the truth of yourself impeccably with yourself. Before I continue, am I correct in referring to that as the first step?

When you say "first step," you imply that there will be a second step, then a third step, and so on. Actually, the first step is the last step.

I like the way you phrased that. So when that first and final step begins, with somebody speaking the truth of themselves, what might a person typically discover?

No doubt, the first thing they would discover is they had been lying to themselves their entire lives — that their whole life is a lie. They would then begin to discover what that means. They'd see the lies, followed by more lies, and then still more lies.

Incidentally, I used the word "impeccably" because, obviously, the process will not be perfect. A few things will be missed.

Some people say they are always speaking the truth to themselves. They will be referring to their continual internal dialog of self-criticism. How does this differ from what you're speaking of?

That's thought critiquing thought, and obviously that's not what we are talking about here. When you begin speaking truth, thought ends its never-ending journey of analyzing itself.

If someone speaks the truth that they are a liar, that will probably be the first truth they have ever spoken to themselves. The statement "I am a liar" is the statement of a person who is actually telling the truth. What I'm talking about does sound a little bit strange.

Such a Liar

When some people say something untrue, they will then say, “Oh, I’m such a liar.” The very way they say it — “such a liar” — sounds like a product of thought. Is there some way for a person to distinguish between that and what you are describing?

Phillip, are you asking for a road map? Let me look at that, though. Your example was a good one.

Before you came in, Dona Bilangi mentioned that sometimes she would say something, and I wouldn’t take it to heart. She was wondering why. It has to do with the tonal quality of what is being spoken.

If someone begins to experiment with speaking the truth, they need to stick with it. They need to continue doing that, and where they can, speak truth with others. I realize that the latter is nearly impossible, but they can indeed find a way to do it.

Perhaps this is one of those things I need to experiment with, so that I can see for myself. However, let me attempt to delve more deeply into this matter.

You once spoke of transformation as positive energy coming into contact with negative energy, or something to that effect. If someone says, “I’m such a liar,” that sounds negative. On the other hand, when someone says, “I am a liar,” that sounds positive or at least neutral. Am I using your terminology correctly?

Phillip, in what you said, there’s the matter of duality. The first example, “I’m such a liar,” was duality. The second example has the opportunity of actually being the truth.

When someone says, “I’m such a liar,” that’s the opposite of the truth in their mind. If it has an opposite, then obviously that’s duality, a lie. Do you see? There’s no reality behind it. It’s like someone saying, “I’m a bitch,” and then smiling. They’re not actually seeing the connotation of what they are saying.

Did I answer your question? I’m guessing I faltered badly on that. Can you be a little bit more specific or ask in a different way?

I see how a person can make a self-criticism, holding themselves up to some kind of ideal. In such a case, they are the opposite of that ideal. On the other hand, they could simply see the way something is. Is this what you were referring to?

Exactly. The duality is there for the thought-invented individual who says they are *such a liar*. The word *such* is the dead give-away.

It's like when someone says, "Thank you very much." When the "very much" comes in, you know there's no sincerity in the thanking. I usually respond, "You're welcome in the same amount." That allows them to take a look to find out just how much "very much" is.

I may be operating under a mistaken premise. I assumed that the truth spoken would be a negative thing. That sounds like duality. It may be that speaking the truth is neither negative nor positive. Is that correct?

That's the part I missed. I knew I was missing another part, but you came back to it.

In my life story, when I spoke of the negative meeting the positive, causing the birth of a new human being, I meant life meeting death — life being the positive and death being the negative. Those are the actual negative and positive of our universe.

Then we have negative and positive mental attitudes. Consider what psychiatrists tell their patients to build up their self-esteem. How insane is that? If we talk about positive and negative mental attitudes, we introduce a duality. They're both the same. Both are committing the same error of thinking. In that respect, there's no difference between a positive and a negative mental attitude. They're projections of your mind, like good and bad, or right and wrong.

That's the part I missed. Did that clear things up?

Yes. It also added some extra detail pertaining to those people who habitually criticize themselves. Indeed, there's a giveaway word: criticize. It assumes a negative-positive dynamic.

Yes. There is another aspect to criticism as it applies to speaking the truth with someone. For example, let's say I said to Beth, "You're being a bitch." That's telling the person the truth. On the other hand, if I said, "Beth, you're such a

bitch.” that would be a negative connotation. That’s the negative action of someone trying to make the other person feel bad.

Don’t get too excited, Beth. I’m just using you as an example.

