

# Self-Knowledge and Liberation

---Advaita for Yogis---  
Parts I and II

Dialogues Between Edward Muzika and Rajiv Kapur

## INTRODUCTIONS

### By Rishikesh:

Rajiv Kapur is a householder yogi from Mumbai, India. He is married with two children, running a glass distributor agency in his city.

For past thirteen years, Rajiv has been practicing a form of Kundalini meditation known as Kriya Yoga. In midst of intense practice, RAJIV starting getting experiences which could not be explained within the knowledgebase of Kriya yoga. Spontaneously he started practicing self inquiry on his own. Very soon the stream of Kriya Yoga merged into the Ocean of Advaita Vedanta.

These dialogues follow the unfolding of his understanding through questions and answers with his teacher.

He believes that understanding is of utmost importance but has to be combined with correctly directed awareness for true understanding to emerge.

Here he is in series of conversation with the Master Himself, Ed Muzika, whom Rajiv affectionately calls Edji.

### **By Ed Muzika:**

Many people got their initiation into real spiritual training through Paramhansa Yogananda and Kriya initiation. Robert Adams was a personal student of Yogananda in 1946 and was initiated into Kriya yoga at that time. However, Robert had already awakened to his true nature several years before.

Kriya and Zen share a common devotion to practice as opposed to philosophizing. Correct meditation practices heighten and focus consciousness. They also mobilizes psychic energies and can increase the effect of Maya—illusions, meaning the meditator has to be beware of deluding himself. The manifestations of Consciousness are always changing and illusory; existence is illusory; it has no permanence or substance.

Self inquiry types of meditation turn the attention away from the external world towards the internal world of mind, awareness, and Consciousness, and finally recognition of the subject. One can spend many years plodding through the illusional spaces of mind and consciousness, exploring the Void---the emptiness that pervades all things---and thereafter, discover the subject which is altogether beyond existence, Consciousness and the Void itself.

It is easy for meditators to take the Void as the underlying permanent self, when it is only another phenomenal object, albeit, the direct link to the subject of everything: YOU.

I was drawn to Rajiv's questions because we shared common experiences of the unfolding of Consciousness. Part of this is just who he is as a body/mind at the time of these dialogues, and part is due to the great meditational energy of his focused practice.

Japanese Zen recognizes that correct spiritual development requires a balance of meditation, or dhyana power, and Prajna, or understanding. Understanding without meditation is dry and weak, while meditation practice without understanding is wild and frightening with fearful manifestation of a Consciousness that can

appear to have gone mad.

Rajiv is now walking in the foothills of great liberation. He is fully exploring waking body/mind consciousness and dream consciousness, and the Void. When his exploration is complete, he will no longer identify with phenomena, but with the Absolute, which has no existence in the phenomenal world. IT, YOU, are entirely beyond the world.

Rajiv refers several times to the Nisargadatta Gita by Pradeep Apte. I recommend downloading this document, print it out, and read it daily. Apte has created a wonderful meditation manual. This document is not about theory, it is a how to manual on meditation, much like Michael Langford's book is a Zen meditation manual.

These dialogues are directed towards students who have long practiced meditation or self-inquiry. They would not be understood by those who feel you only need to hear or read the words of Nisargadatta, Papaji, or Robert. Meditation/inquiry mobilizes and focuses consciousness. Extremely rare are those who only have to hear the truth and are thus liberated.

Many concepts are offered here, but they are not truth. The process of self-inquiry leads to many experiences, discoveries and changes. Not everyone goes through all the same experiences or same understandings, but the set is universal enough to use words which describe categories of experiences, such as Void, Subtle and Causal bodies, objective and subjective. This is only a rough guide, not a map. These are the experiences of one highly attuned student in dialogue with someone who followed a similar route many years before. Other students will have other sets of experiences and require different advice and direction.

## The Dialogues

**RAJIV:**

I visited your blog and felt I should write to you a few things. I write to one who, not only is a disciple of the great Robert Adams but also to the one whom is aware of "what is", probably the truth as it is. I know it is impossible to correctly describe that state in words and there is no way

You, I or anyone can, yet I feel inclined to communicate, share and learn from you what you feel as regards the marvelous thing we call "consciousness" or "truth" or whatever names we can call it by.

**The past:**

My "journey" began 12 yrs ago when I was first initiated in Kriya. After much seeking and looking and initiated a few more times with other Gurus, I finally found the Guru my heart approved. He was a traditional Guru and very jovial person at the same time. He got me initiated in higher kriyas including kechari mudra.

Kechari mudra is of immense importance to experience higher levels of consciousness. During my practices in Kriya I had various "experiences" like OBE, Lucid dreams, heightened awareness, even kevali kumbhak (stoppage of breath at the heart centre automatically which gave immense joy all over each cell of my body)

On 26th Aug 2003 I had a kevali experience which sent a wave of energy coursing from the base of the spine to the top of the head which came downwards and stopped at the heart centre. I felt no breathing, time stopped and I was engulfed in torrential bliss. I remained in this state for few days and experienced tremendous Oneness with everything around me.

**The Stage In-between:**

The above 'achievement' itself became the biggest obstacle because I was seeking to repeat it again and again. But I met with continuous failure. On realizing that probably the biggest barrier is my own beliefs and conditioning, I just couldn't keep doing my kriyas. The techniques, the teachings, were becoming a barrier to experience truth as it is, for the mind was beginning to reach "somewhere" rather than just "being".

I then decided that, I shall simply observe what is going on within and outside of me. I realized that the bliss, joy and thoughtless state returned even without Kriya. The mere "observation" resulted in this. All concepts like God, blessings, liberation, beliefs dropped on careful observation.

### **The "Present"**

I carry on trying to witness every thought, emotion that arises in my mind. I realize that my awareness is growing as I start giving utmost attention to everything happening around me. There are glimpses of joy and utmost bliss, which prevails around me. My state is like a man drunk but with extreme and heightened attention. I feel intoxicated with immense awareness. There is nothing I like to achieve, gain or be. I am just "it". This is perhaps just "being." I observe everything clearly. The colors around me are much brighter than usual and sparkle and dance around me. During that "glimpse" (as I call it) the thoughts seem rare. Even if they arise I watch them clearly as they come and go. There is no desire to achieve, be or go anywhere. Everything around looks so magical and pure like I am observing something new for the very first time. There is no need of Guru or any God during that state. Everything melts.

