UNEDITED BOOKLET

Advaita
Is Vedanta
States-Station-Experiences
and
Samskaras

Nothing is Permanent, Nothing is Temporary
There Is No Nothing, There Is No Something
There is No Not Nothing
There is no separation, There is no Oneness
There Is No Me Prior To Emptiness
There Is No Me Prior To Form
There Is No Me Prior To
Or
Without
Samskaras

Nisargadatta Maharaj (Paraphased),
You think your thoughts are yours, actually they
come from the collective
DEDICATION

To

Avadhut Nityananda
Sri Nisargadatta Maharaj
Baba Prakashananda Maharaj

Who devoured the mind and opened the heart
Without whose love and grace none of this would have been possible
“ALL THAT IS HEARD, (or that is about to be read) IS NON-EXISTENT”... SHANKARA
Advaita
Is
Vedanta

Nisargadatta Maharaj (Paraphased),
You think your thoughts are yours, actually they
come from the collective

Advaita is Vedanta

Advaita is Not Two
Neti Neti
is
Not This, Not This

Advaita

It seems ridiculous to even discuss Advaita
as
Advaita is correctly translated as Not Two.

Like many presenters of Advaita, language has become extremely sloppy. For example, we incorrectly refer to Advaita as:

The One, The One Substance, Consciousness, The Being, God, Emptiness or as Awareness.

Shankara: “All that is heard is non-existent.”

None of these words have anything to do with Advaita.

Advaita means NOT TWO.

The words used to describe Advaita all mistakenly represent both states-stations and experiences which lead one to believe that there is such a thing as The One, Consciousness, God, The Being, Emptiness, One Substance,
or
Awareness.

“All pointers point to what is not.”
Nisargadatta Maharaj

**Advaita**
**Means**
**Not Two.**
For this reason it is almost silly to discuss **Not Two.**
Words like awareness and consciousness are
descriptions which act as labels yielding experiences
placed upon
The Absolute

**Nisargadatta Maharaj**
Did not often talk about
The One,
Non-Duality
the Direct Path
or
Advaita.

It actually seems like a waste of time to talk about
something which does not exist
because anything perceivable or conceivable
requires two or more
and therefore needs to be discarded as
*not this not this.*

The best you can say is that Non-Duality is a state,
an experience,
a pointer,
a thorn to remove a thorn,
a station
to be discarded

“All pointers point to what is not.”
Nisargadatta Maharaj

Experiences versus Realization

“Whenever you experience something you experience it from one level lower.” Lakshann Joo

When asked who are you?
Maharaj replied,
“Nothing perceivable or conceivable.”

More often than not the greatest confusion of all is that people have an experience of clarity or a clear state, an awakening, consciousness, emptiness, awareness, a witness, the one, non-duality or any experience. Then the state disappears WHY?

All experiences require an experience ER
Moreover
all experiences are perceivable and experience-able states of consciousness.
All states or stations are temporary and not permanent and are therefore to be discarded as
When I asked Baba Prakashananda about spiritual experiences, he said, “If I tell you my experience I’ll think I had it. Spiritual experiences are ego.”

**Three Basic States**

There is agreement that there are three basic states: the waking state, the dream state, the deep sleep state. What becomes clear is that all states are temporary and moreover anything that is experienced in the waking state is a state an experiential state that occurs within a state called waking. In other words, **all realizations that occur in the waking state are to be discarded as not this** because they are occurring in a state called the waking state and appear as an experience or state within a state called not this not this.
the waking state

Zen Saying: “You Never Want To Nest In Any State”

More directly,
You never want to nest in any perception,
(hint: the perceived world and perceived body-mind
and
the perceiver viewing from “within” a location
(like a body-mind)
or
any point of view
or
point to view from
are experiences.
(Hint: From where are you viewing that knowledge, information or knowingness?)
Perceptions and experiences are knowns and are perceivable perceptions, and therefore are not to be believed or nested in).

Although there are an infinite number of states or stations, I will be pointing out these states or stations specifically because it is easy for people involved in spiritual practice to get stuck and Nest in and eventually believe that these particular states are or should be real, permanent, and are IT!
**Reviewing:**

The important thing to appreciate is that all experiences require

an experiencER,

a knowER,

an awarER.

Since all experiences require

an experiencER,

a knowER,

an awarER

therefore

they all must be discarded as not this not this.

All experiences are perceivER, knowER dependent.

This means that

all experiences require a vehicle.

For example

a tongue is needed for taste,

ears to hear, eyes to see etc.

The most subtle apparatus is the knowER.

The knower and knowledge-knowingness is a subtle perception to be discarded

One of Maharaj’s mantras that he used to say to me was

“What knower is knowing that?”

Or

“What is the knower?”

Shiva Sutras: “Knowledge is bondage”

This is important

because
the knower knowing and the knowledge-knowingness
and the known
are all
vehicles of subtle perception
which
yield
subtle experiences.
Without a knower-knowledge-knowingness-known
there can be no experiences
In this way it can be appreciated that without a
Knower not only thoughts memories emotions
associations sensations perceptions etc.
(Which is highlighted in the Heart Sutra as:
without eyes, ears, nose, and tongue or sensory
apparatus) there can be no experiences.

Simply stated the

A Knower
has the knowingness
yields a known and knowledge
or information
and represents
and is a subtle vehicle of “perception”.

*Shiva Sutras: “Knowledge is bondage”*

All experiences require a vehicle of perception i.e.
knower-knowingness and a known. AS knowable
states or stations,
they need to be discarded as
not this.
As who you are is beyond or better said without any vehicles of perception and subtle perception and hence is not knowable or experience-able because there are no vehicles of perception.

