



Satsang
with Advaita Master

EDWARD "EDJI" MUZIKA

The Method

December 2, 2010 - Online Satsang 003

Well, tonight's the night you've all been waiting for – the talk about method, which is endless. The path of *Jnana Marga*, that's Robert's path and I guess what I call mine, it's all about practice. Sometimes I use the term "meditation," but really I mean various forms of Self-inquiry, which is a subcategory of the legions of forms of introspection; any kind of introspection, including psychoanalysis. It would be impossible for me to cover all of this material in a dozen talks because the number of internal objects are countless and the number of introspective paths are also endless. Therefore, I always recommend reading several books – including "The Path of Sri Ramana," (Part I) by Sadhu Om, Chapters 7 and 8, "Hunting the I," which is downloadable from the Itisnotreal.com website, "Steps to Hunting the I" by Rajiv, also on the website and most importantly, the "Nisargadatta Gita" by Pradeep Apte, available from LuLu.com, either as a download or as a soft cover book.

I know many of you want to write me endlessly about your internal states and whether they are correct states or not, or whether you're going astray. Let me say this once and for all: The journey you are about to take is likely to take many years of self-examination and introspection. You have been lost in an illusion for decades, and it can take decades to escape. Being in the illusion is a habit. You have to break that habit by discovering a new world and compose contrasting those two worlds. You'll experience hundreds and thousands of different states, internal objects and other kinds of experiences including *kundalini* awakenings, periods where nothing happens, various forms of emptiness and voids, various forms that the sense of presence or beingness can take, including identification with the body and body-less identifications, thoughts, including the "I am" thought, possibly psychic powers, a flooding love, periods where you intensely believe you fully understand everything, and all other kinds of delusional states.

You are exploring, for some of you, a new world. For some of you it will be filled with sound and fury, and for others it will be sort of bland and weak. What you experience is totally based on who you are and from where you are starting. Now, while there are some general similarities of experiences between multiple people on the same or similar paths, most of these experiences aren't worth mentioning, and they're not signs that something significant is happening, nor are they worth interpreting. Don't be a glutton for these new experiences or wonder what they mean. Such questioning is merely the mind's interference and slows down and stops any progress, even though there is no such thing as "progress;" but we can get to that in some other satsang.

Many people are naturally introspective. They can turn their attention from being outwards to inwards with no problem. That is, in the imagination, they can look inside the body and mind. When they look inside, they see many things. Some see lights, some may see images, others see colors, others find the Void, some find the Dark Void, others find the Self-Illumined Void. Others can move their attention easily around inside their body from toe to the top of their head. For these people, Self-inquiry will be relatively easy. But also be aware, they're not really looking with one's physical eyes into that inner space. That inner space is purely a mental creation. But since *everything* is a mental creation, the experience is still a valuable learning.

I want you to note that the major duality overcome with this Self-inquiry approach is the destruction of the inside-the-body versus the outside-the-body dichotomy. With awakening one is primarily aware of a continuum of consciousness that destroys the inner-versus-outer distinction, and you identify with the oneness of consciousness as opposed to identifying with the body.

Others who begin practicing Self-inquiry look inside and see nothing. They can't turn their attention towards the internal imaginal space. This is because they haven't practiced, or because thinking and analysis are too dominant in their personality. People that think too much often have a hard time introspecting, because the thinking is always about externals, and thinking *creates* the externals. So if you think too much, your external world becomes very solid and real.

Ramana had one technique of Self-inquiry which is always recommended for people who think too much or who are not able to introspect. He requested they ask themselves the question, "Who am I?" Whenever a situation would come up, such as taking a shower or walking the dog, one would stop the chattering mind,

turn the attention around and ask, “Who am I?” Or something more appropriate to the situation at hand, such as “Who is taking a shower?” or “Who’s feeling the water touching my body?” That is, whatever the situation, you stop a moment and ask who is involved, who is feeling the sensations.

This is the most basic form of Self-inquiry. The word “who” puts the mind in a reflexive state, and the word “I” denotes an entity and also creates a division between inner and outer, subject and object, “I” and “Thou.” That is, the word “I” sets up a duality which we call “life,” with an “am-ness” that lives inside of the body, while the external world is on the other side of the skin.