### **The question:**

Edji, I call the above a glimpse because it is not in continuity. It lasts for perhaps 2 to 3 hours a day mostly during the evening. I can't say I can create the glimpse, for it happens on its own and disappears on its own. Perhaps in the evening I don't have to worry much about my work or maybe there is some other reason. The "glimpse" has

happened to me even during the office hours but it is rare. Sometimes I feel the desire to be in that glimpse forever, which could be an obstacle. Please write back your observations and suggestions. I really need some guidance on this. I have written down as well as I can in words.

**EDJI:**

**What you are experiencing is due to the intensity of your practice.**

**If you could dwell in this state all the time, that is one form of Samadhi. If you can formalize your meditation and sit in Padmasana for about 45 minutes in the morning, you should be able to generate it at will.**

**Most probably this will disappear over time. It is the final state for some types of yogis, such as Krishnamurti, etc. Why don't you go with it and see where it takes you?**

**This is not classic Advaita though. In Advaita you focus attention not on everything, but attempt to concentrate on the subject, the sense of I.**

**Don't do that as yet though. Continue to go as you are doing but add at least one 45 minute session sitting facing a wall with eyes closed or half open. Sit as solidly as possible.**

**RAJIV :**

Sir, after the initial period of objectless concentration, awareness is automatically turned within. After a few Kriya Pranyamas, the body isn't felt at all. The body consciousness feels like a corpse, as though the body is there but the awareness is within. I become aware of the movement of thoughts, how they appear and how they drop.

Many times during witness, the thoughts are not there and I reach a stage of sort of void or emptiness. At that time I observe an expansion happening at the third eye. Nothingness prevails, so then there is no

object as such except that nothingness. Also I feel during witness stage there is another witness watching the witnessing, as thoughts appear and identification starts, that another witness is always watching whether witnessing is happening or not and brings back to witnessing again. It is sort of complicated to express but it is something like that. Is this the "subject" you are referring too?

Actually the period of nothingness or void is too short, the mind interferes and by witnessing it I reach a thoughtless state for sometime till mind interferes again. All this while after the body consciousness is long lost, there is one more "witness" who is observing whether the witnessing is happening or not. It is something like that.

**EDJI:**

**Yes, this is perfect understanding. Eventually there will only be one witness. One of the witnesses is merely the mind commenting on the introspection process.**

**You might, at this time, instead of trying to follow "I AM" introspection, just try to witness the witness. Watch the watcher.)**

**Rajiv:**

I wanted to tell you also that yesterday I was in the "glimpse" for an entire day after my dhyana. I have described this state in my earlier mail. You say there is much to go further. But within and outside of me I feel "this is it." A growing connection with everything, animate or inanimate around me. You said it is a form of Samadhi, previous to you my Kriya Guru had termed it as Sarvikalpa Samadhi. But these again are concepts, but just curious what kind of Samadhi you would define this as sheer curiosity.

**EDJI:**

**What you call the glimpse is the absence of the thinking process. You are intently and completely aware without the chattering mind**



being engaged. But in the glimpse you are not aware that all that out there in the world is only your mind creation and is not real.

I have no names for the various Samadhis. As you say, they are just names and of no import. Even the experience of the various Samadhis is not important. In fact, nothing is important, except, to me, to live as a kind and just man helping others, being a shepherd for all physically and morally. You are your brother's keeper. All the rest is only philosophy and illusion.

You are very close to finishing your self-exploration. Therefore I urge you to ripen your understanding and peace, and care for others.

RAJIV:

Sir I visited your blog and read your detail journey with respect to the understanding of truth, what we exactly are. You nearly bought tears in my eyes when I first read them. Later I have been reading it again and again, slowly trying to grasp it in context of the limited understanding I have had so far and haven't yet fully read the whole post carefully enough. I do understand that I cannot grasp the entirety or the actuality since words no matter how beautifully you may have tried to put down yet may not reflect the "experience", meaning they can't possibly convey the actual "experience" ,they can only convey an image of the actuality which again can have a limiting impact in the minds unless the person is advanced enough to recognize the workings of the mind.

I am sure however most of them who are involved with you know you are only trying to inspire and each of us need to reach the Truth of the "unreality" or illusion on their own. I do have a few questions sir, only you are capable enough to guide me sir, As a person surrendering completely to you and your wisdom, I in all humbleness wish to ask you the following questions in relation to the Truth which you described in your blog :

Edji I don't follow how you term the object outside and inside as

“unreal”. Sir I am desperate to know this. I find the objects beautiful, blissful and so connected with them, I mean all people around, the cars, the animals, the mountains and the valleys. I feel utmost oneness, connected so I really feel it’s real. Thoughts and emotions which arise and disappear on careful observation is not the real Me that is true, I catch them now just as they seem to arise.

Sir my question is:

a) Are the objects, both outer and I-thought “unreal” because they don’t disturb me anymore, I have realized they will appear and disappear but they have nothing to do with me. But I can still see them, feel them so in that sense they are still real. isn’t??

b) Also I find the awareness growing now, as the I-thought becomes lesser and lesser, awareness or wholeness increase...so in that sense I have realized that the bigger truth is what I carry at the background, the blissful awareness which pervades everything. That awareness actually covers up the entire object, outside and inside of me. So is it in that sense you say that the objects are unreal and an illusion.

Is the blissful awareness I mention the same as the emptiness you mention?? It pervades entirely, outer and inner, but it’s so amazingly beautiful so in that sense it’s still real isn’t??? I mean I realize the awareness, the emptiness and the joy within and outside of me because of which nothing else actually matters, my thoughts or the outer objects, money or power nothing at all, but yet they still exist don’t they? I may not be bothered of them, they have stopped affecting me; I look at them and smile many times when they seek identification but they do exist still.

**EDJI:**

**Excellent!**

**It is excellent that you are in love with Consciousness. This means you should make rapid progress to eventually go beyond consciousness.**

The Oneness is not real. You are merely observing the totality of Consciousness. But who observes? THAT is beyond Consciousness, prior to consciousness.

I have high hopes for your eventual understanding. Did I send you the Nisargadatta Gita? It is a better book for you to read right now. Prior to consciousness covers many points, while the Gita is specific to where you are.

RAJIV:

“The consciousness or emptiness is also not me” WOW. Now this is some realization. Do you mean the I or the subject is still only an object? The one who is witnessing the I-thought too is an object. Wow...so in that sense the awareness is still not me. Do I witness and observe “the blissful awareness.” Am I also too find out who is witnessing this?? By simply observing again?

