

Edji Satsang Transcript



Lose your Mind and Operate from Your Heart

December 17, 2011 – Online Satsang

Sing along with the chant.

[Chanting—*Jaya Jagatambe*]

Wow!

Try chanting along with the next one if you can. But I know after a while, it becomes almost impossible. But participation is really important, to put yourself into the chants.

Lakshmi [Edji's cat] does not particularly like my chanting, she keeps moving around.

[Chanting—*Gopala*]

By now, most of your minds should be half-stoned, or totally stoned; but maybe you can hear my voice.

Turn your attention around—instead of looking out, look within. With the mind's eye, look within. What do you see?

Do you see emptiness? Do you see darkness? Do you feel energies coursing through your body? Do you feel love welling up from your gut, through your heart, out through your mouth and head?

Is anything going on inside of you?

In all of that, that you look and turn and look within, is anywhere there an 'I'—an Alan, a John, a Tim, a Keith, a Ryan, an Ed, a Jo-Ann, a Janet?

Is there anywhere in that emptiness an entity which I can call 'me?'

Is there an entity to which the 'I'-thought points... or is there no 'I' entity?

Even the feeling 'I Am' is empty. It is permeated by emptiness. Is it real?

Am I real?

Ask yourself that—*Am I real?*

I look inside myself, and all that I see is emptiness. Everywhere, from the top of my head to the bottom of my feet. Throughout the entirety of my presence and my emptiness, there is no 'I.' There is no 'I Am.' There is just presence. Presence permeating consciousness. Presence permeating the emptiness; which has its own light!

But is there an 'I?'

If there is no 'I,' what is the consequence?

Who am I?

First, that 'I'-thought floating around there—to what does it point? Does it point to the emptiness? Does it point to one's own presence? Does it point to one's heart?

Or does it point nowhere—and everywhere?

This you must know for yourself. It is no good, somebody else telling you what you are supposed to see.

The neo-advaitins tell you what you are supposed to see: your beingness, and no 'I' anywhere. And that is supposed to mean something; and they tell you concept after concept of what that means, and why. But you have to know for yourself... your own discrimination, your own search.

What does it tell you? It will tell you your own truth of who you are.

[Pause]

I went to dinner last night with two students, formerly of a different teacher. I met them a couple of months ago. One I have known for several months, probably going on a year, from the first live satsang we had in Los Angeles, back in February of 2011.

And like many early students, they had questions. And questions about questions. And questions about the questions about questions. Every time I would give an answer, it would generate a new series of questions. I could see they were not really listening. I would say a word, and it would generate another question in their minds.

They would say something about the energies they felt or something they witnessed, and they would say, *Wouldn't witnessing imply X?* and *Doesn't the consciousness itself come out of the witness? Doesn't it come out of the*

noumena—the unknown—come out of the Self? And no matter what I said, there was a new question that took them further and further away from themselves.

However, being the calm, patient, loving guru that I am, I dealt with each question [laughs] until I said, “Shut up! Quit thinking!”

Look, when you ask questions, they are only about the relationship of one concept to another concept. It is all in the mind. *What is the relationship between self and other? Between inner and outer? Between I and thou, and the mind and the subconscious? Between the Absolute and the relative? Between the noumenal and the manifest?* These are all just... Nisargadatta would say “bullshit.” Well actually, Ed would say that.

But Nisargadatta would say, “Drop the concepts.” Robert would say, “Drop the concepts, because you can never think your way out of the box.”

The mind has to drop. That is what I have been trying to teach you with chanting, with meditation, with reading the *Nisargadatta Gita*, listening to sacred music—going inside and abiding in the Self; finding the Self. You get so the consciousness drops within, into the inner emptiness. The mind drops away, and you can function without the mind—become dumb as a rock.

But some of you practice so strongly, so intently, you really do become dumb as a rock. That is a precondition—where the mind does not function, and you drop into samadhi. But so many do not want to do that. They want to be fully *functional* all the time, and be in control, and know what is going on, and be strong and manifest themselves. They really do not like being helpless, and knowing nothing. They are filled with concepts.

So! At one point, in order to shut up my dinner-mates, I came spontaneously to a demonstration. This is the audio-visual part of our satsang tonight.

I took the placemat—green on one side, white on the other—and said, “Imagine on this green side and out here, is all of consciousness. That is everything you see:

the room, even your hand; the lights, the food, the person across from you; me. This is *all* on this side, is consciousness.