(My cat’s down there playing like crazy. She’s on a new medication and it seems to be working well.)

One learns how to follow that “I” thought direction of attention inwards into the inner darkness, which gradually over weeks, months or years, becomes a bright, self-illuminated emptiness or void, which becomes an infinite internal space which joins with the infinite external space and becomes one continuum that contains everything.

One word, more than any other, for Nisargadatta, would be the word, “am.” The “am-ness” is what Nisargadatta also calls “beingness,” and others call “a sense of presence” or “existence.” It is looking into this sense of presence or beingness that is the major part of Nisargadatta’s method as set forward in the “Nisargadatta Gita.” Even following the Gita’s method, one finds great complexities, because as one looks within that sense of presence, one also finds an all-pervading emptiness, or lack of presence, or a void, which is actually co-extensive with the sense of presence.

The primary void state is like a vacuum... existence without any sense of presence, a complete emptiness, a completely inhuman existence with no thought, no “I am,” no God – completely without warmth. This is one of the fundamental states that one encounters, and after the original fear of that state goes, becomes the greatest, all-encompassing silence, with complete rest and peace. On the other hand, the sense of presence, or beingness, lies over this fundamental void state at every point. They pervade each other. The sense of presence is our humanity, our love, our creation, our existence, our creativity. This is our human-ness. This is the ultimate state of love that the *bhaktis* seek, yet this is also the state that disappears upon awakening.

Then although, there is left a vast emptiness, a vast silence, a vast peace that pervades everything. Therefore you can see there are two kinds of oneness – there’s the oneness of the all-pervading sense of presence with warmth and light, and there’s the oneness of the great Void, the ultimate silence, a great peace, totally inhuman, and beyond humanhood, beyond love and warmth. This is the cool vacuum of Self-illuminated space, and an infinite continuum of light. This is what the Buddhists call the “Self-illuminated Void.” Ultimately neither are you who observes these phenomena. These are some of the experiences you may have if you continue your practice assiduously with persistence and education.

Another variant of Self-inquiry is to look into the “I” thought itself. We use the word “I” all day long, but what is the form of that term “I?” That is, does the word “I” have a form itself? Does the word “I” actually point to an internal entity known as “Ed,” “Alan,” “Nathan,” “Andrea” or “Jo-Ann?” That is, is there an entity or witness inside our imaginary space contained within our bodies that the “I” word points to? And does that “I” itself have a form? What is the relationship between the “I” thought and the concept or idea we have of ourselves? This is what we have to discover.

In this exercise or this approach of Self-inquiry we turn our attentions inwards, hopefully having already opened our internal imaginal space, exposing its vastness, and we look both for the “I” thought and the entity that the “I” thought would be pointing towards, which we take as “me.” As you can see Self-inquiry can become quite complex, due to the complexity of the inner imaginal space and the various experiences we have there, including the sense of the Void, the sense of presence, the sense of duality of inner and outer, becoming witnesses of thoughts, searching for the “I” thought, searching for where it arises or passes away, in an attempt to find the “me,” and then to find a *sense* of “me.”

Ramana wrote a short book on this practice called “Who Am I?” Robert talks about the simplified method all the time, in many *satsang* transcripts. When we become more sophisticated, instead of actively searching within such as for the source of where the “I” thought arises and sets, or actively probing around inside to discover things, we read about other variants of Self-inquiry such as found in the “Nisargadatta Gita” or “The Path of Sri Ramana,” (Part I.) Here the active form of probing Self-inquiry becomes replaced by the concept of just abiding in, or residing in, oneself.

(Lakshmi’s having a good time. She’s playing and playing and running around, and disturbing me highly.)

This is a game-changer.

(Not Lakshmi, but the change in method.)

Rather than being an active pursuer of knowledge one quiets down and settles into one's sense of presence, usually the sense of "am-ness." One becomes quiet and passively watching. I even hate to use the term "watching" because it still sounds like an activity. In fact, it is doing nothing and just being consciously aware of that sense of beingness inside. If you read the "Autobiography of a Jnani," Rajiv became quite fond of just relaxing into the background container of consciousness.