EDJI:

Just be aware that anything experienced is temporary, phenomenal, unreal. Consciousness is temporary, unreal. Only that which is beyond awareness is not touched by change and mortality, and that can never be known, you can only be that.

Your beautiful world will disappear when your body dies, but you, as the observer, the unborn, will never be touched.

You are blessed now by Consciousness. She is revealing all. The Gita should take you all the way. Enjoy the love of Consciousness while it lasts.

RAJIV :

Sir You say "Enjoy the love of Consciousness while it lasts" Hmmmm...even this is not real...so far it looks like "this is it" after all what more can a man ask for in life, other than this blissful moment,

this joy. I am drunk most of the time now...in this state...Now the "glimpse" has become "me" and the thoughts identification is for 2 to 3 hours in waking state at the most and even then it is observed.

I remember when I first interacted with you it was the other way round, how true were you Lord. You Led me here Lord. The awareness and consciousness covers everything that exists, up, down, inside and outside of me now. I bow in Humbleness to you sir. You say "This is not real too" and so I remind myself to watch out for this, not to attempt holding on or attaching Me to it. It is not "Me" (intellectually so far), so I warn myself, never mind if it goes, did I even deserve this in the first place. It may come, it may go; never mind, I will keep observing. A saint told me, "Enjoy the love of consciousness as long as it lasts." So be it.

Let the Gita lead where it has to lead me.

**EDJI:**

**PRECISELY CORRECT**

**RAJIV:**

Sir after the initial I-thought or rather witnessing of thought is over, a stream of consciousness is maintained for sometime till a few thoughts disturb it too. This the dark void or emptiness we call consciousness which I had earlier termed "me," I see I was identifying with this earlier taking that to be the subject and thoughts to be the object. But clearly now I can see that the "consciousness" itself is the object.

**EDJI:**

**This is a very important insight is it not? Consciousness is not you. The Void is not you.**

**RAJIV:**

During the course as I was witnessing the "consciousness" itself many

times few floating totally irrelevant thoughts would appear and try to disturb the state. Especially when I see only the "consciousness" it goes "Ah I see it", a thought. So now I witness the "consciousness" and also the apparent "thought", this is not an identification of thought, it's just a meaningless thought which appears and disappears. The "one" witnesses both the consciousness and the thought. My question sir is:

1) What do I do with the thoughts, which sprang on their own? I can witness the start of them and then they disappear but they appear again, disturbing the witnessing of the object "consciousness." Many times I can maintain witnessing both the "consciousness" and thought at the same time. Will these meaningless thoughts completely disappear or no?

**EDJI :**

**Don't worry about the thoughts. They no longer have any power over you. Just focus on the sense of "I AM," if you can locate that, otherwise focus on the container of consciousness, the Void nature interpenetrating all phenomena.**

RAJIV:

By being extremely attentive to the field of consciousness, the thoughts do fade away but they sometimes appear again, especially when I "have it" Will these meaningless thoughts completely disappear ever?

**EDJI :**

**The thoughts no longer have power. Ignore them. They will always be there randomly as long as you have a brain and body. The brain is sort of like a radio receiver, picking thoughts out of the void.**

RAJIV:

The thing about witnessing is that it pervades normal waking stage too, meaning during office work and my walks especially when I am

not engrossed with work, I see the witness of the stream of consciousness and the thoughts which appear and disappear. The witness or subject can witness both at the same time, though the thought is powerless, is no more loud, it is mild, barely recognizable most of the time, but it still exists nonetheless.

2) I try locating where this subject is, who is witnessing both but I can't find it anywhere, meaning the witness (at the background) can't be traced. The moment I can locate the witness, it will cease to be the subject, it will become another object. Sometimes I feel he is at the 3rd eye witnessing the awareness or consciousness and sometimes I feel he is at the heart. You said "watch the watcher," but I can't find him anywhere.

**EDJI:**

**Of course you can't watch the watcher, so what conclusion can you draw?**

**The observer does not exist in this world or any other! You are beyond existence entirely. You are not part of the manifest world You are not found within consciousness. This world has nothing to do with you.**

**RAJIV : I read a few stanzas 7 to 8 of the Gita ,I get it but I will move very, very slowly with it, perhaps 1 to 2 stanzas a day.**

**EDJI:**

**This is perfect. You are now answering the greatest questions posed by all beings through time. Consciousness---God---is revealing everything to you. There is no need to rush. When I first read Nisargadatta's "Prior to Consciousness," I could read at most a page a day, sometimes only a paragraph. Each sentence was like a hammer blow to my mind. Even the second time.**

**Where you are, not one in a thousand has touched. Don't worry about speed. You are doing well.**

RAJIV:

Last night I had a unique experience want to know if my understanding on this is correct or no sir? Actually yesterday's meditation (which I have send in another mail to you sir) gave me a glimpse that I was oscillating or moving from waking to dream states and vice versa. So I thought I will try and meditate while in sleep during night time and try and be aware what of actually takes place. So I kept my deepest attention at the void and kept thoughts out and relaxed. I affirmed that I keep my attention as far as possible on the void till I fall asleep.

The next moment I realized that I was dreaming because I was with few people chatting. But I knew very well I was actually dreaming this because I could literally will myself back to waking stage, I then would go back to dreaming state again, this time something about my son being in the room but yelling...I KNEW this was a dream too and I could actually choose what kind off dream I wanted.

Now in the very dream I was excited of this and thought I will write to you this tomorrow itself but then I thought why not visit you too by thought in the dream state as I could do whatever I wanted in the dream state. But then something held me back. I decided I not venture too far.

Maybe some fear or something. How I can be so sure that it was not a dream that I was dreaming that I was aware of the state is because I could move from dream to wake on will. Also that very night I had to run around with my son so he had got me pretty exhausted physically, he is just 8 and I am 38 but these kids are blessed with more energy so I had exert and had a slight muscle contraction.

Now in dream state I was aware of that contraction too; strange but true. I was connected with my physical body in someway. I felt it in my dream state and then I consciously became aware of my waking state and saw yes it was slightly paining. Then I was convinced I could move in these two states. I tried the third time again just to make

sure, this time I saw a geometric image at my third eye, it was blazing with bright and greenish glow and I got scared and started reciting "OM" "OM" and then I tried hard to open my eyes and go to waking state but this time I just COULDN'T. I was paralyzed and then I remembered you saying all this is unreal. I am only a witness. I just looked at it. It disappeared on its own and I was awake in some time.

