MORE
Notes
from the
Dream
vol. 11
MORE
Notes
from the
Dream
Vol. II
circa 1983-1986
More Notes from the Dream
Circa 1983-1986
Dedication

To that which cannot be discarded
Part I

On the Threshold of a Dream

(Title taken from the Moody Blues)
The Text and the “Practice”

Well here we are yet again.

If you have read the Introduction from:

“Notes from the Dream”
Volume I
Circa 1982-1986

then little needs to be said here other then this is a continuation from the same set of manuscripts.

As you go through the book, you will notice lots of typos and poor grammar. You will also find some of this repetitious and at times out of order, and in short not as well laid out. Please forgive all of this as my goal was just to make the notes available and not get bogged down in the details. As I mentioned in Volume I regarding this,

“I just can’t deal with all of that right now.”

So here it is…

Whatever it is…

Much love
Your Mirage brother
Stephen
October 21st, 2011
In Volume II what might be of interest is that which is included in Part VI.

In Part VI, at the end of the book is a “practice” from 1986 that originated in the Dream Yoga and ended with the bursting of the Consciousness Bubble, the Emptiness bubble and the Awareness Bubble.

In Tibetan Buddhism, the Dream Yoga is performed as you are lying down to go to sleep.

With what is to follow there is an inclusion of the Clear Light Yoga and The Yoga of the Illusory Body. in his way the Six Yogas of Naropa are integrated with the teaching of my Guru and Mentor Sri Nisargadatta Maharaj and the Essence of Buddhism, namely the Diamond Sutra and the Heart Sutra thus enhancing the “practice”.
The “Practice” in this case, (in an ideal world) would be performed three times a day. First as you are lying down to go to sleep, second, as you are waking up, and third as a prelude to meditation. Of course the “practice” can be continued throughout the day and/or if you wake-up in the middle of the night.

Most chants, mantras and bhajans are given importance for five reasons:

1.) They impart the teachings, in a devotional format

2.) They are supposed to contain the energy or “shakti” of the Guru or lineage from which they are derived. Which also helps to enhance devotion.

3.) The sound of the mantra is supposed to carry a certain “resonance” that raises the vibration of the practitioner.

4.) Theoretically the mantra specifically is supposed to be the sound body” of the deity the mantra is representing.

5.) And finally they focus the mind and as such support concentration, (dharna) and meditation, (dhyana) which are the 6th and 7th limb of Raja Yoga respectively.

The first two criteria are clearly met. Number 3, “The sound of the mantra is supposed to carry a certain “resonance”, raises the vibration of the practitioner.

(and this will arouse many disagreements),
Very arguably, the discourse in the form of teachings carry no weight if performed in a foreign language in this case Sanskrit or Tibetan, or another language.

Moreover, utilizing your own language with your own cultural metaphors both deepens and clarifies the understanding it is intending to both transmit and impart.

Interestingly, His Holiness the Dali Lama has recently been giving both mantras and practices in English rather than Tibetan.

On another note appreciate that all spiritual practice is constantly changing and evolving due to culture, language, and the metaphors or pointers which are prevalent to the time and place that they are given.

Spiritual practice and teaching methods need to utilize the cultural metaphors and pointers of the time they are given.

Moreover the “teaching metaphors and pointers” are better served if they can reach into, meet, or “match” the way each individual performing said practice “processes and organizes”.

“Spiritual practice” is not static.

For this reason you might find a practice changing and altering to the experience of each practitioner as their needs and situation change.

To illustrate much unnecessary pain is experienced by students because either the teaching or teaching style does not fit, (like a homeopathic remedy), the student, or because the student is attempting to fit themselves into a system or culture which does not match their state and style of processing and organizing information.
Zen Saying, (maybe paraphrased): A teacher, (like a doctor) must be able to diagnose the disease before they can prescribe the medicine, (spiritual practice).

Or

Zen Saying: “One must take the pulse of the patient in order to prescribe the remedy.”

The Vijnana Bhairava, the quintessential treatise on meditation and tantra contains 112 meditations.

What became evident in the late 1970s was that tantra, meditation, and all spiritual practice needs to both fit the needs of the student, and to shift as the state of the student shifts to thus accommodate the natural flow of consciousness. For example, If the “I” is stuck in a cognitive tape loop, a certain practice might break that looping. On the other hand if the “I” is stuck in a emotional pattern, another “technique” would be more beneficial then the one for cognition.

“Spiritual” practice should never be taken as a “one size fits all”, or utilizing the same practice for decades for everything without taking into consideration both the shifting context of the situation, how a students’ mind processes information coupled with the very very very specific needs of the student.
“If your only tool is a hammer, then every problem is a nail.”

Simply stated all “spiritual practice” has an expiration date, (when it is better served for the “practice” to be discarded).