One just rests in oneself, usually seen as a dark background one sinks into. However, by this time, one is also aware of the Void, the great Self-illuminated space that contains everything, but lacks a sense of presence, and is cold and is utter peace. On the other hand, the sense of presence is filled with warmth and love, and one constantly bounces back and forth between these two kinds of awareness – the presence and Void. (Sometimes the presence is called the "foreground" in that book.)

I have to make a disclaimer here: Not everyone has these experiences. Nor should they have these experiences. These are common experiences to many who have attained liberation, but they are not liberation itself. They are experiences in the foothills of awakening. Yet other people have a radical kind of awakening that has nothing to do with these kinds of experiences. And I don't want to burden your mind with too many concepts, as these will create what you will see, because you will be looking for them and your mind will create these experiences, even creating false Voids and false senses of presence. Your mind is your enemy in this whole process.

The mind has an amazing ability to become so self-involved with concepts and words as to absolutely prevent any spiritual experience. It'll fake spiritual experiences. It will create spiritual experiences that it hears about, but they won't be your experiences – they'll be borrowed. The mind all too often rules us with its constant chattering, thinking, comparing, checking, speculating, and general screwing around. The mind is absolutely the wrong instrument to use to go beyond the world, because the mind is what creates the world. Therefore, the more you use the mind, the less you can escape from the world.

Introspection is looking within, and at first it is active, as is the mind, in the inner search. But then that search should slow down and become a beingness, or

resting-ness, or abidance in one's deepest levels of experience. That is, at first we use the activity of mindfulness and the activity of the mind to begin the introspection actively, just like the mind is actively probing. But after a while as it penetrates deeper levels of one's experience, one comes into that peacefulness of the deepest levels, and the activity gives way to more of a resting into the background, or just a resting consciousness without any activity, just a beingness.

In this approach a lot depends on one's personality. If you lack self-confidence you'll always use the mind like a blind person with a white and red cane, constantly tapping out the path ahead of one to see what the pitfalls or objects are in the way. The mind of the insecure person is constantly checking his own experience and comparing that with the experience of others found in books, talking to other people in satsang or asking the teacher whether this is an appropriate or correct experience.

Let me be very clear: What you experience in Self-inquiry is YOUR experience. Don't interpret it. Don't ask if it is a correct or incorrect experience. Don't check it against books. Don't check it against other people's experience. Don't speculate as to what it means. Don't interpret what each experience means. All that you are doing by this thinking is immeasurably slowing down the process of internal spiritual evolution by constantly stopping and checking that experience against what books have to offer, or a teacher has to offer. You have to have the attitude of a brave pioneer, willing to sacrifice your life – literally – for the truth. And in this case, that is the truth of your own beingness and life.

You're not trying to recreate Ramana's enlightenment, or Robert's, or mine. Instead, you're trying to find your own truth, your own enlightenment, your own awakening, which may have nothing in common with other people's awakening. Now this is a general statement, so don't quote somebody or another that says something different, because you'll find even me contradicting what I'm saying here sometime in the future. But this is a general statement that I'm making, because I'm trying to make a principle of putting you on your own feet so you that you can get your own experience and become a master of your own experience.

You are unique. You are a mystery. But when you read books, when you speculate as to what your experience means, or compare your experience to others, you are putting on other people's clothes, and not wearing your own. This is very important. You must learn to be brave in the face of possibly terrifying internal experiences. Nothing inside can hurt you, but you don't know that. You may believe sometimes you're going mad. You may believe that your emotions are out

of control. You may believe all sorts of things. The important thing is just to keep going.

The more you can rest in yourself and that sense of presence, the easier everything becomes, the quieter everything becomes, and the happier you become. I didn't know this when I first started practicing. When I practiced I followed the book's instructions, which was to totally abandon myself into the practice of "Who am I?" I had many, many, dreaded *kundalini* experiences, many visions, much dwelling in the Void, much confusion, and yet a steadfast, straight courage to continue on my own. Unfortunately I went to Mt. Baldy and the Zen master there sent me on a new Zen course of answering hundreds of *koans*, which is a Zen way of passing on traditional knowledge rather than a fresh knowledge of the Self. It took me eighteen years to get back on course again, to go back into Self-inquiry. Therefore, I urge you that once you start Self-inquiry you persist, until you burn out, or until you succeed in awakening.