I reflected on all that what happened. I had all kinds of thoughts pouring and had difficulty to sleep back, but then I managed to remember that all this is an illusion, play of consciousness; it has nothing to do with me, and magically the thoughts subsided and I slept to wake up like a normal routine. I remembered everything in the morning.

Sir do you think it is possible to move between these stages during sleep? Has this to do anything with Advaitic understanding?

**EDJI:**

**My experience is that all states of consciousness are illusionary, and merely happen to me, like clouds passing overhead. They have no substance. These states and experiences don't touch YOU.**

**Yet, it is important to play with consciousness for a time to understand it has no real substance or existence to you. Just don't take it too seriously. It is play. AND, it is easy to make false discoveries that are refuted a few days later by another false discovery. The play is infinite and variable. There is no truth in it anywhere.**

**It MAY be important for you to do Samadhi on the Void to become one with it for a time. This is the traditional way. It is a continuation of your love of and for consciousness which has brought you as far as you have come.**

**Remember, you do not exist as an entity, process or thing, and the world-consciousness—is doing its own thing. Don't worry anymore at all about thoughts. Just be aware of the Void and the coming and**



going of waking, dream and sleep.

Every teacher has a slightly different “message,” based on his or her education, background and body-mind. Two students can study under the same teacher and have two different messages, such as the difference between Ramana Maharshi and Nisargadatta’s messages. So take what I say as pointers, not truth.

There will come a time soon where you begin to write your own book and pass on your own pointers.

Personally, now I find little that interests me in the world or Consciousness anymore.

I am left only caring about people like you who are close to liberation, people who are in need of help, and animals, who are helpless to help themselves. I still participate in this illusory reality because I care for all the apparent beings and act as if they were real. What comes out of my mind or my voidness is of no interest to me. It is all illusion—temporary, changeable, without substance.

But, a kitten, who is living in a ditch, cold, wet and hungry, to me, that kitten and her need is my only reality. In the end, the book you write may be very different. I hope though that your book will be filled with kindness and a sense of justice and caring.

You and I appear to be connected on a very deep level as our experiences and messages seem so similar. You appear to have all the equipment to be a great teacher some day. Do not rush. Go slowly, gently. Be gentle with yourself and others.

RAJIV:

Sir as you rightly said I kind off played around just to check out a bit. My consciousness took me there in dream state too. But yes it is just a play, nothing at all to be taken seriously...I know thoughts are an illusion, nothing real. The dream state even though more beautiful and vibrant /colorful than wakeful state, I knew in the dream it was

unreal and I am slowly getting hints that consciousness itself too is unreal.

I can notice the change in the "love" of consciousness itself now. The stream of consciousness is there, it covers and pervades all but its changing its form. It is not always "oneness" now, in fact sometimes it is depressing too. It gets beautiful sometimes, but sometimes its not so at all. I check whether it is to do with a thought, NO it is not, mostly its just a passing emotion of sadness or grief (now there is no reason for it at all), it just is. I simply observe it, that's my "being," my I AMNESS. So it is nothing to do, just pure observation. So I learned that this joy and happiness, the oneness is temporary in the realm of consciousness which I had thought was the state to be always. The "ME" itself is temporary, and I am observing it too, I can feel the sadness, grief, depression in my heart arising even in the state of so called "consciousness" and I remembered your words, "This is not Real," it is not YOU. Well it can't be me if I can observe it right?

During that period it is not that I am in a thoughtless zone but its not important, the thoughts, they are there, doing the job what they have too. My attention is more on the "beingness" even if it is sadness, depression or joy, whatever. This very moment is "beingness" or I-AMNESS. I touch that, but it is not permanent because its nature is duality. Now I know. You had warned me earlier on this and I thought Ah, I am in bliss, I need nothing. I am This. I am bliss. I am oneness.

But now look at me, and trying to create means identifying with it, I mean it will involve effort and ego, a struggle for more and more. Why not just be in that "beingness" itself? Let the consciousness give whatever it wants to give me sir. I remind myself again and again. Be the witness. Isn't this right sir?

Sir you say out of love for me and those who really need you. You have a huge heart and are very kind. The only book I would like to read would be on me, which would have all empty pages. Nothing in them. I want to be capable to read that nothingness in me if possible. The thing to teach would be only to my own self, to serve in any capacity, and to remain worthy.

**EDJI:**

**You have come far Rajiv, and very rapidly, which means you have to spend some time consolidating all the states and understanding to make it permanent in yourself.**

**The bliss generally passes after a time as it is a function of Samadhi and various types of unitary consciousness. In fact, I found the bliss to be quite distracting and unnecessary.**

**Most make a big deal of Samadhis, unity with parts of or the totality of Consciousness, which really means the Void. But the source—YOU—are beyond the Void, and Samadhis do not apply to the source. It is a traditionally accepted precondition that isn't really necessary.**

**In the end, after many of your remaining hindrances drop off, you will just rest, doing nothing special, in yourself, no longer making effort to explore or grow spiritually. Your journey and struggle will be over.**

**At this point, you will either become like something dead with no response to the world, which is the fate of some, or there will awaken in you the strongest conceivable sense that you are responsible for the world, for it does emanate from your mind. In a sense, though illusory, it belongs to you. You become Buddha, Christ, saving, helping.**

**You will make a decision to help all sentient beings in any way you can, from offering the shoes off your feet to some homeless person, to risking your life to save an animal. This to me is the real liberation—an immersion into a universal Mother Love.**

**I think I know which way you will go, and I hope you make that choice, though it will not seem to be up to you. It will happen to you.**

If you are going to be a teacher, you need to express yourself clearly for others to easily understand. It is also necessary to cultivate this attentiveness because it is easier in this way to become aware of hidden concepts remaining in your understanding. You need to become precise in expression and deconstructing what others say to you.

RAJIV:

While in dhyaan, witnessing the void ahead of me I sometimes see a dot of light, which on concentrating disappears. Then some revolving circle of light which expands sometimes or few flashes of bright expanding light. None of these are in any particular order.

They appear and disappear. Maybe it is the play of consciousness again but Kriya Yogis give a lot of importance to penetrate the small dot of light. They wouldn't value what you actually go through during the day, bliss and love of consciousness, oneness, or witnessing process in fact most I knew don't even know what I was going through. Few would say increase pranayama and few would decrease it and none knew exactly what was happening to me.