The **Turiya State** is prior to the knower, knowingness or the known, and is often miss-construed as the witness of the waking, dreaming and deep sleep state, yet is still a state. (To be discussed below)

**Turyiatta** is prior or beyond even that, and is therefore not known or knowable because there is no vehicle of perception called the knower or knowingness.

*Shankara*: “All that is heard is non-existent.”

Who you are is prior to the knower-knowingness-knowledge or/of the known.

*Nisargadatta Maharaj*: “Anything you can know or know about you cannot be, therefore discard it.”
States and Stations:
Veils Made of Consciousness

All States and Stations
Appear Out of Nothingness
And
Disappear Back into Nothingness—
They Have
No Owner
No Location
No Ground of Being
No Origin
No Point of Origination
And
No Separate Existence
They Are Nothingness

Stations

Like taking a train from San Francisco to New York
there are many stations.
If your goal is to go to New York,
you do not want to get off the train at Salt Lake City or Denver no matter how pleasant it might appear.

**Although theses states or stations will be presented in a linear way, they can and do often times appear as non-linear, without necessarily any particular order.**

**There is no linear chronological order**

**First State or Station**  
**Or**  
**Veil**

thought thought thought thought thought thought thought thought thought thought thought thought thought (If you believe you are your thoughts, memories, emotions, associations sensations or perceptions, then you will try to change them into something better, higher, more spiritual or more socially acceptable and appropriate, etc.

(I hate the word appropriate; it translates as the bourgeois status quo)

The minute you get into trying to change your thoughts, memories, emotions etc., two things occur  
First, There is an Identification of the thought or feeling as “I”, “me” or “mine”
And Second, there will be a
a. A judgment; (this thought/emotion is good or bad)
b. An evaluation; (This means something about me.)
c. A significance; (Some thoughts or feelings are more significant or important then others.)

Next State or Station
Or
Veil

space _thought _space

The problem here is that the thought and the space are made of the same substance, moreover, the space both forms and informs the thought which means the thought and the space are the same. Since the thought and space are one and the same and are holographic, the space “creates” the thought back.

This is the answer to the question, **Why the thoughts comes back after meditation?**

Or **Why does the “Awakening” disappear?**

If you nest in the space between two thoughts, it is the same as nesting in the thought.

Secondly, Although the space is a subtle form of thought,
and arguably a more pleasant state, it is still a state or station, and therefore is temporary, that is why the state or space disappears. The space both forms and informs the thought because they are one and the same. In short, the space is part of the illusion, 

**ergo**

the space is a state or station or veil And needs to be discarded).

As an aside, the veil of space conceals knowledge in a vibratory form. This explains why in the Shiva Sutras it says:

**Again:**

*Shiva Sutras: “Knowledge is bondage”*

**Next State or Station**

**Or**

**Veil**

I can observe **MY** thoughts memories emotions associations sensations perceptions etc. (The operative word being **MY,** (“as if” they belong to a me.) along with the spaces between the thoughts memories emotions associations, sensations or
perceptions.

(This often times is referred to as a mindfulness, (state).

Although arguably this is a more pleasant and better state-station then believing in my thoughts or that I am my thoughts, this is not a state to Nest in.

In fact in the Buddhist tradition they are called Skandas which can be translated as a heap or a combination.

For example imagine you were baking a cake and there are 75 different ingredients. It is the combination with the mixture of the 75 ingredients which make the particular taste or flavor of the cake you were about to make.

In this metaphor the 75 ingredients are what make up the “I” the I Am, the psychological subject or what you call yourself.

Everything we think of as “I” is a function and interaction of the Skandhas.

The fourth Skandha contains 54 mental formations one of these is called mindfulness, and although it is pleasant it is a Skandha and therefore it is something to be discarded not to be Nested in because it is part of the “I” or psychological subject and therefore
re-enforces the sense of “I”.

Next State or Station
Or
Veil

There is just presence there is really no awareness or knowingness of thoughts memories emotions associations perceptions this can be referred to as I Am.

Nisargadatta Maharaj, (very slightly paraphrased): Presence is part of the I am and should not be there..”

Next State or Station
The Veil of Consciousness

When you inquire deeply into I Am you notice that I am conscious of the I am, now in the state I am conscious OF (the operative word being OF) the I Am.

Nisargadatta Maharaj: “Anything you can be aware of you cannot be, therefore discard it.”

Soon you realize that I Am conscious of and the of begins to fall away
and then there is just consciousness.

As consciousness there is no awareness perception or knowingness of anything there is only consciousness.

This is referred to in Buddhism as:

**The Fifth Skandha**

**Consciousness**

*Consciousness is the vehicle for knowingness*

*Without knowingness I would not even know that I Am*

*and*

*Consciousness would not even know that it is consciousness*

*Consciousness is the vehicle for the I Am*

*“Shakti is Maya”*
It is important to understand that consciousness depends on the other *Skandhas*

*i.e. (perceptions, the senses, sensations, mental formations etc.)*

and does not exist independently from them.

It should be noted that in the Buddhist tradition consciousness is a *Skandha* and is therefore something to be discarded as not this not this.

“Anything you can know or know about you cannot be, therefore discard it.” Nisargadatta Maharaj

It is also important to remember that Vijnana, (recognition) is not "special" or "above" the other *skandhas.* Recognition or realization of consciousness is a *skandha* it is not the “Absolute” It is the action and interaction of all five *skandhas* that create the illusion of a self.

Nisargadatta Maharaj. was very very clear that *conscience was not it* And as “you” inquire you realize that
consciousness is not it

Nisargadatta Maharaj’s mantra when I presented a question was

**Who is the knower?**

or

**What knower is knowing that?**

Therefore again Maharaj said

“anything you can know we know about you cannot be therefore discard it

This is because all experiences have a

Knower,

knowingness, (contain knowledge or information)

and a known)

All experiences require a knower, a vehicle of knowing or knowingness and the object which is known or known about

namely the known

which at this stage is consciousness.