In a previous satsang I told you even if you don't go all the way, the consolation prize is becoming a saint. Because the experience of refined senses of presence and of the increasing absence of the self, it mellows you, makes you feel compassion, makes you feel a oneness, makes you think of others besides yourself, even if everything is an illusion.

One thing you will never find when looking within is the so-called "ego." There is no such thing. There is no such observable entity. It is a concept only. Sometimes the ego is defined as just a thought. I think Ramana defines it as the "I thought," and Michael Langdon also. Sometimes it is defined as the "I thought," but nowhere will you find a human subject or soul.

In fact, one does have a personality, which is a very complex thing that determines who you are as a human being and how you interact with others in the environment. Some people are bold. Some people are meek. Some are extroverts. Some are introverts. Some are thinkers, while others are feelers. Some are educated, some not. Some have good parents, and some bad. Some have rich environments, and some have poor environments. All of these help determine who you are as a human being, which is mostly what people mean by the term "ego." But you never find an entity such as this ego. The whole developmental process is extremely complex, and there are many internal objects and centers which are best examined in psychoanalysis or other techniques to find the full measure of your personality or ego.

This is important. The introspection process of psychotherapy and psychoanalysis is very different from the introspection process of Self-inquiry. You can't heal emotional problems with Self-inquiry. Self-inquiry bypasses ego deficits and emotional pain altogether, and if you bypass it, even then if you obtain some measure of equanimity through the processes of Self-inquiry, those deficits and emotional pain will continue to surface until you deal with them in the appropriate manner, like through psychotherapy or just dialogues with other people in the usual healing process of aging. But Self-inquiry does not deal with emotional pain; it bypasses emotional pain. And a lot of people are unable to look inside because of the emotional pain inside of there, and it emerges through Self-inquiry just as it would in psychoanalysis, because they can't make the fairly fine distinctions between doing psychoanalysis and psychotherapy, and doing Self-inquiry. Self-inquiry you just focus on the "I" sense, and in psychoanalysis and psychotherapy you focus on the feelings, the images and the memories. And in Self-inquiry, you try to avoid those objects as objects to be paid attention to, and instead concentrate on the "I" sense, or the "I am," and they're different techniques. But if you have emotional problems, the best thing to deal with is to use psychotherapy or medications. Those really help, and are a lot better than Self-inquiry to solve emotional pains.

True spiritual effort, true spiritual practice begins when you're at relative peace, so far as *vis-à-vis* the rest of the world and other people. If you're suffering from a lot of emotional pain and you're running to find yourself through Self-inquiry to get away from that pain, it's the wrong reason and it's not going to work. You'll be forced to come back again and again to that pain, and until that's resolved, your Self-inquiry will always be undermined by the residual pain inside of your mind and inside of your heart.

I could go on. Ken Wilber writes about this – stages of practice – and I don't like it, because he tries to create too many artificial structures to put everything into some sort of context, like a general theory; but basically, the point I'm trying to make is there are different kinds of introversion processes. Self-inquiry is one type, psychoanalysis is another, and various kinds of psychotherapies are a different kind of introversion. And the various kinds have different kinds of rewards or different kinds of healings. And if you are feeling a lot of depression, a lot of anger, or things like that, you find a psychotherapist and find medication. And even while you're doing that, you could practice spirituality. But unless you are addressing those problems either while practicing psychotherapy, or self-analysis or Self-inquiry, or before you practice Self-inquiry, the Self-inquiry will never really come to fruition because of the pain that keeps coming back.

And this is the mistake of the Neo-Advaitins. The Neo-Advaitins look only into the conscious mind and conscious experience and they don't go into the unconscious, they don't go into the subconscious. They stay there in the conscious mind, they find no entity and they say that this consciousness is everything, this waking consciousness is everything, and they fail to address the deeper levels of sleep and of dreaming.