Only you explained and finally I understood that the play of consciousness was happening to me. I did learn from Kriya though, I was practicing it for 2 to 3 hours daily at a stretch doing heavy kumbhaks sometimes which I feel resulted in few health problems too. The "results" I am getting by following Advaitic are the same as Kriya, in fact much better without the dangers of too much breath control, and many unanswered questions were resolved too which they had no idea about.

My Guru M.P. Dubeyji who initiated me in my lineage 5 yrs ago left us very early, we could interact very little and then no one really knew anything apart from the "star." But sir what is this "penetration" of 3rd eye? Is it vital for self-realization sir?

EDJI :

I will explain this precisely because it is an important question and the answer is relevant to many people who ask me questions.

In Zen, masters talk about the need to balance Joriki with Prajna. Joriki is the power of meditation, Dhyana, Samadhi, while Prajna is the penetrating wisdom concerning the nature of self and reality—Consciousness.

The concept is that concentration, or Samadhi power must move in step with wisdom, otherwise the attainment is incomplete.

You have generated tremendous dhyana power after years of meditation practice, so the wisdom of understanding the true nature of consciousness comes easily to you now. Now there is a better balance as your understanding has caught up to your huge bank account of spiritual energy.

Most people who come into Advaita teachings don't practice meditation, and the true meaning of Advaita escapes them because their power of attention has not energized their awareness.

I don't think most of the current teachers recommend intense practice, therefore those who follow them may have strong understanding, but no real attainment. They don't have the transformative energy of Samadhi power. Fortunately, I studied with many Zen masters who emphasized meditation. Robert, on the other hand, emphasized not formal meditation, but self-inquiry, and spending time with him.

However, one can play around with meditation and concentration forever, trapped in various spectacular displays in their imaginal spaces. Many Buddhist traditions spend entirely too much time exploring various sorts of Voids.

The same is true of the Third Eye. My "eye" was opened within months of starting practice because it seemed natural for me to do so. It seemed as if that task was set before me as a natural unfolding. The Third Eye just gradually opened of itself during

intense meditation and gradually expanded to reveal the Void nature of consciousness. But you already know that, so there is no need to penetrate anything. But you may want to do so simply to see for yourself to complete your schooling.

There are deeper mysteries you need to unfold yet, and I will help you through them when the time is come. But the Third Eye is a beginner's discovery. You are way beyond that.

RAJIV :

"However, one can play around with meditation and concentration forever, trapped in various spectacular displays in their imaginal spaces. Many Buddhist traditions spend entirely too much time exploring various sorts of Voids."

Sir, This is the real state of most disciples who engage in Meditational practices, at least in Kriya. Been in it for nearly 9 yrs to understand how beautiful and realistic your thoughts are. Sir I met two kinds of Yogis:

- 1) Who were curiosity seekers ,mainly those who read Autobiography of a Yogi by Yogananda and felt that they need to explore their spiritual self, be like him...all that bliss and devotion coupled with the seemingly airplane shortcut method of Kriya to "Reach" God, the "end" of all their "problems" and
- 2) Those who really practiced Kriya mostly the traditional ones, those of who devoted long periods of time in meditation doing between 144 to 300 kriyas a day...this would take around 2 to 3 hours roughly daily...

The first ones don't get much result except few moments of joy and made no real progress. Their focus was the "unconditional" devotion to the Guru which they accepted as part of their Sadhana, this was not just with one Guru but with most Kriya organizations. They remained "Kriya Yogis"

And the second ones were those who with their intense practice had

developed good amount of mental focus and concentration. However such ones DON'T have a clue what they do with such power. They would get all kinds of experiences no doubt but these were invariably coupled with a desire to "REACH OUT" for more and more and more. In short they were always chasing and would get easily frustrated and angry. The energy they accumulated, in my opinion, was wasted on various emotions. They could stop thoughts through sheer will but never allowed the "Beingness" or I-AMNESS OR CONSCIOUSNESS to make its presence felt except for 1 to 2 that I got to know off, one of whom was my late Kriya Guru.

Most always wanting to reach somewhere, wanting experiences and all kinds of fancy head trips which only took them away from what "actuality" is or what consciousness is all about. In my opinion they had the power of awareness but they were lost how to use them to explore within. They too remained Kriya Yogis but in messier condition because of all the conditionings, beliefs, habits, memories associated with the word "Kriya."

A standard reply given to most of them facing problem would be either "Increase your Kriya numbers" or "increase your devotion to the physical Guru, he will see you through" I always failed to understand how they could actually help one to deal with ones emotions. Emotions play a big part in daily Sadhana. Most were either unconsciously identifying with them or running away from them.

Only self enquiry can help one to deal with the actuality of the situation I feel sir. To reach to "Beingness" one must at least allow it to flower on its own. Without use of much effort ,without element of "doership" sir. The "beingness" is there, it is available instantly we just need to observe in the moment itself. I unconsciously stumbled on this, I never read any Advaitic stuff but on my own. I was guided to understand Mother and She has blessed me with Her love and also her fluctuating form. Now when I read few things I say, "AH! This is what it was." YOU were the missing link for me to come in terms of my understanding, the present situation that I am in. I was so lost without You sir and lucky to have your Guidance for further learning. So lucky.

That makes me come to the point sir, the point that you have so beautifully and aptly raised. Sir, are you trying considering combining the two because one without the other is not "observing" the totality of it. Not seeing the actuality. Most Advaites can't feel the "beingness" because they have no meditational energy, no focus, and most yogis can't feel the "beingness" because they don't want to. AH! is it so sir?

And sir without establishing in the "beingness" or I-AMNESS first, the silent watcher cannot be found out? Only then can you find out that I am beyond the I-Amness. Is it not so sir?

**EDJI:**

**See Rajiv, you are becoming a teacher. Your insight is 100% correct. That is why these dialogues are important. You understand Consciousness and it's unfolding from the perspective of a practicing yogi. Most dialogues with teachers found in books and on the Internet do not deal with these subjects. In fact, they are quite simplistic or are meant as beginners' books for a very big audience.**

**You are rapidly becoming a master of the subtle body—the imaginal play of Consciousness. At some point in this play you will go beyond Consciousness and will permanently identify with THAT which you really are. But there is no rush. Enjoy the play and the unfolding.**

**RAJIV:**

Sir I was just glancing your website today. I am a very poor reader but your website <http://itisnotreal.com> looks wonderful.