“But on *this* side, the white side, there is nothing—no consciousness. Not nothingness being observed—the void being observed, like you *can* do—but nothing! No consciousness. No subconsciousness. No nothing. Your essential nature, the noumenal self, is on this side. On the other side is consciousness, and the ‘I Am.’

“And there is a connection point between the unmanifest, the Absolute witness on this side, and consciousness on the other side—which is this little point, the ‘I Am.’”

“This is where you look through from nothingness into consciousness. As a physical demonstration only—this is a metaphor: You peek out of nothingness, and you become manifest here, in the world.”

[Edji pokes his finger through the hole pointing from the white side to the green side]

But most of you think you are the finger.

You are manifest in the world, and you identify yourself with this finger. But really, you are the fist from which this finger comes, and you cannot know anything about the fist, because what you know is only in consciousness—the ‘I Am.’ This is what you *see*, out here. This is what you *hear*. This is what you *touch*. This is what you *taste*. This is what you *feel*.

But what *you* really are is this side [the white side,] this side which is blank and empty, and there is no awareness whatsoever of inside.

Now, this analogy only goes so far. This is for the physical senses. But actually, after you practice yoga and meditation for a while, you do see inside. You begin seeing on this side of the blank wall.

At first when you look inside, you just see darkness. There is nothing there. Sometimes you start by seeing a light between the two eyes—the third eye—and it opens up and gradually spreads, over a period of six months or a year, until it spreads throughout one's entire sense of presence.

Then you feel a vast emptiness inside, too, which gradually becomes illuminated, through meditation. And you can read about it—it is the emptiness of the Self. It is the inner space, lighted by consciousness. Consciousness itself provides its own illumination.

So, gradually, what was on this side—all of the external world as observed by the senses—that is all that we know—but after a while, practicing meditation, we begin to fill out this *inner* world. This inner world is of the mind. It is called the subtle body.

It has no more reality than the external world. But it has all of the emptiness—it has the void, the internal void that one perceives. The internal void that one perceives has the essential character of spaciousness, and time. And the external world has an equivalent—space outside, and the passage of time.

But still, there is a witness of all this witnessing. Still there is a witness that stands behind this and then watches the emptiness inside the body—watches the arising of emotions inside the body. As you become more advanced in your meditation and your spiritual work, all of this inner world is also witnessed; and in a sense, you have moved backwards.

You might say, “This is the area of the subtle body, of the mind.” And you move backwards, into the causal body. This is where you begin to go unconscious. You are sitting in meditation, and you start to feel like you are going to sleep. Sometimes it is sleep, and sometimes it is just going into this deeper layer of consciousness, way back here.

When you go deep enough, even this disappears. Consciousness disappears. The subtle body disappears. You are left in a state of waking sleep, where there is nothing. Just awareness of awareness.

[Pause]

But you say, “So what?”

In a sense, that is true. So what? It is just another appearance. Another level of beingness. And what we are has nothing to do with this.

To this witness in the causal body, even behind that there is a deeper, deeper Self. The one that Ramana Maharshi talks about. The one Robert talks about. The one Nisargadatta talks about as “prior to consciousness.”

The ultimate witness. *Parabrahman*. The Absolute.

That is untouched by all of these levels of consciousness.

Most ordinary people are just aware of the external world, and a *little* bit of the internal world. They are aware of feelings as they arise; but they are not aware of the emptiness. They are aware of emotions. They are aware of anger. They are aware of when their stomach hurts them, or they have indigestion.

But they are not aware, like you are, of all the different internal worlds—the subtle body and all the experiences there, the flowing of love, the feelings of ecstasy, the feeling of devotion, the feeling of surrender. None of that are most ordinary people aware of. But by developing a spiritual practice, you become aware of these things.

But even them, you have to leave behind, and go deeper. Deeper into the unknown. Deeper into unknowing itself. Because we clamour after knowing and knowledge and understanding, but we have to get deeper than mind; deeper than the emotions, into the causal body, and eventually into *Parabrahman*—where you can watch the coming and going of consciousness.

Many of you, I know, are aware, even during your sleep, of the coming and going of consciousness. You see it does not touch you. You are not affected. One moment you are awake, the next moment you are asleep, the next moment you

are dreaming, the next moment you are awake again. And you feel the *same* as these levels of consciousness, these states of consciousness, go by you.