Now these deeper levels co-exist at all times. Even now if you look around and you know how to look within yourself, you'll find the sleep state is there at the edge or the periphery of your consciousness, and the dreaming process is always going on inside of you. You're always dreaming. Now, this is different than the thinking process, but there's always an imaging process going on, there's always a self-talk going on – and this is dreaming! If you take the sleep state and impose a higher level of consciousness of this constant imaging going on, this constant self-talk, that's dreaming. The dreaming is going on inside of you now. The wake state is going on inside of you now. The deep-sleep state is going on inside of you now.

And in Self-inquiry we investigate different kinds of structures such as the sense of presence, existence and the Void. The Neo-Advaitins, therefore, have a very simplistic understanding of consciousness, the Self, the ego, and “I,” because they use the wrong method of self-exploration. And using the wrong method and finding no ego, they assume they are beyond humanhood and a huge illogical jump to the conclusion that doesn't follow from their experience. That is, looking inside and not finding anything, you're not going to find the ego that way anyway. You could find the ego by doing psychotherapy. But if you just look inside and take a look at the sense of “I am-ness,” or the word “I” and try to follow the “I,” you'll never find an ego that way because the ego is spread out throughout the psyche, throughout all of your experience in many, many different areas. And yet, they jump to the conclusion because they can't find the ego that they are this surface consciousness – and we shouldn't make this mistake.

By now some of you may be totally overwhelmed by the perceived complexity of the process of Self-inquiry, and YES – the inner world is nearly infinite in terms of the experiences it offers, especially if one has a complex mind that is constantly creating states, false images and false experiences, and is constantly checking one's experience every minute. However, we have Pradeep Apte to thank for writing the “Nisargadatta Gita,” which is an exquisite meditation manual that focuses on maintaining one's focus on one's internal sense of presence, the sense of beingness as opposed to asking, “Who am I?” It focuses on constantly feeling and looking at and abiding in the sense of presence, beingness.

That's it. Just watch that sense of beingness. It will constantly change. It has many forms. Just stay with it. The "I" thought and "I" concept are contained within the sense of beingness. One just has to watch the sense of beingness, and everything will be gradually revealed. I wish I had read this book thirty or forty years ago. And the more intently you devote yourself to the method, the more quickly you'll have results. This method can take you all the way. However, you have to realize that this is only one of many methods of Self-inquiry, and you'll probably experience many trying to find what's the best for you. But I highly recommend the Apte book, the "Nisargadatta Gita."

All methods of Self-inquiry have one element in common: you turn your attention around, and instead of looking outwards into the world you look inwards towards your inner imaginal self and explore all the nooks and crannies of that inner subjective experience, eventually finding your ground being, the subject around which everything, EVERYTHING rotates. Both inner and outer experience rotate around the non-changing center of your awareness, which is not the sense of "me," which is not "I," which is not presence, and is not the Void. That ground state, that fundamental state is the *subject*, is you, and is You who observes presence, the Void and the external world.

Now instead of looking for the "I" thought or the sense of presence, we just feel the sense of "I." That "I" feeling will point towards the subject, the core "I" experience. Or as in the Hindu pantheon, that will point you towards the *Atman*, the personal self, and eventually towards *Brahman*, the Transcendent, the Absolute. However, it's very hard to hold onto this "I" sense. It changes constantly, until one is very subtle and focused in concentration. It is to this fundamental Self that all states of beingness and experiences come and go. The waking state comes and goes to you, and you are not touched by anything in the waking state. It is one kind of dream, the cloud of consciousness that comes to you, but does not touch you.

The same with dreams... Dreams are like clouds of a different kinds of consciousness that comes to you, but does not touch you. The same with deep sleep; deep sleep has a heavy darkness that comes in, floats over you and envelops you, then leaves a few hours later. The deep sleep state is experienced by you at the core. You become increasingly aware of this core or ground experience, resting deeper and deeper in yourself until you watch all states come and go, and finally accept yourself as that unchanging core to which all of this happens.

The Void is not you. The presence is not you. The mind is not you. The body is not you. The lights in illumined consciousness are not you, either. You are that “it” that is in the center to which all of these things are observed, but none of which touch you. This is your true being. Not the sense of presence or absence, Void or not-Void. Rather, the real you is that to which all of these experiences come and is beyond life and death, existence and non-existence. Some refer to this fundamental state as “That,” or “the Witness,” or “the Absolute,” but the names don’t matter. The real matter is to be able to locate and rest in this fundamental state – the stateless state beyond states.