I was glancing at a few things and came upon your experience of heart which was very similar to the one I experienced. I have written in the booklet about it. On 26th August 2003, I had this unique experience of breath stopping on its own at the heart chakra. A wave of blissful energy rushed from the base of my spine to the top of my head and I was immersed in bright lights all over. This got me fearful, though for first time as it happened but for a few days I was in unexplained joy.



Mother consciousness blessings remained ever since. I did read something very similar occurred with you too. Experiences could be fleeting, changeable as they take place in the consciousness but it does show we seem to be connected. We hardly know each other since a month but I feel like I was been taken care off as your disciple since a long time. I can't believe it is just a month I know you. Impossible.

**RAJIV:**

Sir I can't relate to your state as yet, as I am no way near it yet, but Master you are much needed. More than you can possibly think. See Sir you have made me realize all this play of consciousness. Don't I know that you are working on this. Without you I would have been playing mind games with all the Samadhi power. What use?

When consciousness would smile, I would be happy and when not, most Yogis get depressed. Worse, they would want to create it by "doing" more Kriyas. I wouldn't have known this without You Sir. Consciousness itself wants us to let go of Her but we don't. This is because most Yogis feel they are the consciousness, SAT, CHIT, ANANDA. I am beginning to realize we aren't even SAT, CHIT, ANANDA. She gives us Love not to seek it more but to accept her "beingness" as She is, with love or without Love and perhaps move to the watcher of all the drama.

The other day I was only silent, absolutely peaceful, nothing was moving, all was quiet. There was neither joy, nor sadness, nor happiness, no beauty at the outside or inside, absolutely nothing. All I wanted was to be silent those few hours. There was no Bhava at all. It was a different state. So I now know Mother Consciousness changes her colors not to tease or frustrate us, but for us to look beyond Her Duality. She is ever so kind, but Yogis identify with Her and that is why all the emotional fireworks happen within them and spurts of energies they can't seem to handle.

**EDJI:**

**Good Rajiv,**

The states of bliss and happiness you are experiencing are wanted by one and all. Some gurus never have gone past this state of unity with consciousness. They become trapped in it and trap their followers. In a worse bag are those who say no effort is required, as somehow that message alone is supposed to lead to liberation.

You need to become nothing and go beyond consciousness. To do so you need to become totally stupid, knowing nothing. This is part of the passage.

RAJIV:

Sir You write "You need to become nothing and go beyond consciousness. To do so, you need to become totally stupid, knowing nothing. This is part of the passage."

Intellectually it probably means emptying of everything one has ever known, dropping of all that which has been experienced, all concepts and systems...To actually reach there is all together a different ball game. I believe it will too happen on its own after I have held on to the I-Amness for a fairly long time. What a state that would be. I wonder Sir. Need your Blessing.

EDJI:

You will see what it is like. It is more than letting go of concepts, it is like death. Most don't like it at first because it feels like death, the disappearance of I-Amness and knowingness. Later it will seem like a great joy because there is nothing more to learn or do. You have become nothing, not the Void, but non-existent. The Void still exists as Consciousness.

What I am and you are is totally beyond states; states are manifestations of Consciousness. Sleep, dream, waking---you are beyond them. THAT cannot be witnessed or experienced; you can only be THAT. You always are THAT, but are distracted from that recognition by the world.

## PART II

RAJIV:

Sir I feel the ways of the consciousness cannot be predicted. Sometimes she invites me to be a part of Her, which is oneness and sometimes I observe Her only as a witness. There is a clear subject (ME) and a clear object (consciousness) like today's dhyaan.

I am very careful not to put effort in bringing about this oneness. A thought does come but I am very watchful. Any such exercise of will would be "concentration" and not awareness of the Void. So any effort TO "BE" is actually NOT to "BE". It is still a kind of seeking, wanting to repeat an earlier experience.

**EDJI Comment:**

**Don't be afraid of making effort. A lot of homework is necessary before training becomes effortless. This is the fault of many teachers, requiring no effort. No homework, no effort, means no deepening. Instead they tell students they don't exist and any effort creates a dichotomy that creates a barrier to becoming one with consciousness. Perhaps this will work if you are constantly in the presence of a self-realized being, but not if you are alone.**

RAJIV:

The I-AM is the Samadhi state, the pure oneness state. It is in this beingness state that one is introduced to the blissful consciousness. This is the natural joyous state of one being empty of all identification except that of consciousness itself. I am the blissful consciousness.

"I am not Rajiv, not a son, not a father, not a disciple, not a dealer, not a yogi or a jnani, etc." I am what I was before all this identification took place.

I bow at your feet again and again,

RAJIV:

Edji i feel the Master's Grace all the time now. Yes Sir the Oneness remains most of the time now.

During waking stage:

Oneness remains like before. Heavy intoxication remains with 3D effects of objects most of the days. The objects seem closer to me than usual. Thoughts/emotions are unreal now. I find it "hard" to identify with them but i am learning to "act" in front of others just to remain "normal." It is like thoughts/emotions come, i watch and then i decide how to react. All happens quickly but automatically. The consciousness takes care of all that.

I am not practicing watching or being aware consciously, its just happening on its own Sir.

Nothing disturbs the intoxication or blissful awareness, I am watching a new movie show each day. :-)

I really wonder many times what the hell most people are doing, wasting their life over petty issues. They are missing the real fun. This is one thought I can say I usually identify with hahaha...

During Dhyaan:

I sit crossed legged but do nothing. I simply look at the void. An hour and half pass like a minute. The void sticks to my forehead seems closer than usual.

I am beginning to be aware of two states during my dhyaan. One is waking state where I witness the void in front of me and also if any thought intrudes (this is automatic, no effort). In between suddenly I realize images coming from no where, few absurd and meaningless images and thoughts come to fore. I am in dream state. This is the calm dream state. I see it and as I watch it I am back to waking state.

So I now shuffling between dream and wakeful, wakeful and dream states.

Since I observe these states I am obviously not the void, not the wakeful state and not the dream state. So now I try and see what exactly am I? Only the void ahead of me can try and figure out the real "ME," the witness.

But it is like a void ahead of me watching the void at the background.

But as I was watching from the void the attention towards the "ME" is felt at the heart center. The real ME may not exist as an object but is felt as another Void at the heart center. This is where usually the void melts into, meaning i get a sinking feeling like the void ahead sinks within the background void "ME" at the heart. Is it so Edji?