Conscious awareness comes and goes; dreams come and go; sleep comes and goes; and all the time you are not touched, and you feel aware and awake. And then you *know* that none of these states of consciousness have anything to do with you. You are beyond them.

This is what I try to teach.

There is more to it than that. Far more—but this is like the major first step. You are not the body. You are not the mind. You are not consciousness.

Later on, you also discover that you *do* create the whole thing; but it is not you as an individual—John, or Alan, or Keith, or Ryan, or Tim, or Ed. It is the nature of the universal consciousness to create this, which you *also* are. But that gets a little complicated, and I like to keep things simple. One step at a time.

Just, first, realise that you are That which is beyond consciousness altogether.

And then there is Muzika's new method, which is to combine this going into the infinite with becoming totally human—a hybrid of bhakti [devotion, love] and jnana [knowledge, wisdom.] What I have been talking about is pure jnana: Robert's way, Ramana's way, Nisargadatta's way. But now I am adding the element of passion—passionate love for knowledge; love for another; love for truth; surrender; God. Passion.

Without passion, in advaita, it is so easy to become lost. Lost in the emptiness. To be peaceful, and feel nothing. Not be touched by emotions. I just was contacted by a woman yesterday, who said she was in a place for a long time—and still is—of great peace; of spaciousness and emptiness. But there were no more emotions.

How do I get my emotions back? How do I get my feelings back? How do I get my humanity back?

Well—there is one way, which is the Nisargadatta way of concentrating on the ‘I Am,’ which I have been using as a meditation tool. Read the *Nisargadatta Gita* [compiled by Pradeep Apte.] Concentrate on the ‘I Am.’ Love the ‘I Am.’ Immerse yourself in the ‘I Am.’ Listen to sacred music, because sacred music paralyses the mind, and allows the heart to function; and it brings out ecstasy, and sometimes the flow of love.

So you meditate on the *Nisargadatta Gita*. You fixate on the feeling of self, of your existence. Read Nisargadatta. Love yourself. Love that sense of existence.

Or, if you are lucky, someone or something comes along that you love deeply, and it awakens in you that passion, that energy that fills out your sense of presence, that enlightens your beingness, fills you with energy. And the spiritual path becomes *so easy* then. You just follow your heart.

It is like your head disappears. The mind goes into the background, and you operate from here [gestures to his heart.] For me, sometimes it feels like everything above here is gone, and I am just walking through life from my heart.

There is no conflict. Perfect presence. No confusion.

Perfect peace.

But there are so many concepts to get through, here. You know, like I mentioned, it is easy to get rid of the spiritual concepts, because you only got those in the last few years. About atman and brahman; existence and nonexistence; the Self and not-Self; karma; reincarnation; rebirth; the sayings in the various Gitas; the talk of emptiness. And some people hold onto these concepts so strongly.

But, shit! Those are *easy* concepts to get rid of.

That reminds me—last week I was watching Jo-Ann. She was hosting, and Alan had said ... we were trying to find out in the recordings of Robert whether a voice was of Ed Muzika or somebody else, and Alan said, “You know, you can always tell whether it’s Ed or not on whether you hear the word ‘fuck’ or not.”

So I was reminded of that, because two thirds of the way through satsang last time, I had not said “fuck” once. So I created a paragraph where I had three “fucks” in it. And I was watching Mamaji—Jo-Ann—and after I finished that paragraph, she went like this— [demonstrates.]

She knew it was me! [Laughs affectionately.] A little humour, there.

But other concepts are so much more difficult to get rid of, like the use of swearing. [In a shocked voice] *Oh my God! He swears! How crude. He is just a gutter guru. A gutter teacher. A guy that talks like that must be full of shit.*

True.

But there are other concepts that are much harder to get rid of. Like morality. What is true morality? Was Osho’s behaviour truly that of a guru, or Muktananda’s? Or is Ramana Maharshi the only guru that ever existed, because he is the only perfectly moral person that has ever been? Who never looked at a woman. Never read a dirty book. Never laughed at a dirty joke. Who always walked around with his nose up his ass.

Perfectly upright. The perfect guru. No faults. At least none that we know of.

Or is a guru down-to-earth like Maezumi Roshi, with multiple affairs, and hundreds and hundreds of students that idolised him, and who was the greatest intellectual I have known in the world of Zen? With all of his personality faults, and admitting them, readily, at satsang.

Or what about Seung Sahn Sunim, who only said, *You have got to become dumb as a rock. Stupid as a rock. Get those thoughts out of your mind. Function from your emptiness.* Is that the correct thing?