As you can see this is not an endeavor that most people wrap up over a weekend. People came to Ramana and to Robert for many, many years without gaining acquisition of that fundamental state and apprehending it as one’s true being. One can always get a glimpse of it, but to recognize it as your own being and to rest in it, is a different thing altogether. This Self-inquiry journey is generally long, but it doesn’t have to be. Some people acquire it in a fairly short period of time. Others like me are crude and stupid, and it took me forever! Fortunately for you, because it took me so long, I learned so much about the process, and I can pass it on to you.

Thank you very much.

Part 2, Stump the Guru follows below...

Stump the Guru!

As you read the questions and answers below, it is very important to understand that the answers that are given in each Satsang must be taken in the full context of that Satsang AND that Edji's answers may appear unusual, or seem to contradict answers to similar questions in the past.

Partly, he is answering each person based on their current level of understanding, and more importantly, is telling them what he thinks they need to hear at that time. Also, realize that all general statements contain within them their own contradictions, and most Satsang statements are general statements due to limitations of time.

Therefore, a general statement one week may appear to contradict another general statement of another week. In the largest sense, there is no truth at all, but until one awakens, or until one's self-inquiry has reached deeper levels, words, and the necessary distortion of words, are still one of the main ways a teacher still teaches.

So don't hang onto any one sentence because in a month's time you will find a contradiction. You need to go beyond the words with limitations in meaning and intent, by just listening without interpretation or dwelling on the words.

Also, Edji likes to joke sometimes and don't take those answers seriously!

Question 1

A Question Regarding Psychotherapy

Edji: Yeah Dennis, I can hear you.

Dennis: Yes. Okay. Well, Edji, I have a question ... you were talking about psychotherapy?

Edji: Yes.

Dennis: And as far as I understand... if you are able to be with your beingness, and connect with yourself, and stay in the Silence, then all these things will take care of themselves.

Edji: No.

Dennis: Oh. So, wrong understanding. *(laughing)*

Edji: Wrong understanding. If you are a person suffering from loss, grief, depression, excessive anger – you have to deal with those in psychotherapy. Using Self-inquiry and resting in oneself, that sense of beingness, will not touch those emotional pains. They'll bypass them, and those pains will come back unless they're dealt with with the appropriate form of introspection – which is psychotherapy, or psychoanalysis, or something similar. They deal with different things.

Self-inquiry deals with the sense of self, the presence, the Void. Now, psychotherapy deals with images, it deals with memories, it deals with emotions. You don't deal with those when you're doing Self-inquiry.

Dennis: Mm-hm, I understand. But, um... let me see, the right words... Sorry, I can't think properly (*laughing*)

Edji: That's alright. But I'm just saying, not everything will take care of itself if you're just in the sense of beingness, if you have emotional problems.

Dennis: Oh, I know again. When I look inside and the mind does always something... If I look, there's always something that's possibly not alright with me, because that's part of the ego, I suppose. It's a never-ending story, and therefore, to me it's a little bit confusing, and it sounds like everybody that has an ego has to go to a psychotherapist. And I don't think this, er... is not really what you mean.

Edji: No, it's not. I didn't say that. I'm just saying if you have strong emotional problems, you have to deal with them through psychotherapy or medications.

Dennis: Right.

Edji: If you have mood instability, take a mood stabilizer, like Depakote or Lamictal or something like that. If you have separation or grief, deal with the grief. Then get back to psychoanalysis.

Dennis: Hmm.

Edji: If you broke up from a relationship or somebody died, there's a period of grief that you have to be dealing with these emotional issues rather than trying to transcend them by resting in beingness. It becomes an escape, a diversion to do Self-inquiry in a situation like that, rather than deal with the human pain.

Dennis: Okay.

Edji: That's what I said to Chris last time too, is that he's going through something right now that requires a full attention to the emotional aspects.

Dennis: Okay. Clear. Thank you, Edji.

Edji: Alright.

Question 2

Not a Question . . . a thank you to Edji

Chris: Yes. Hello, Edji.