**EDJI: This is all illusion. Don't get lost in all this. Pay it little heed. Although this is fun, the understanding is only of appearances, not the unchanging real. Not of YOU.**

**In the end there is only one Void, but it has many aspects. Pay careful attention to the appearance and quality of each void, and whether any "feel" like the subject, the witness.**

**RAVIV:**

In both the above there is only a void emptiness which is merging with another void emptiness. But WAIT, then I realized the background void cant be ME as i can witness the merging of the two voids. So where am I then?? Am I the one who is witnessing all this merging too??? IS IT SO?

**EDJI:**

**Of course! Right now you are realizing this as an understanding, a concept. But a point will come when all states are seen as unreal and apart from you, and you are that witness—the subject.**

RAJIV:

So is it that the void ahead and the void at the background which I considered ME is just ONE void and the real ME actually cannot be known or experienced or even pointed out. In that sense I don't exist. Is it so Master?

EDJI:

Yes and no. You are paying too much attention to conceptual understanding.

On one hand, I will say yes, it is so, and provide pointers toward the final understanding in terms of another conceptual context, which are a separate set of pointers:

The Void exists in mental space and contains all of consciousness, but is not you. This is a property of the subtle body, which in turn is also a concept.

Deeper is the causal body, which is a deeper Void; no experience here is possible. Only total not knowing.

You are beyond all that as the subject.

Your only knowledge of your deepest existence comes from awareness of that which is not you; i.e., consciousness, Void, the body and the world. You can only BE that deepest self.

But you have to pass through the causal body yet and give up all knowledge and knowing. I must repeat, this is a pointer, a concept to free you from concepts. It is a conceptual justification for a real need to reject all concepts. It is a call to become stupid, with a mind like a brick.

All that you are experiencing is unreal. It is mind and the play of consciousness. In the real Void, all this disappears. Your mind is

playing tricks on you creating all these insubstantial entities and experiences. They are universal experiences, universal forms, yet they are only appearances.

Don't interpret yet about voids and all that; just witness the unfolding of consciousness. You need to get beyond trying to understand the unfolding of consciousness.

When all is said and done, when you complete your training, you are always aware of yourself as the subject, while the world is your emanation. You are aware of yourself as the subject, only because you are still experiencing the world and body as object.

The greatest mystery is that you are not consciousness and the world, but in another sense it is you, it emanates from you. These are two different understandings that are only apparent contradictions. These sentences are both true as appearances, but at different levels.

RAJIV:

"The void exists in mental space and contains all of consciousness, but is not you. This is a property of the subtle body"

Ok all of consciousness is subtle body and what I am witnessing at the moment are experiences of the subtle body.

"Deeper is the causal body, which is a deeper void; no experience here is possible. Only total not knowing."

This is beyond the subtle body and so beyond consciousness itself. So knowing and experiencing is not possible here. But Sir if I do not experience anything how will I know at all this is causal body? Is this similar to a deep sleep state where i can not recollect any experience?

"Your only knowledge of your deepest existence is awareness of that which is not you; i.e., consciousness, Void, the body and the world. You can only be that deepest state"

WOW, I am even beyond causal stage. Edji this looks like a long, long journey to me. Lot of learning and understanding is yet to come. I know I stand apart from consciousness so I am not that, but to truly "know" the real subject, I will have to go beyond the void and even casual state. This looks like a lot need to be done.

"just witness the unfolding of consciousness. You need to get beyond trying to understand the unfolding of consciousness."

Master, I do not want to sound like I am trying to seek reaching somewhere through using effort, but I am very keen to further enhance my understandings regarding the causal body and beyond it. Since long I am only at the consciousness level exploring astral or subtle experiences.

Edji who will lead me beyond and how?

Do I continue watching and witnessing the Void like I am doing at the moment? Is there anything more i can try to get beyond? Do I Put in more hours in dhyaan?

Please Sir your guidance is most needed.

I bow,

**EDJI:**

All that I am telling you is concepts, causal body, subtle, etc.

They correspond to different types of knowing or not knowing which are universal.

Right now you are in knowing oneness, but that is illusion. Still you have you know it to go beyond it.

Next comes becoming totally stupid--letting go of knowing and awareness. It often feels like death--and it is death to the I Am



consciousness. But you have to get used to being nothing. Now you are getting acquainted with the nothingness of the Void, but a deeper nothingness means only darkness and not knowing.

You can feel what it is like--at least for me--by sitting in Padmasana, and letting your consciousness leave your head and go downward into your body into the belly. Focus your mind in your belly. Deep sleep is another similar state.

At some point, you should experience a "dropping" of your conscious center to the belly, and just before it drops, it will feel like your brain is becoming hard and dense as a rock and your awareness of luminous consciousness will disappear. You will pass through a state like sleep where there is nothing at all. There is no you there. No consciousness, no experience.

After your mind drops into your belly, you will instantly become one with everything. All the world will be no different from you. There will be no division between your body and the world. The body disappears and you are the world in total Samadhi. This is your "glimpse" state carried to the ultimate end.

That brief period when the mind is dropping, is the state of forgetfulness that you will need to repeatedly experience. The apparent you passes through it, from one state of knowing consciousness, to knowing nothing, and then perfect Samadhi with everything. You know it as a memory of the passage.

This stage is very important. It must be lived in everyday life too: knowing nothing, not having an opinion or idea. It is one way the world you dwell in is destroyed and transcended.

You are having great fun now in consciousness and I don't want to stop it. Just know it is imaginal, not real. Neither is forgetfulness. No state or body is real. It is a function of you, but no more real than a dream.

By the way, anything said about dropping the center of

consciousness to the belly, is also true about that center dropping to the heart. It is just that the Zen way I practiced emphasized the belly rather than the heart.

RAJIV:

WOW! You have revealed to me the greatest secret of what means "self-realization" or actual Liberation. Most know that it is unknowing state but you have even revealed How. I am speechless with awe Sir. One will switch from knowing (consciousness) to unknowing (thru the navel) and vice versa through repeated such learnings and experiences. And then know we are beyond such knowing and unknowing too. TOO HARD TO GRASP YET.

EDJI:

Actually, knowing the causal body will happen on its own as the mental experiences are seen through. The belly technique just gives you a method to understand nothingness better and more quickly. It is not essential.

RAJIV:

I intellectually know this now yet I will want to reach this on my own. You are 100% right Master that I am having lot of fun with Consciousness and still identify with Her. I shall continue to remain in that I-AMness. I shall Hold her tight to me as Maharaj says in Gita and let Her alone lead me there whenever the time comes.