**ERGO**

*Since consciousness or all that follows has a knower knowingness and a known it cannot be IT*

*Therefore it should be discarded*

**Deconstructing Consciousness as a**
Station or State or Veil to Nest In

"I am in every being, I am not in any being"

Lord Krishna

In the same way,
I am the consciousness,
and simultaneously
I am not the consciousness

“Experience, however sublime, is not the real thing. By its very nature it comes and goes. ...consciousness is changeful, flowing, undergoing transformation from moment to moment. Do not hold on to consciousness and its contents.”

Nisargadatta Maharaj

It is important to appreciate that consciousness depends on the other skandhas and does not exist independently from them.

To Repeat Yet Again

It is also important to appreciate that realization of consciousness

is not "special" or "above" the other skandhas.
It is the action and interaction of all five skandhas that create the illusion of a self

With consciousness as its vehicle.

FREQUENTLY ASKED QUESTIONS

**Question:** There seems to be a discrepancy between two different things Nisargadatta Maharaj says, for example he might say:

- everything is consciousness stay in the consciousness,
- and the next thing he says is you are not the consciousness
  you are **prior to consciousness**.

How do you reconcile these two differing teachings?

**Answer:** To appreciate first you have to realize that Nisargadatta Maharaj (according to his primary translator S.K. Mullarpattan, {Maharaj’s primary translator}) did not like the book **I Am That**.

The reason is that people did not appreciate his answers were to a direct specific particular question that was specific for that particular questioner in that moment of space time.

Rather readers miss-took his answers as an absolute truth like some biblical quote. Maharaj did not like the book **I Am That** because people took his statements as a biblical
commandment.
For example

\textit{thou shall always be in the I AM}

Or

\textit{Thou shall always stay in the consciousness.}

To appreciate Maharaj and \textit{I Am That}, it is imperative to appreciate that he would not allow people to \textit{nest} in any state.

If you came in and were in the I AM he would deconstruct or dislodge you from that space.

If you came in believing you were the consciousness he would deconstruct that experience getting “you” \textit{prior to consciousness.}

In this way often times, (as I suggest to workshop participants) \textit{is to read I Am That}

and be the questioner

and to take on that questioners’ point of view,

and then

receive Maharaj’s answer.

All answers to all questions were dependent upon the questioner,

where they were,

and where they were stuck.

\text{If you were stuck in a thought he might give one answer to “unstick” you,}

\text{if you were stuck in the I Am he might give another answer.}

\text{If you were stuck in the consciousness, he might give you yet a totally different answer.}
As the knower of consciousness appears this might bring about

the next **State or Station**
or
**Veil**
namely
the
**Emptiness,**

Once a man went to a Zen master and said to him,
"My friend is always in the emptiness what should I tell him?"

*The Zen master replied,*
"Tell him to give up the emptiness."

As the emptiness expands perceptually and experientially
"as if" it goes on forever
then
there is only Emptiness (thinned out consciousness)

*Emptiness is consciousness*
*Consciousness is emptiness*
Emptiness is a primary portal, that once “entered” into (Like Alice, “In Alice and Wonderland” falling into the Rabbit hole”) brings forth the experience of consciousness and the primary illusion of being)

The Absolute Is Prior To Emptiness

Next State or Station
The Supreme Witness State
The Supreme Perceiver State

(the operative word is state)

The witness is an appearance, and as the witness appears so does the world and the knower of the world. Without a witness
there is no world, self, or knower of the world

The knower or the witness also referred to as the Supreme Witness or Supreme Knower,
or
the Supreme Perceiver

ergo
The Supreme Perceiver

of
Emptiness-Consciousness.

(It is important to clarify
that

the Supreme Witness or Supreme Perceiver has a knower,

BUT

it has no Knowing, or known to know about.

In other words it only Witnesses the nothingness and the nothingness is its only known.

The Supreme Witness or Supreme Perceiver appears and then disappears into the nothingness.

IT IS NOT YOU
It does not know or know about or witness “things”, i.e. (objects, events, psychological self, the world or a process)

The Not-I I State or Station
Or
Veil

This state can appear in consciousness or as emptiness or even somewhere in the relationship to the **Supreme Witness** or **Supreme Peceiver**
A description that can be given is that **there is no I,**
however,
there is a **knower** that knows that there's no “I”.
For this reason we call it **The Not-I I state,**
(the operative word being **state**).
There is no I
however there is a **knower**
that knows that there is no “I”.

**State or Station**
**Or**
**Veil**

**Non-dual Awareness:**

Recently a well known teacher asked,
"If its all ONE
where does the Illusion comes from?"

**There is no ONE,**
**There is no Not One**

To say “This is IT”, there is only the ONE, requires a know**ER** and experienc**ER** to say it is so.
How would or could you know or experience or perceiver That?
This *Zen Koan* deconstructs this illusory station

**Zen Koan:** *If everything comes from the ONE, where does the ONE come from?*

Non-dual Awareness or non-duality requires a knowER/experiencER and knowledge of what it is
Therefore non-duality acts as both a state and a pointer.

As a state of non-duality it is an experience and it requires a knower and expericener and is a temporary condition; and is therefore something to be discarded.

Its “significance” is as a pointer because it deconstructs all states as not this, not this. The “danger” of this nesting point lies in it as a goal with its, “This is it” quality.

**There is No Duality, there is no Non-duality**

*Nagarjuna*

People have said to me, “If you experience separation, its not it.” The experience of Non-separation and separation and non-duality are all experiential states,
containing a knowER and the knowledge called separation and oneness and as such are concepts to be discarded. There is no separation. There is no non-separation there is no unity there is no non-duality.