And what about marriage? If somebody who follows a spiritual path, because their life is boring, or their marriage is boring or dead—are they cheating and committing virtual adultery because they love somebody outside of their marriage, or outside of their relationship?

Where is the guilt here? They spend two or three hours a week listening to chanting, going to satsang, going to church—whatever it is—and their spouse or significant other thinks that they are cheating and not paying enough attention to them, or to the family, and they get harangued and hassled. One side feels blaming, the other side feels blamed. There is all kinds of animosity. So, what is the truth here?

Who is right? Who is wrong? There are so many concepts that hold us.

What about children? How do we raise children? What is the proper way?

What about society? Do we pay income taxes, or don't we? Do we complain bitterly about the poor—how they are robbing us of all of our money? Or do we complain bitterly about the rich, because they are not giving enough?

These are the important concepts. These are the *vasanas* [latent tendencies.] These are the beliefs and conditions that hold us so tightly into the world.

Actually, you have to get rid of the idea of sex, and all the problems associated with sex. Getting rid of the 'I' is really simple.

There are so many terms, so many concepts that we hold onto so strongly, and are not even aware of it because they are so ground deeply in us. And if we can liberate ourselves from those, it is relatively easy to get rid of the 'I,' to have that kind of awakening.

That is why I spend so much time in this area. I do not know of any other teacher that does it. They say, *Well, we don't want to hear about that. Work on that in your background. You come to satsang and you listen about karma, and no-I, or no-self, or Self.*

Osho spent a lot of time in these areas, because he knew how important they were. And a lot of the teachers do, but they do not talk about it in the foreground. They only talk about it in the background, in private.

You must free yourself of these concepts. Of your imprisonment with your husband, or wife, and children. Learn to operate from your heart, not with your concepts about how you *should* operate. Instead, lose your mind and operate from your heart. Let your heart tell you what to do.

Almost nobody ever does. They do what their mind tells them to do. They do not know how to drop the mind.

This is the problem of our society, of our world: our *minds*.

[Pause]

Okay, I am a little tired of Nisargadatta, and I am hoping that some day somebody comes along that can do dynamic readings. You know, with power and inflection. But in the meantime, you got me. [Laughs]

This is from *The Tiger's Cave*, by Trevor Leggett. It is out of print. It has been out of print for years. It is not on the internet anywhere as a pdf, so you are out of luck. So you are just going to have to listen to me.

It is about the memoirs, so to speak, of a Buddhist monk... the Buddhist abbot, as a matter of fact, of a large temple in Japan. It is his remarks about the Heart Sutra, and also about how he was in his everyday life, and how he failed to live up to the sutra, or something else. And this was a very powerful book 30 years ago, 40 years ago, telling about his own personal experience of enlightenment, and how he was a failure at it on many occasions.

So let me read it to you.

What is this monk's name, anyway? I do not think it is ever stated. I guess it must be stated. Ah, by Abbot Obora, of the Soto sect. And the Soto sect are the ones that do not have koans. You just sit in silence. You sit in your own sense of presence. And this is the Abbot [page 52]:

In his Discourses at Eihei Temple, Zen master Dogen says: 'When the clay is plentiful the Buddha is big.' By clay he means the raw passions. The mental operations in the mind within us which seethe and rage unbridled—these are the clay. And the more abundant it is, the greater the Buddha into which it comes to be moulded. The stronger the force of attachment, the greater the Buddha which is made.

'Do you ever get angry?' 'No, I'm never angry'—such people have nothing to them. When the time of anger comes, when the whole body is ablaze with it, then it is that the form of the Buddha must be seen. By coming to the taste of Emptiness in the midst of illusion of the five skandhas, we really grasp the meaning of what Emptiness is. In the Vimalakirti sutra is the phrase:

In the soil of the high meadows, the lotus never grows;

In base slime and mire does the lotus grow.

What are these words expressing? It is,

the truth that the passions are the Bodhi.

Wisdom.

He is saying that the passions are the Bodhi,

which means wisdom,

that birth-and-death is Nirvana.

That passions are wisdom, and that birth and death is nirvana.

The lotus of course is the sense of having entered into faith, of having realization. On the high ground we cannot find that lotus-like state of satori.

We cannot find, on the high ground, satori.

The lotus is a beautiful flower, and surely should grow in the dry clean soil. But as a matter of fact it does not grow high and dry in the pure soil of the meadow.