If someone thinks they were called a name, they need to closely consider what was spoken to discover for themselves what happened. They could ask, “Is someone calling me a name, or is that actually what I am manifesting?” Was that an accurate description or a judgment?

There’s a huge difference between the two. You could say that one is your greatest friend while the other is your greatest enemy.

That covers all my questions so far. You’re such a great guy, Edward!

Ha-ha! *Perfect guy*, you nuthead. Don’t go dragging me all the way down to *great*.

Encouraging the Truth

What can people do to begin a life of truthful living? I suppose they could meditate or write things down for several hours or watch and wait for an opportunity. Which, if any, do you recommend?

I would say live your life in the exact way you have been living your life. Every time you have an opportunity to speak the truth, instead of lying immediately, take that opportunity. If you see yourself lying, then speak the truth of that in your internal dialog.

When you do discover you’ve lied to someone, then, if it’s possible, correct it right there with that person.

You want to hear about a powerful self-teaching method? When you’re with someone and you discover you’re lying, stop right there, look them in the eye and say, “Oh, wait a minute. I just lied.” Then tell them the truth. That will deter the lying greatly.

I expect it would.

You mentioned the internal dialog. I’ve heard some gurus say that we need to quiet that before we can discover

enlightenment. Are you suggesting that we should just let the internal dialog continue as it was?

If it continued as it was, there would be no difference, would there?

Well, okay, not literally as it was. But you're not suggesting that people attempt to quiet it, are you?

You cannot quiet the internal dialog by quieting the internal dialog. You can only quiet it by speaking the truth. The only reason you have the backlog of internal dialog is because you've spent your whole life lying. When you do not say what you need to say, those words get buried inside of you. They remain there until you give them the opportunity to escape. The only way they can do that is if you speak them.

If you do not let them escape, they stay in your body and disease you. They'll give you cancer. I don't think they'll give you hemorrhoids. Well, they might.

I overlooked Edward's humor and considered the serious part of what he said. It seemed to me that people who lie to themselves will probably find the lies reflected in their life-style. That can certainly contribute to disease.

Edward is not a medical expert, but I once asked for his opinion when I was suffering from a bad case of hemorrhoids. What he said struck me as unlikely, but he was later proven correct.

What you are saying reminds me of my earlier analogy of a pressure cooker.

If you admit your failings to a psychiatrist or confess your wrongs at an AA meeting, you get a temporary release of the pressure. What I am suggesting is continuous releasing so that the pressure never builds up. The mind quiets when the truth is spoken. Of course, the pressure can build up again, so the process needs to be continuous.

More Barriers

When some people can't force the internal dialog to shut up, they may turn to repetitive phrases or chants. For example, a person might repeatedly say, "God's will be done," or "my

psychiatrist tells me to drop the negative and be positive.” Is there some way to categorize these kinds of thoughts?

Those things you mentioned may be called mantras. If you continuously say you’re giving your life to God, then you’ll be left with nothing but an empty shell. That could put you in a state of bliss, like saying, “I am nobody,” or “I am nothing,” or “there’s nothing to do.” If you repeat those phrases often enough, you become a dead entity with nothing inside but the bliss. You’re merely existing. If you do nothing but wait for God to save you, then the lights are on but nobody’s home. That’s the insanity of repetition. It’s not anywhere near what I’m talking about.

We have not discussed the ego in detail, but can the ego and speaking the truth of yourself co-exist? That label is “ego,” which we have not discussed in detail. The ego would tend to raise its head in reaction to the prospect of speaking the truth.

We have been surrounding the conversation called ego the whole time. I say that the smaller you can make your ego, the more clearly you can see yourself and the world. Your level of humbleness is reflected in the size of your ego. The greater the humility, the smaller the ego, and the clearer view you can have of yourself.

One thing the ego cannot tolerate is the truth, for the ego itself is a lie.

How about desire? You have pointed to “want” as a particularly nutheaded way of thinking.

Obviously, *want* can only bring forth want. Is that what you mean? Yes, indirectly. I’ve heard many gurus say that a huge barrier to some kind of transformation is *wanting* the transformation itself.

Exactly. That’s the same trap the religious people have fallen into. As a result, they have formulated a system or process or program of belief. They invent beliefs about heaven and hell, God, Jesus, the Devil — all of those things.

If there was such a thing as God and he showed up to a group of religious people, none of them would recognize him. He wouldn’t have the right shirt or the right pants. He wouldn’t stay long enough to suit them. He’d probably be a little bit too bossy. He’d show up and speak, and they’d yell

at him for being so bossy. He'd end up leaving. They'd never know that he — or she — had been there.