**Non-duality**

*at its best is as a pointer*

*Non-duality at its worst is a state and goal which is imagined as permanent and hence sought after*

*Yet Again:*

“All pointers point to what is not.”

*Nisargadatta Maharaj*

**Finally**

As the Supreme Witness (State), The Supreme Perceiver, (State), or Supreme Knower (State) Emptiness-Consciousness begins to dissolve and “there” is an absolute nothingness prior to any consciousness awareness emptiness or knowingness.

It is important to note, that without a perceiver, there is no nothing
There is no not nothing

The experience of emptiness or consciousness or awareness or nothing is not emptiness, consciousness, awareness or the nothing. RATHER IT IS A PERCEPTION OF EMPTINESS, A PERCEPTION OF CONSCIOUSNESS, A PERCEPTION OF AWARENESS, A PERCEPTION OF THE NOTHING.

This again is why LakshmannJoo said, “Any experience you have, (non-duality) is always experienced one step lower.”

And therefore it is not “IT”
Rather it is a perception of “IT”

The Witness of the “world or the self or the psychological subject is the glue which holds the illusion and makes it appear as an isness with a past present, (presence), and a future

The Absolute is not knowable because there is no vehicle of knowingness to know or know about it.

Maharaj called it:
unawareness
or as the Buddha said,

"you may not necessarily be aware of your own enlightenment."

The Absolute is without a knower
The Absolute is without Awareness
The Absolute is without Emptiness
The Absolute is without Consciousness

**Awareness, Emptiness, and Consciousness**
are
all part of the Illusion

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**Reviewing Yet Again:**

“Experience, however sublime, is not the real thing. By its very nature it comes and goes.” Nisargadatta Maharaj

The important take-away to appreciate is that all
experiences require an **experiencER, a knowER, an awarer**. Since all experiences require an **experiencER, a knowER, an awarer** therefore they all must be discarded as not this not this.

Often times I have heard teachers say. “look at or notice your experience.” Why would you want to do that? How can an experience which is not you, or that is a temporary state or station indicate, prove or be a place to start. It would be like trying to start building a house out of illusory non-existent bricks.

Moreover, **anything that has experience as its starting off point** or is used to validate a state as real or which depends upon experience is part of the illusion.

**Nisargadatta Maharj:** …
“**Expect nothing from experience...**”

All experiences are perceiver, knower, dependent. This means that all experiences require a vehicle. For example a vehicle would be like a tongue to taste, ears to hear, eyes to see etc. The most subtle apparatus is the **knowER**.

This is why one of Maharaj’s mantras was to ask **what knower is knowing that?** The reason this is so important is because
the knower knowingness-knowledge and the known are all
vehicles of subtle perception
which yield
subtle experiences.
Without a knower-knowingness
there can be no experiences, (or knowns)

Simply stated
EXPERIENCES ARE KNOWNS AND AS SUCH THEY ARE KNOWER-EXPERIENCEER-PERCEIVER OR “I” DEPENDENT

In this way it can be appreciated that without a knower not only thoughts memories emotions associations sensations perceptions etc. but also without eyes ears nose and tongue or sensory apparatus there can be no experiences.

This is exemplified in The Buddhist Heart Sutra when they say,
no eyes, no tongue, no ears etc.

Simply stated
the knower the knowingness which yields a known is also a subtle vehicle of “perception” and which yield subtle states and experiences such as
Emptiness and Consciousness.

**The Turiya State** is prior to the knower, knowingness or the known

**Turyiatta** is prior or beyond even that, and is therefore not known or knowable with the vehicle of a knower or knowingness.

*Sankarya: “All that is heard is non-existent.”*

Who you are is prior to the knower-knowingness or the known.

*Nisargadatta Maharaj: “Anything you can know or know about you cannot be, therefore discard it.”*

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**Several Frequently Asked Questions**

**Question: Does one need a teacher?**

**Answer:** This is a question that completely bewilders me. First off, let's imagine that I was walking in front of my house and slip and broke my leg. Some kindly person walks by helps me up carries me and puts me in their car and is ready to drive me to the hospital where I'd be cared for and the pain I was suffering from would disappear.
Why would I stand up or try to stand up and say, “No no no I will walk to the hospital on my own.”

A true teacher and a real teacher is willing to pick you up and help you to get to the hospital and out of pain.

My friend Mark Mordin in London described it this way,

Imagine I was lost trying to find my way to a restaurant.

A kindly passerby, (who knows the restaurant) looks at me and realizes I am lost and they then begins to give me directions to where I'm going.

"Make a right go down a mile make a left go straight for a half a mile make a right and the restaurant will be on your left-hand side."

Why would I say,

"I don't want your directions I want to figure this out on my own."

For me a true (Sad)Guru is someone who is on your side who is willing to help you and is completely unwilling to take advantage of your track or trajectory, (re-enforce your uncooked seeds), but rather to guide you, be on your side, who is sees the route and is willing to take you there.

Most importantly, they have your interests,
and only your interests at heart. In other words it is not an **awakening business or part of the Service Industry**

**Another Frequently Asked Question:**

**The Awakening Business: the Service Industry.**

**Question:** How does one discern a true teacher and a teacher or situation to avoid?

**NETI NETI**

1.) I would avoid, (NETI-NETI) teachers who have hierarchies and who are basically working off a business model of marketing and sales. Meaning they are continually trying to sell their product and products and bring in more and more participants/members (customers).

2.) I would avoid, (NETI-NETI) teachers that charge a price that is out of the context of the Country or situation. For example, imagine that in the United States a one day workshop is approximately $125-$150 per day. Now imagine somebody charging $200 or more a day.