Edji: Hi, Chris.

Chris: First of all, thank you very much, and... the message is clear for me. I would say, I'll use the word, "gut." Even when I was at the ashram, I wasn't in the right place. I mean, I was in the right place, but I wasn't right for it. And hid out for a good ten years, dozen years, in what I now feel is the Neo-Advaita, hiding from these emotions.

Edji: Exactly.

Chris: And this *Hakomi* practice that I've enjoined, yeah, this *Hakomi* practice that has bubbled up for me . . . and the thing is that when I look at the vapor trail of my life, everything's been there for me. You know, this *Hakomi* thing, I didn't seek it out. It happened for me, and Nisargadatta happened for me, and these things have happened for me. At least that's the way it feels. But to hear you say what you said in satsang last time, and then to have that driven home this evening, it just feels good that I'm enjoined in this process and . . . it's been since July that I've been with Deirdre, and you know, it's slow going, but it's getting there.

Edji: Good.

Chris: So, I just wanted to thank you for that.

Edji: Well, thank you. Thank you for coming, and sharing.

Chris: (*laughing*) Yes Sir.

Question 3

A Question Regarding Inner Experiences

Alan: When I'm doing the meditation, I've been trying to do sitting in the meditation the way you said, with the legs curled under, and I get this incredible, the deeper I go, I get this incredible rocking sensation.

Edji: Prana?

Alan: The body itself is not moving, but I can basically sense rocking back and forth, back and forth, back and forth, almost pretty well to the point of nausea, almost motion-sickness kind of thing.

Edji: What, your body isn't moving, or you are moving?

Alan: My body is not moving a bit.

Edji: Good.

Alan: But, but I can just. . . Good? I'm feeling quite frigging nauseous! *(laughter)*

Edji: No, no... see, what you're doing is, you are in a position with that movement, and if you deliberately do a move with your eyes closed, feeling the sense of emptiness in your body, and feeling the sense of emptiness in the environment around you, you can move backwards and forwards, and find out how they interpenetrate each other. This is a good, good, good place to be.

Alan: Okay... So...

Edji: Do you feel a sense of emptiness when you look within?

Alan: I don't know, I feel like I want to empty myself.

Edji: No, no, no... what is your experience? Not what you want... What is your experience when you look within?

Alan: It differs every time. You know, when you were talking about sort of seeing the different, earlier on, the introspection, the different images, the different colors, that kind of thing. It's different every time. Reading the "Nisargadatta Gita," for example, where it sort of says to go back to the initial "I am"

moment . . . that happened almost instantaneously, and sort of shot right past that into sort of . . .

Edji: I'm asking you about the sense of emptiness. Do you have a sense of emptiness?

Alan: Yeah.

Edji: What you're going through helps to develop that sense of emptiness -

Alan: Okay.

Edji: - and unity consciousness. So I'm trying to find out, do you have a sense, when you look inside... What do you see? Is there anything constant?

Alan: No. Not at all.

Edji: Okay. Alright. When you are quiet then, and you listen to what's outside, is there anything constant?

Alan: No.

Edji: Alright. Just go inside, lower your attention into your heart or into your abdomen if possible -

Alan: Okay.

Edji: And if the rocking comes, just be aware of the rocking within the context of the room.

Alan: Okay. What I have experienced periodically is sort of going inward, almost like an implosion of an energetic field, and then into almost like a core, and then an expansion; and just going on and on and on and on, sort of . . . it's hard to...

Edji: That's what they call *makyo*, it means nothing. It's a fantasy, an illusionary process.

Alan: Oh, okay.

Edji: You've been reading Robert too many times.

Alan: I haven't read Robert at all. (*laughter*)

Edji: (*laughing*) Well, some other jerk then.

Alan: Well, I'm just listening to the guy I'm talking to right now, so there we go. . .

Edji: Well, he's a jerk, too! So don't listen to him.

Alan: *(laughing)* Ah. . . well, I'll just stick with one, then.

Edji: *(Smiling)* Okay. The Edji jerk.

Alan: *(Laughing)* Well, that's the end of my question then.

Edji: Okay.

Alan: Okay. Thank you very much.

~ End of Satsang ~