Obviously, I'm joking, given there is no God, but I'm pointing at what belief does. It gets in the way of reality.

It's an interesting statement, though. If God did show up, he wouldn't do what people wanted him to do.

Ha-ha! Yeah! He'd be considered bossy with rules like, "Do unto others as you would have them do unto you," and "Do not kill." All those commandments! We wouldn't like that. We'd run that boy out of town. We'd hang him from a tree within twenty minutes.

Recognizing Truth

Let's speak about the emotion you call truth. What does truth feel like, if I can put it that way? Or to put it another way, how can we distinguish truth from yet another trick of the mind?

I don't know if you can elicit what you might call a feeling from it. There is a sense, though, of energy. There is a reception of energy in the speaking of truth.

There are two things that cause this. First, when you speak a truth, the egotistical self is deflated. It shrinks, if you will. The more you speak truth, the greater the shrinkage. Second, when you speak truth, it creates energy. There's an energy given as opposed to when you lie, which takes energy away. It takes a great deal of energy to lie because you have to keep all the lies in order; you have to keep track of them to avoid getting caught.

So you are inferring that the manifestation of truth can be observed.

Exactly. There's also a manner in which you can hear your own voice. The voice has a certain level of energy. There can be a power to the voice, a delight that was not there before.

We've been hearing this recently when Beth describes what she is doing since her breakthrough. There's lightness in her voice, and a certain delight, because she's never done this before.

There's some fear, too, because she may be facing repercussions. As I've said before, we take certain chances when we begin speaking truth in a world of lying, cheating,

thieving people. Your dance card tends to get erased quite quickly. Those people who used to line up to dance with you, they no longer line up. In many cases they even start shooting arrows at you.

Katherine Evans asked Edward if he was talking about the “life force.” I’d never heard Edward use that term. He responded:

Yes, Katherine, we are speaking of the life force.

There’s a completely different route we could take in explaining this thing, Phillip, but it might turn people off.

You’ve piqued my curiosity. Could you explain what you mean?

It’s something you might discover from assisting with this book or by looking at the sort of person who would speak truth. If you ever catch it, you’ll need to catch it yourself. If you ever do catch it, it will be one of those huge “Aha!” moments.

You do have to see it for yourself, though. Consider speaking truth with someone close, like your spouse or friend. They might listen to you then seem to alter their way of being because of what you said. But that’s not an actual alteration of their way of being. That only happens when they discover it for themselves.

You might tell someone something they need to see for themselves, and their action might then be a false shifting to what you pointed at. They might never get to the actual shift because you have told them.

I wonder if I just confused the issue.

In an effort to demonstrate my lack of confusion, and blissfully unaware of the possible irony, I launched into a complex interpretation of what Edward had just told me. Finally, I came to the conclusion of my clever analysis.

Are you talking about setting up a conceptual barrier, adding another layer they need to get through?

No.

Ha-ha! Okay, can you explain it to me?

I don’t know what part you’d care for me to explain. Did I aim the car off the edge of the road when I brought up that other aspect? You might look at what a person would be

considered to be if that person spoke truth in his or her life. However, you may discover that while working on this book.

It appears to me that Edward was saying this is something each person needs to see for him or herself. I must leave it up to the reader to discover. I did have a few more questions to ask before I wrapped up the final interview of the book.

Locating the Source

What can you say about the nature of the source? Is it in the seventeenth dimension or a parallel universe of the brain?

Well, the source is who I am. I am the source. There is no other source for me. There's no seventeenth dimension in this. There's only that which is me. That is the source.

Would it be valid for me to turn that around and say the same of me?

You could say the same for 6.5 billion people — if they were their own source. So yes.

About a month ago, you were attempting to speak with someone about transformation. What you said stuck in my mind. It was not just what you said but the way you said it. You said, almost as if in frustration, "It's so simple." Can you comment on why you said that?

It is the simplest thing that anyone could ever address for themselves. The simplicity is so simple that our already archaic, complex minds cannot get it. We can't wrap our heads around it. Do you see?

Our minds have become so confused, so full of belief and nonsense that when something simple is presented, it escapes us. We make fun of it.

How far is the average person from transformation? Is there any reason why they couldn't transform instantly?

The quantum answer to the first question is about three million years — or three million miles, Phillip. Our brains and minds have not evolved at all. We are still the same savagery we were at our inception. We still kill, maim, and murder; but now we do so in larger numbers. However, that three million years, or miles, can be traversed in quantum, meaning outside of time.