3.) I would avoid (NETI-NETI) teachers who on their website might say something like, “Our mission is to serve you in your awakening process.”
The part that is not appreciated here is that service or selfless service also referred to as *karma yoga* does not do so for money or for a price. The subtext of the *service industry* is: "We will serve you for money", which is not true service.

4.) Another thing to consider, (NETI-NETI) is when the teacher all of a sudden brings in their spouse to teach Advaita-Vedanta, the direct path, or some form of non-duality.

Now they are not only the enlightened master, but now you have an enlightened couple. This ignites the Archetypal delusion of the perfect enlightened couple.

5.) (NETI-NETI) When a group or a teacher guarantees enlightenment, guarantees results, or guarantees any state that is permanent.

6.) (NETI-NETI) The trap of integration, when a teacher proclaims integrating this into your life, she/he is presupposing and there is a subtext of: *if you integrate this into your life you will be able to be more do more have more or create more.*

Spirituality was defined by *Maharaj* as, *finding out who you are.*
It had nothing to do with integrating it or anything into life, the world or self, developing more spiritual qualities, embodiment or being more, doing more, having more, or creating more.

The concept of embodied realization is bizarre!
Why?
Because

At one level, “everything is consciousness nothing exists outside of consciousness”

The Body is a by-product of consciousness. Like smoke is a by-product of fire. How can smoke be or embody fire? The body is made of consciousness, and as consciousness there is no body. Only as the body is there consciousness.

Moreover:

*The essence of yoga is:*  
You are not the mind  
You are not the body  
You are not the doer

*Or better said*  
There is no body  
There is no mind  
There is no doer
Or as it is said:
*In the*
**Hymn to the Avadhut:**

“I am not the body nor is it mine.”

All systems are a *thorn to remove a thorn*, and at the bottom line is that all paths or systems should deconstruct (NETI-NETI) themselves.

**Question:** *What is the biggest trap that any seeker faces?*

**Answer:** *This is all an illusion! As Maharaj said to me: Nisargadatta Maharaj to Stephen-Narayan*

…*It’s all a concept*

*It’s all an illusion…”*

Many “spiritual seekers” are just trying to have a better life. This is like a mirage trying to become or have a better mirage. *It’s not real!!! About 12-14 years ago, a women said to me, “okay, I get its all an illusion, BUT how is this going to help me in my life?”*
If its all an appearance made of consciousness, then any notion, idea is a projection placed upon consciousness, is just a concept.

They once asked Baba Prakashananda, “How old is the (Saptashring) Devi”, (An Archetypical representation of consciousness)”

He replied, “How would I know, I came from her, she did not come from me.”

So consciousness is the “substance” from which the illusion is made. Anything that imagines this is what consciousness is, wants or does in any way is anthropomorphic and a projection placed onto consciousness, and needs to be discarded. Consciousness ultimately, as is everything else the Absolute”

Samskaras
Everything is a Samskara
Nisargadatta Maharaj (paraphased), you think your thoughts are yours, actually they come from the collective

Nisargadatta Maharaj: “Sadhana, (Spiritual Practice), is looking for what you have not discarded and discarding it.”

“FROM”

THAT

THEIR APPEARS TO BE A SUBTLE MOVEMENT OR PULSATION OR THROB CALLED SPANDA YIELDING VIBRATIONS REFERRED TO AS: SAMSKARAS WHICH FORM
Samskara
(False) Chords

Samskaras: Vibrations appearing out of THAT WITHOUT ANY CONCEPTS OF ANYTHING, prior to the formation of Archetypes, The sum total of Samskaras form the person

Samskaras include all impulses perceptions or intentions..

Samskaras are mental formations; forces, all action and reaction.

Simply stated samskaras are all perceivables, and conceivable.
In other words
Its all a Samskara!

When Nisargadatta Maharaj was asked, Who are you? He replied,
“Nothing perceivable or conceivable.”

The power of Samskara can best be illustrated by a story I was recently told.

A Swami was in the Himalayas and had attained a certain state of realization and felt he had a mission and therefore wished to go down to teach and open up Ashrams and meditation centers and begin to teach.

He told his Guru this and his Guru told him to meditate some more.

A few years past and again the disciple approached the Guru with the

“I have a mission, I want to go down from the Himalayas and teach open up Ashrams and meditation centers.”

Once again the Guru told him sit and meditate for a few more years.

A few more years past and again the disciple approached the Guru with

“I have a mission and I want to go down from the Himalayas and teach, open up Ashrams and meditation centers.”

The Guru realized at that point that there is no way that the disciple could burn this up in meditation, (the fire of yoga)

He therefore said go down and open up Ashrams, meditation centers and teach.

In other words the Samskara or vasanas of the disciple were so strong and he/she believed so strongly that they had a mission, that he had to act it out by teaching and opening up Ashrams and meditation centers.
It should be noted that Spiritual Paths and seeking is a

**Samskara**

**However**

The Samskara of seeking is a vibration which appears way before the “I” which is seeking.” In this way rather then trying to give up seeking, it is wiser to trace the tendency “back the way it came”

**Samskaras** can act as a portal. In other words the “experience” of any of the Chords can be brought back to the way you came.

**From False Cores to False Chords to Chords**

Why do we call them Chords? In the 90s we called them False Cores

However, in the mid 1990’s when

**Quantum Psychology got into superstrings we realized that all was a vibration.**

And for that reason each one of the **Samskaras represented**
vibrational chords
which are like vibrating strings producing a particular
resonance that will be experienced as a psychological
state and/or a psychological subject or “I”.

So although the Chords appear to "you" and as
“you”
they are actually vibrational portals which if traced
take you back the way you came.