It grows in the slime and the muck of passions. That's what I say.

What is the mental state symbolised by the meadow? I suggest the following for consideration: In the heart of a man of elevated views and penetrating intellect, there is hardly either entry into faith or satori. As a rule in what they call their study and so on, it is all simply thinking as an intellectual operation. By means of intellect, the Buddhist ideals of no-I and Sameness are built up just as concepts, and people who think they fulfil themselves through these artificial concepts never have faith or realization.

They have a *belief* in no-self.

I believe that a world of concepts, where the no-I or Sameness are only things thought in the head, and where there is no effort at spiritual practice, is an empty ideal.

This is precisely neo-advaita, where there is no effort in spiritual practice, and no-I is only a thought in the head. It is an empty ideal.

It is only something thought about, and so it is an empty ideal which has no content.

It is so easy to be enlightened in the mind, because it is just concepts; but unless there is effort it is an empty ideal.

It must be admitted that those who think themselves fulfilled through the ideal of a void like that, have in fact no passions. They do not suffer from the passions of life. But since there are no passions, naturally there is no bodhi-awakening.

There is no awakening of wisdom.

Believing their nature fulfilled by mere pictured concepts, they have of course none of the sufferings of life. And as they have no sufferings, they cannot experience the real bodhi-awakening.

The so-called no-I of people like this, which is built on concepts, is no more than the no-I of a child. In an ironical sense one could call them good quiet people. Happy people!

It is a widespread aberration in our thought today that many think self-completion is attained by concept building, and fail to make any efforts towards the ideal. Even among Zen aspirants are numbers who fall into the same error. 'Lying on the face or sleeping on the side, I have freedom...' they quote, and think that getting up just when one likes is enlightenment there and then, and that the state of satori is to express everything just as it comes. 'Oneself a Buddha and all others Buddhas'; so thinking, he is sure he is already a Buddha.

Now, this is a good book. If you could only ... we cannot even post it, because I do not know how to get a pdf of it. But he talks about his failures as an Abbot; and how he is calm and cool and collected in one moment, and the next moment he is *filled* with anger over a word somebody drops at him.

[Chanting—*Hare Hare Mahadev Shambho, Kashi Vishwanath Gange*]

Look within.

Within your own emptiness.

Who is it that is looking within? Direct your attention towards the *looker*.

Who is the looker?

Where is the looker?

While it is true there is no inner object which is the 'I,' there is still the subject, the looker—the one who is directing all of this.

The neo-advaitins say “Look within.” But who are they talking to? They are talking to the looker; and the looker looks within. They say, “What do you see?” Who are they talking to?

Find out who they are talking to.

Look within. What do you see?

[whispering] I see nothing. I see nothing at all.

Or, I see emptiness.

Or, I see an emptiness filled with my own sense of presence, and energy. Within, I feel love flowing like a river, like an ocean. From the bottom of my toes, through my torso, out through my face and my head; outwards to all of you.

Sometimes I feel the descent of grace from Robert, and our own lineage of Ramana and Nisargadatta; Jean Dunn, Robert Adams. Going outwards to you— all of you. You are all blessed by Consciousness.

[Pause]

Does anybody have a question, before I slip even deeper into non-thinking?

John, do you have anything to say?

John: Fantastic. I love the satsangs. You do remember who I am, right?

Edji: No. I see you in darkness. The right side of your face is completely dark.

John: Well, I have one lamp, and this is it. I emailed you about two years ago... my wife was having all the kundalini problems. Remember that?

Edji: No. I don't remember what I had for lunch yesterday.

John: Okay. Well, yeah. I don't expect you to.

Edji: I have been blessed with a poor memory. [Laughs]

John: Yeah [laughs.] No memory, and no projection. When I found you, I was looking for Jean Dunn [devotee and editor of three books of Nisargadatta Maharaj's final teachings, also teacher to Edji] when I found your site originally.

Edji: Okay.

John: I had an awakening back in 2009. It was a full awakening, and I was really thrown into this whole thing of not being able to speak. I couldn't even form a thought, and that is when I emailed you. And if you remember, I told you my wife had left, and I didn't know what to do with my two cats. I thought I might have to do something, actually *do* something, other than just be. You said, "Whatever you do, stay with the cats. Just be with the cats." And that is what I have been doing for two years now. I have just been sitting.

Edji: Wow.