The opportunity for transformation is right here, right now.
It's in front of you. It's in front of everybody.

Thank you, Edward.

You're welcome, Phillip.

Glossary

Words have a life of their own. This glossary of words is not meant to change the meaning of words. It simply defines the words as I use them, and if you can get your mind wrapped around the words as I use them, perhaps we can develop clear communication between us.

Anger - A feeling, not real, removable

Assist - A partnership, a moving together

Belief - The death of a truth, the birth of a trap

Care - An emotion, not a feeling

Change - A shift in awareness within the same consciousness

Compassion - An emotion, not a feeling

Complete - Perfect, whole, actualized

Content - The parts of a context

Context - All of

Create - An act of speech, a beginning, new

Creation - The context of life, complete

Dysfunctional - Society, all of us, used as a manipulation

Ecstasy - An emotion, something beyond happy

Effective - Perfect action while seeing

Emotion - Creation, Intelligence, Truth. Real, no feeling

Excuse - What we use to show others we were not wrong, ineffective

Experience - What is happening now

Explanation - An excuse, explained away

Father - A figment, image, projection

Feeling - Not real, ego protector, barrier

Female - A provable entity

God - May or may not be, does not need to be believed

Happy - A feeling, 1/2 of Sad

Help - Something the helpless need, does not work, ineffective

Ineffectiveness - The way of our world

Intelligence - Love in action

Intent - A movement towards, is created

Jealousy - A feeling, not real, removable

Justifiable - An excuse, justified by oneself

Know - A frozen belief

Knowledge - Thought in action, memory, faulty

Lie - The smallest part of truth

Love - Ever alive, no feeling, has lost its meaning in today's world

Male - A provable entity

Man - A figment, image, projection

Manipulation - The way of the world, a function of thought

Maybe - The beginning of a possibility, suspending a belief for a moment

Mistake - A place to learn from when seen and spoken as a mistake

Money - Bankrupt, a trap

Mother - A figment, image, projection

Need - Something we may not have to have and think we do

New - Not having been before, not recognizable, created

Normal - A figment, cannot be defined

Pain (emotional) - A feeling, not real, removable

Perfect - Complete, actualized, includes a flaw

Possibility - A small opening which may or may not expand, a place to listen from

Power - The highest form of manipulation, money is a its core

Real - Something seeable, true, not of belief

Reasonable - An excuse, made reasonable for oneself

Right/Wrong - A figment, all right includes a wrong and vice-versa

Sad - A feeling, one-half of happy

Shock (Psychological) - When a small negative energy meets a small positive energy

See - To look without the mind interfering, aware

Society - The black hole, cannot be filled

Thought - A function of memory, faulty

Transformation - The birth of a new human 100% negative energy
meeting 100% positive energy

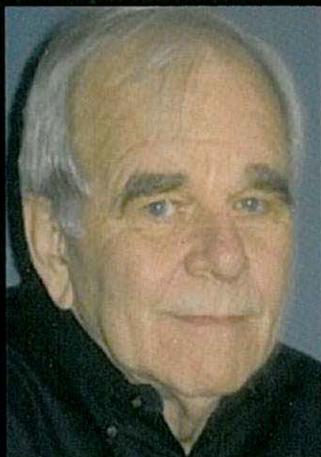
Truth - Ever living and dying, immortal, includes a lie

Try - A reason to fail, always trying, never doing

Violence - That which thought invented, confusion

Want - A weaker meaning of need, a negative energy

Woman - A figment, image, projection



“The space for transformation of our planet has been created. It is called self-transformation. From there the evolution of a new consciousness will emerge. You are the source.”

-Edward Jones

“In his book *Cosmic Consciousness*, Dr. Richard Bucke states that interactions between people in cosmic consciousness and self consciousness have been occurring for thousands of years. If you have picked up this book looking for such an interaction, read it and you may find that you have had one. I did.”

-Austin R. Rust

Author: *CHANGE, Policy Recommendations for President Barack Obama*

“Every other person I’ve heard speak about transformation — including Krishnamurti — says what it’s like, where you should go, and what’s on the other side. But none explains the one thing you need to do to get there. Edward Jones does.”

-Brian Rismoen

Troy, MI

“The action of speaking the truth of yourself can bring about a transformation in your life. It did in mine. What is contained in this book is needed by the world now.”

- Kay Hardy

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