Recall the old story of Ramana Maharishi.
The story goes something like this, a student travels
along way overland from Europe to see Ramana.
Upon his arrival he asks Ramana,
"Show me who I am"
“Go back the way you came.”
This rather famous statement points to Ramana
using whatever the "I" is thinking experiencing
feeling perceiving etc. as a portal to trace back
the I thought
back the way it came
from thought
to archetype
to vibration
to movement or pulsation
and ultimately to
THAT

In this way we do not see the chords as something
negative or to be gotten rid of or changed or
transformed into something better, higher, more
spiritual, or healthy etc.
Why?
Because if we try to change or transform them there will always be a presupposition an implicit subtext that I am these vibrations/Samskaras
If we believe we are these vibrational samskaras then we will try to change them in some way.
In this way the *chords* become experienced as a psychological subject with "a problem", rather then as a portal or vehicle to go back the way you came.

"Nisaragdatta Maharaj: “Give up the tendency to improve yourself.”

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**A Brief Look Back In History**

In about 1975 I was fortunate enough to meet students of the Great Arica Master Oscar Ichazo. Oscar Ichazo who I consider *The Father of the Modern Day Enneagram*.

Upon my return from India in 1982 I was staying at my dear friend David's house and he began to talk to me about the Enneagram via the brilliant formulation of Oscar Ichazo (Founder of Arica).
As years went by I continued to look at the Enneagram, and began in the 1980s to discover that within each Enneagram fixation was approximately 81 combinations of what I called identities or as is more commonly known in the world of psychology or yoga polarities or the pairs of opposites.

After processing-deconstructing those 81 identities contained within each of the nine enneagram fixations, I came to realize that each fixation contained one driver which I came to call the false core. The false core was the driving structure by which and for which the psychology or the ego self was organized and put together.

By the early 1990s I began to produce protocols that would enable the deconstruction of these false core thus liberating awareness which had initially been fixated in a particular way.

**My Mistake**

My mistake in formulating these fixations or false cores was that I had such a strong psychology background being a Psychology major both in undergraduate school and graduate school that I limited tremendously the false core to or as representations of a psychological principle: namely they were organized around primary
caregivers, i.e. mother and father.

What I came to realize in the late 1990’s was that was a tremendous limitation on the possibility of the deconstruction process (and so stopped teaching the False Core as it was to associated with psychology)/

A change had to be made to mother and father as originator of the false core and ultimately the false self.

Namely to appreciate the depth of the psychic structures and their organization, I had to see them in terms of yoga tradition namely **samskaras** or its close synonym **vasanas**

**AS AN ASIDE**

*In the way the Enneagram is presented today, you are miss-takenly told,*

**And which I used to believe,**

*that you are ONE fixation or Enneagram type.*

*This is inaccurate.*

As

*There are at least 40 Samskaras, or vibrations which later appear as what you call you.*

As a Vibration

*Samskaras,*

*and a “you” will appear and then act-out any one of them at any given “time” and context mostly as individual Samskaras.*

*Sometimes they will appear as a combination of Samskaras to be unraveled.*
However
You are not a person with a Samskara
Rather you appear as a vibration
And
The “I” or “you”
are a by-product of the Samskara

Samskaras

The vibration is the vehicle that produces the illusion
of manifestation

To state it simply
Although
it is not in some kind of linear chronological order
First we would have
THAT,
then the
“movement”
(SPANDA)
Then the
vibration
(Samskara)
then the
knowledge or information
contained within the vibration
and then

**Archetypes**

Then

The

**Unconsciousness mind**

Then the

**world and the you**

that forms from the vibration

and then

**Manifested Samskaras**

appear


*Shiva Sutras: "knowledge is bondage"

You could say that

**The vibration is the vehicle that holds the physical universe together and is the physical universe**

This is why when I went to *Baba Prakashananda* in 1976-1977

and I said to him,

“*I want liberation*”

he said,

"*You do not want liberation because if you were liberated you will not be there to appreciate it.*"

In other words once the vibration and the knowledge of what the vibration is

is removed or dissolves

not only will their be no you

there won't be a you to appreciate that there was a you and a world in the first place,
that is why Baba Prakashananda said, "It is best to be this close." (Holding his thumb and index finger an inch apart).

To reiterate again very very simply
Out of the Absolute
there appears a subtle movement

Nisargadatta Maharaj:
"There is no karma, (Movement or activity) in the state of Parabrahma" (The Absolute)

Vibrations appear through that movement
Which contain knowledge or information
Shiva Sutras: "knowledge is bondage"

Samskaras are the vibrations which contain the information or knowledge prior to the formation of an Archetype, a type, or more importantly
a sense of I,
A Psychological Subject,
a sense of I am,

Samskaras give a sense of self,
a psychological subject
or
even the sense of a location or consciousness.

Back to the False Cores, (Chords)
Over the course of decades what was appreciated
was that there was not one false core but rather more then three dozen false cores which have been identified at this time. Even more intriguing was that each false core could become operative with any change of context.

In other words if you could imagine a river flowing and within each river over its course several dozen whirlpools. These whirlpools could metaphorically represent the *samskaras*, and therefore give the appearance of an I, an I am a psychological self, A psychological subject etc.

Appreciating the nuanced understanding that there are at least several dozen false cores, *(Chords)* leads one to appreciate that their deconstruction or dissolving frees up the river to flow so that there is an uninterrupted flow as opposed to interruptions and narrowing of the focus of awareness which yields the psychological subject and the I Am.

Buddhism, considers many of these in their derivation of what they call the *Skandhas*, *(to be very briefly discussed below)*
These whirlpools or thought-waves arise in the mind-ocean.