I shall write as I get something new to tell.

I am most fortunate and blessed to know you Sir.

RAJIV:

So a Sadhaka now watches the arising and fall of all these 3 states in himself. And thus knows now that He is beyond them. Is this correct conception??

**EDJI:**

**YOU are not a thing, but some “thing-less thing” is there. It is the subject, but it does not exist like the universe exists.**

**The concepts of existence and non-existence apply to the visible, the observable. But YOU, the observer, the subject, are beyond all qualities like existence and non-existence.**

**Don't try to figure this one out. You will understand when the time is ready.**

**RAJIV:**

**All this learning from you Sir is difficult to comprehend for me even intellectually. I am awestruck with the knowledge you have imparted to me today.**

**There is so little that I know. So little that those who write books on this subject know. Most Gurus are only talking in terms of concepts and only on the surface whereas what you are pointing is beyond everything one can even possibly imagine.**

**I used to wonder why you have not made your presence felt across the Globe with so much. But I now realize that this world itself is too has very few who will understand what you offer. You must reveal to the world all this. Sir for those few maybe, or else they will only wander here and there like I used to.**

**EDJI:**

**Yes, these teachings are rare. They are directed towards yogis who have practiced meditation, or Zen students. Most who read this will have no comprehension at all. Nisargadatta learned all this from his teacher and tradition, but spends little time exploring these experiences and issues in his talks. But he must have thoroughly explored all this during the three years after initiation by his**

teacher. In fact, it is difficult to understand Prior to Consciousness and some of his other books unless you know these pointers.

But Nisargadatta's teacher wrote on all this, as did Nisargadatta's Dharma Brother, Ranjit. I think Maharaj thought it better to bypass all this instruction, as essentially, in the end, it is found to be unreal and conceptual. These concepts are pointers from a different time, but they fit you and other yogis who are well aware of the vagaries of consciousness.

In the end, after all is said and done, you can only be yourself. In Zen this was called returning to the marketplace.

**RAJIV:**

Today's dhyaan was really good in terms of "oneness" that I am experiencing at this moment.

After sitting for nearly 1 hour 30 minutes totally drawn towards the void, eyes fixed, I had to get up since my legs started paining in one position. Attention was drawn towards legs and dhyaan was interrupted. I felt otherwise I could have stayed there forever.

I am wondering after I got up what it is that draws me towards the void so much?

The intoxication is tremendous today, eyes in awe and I look in wonderment the beautiful world around me. The details and the colors, the brightness, the sounds and the instant connection they have with my "beingness." The consciousness (I-AMness) is so much in love with my beingness and vice versa. No effort to attend anything; I am attention itself.

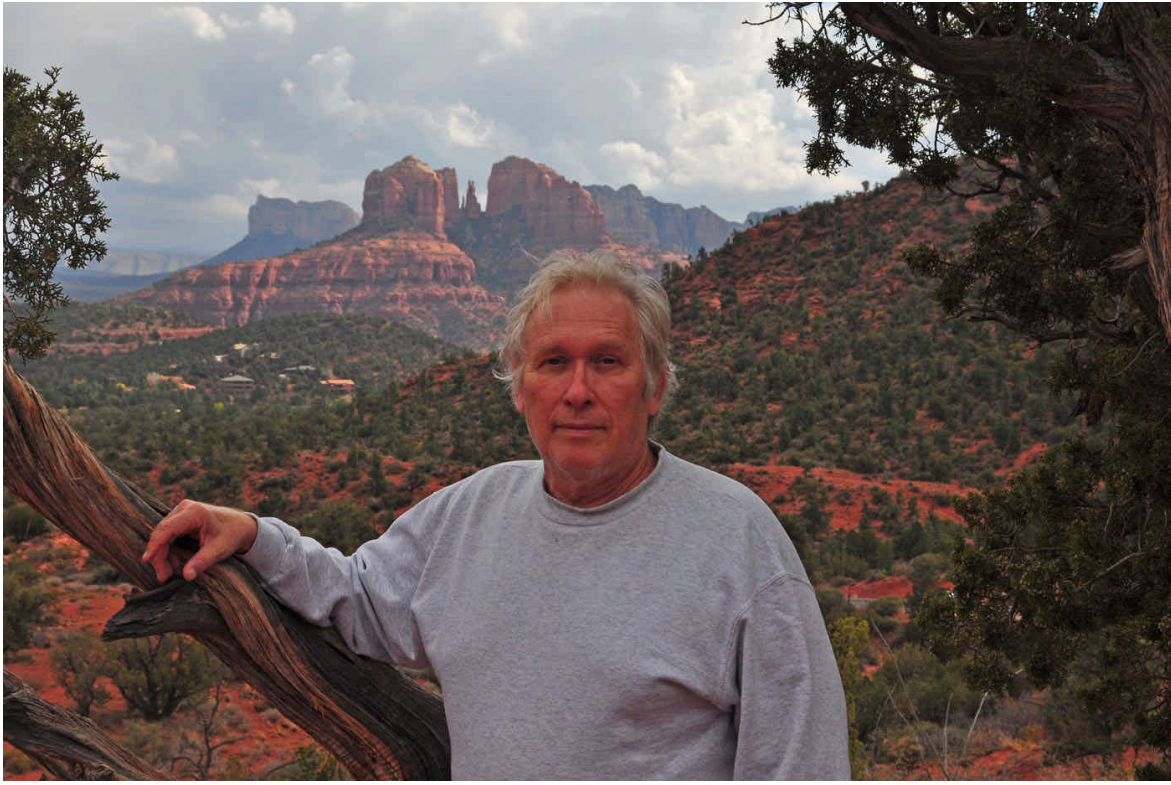
I see all with eyes fixed without blinking much. I am in wonderland today :-)

Ah ! You are doing all.

EDJI:

I am doing nothing. When you are free you can identify with anything you want, whether it be the body, the ego, Consciousness, the world, the Void or the Absolute. This is a gift. Enjoy it. Most people will have no idea what you are talking about, and most who read this will not understand because they do not practice meditation. They want to skip to the end where they are told there is nothing they need do. Lots of “spiritual” people are seduced by the apparent existence of a path where they only have to read books and listen to talks, but without practice, they lack power and precision, and never gain the slightest idea of the infinity of forms and play of Consciousness.

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