John: I luckily didn't have to work. So, I have basically been sequestered in San Francisco.

Edji: Time to come out, right? Time to come back.

John: It's so funny—all the things you say, you know, they are so prescient. They are so, really, right. Of course it is like that. My whole instinct in coming to this satsang—and I have become friends with Jo-Ann, and Alan, and Tina—was to come for the energy.

It's not being snobbish, but you know, all the people that are in my life, so to speak, are so wrapped up in mind-things, they just think I am kind of spaced-out.

So, I have kind of retreated. I have retreated for ... it has been three years since this ... it will be three years in February.

Edji: Aah.

John: Since everything changed.

Edji: What is your daily experience? Tell me what your experience of yourself is like. Tell me about the emptiness, and the presence, and the peace; and whatever you are going through.

John: It's what Ramana called the " 'no-I' I. " There *is* an 'I,' but it is not a personal 'I.' You know, for me... I came from the generation... I'm 58, so I did go through a whole lot of experimentation with psychedelics when I was younger, and that was my first actual opening to knowing there is more.

Edji: Yes, but what is your experience now—in the present?

John: My experience now is that it's a hologramic flow. It's moving.

Edji: Okay.

John: *It's* doing. I'm watching.

Edji: What is "it"? What do you mean? Articulate.

John: Okay, I'll try. [Laughs] It's the presence. I would say, it's the vital breath. It's what Nisargadatta calls "make friends with the vital breath". It's doing. I'm watching what's happening.

Edji: Yes.

John: Most times. I get pulled into things. I can't... there's no... I'm still vulnerable to getting pulled into, uh -

Edji: Are you happy?

John: Yes, I'm happy. I'm not happy the way...

Edji: Okay, tell me about your happiness. Tell me about your state, then—about that.

John: Alright. [Pause] I'm perfectly content. I am content.

Edji: Yes.

John: There is contentment.

Edji: But something's missing.

John: Yes. I honestly... what I'm feeling now, it's almost like enlightenment is boring. I have to do something now.

Edji: Yes! Yes! Yes!

John: Alright, so I'm fucking enlightened. Who cares?

Edji: Yes! That's it exactly! Exactly. It's time to bring your feeling back, bring your humanity back.

John: Exactly. And at first, it was this feeling like *Okay, I'm done. That's it! I'm done.*

Edji: Yes.

John: But then, I'm not done.

Edji: Yes.

John: So, what do I do? Now what the hell do I do?

Edji: Yes. Follow my flute. [Laughs]

John: Oddly enough, that has been the push. You know, there is a push for some reason. I don't know why. Originally, how my connection with Jo-Ann happened is I emailed her, and said *Well, what about an ashram in LA?* You know, it was just spontaneous. It was just a thought.

But it's deeper than that. It's almost like... you know, I care for my two cats. My devotion for them is... unswerving. You did that to me, because at first the 'I' came back, and said *Oh my God! My wife has left! Where's the money?* And I got all worried and like... *I don't have to do a damned thing. It's going to be alright!*

Edji: Right.

John: ...if I just don't go there.

Edji: Yes.

John: You don't remember this, obviously, but you said to me *I don't care if you are living in a mud pile or in a car, take the cats with you, because that is your devotion.*

Edji: [Chuckles] Yes.

John: And I emailed back, "I get it". Then I just sat. I was reading your site, and the blue page completely iced it for me. It really put all the pieces of the puzzle together, so to speak.

But there is now this definite... and tonight you were talking about passion. And the passion... I mean the humanness *is* the Absolute. It floats on it.

Edji: Yes.

John: It *is* it.

Edji: Yes, of course. They interpenetrate. The humanness and the emptiness interpenetrate.

John: You can't separate the two.

Edji: Right. But we who have attained enlightenment lost the humanity; and now we need it back.

John: "Don't become a cold fish," as Robert said.

Edji: Yes. Yes.

John: Right?

Edji: Yes. I am afraid though, with Robert, he did lose it mostly. He was so far out of this world that he never was able to recover completely, and come back again.

John: Right. Which is fine. That's that expression of what is.

Edji: Yes.

John: But from *my* perspective, I am feeling... and I wouldn't know how to plan it, or how to do it; but I feel a definite ... I feel like I want to *do* something.