It may operate for sometime then it sinks below the threshold of “I” consciousness. These thought waves sink down deep into the region of the knowingness or information which lies dormant within and is contained within the emptiness.

Lying dormant hidden within the it continues to be a subliminal perception action and experience and becomes a

**Samskara (vibrational impression just below the threshold of emptiness-consciousness).**

Memory and all thoughts are Samskaras.

*Nisargadatta Maharaj: “You think thoughts are your thoughts, actually they are collective.”*

The **Samskaras** as knowledge or information are embedded in and are made of the nothingness and appear and give the illusion of an individual mind.

**Samskaras** come up to the surface of the consciousness as a big wave, No perception, no experience, no memory, nothing perceive-able or conceive-able is possible without these

**Vibrational Samskaras.**
The Samskaras should be fried like uncooked seeds

The space between two thoughts which if allowed to remain will inform and coagulate appear as samskaras.

In other words all Samskaras exist in the mind-space.

The thoughts slowly subside and leave traces in the mind in the form of the space between two thoughts.

Or as consciousness-emptiness. The emptiness is the last touchstone before the Absolute. These traces are the Samskaras.

In short, Like Alice in “Alice in Wonderland”, going into the Emptiness there is a “falling” into beingness, and ultimately the maya or illusion of being which yields perception and the perceivable world.

DO NOT ENTER THE EMTINESS,

AND

DO NOT NEST IN THE PERCEPTION OF EMTINESS OR ANY PERCEPTION.
Once The perception of Emptiness is perceived and perceived as real vibrational samskaras begin to solidify and from these Samskaras springs the illusion that I am

**Samskaras are like forces**

When one Samskara or vibration comes into play, another Samskara of dissimilar nature may emerge out and come in the way of its fulfillment.

This is the fight between forming a polarity like waves in the ocean which crash into one another which is what permits samskaras to persist.

Samskaras are 'latent linguistic conditioning. These seeds reside in the Emptiness-Consciousness as vibrations, prior to emptiness-consciousness.

Within the Emptiness-consciousness are Samskaras which contain and become the seeds of, “I” 'me' and 'mine'.

**The Manifested Samskaras**

(How “You” will experience them)
Imagine a record
The record is THAT,
the grooves on the record are the
Samskaras,
and the song that it plays is the sound
of the manifested Samskaras
and the “I”, the I Am,
and
The Psychological Subject

*(), Parethesis()
means as a possible, but not
always a conclusion.

It is important to
note that this is
probably not a
definitive list.
These are the Manifested Samskaras that appeared as a vibration on “my” track, trajectory or “RAY”

A complete list is a WORK IN PROGRESS

1. Everything I do is wrong, I am a failure, there must be something wrong with me- I have to prove there is nothing wrong with me.... right all the wrongs and be a success
so I can achieve perfection

2. I am unworthy and have no value-
I have to prove that I am not unworthy and have value (by becoming a saint)

3. I do not know what to do-
I have to overdo (so that I can rule the universe)
(achieve harmony)

4. I Am inadequate and I hate myself
I have to appear overly confident and competent (so that I can be recognized as the source of sources)

5. I do not know, I am scared that I do not know-
I have to Know to understand and so be in control
(I know which proves that I can be omniscient)

6. I am alone...I have to dissolve connections
I have to connect (so that I can be one with the universe)
(If I reject you, you will want to be with me).

7. I am unfinished and incomplete-
I have to get finished in order to be complete (so that I can be the absolute reality or omnipresent)

8. I am powerless-
I have to be overly powerful (so that I can be omnipotent)
(If I am malicious take revenge on you for insult or injury either secretly or by wishing you ill I will discharge the surpressed energy and you will be
greatful)

9. I am Loveless-
so I have to be overly loving (so that I can be worshiped)

10. I am crazy...I am going crazy.
I have to be or appear sane, follow the light

11. I am unsafe.
I have to be safe or create safety.

12. Everything is chaos empty space and out of control.
I am overwhelmed catatonic with a silent scream
I have to fill the emptiness so it is controllable

13. I am rejected.
I have to reject (If I reject you, you will want to be with me.

14. I am not enough –
I have to be more then enough (so I can be the center of the universe).

15. I am exposed cracked insecure doubting falling apart
I am broken dissolving
I have to hide, appear confident, and be solid and whole and not dissolve (so that I can be liberated)
16. I am confused... what's going on... There must be a reason a logic or a cause for what's happening- If I can find the reason logic or cause or cause of causes then things will change (and I will be free).

17. There is no Center source or location or origin- There must be an origin a location, a center or source of all that is- (if I find it I will be free) Strategy: “The answer lies within”.

18. I do not trust anything or anyone- I have to trust (so that I can let go and be free).

19. Why does everything always happen to me (the victim)-I must find out why things are happening (and if I do things will be finished).

20. I am at effect therefore unfinished I must be at non-effect in order to be finished with the game (and be liberated.)

21. I am and there is a reality being forced on me- I have to negate or invalidate that reality (in order to know who I Am).

*HINT:* *(There is no me prior to emptiness there is no me prior to form.)*

22. I am nothing I don't exist and I'm going to die- I have to pretend to be something, I have to be
something
I exist and I have to live

23. I have feelings and am overwhelmed by my feelings
I have to feel in order to be-
I have to get rid of or express or discharge my feelings (in order to be free).

24. I Am uneasy trapped (imprisoned in a body)-
I have to get comfortable and free
(and without a body).

25. I am dark sinister demonic and evil—
I have to hide and appear light and have a sweet loving persona.

26 I don't know who I am-
I have to find out who I am
I Am That
(f I do then I will be permanently free of all problems and in bliss).

27. Something bad is going to happen-
I have to be prepared
There is a potential “force” that can destroy me at any moment.

28. I have done and withheld and hidden so many bad things. I am afraid I will be found out that I am a fraud
So I must project my sins on others
Then if I get caught confess all my sins (so that I can
be free of them).

29. You are lying
It's all a lie
I have to find the truth

30. I am ashamed and afraid of what I have done
I am proud of what I have done

31. I am a heretic-A martyr a scientist and a questioner of the faith of the church.
I am a Religious leader a church leader an official and part of the Hierarchy
I have to burn, destroy and erase their existence (Peters second principle: "at all costs the hierarchy must be preserved").

32. I am ordinary.
I am and have to be special and different.

33. They do not understand or get me.
If I can explain it to them then they will change.

34. I am separate and isolated.
I need to fit in to be accepted and have a family or community of like-minded people.

35. It's futile you can never win
I am vulnerable
I have to surrender be strong and seek the light.
36. I am my mind and have a mind.
I have to get rid of my mind to be liberated.

37. I am the body and I have a body.
I have to dissolve or rid myself of the body to be free.

38. I'm a doer with volition and choice.
I am not the doer.

39. I hate this world-reality.
I have to create an alternate virtual fantasy world.

(Potential Samskara containing combinations with several other Samskaras)

I am cut off, disconnected (Game: pretending to not know, be powerless and/or helpless and out of communication, i.e. inability to “commune”)
I have to play your/or a spiritual game to be connected.

Spiritual Misnomers:

I am the observer of my thoughts memories emotions associations sensations and perceptions

I am a the witness of the emptiness and the consciousness

I am a conscious being
I am consciousness

I am

The answer lies within

In the end justice prevails, the good get good stuff the bed get that stuff

“The Arc of the Moral Universe Is Long But It Bends Toward Justice” Martin Luther King

There are lessons to be learned

I am aware

By deconstructing or dissolving the mind I will find the ultimate reality.

I must purify myself to realize the Absolute and be enlightened

If I can resolve this problem or situation I'll be free. (HINT: The desire to resolve situations is a resistance to what is).
“ALL THAT IS HEARD, (or that was just read) IS NON-EXISTENT”
Frequently Asked Questions:

Question: What holds Samskaras so tightly?

Answer: Lying
The Seventeen Faces of Lying

Satya
As Realized through the Teachings and Practice of Swami Pranvananda

1. Pretending
2. Withholding
3. Misinforming
4. Distorting
5. Denying
6. Justifying
7. Explaining
8. Manipulating
9. Marginalizing
10. Rationalizing
11. Deceiving
12. Going Along
13. Enabling
14. Hiding ones true intentions
15. Miss-representing
16. Omitting

17. Editing-out, cutting and pasting to fit or re-enforce a position, point of view, identity or to make or prove a point or point of view.
“ALL THAT IS HEARD, (or that was just read) IS NON-EXISTENT”
SHANKARA

THE SKANDHAS
A Very Very Brief Cliff Notes
The Buddha taught the Four Noble Truths; this is often translated as "life is suffering". The Four Noble Truths can also mean "Life is impermanent" and "conditioned."
The Buddha taught that the skandhas were "conditioned".

The parts of the skandhas work together so seamlessly that they create the sense of a single self, or an "I."

Through an interaction of the skandhas the illusion of a self appears.

The Buddha taught that there is no "self" occupying the skandhas.

The First Skandha: Form (Rupa)

The Sense Organs or Faculties

Rupa is form or matter; something material that can be sensed.

Rupa includes solidity, fluidity, heat, and motion.
These derivatives are the first five faculties (eye, ear, nose, tongue, body)

and the first five corresponding objects
(visible form, sound, odor, taste, tangible things).

**The Second Skandha: Sensation (Vedana)**

Vedana is physical or mental sensation

It is particularly important to understand that what we call mind is a sense organ just like an eye or an ear.

**Mind:** The mind interprets analysis

Constructs

**The Third Skandha: Perception**

Perception is the faculty that recognizes.

Most of what we call thinking fits into the component of perception.

Here perception can also mean

"knowledge that puts together."

It is the capacity to conceptualize and recognize things by associating them with other things.

**The Fourth Skandha: Mental Formation (Samskara)**
All actions, good and bad, are included in the component of mental formations.

Mind organizes all mental states.

**The Fifth Skandha: Consciousness (Vijnana)**

Vijnana, (Recognition) depends upon the skandhas and consciousness for its existence

**FINALLY**

It can be said:

That something is nothing and nothing is something

However

I am neither something nor nothing

The Consciousness appears to appear out of the Absolute,

Yet

Is the Absolute
the Absolute and consciousness remain unknown without a knower.

Consciousness is knower dependent and yet is the Absolute.

Consciousness is the vehicle of the illusionary appearance called self or world.

and as itself is not “knowing” of the Absolute.

As the Absolute

There is no consciousness nor is there an Absolute

nor is there an object which is not itself.

The Absolute is always and remains the Absolute.
Om Purnamadah Purnamidam Purnat
Purnamudachyate Purnasya
Purnamadaya Purnameva Vashishyate Om shanti,
shanti, shanti

Om
That is the Absolute,
This is the Absolute;
From the Absolute the Absolute appears to give the illusion of
manifestation
Whether the Absolute appears to appear as manifestation
or
Appears to not be the Absolute
Still
There is only the Absolute
The Absolute is all there is
Om
Peace! Peace! Peace!

“ALL THAT IS HEARD,
(or that was just read)
IS
NON-EXISTENT
SHANKARA
As the Absolute there is no Absolute
As the Absolute there is no Absolute
As the Absolute there is no Absolute

Nityananda Maharaj Ki Jaya!
Nisargadatta Maharaj Ki Jaya!
Baba Prakashananda Maharaj Ki Jaya