Edji: Yes, precisely. And that is what I've been working on, is what I call "taming consciousness." Giving consciousness a conscience. Because the world is such a brutal place, and those of us who have had... that have been touched by the grace of God and have awakened, have had awakening experiences—it is up to us to sort of manifest our humanity through consciousness, and to bring some *conscience* to consciousness, some *love* to consciousness; some direction, in that way, to consciousness.

John: Yes. Even though there is a witnessing, or it is obviously doing itself, at the same time there is some critical point when notions arise of what to do. And you have to, you know, you just follow it, or... You know, Nisargadatta talked about, *Well, action will assert itself when it is supposed to assert itself.*

Edji: Yes.

John: You know, there is some element of *Okay, I will get involved.* Because there is still the notion of doership, even though there is obviously *no* doership.

Edji: Yes. Whatever that means. But I get you.

John: Whatever the hell that means. [Laughs]

Edji: You want to come back. That's what you mean. You want to come back, and spread the love that happens with the cats to *all*, to everything. And to expand it, expand your heart.

John: Yes.

Edji: To feel the passion again. The passion you had 20 years ago, 30 years ago.

John: Right.

Edji: But now, from the emptiness point of view, because it is so accurate now; because you are living from your heart, without your mind.

John: Yes.

Edji: The intuition is perfect. So, welcome back. Where do you live?

John: In San Francisco.

Edji: Where in San Francisco?

John: Hayes Valley, a little south of Haight.

Edji: Beautiful city.

John: Nice little neighbourhood there, where I'm living.

Edji: Yes, I know San Francisco well. I used to get drunk in Aquatic Park, back in the late 60's and early 70's, listening to bongo drums and drinking Ripple.
[Laughs]

John: Remember Ripple?

Edji: Yes, I do [laughing.] Aquatic Park! [Laughing]

John: Very powerful stuff. I think \$1.50, you were done. [Laughing] Right?

Edji: Yes!

John: Anyway, I do want to really thank you, because... you were right there, and that's why I'm here.

Edji: Good for you, John. We will get together. We definitely will.

John: I would like to Skype. Jo-Ann said you Skype.

Edji: Sure. Of course. No problem. Okay, thank you.

John: Thank you.

Edji: Anybody else? Just raise your hand.

[Pause]

Is Katherine online, anywhere? Oh, Ustream [alternate program for joining online satsang.] Hi, Katherine!

Katherine is our chief transcribe, and turns these talks into English language transcripts in a very short period of time. She's going to have a difficult time with this one because I talked too much, and I read and misread *The Tiger's Cave* and she is not going to be able to find it in print anywhere. Good luck, Katherine.

[Pause]

Anybody else?

No. I would like to know if there are any topics people want me to talk on in the next satsang, rather than me winging it each time. Usually what happens is, something happens to me in the day or two or three days before satsang, and a theme comes into my mind, and usually it only manifests in the last five minutes or ten minutes before satsang. I never know what I am going to say.

You know, usually it is some problem arises in my life—we were having a dinner the night before, and the questions that were asked, or something like that. I am just wondering, are there topics that people want me to cover? I won't do it, but I would just like to know.

Please email me some topic suggestions.

[Pause]

Boy, you have all become good for nothing. Perfect students! You are totally useless. That means you are very close to enlightenment. [Laughs] No more thinking. No more questions. No more pauses. No more hesitation. Just dumb as a rock. [Laughs] Good for you!

I don't know. I don't understand it, because when I was with Robert and all the other teachers I have been with, people would be asking questions all the time—

all the time. But we get in our satsangs, and nobody wants to ask a question. You are all very advanced.

[Pause]

Let's have a couple of more thoughtful, plodding ones [chants], like *In the Valley of Sorrow*, and *I Will Be Thine Always*.

These are the downers. We had several bliss-provoking chants, and now we are going to have the hard chants—the ones that grab you by the heart.

[Chanting—*In the Valley of Sorrow*]

For someone who was talking about such passion, his voice had no passion whatsoever. Such a slow chant.

[Chanting—*I Will Be Thine Always*]

Any comments?

Anybody awaken tonight?

Anybody go to sleep tonight?

[Pause]

I have a hard time letting go tonight, I have separation anxiety. [Chuckles]

Do you have another little faster, more energetic chant to end it on?

[Chanting—*Radhe Shyam*]

Great choice. Great choice.

Well, I guess I will see you next week. Is next week Christmas Eve? Good. Good.

And then the following week will be the wine night. We will end with a bottle of wine. Each.

Bring Ripple. [Laughs]

Take care. I love you all.

Bye-bye.

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