In this way the Vijnana Bhairava was utilized as a menu throughout the late 1970s and 1980s.

Gurus and Teachers

Two other issues that often come up is about Gurus and teachers, which these few statements might help to clarify.

Don’t confuse the messenger for the message….  

* Nisargadatta Maharaj (paraphrased):  
* The Guru or teacher is like a mailman.  
* If good new comes you don’t fall in love and worship and become devoted to the mailman.

and

Believe it or not there is no correlation between “realization” and the ability to teach.  
Simply stated there is “state” and “function”.  
The “realization” metaphorically represents the state.  
This is why the Zen Buddhism of the past separated state and function, calling one group
Masters

and another with a different “function”

Teaching Masters.

For the Advaita-Vedanta Fans:

Two Often Asked Questions

(circa 2005)
Nisargadatta Maharaj:

_Spiritual practice is about looking for what you have not discarded and then discarding it._”
Since meeting Nisaragadatta Maharaj in the 1970s and particularly over the last 10 years with the rise of the Advaita-Vedanta movement, practice (Sadhana) has been frowned upon by teachers and therefore students alike.

Their understanding is based on,

“there is no “I”,
and/or
the “I” doesn’t exist”

They seem to suggest that practice somehow re-enforces the “I”, as if the “I” exists and is doing something and therefore will get something.

For those with that point of view there is only one question:

“How can an “I” which des not exist re-enforce itself or imagine it will get something.”

While at a conference in Santa some 10 years ago an Advaita guru (guru with a small g) asked me a question while he kept repeating the mantra, “I don’t exist.”, “there is no “I”.

The response was ….

“How do you know that you don’t exist?”

This is pivotal to appreciating Nisargadatta Maharaj and his teaching because as long as there is a Knower there to know
the state called
“I don’t exist”,
then there is a state,
a perception,
and
an illusion.

Paradoxically, often times people
stay harnessed to their path,
even the Neti Neti of Advaita Vedanta.
Neti Neti like all spirituality
and all spiritual paths are part of the dream
part of the mirage
and
part of the illusion.
Yet
Paradoxically

“There is no “I” which can perform spiritual practice,
deconstruct itself,
and
get liberated.”

Again
Paradoxically,
Nisargadatta wrote this about his Guru
Sri Siddharameshwar Maharaj

“My Guru asked me to do these five bhajans daily,
and he never cancelled his instructions before he
passed away. I don’t need to do them any more
but I will carry on doing them until the day I
die because this is the command of my Guru. I
continue to obey his instructions, even though
I know these bhajans are pointless, because of the respect and gratitude I feel towards him.’

Please note one thing when we say the word illusion, mirage or dream, there is a subtle implication that there actually is an illusion, mirage or dream.

The words illusion mirage or dream, carry with them the belief that there is an illusion, mirage or dream.
Like the word non-existence
which carries with it the sense there is an existence that
exists which is non-existent.
The dream, the illusion
and
the mirage
are words representing things which do not exist.
They are pointers,
and
like a thorn to remove a thorn,
they too need to be discarded.

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

Pointing to
if it is perceivable or conceivable
it is not you
therefore discard it.
Shaktipat pierces the edge of the bubble
the emptiness and the consciousness
interpenetrate the bubble
The space between the particles appears
the particles dissolves
so too does the universe
A photon of light smashes the edges of the apparent world
Emptiness-consciousness seeps into the bubble
interpenetrating.
The universe dissolves
as
consciousness-emptiness
bathe like a shower the bubble
dissolving the bubble universe into nothingness

Kundalini bursts the seams
Perceptions dissolve
The earth splits apart and cracks
The universe splits apart and cracks
The world is no more
The universe is no more

Kundalini bursts the seams
The universe is not my body
nor is the consciousness my body
there is only consciousness
no body only consciousness

Even the consciousness of the Absolute Void is an illusion.

A student went to Baba Muktananda
and pranamed, (Bowed down)

Muktananda asked, “Why are you bowing down to me?”
The student replied, “Because you are the Guru.”
Muktananda with a sneer said, “That’s nonsense. Why are you bowing down to me?”

The student replied, “Because you are everything and the bestower of grace.”

Muktananda again with a more intense sneer said, “That’s nonsense. Why are you bowing down to me?”

This went on for some time. Suddenly the student realized Swami Muktananda did not know he was Swami Muktananda.
II

Realize the mind
is the mirage nature of the perceived universe.

“…All distinctions are mind
by mind in mind of mind
no distinctions
no mind to distinguish”
— Knots, R.D. Lange

Nothing is outside of mind
all perceivable’s and conceivable’s are mind
Very very very metaphorically
the mind is like a large lens
or pair of glasses
which includes all that is perceived and conceived
including the perceiver

What is perceived and conceived
both inside and outside
within us
and
without us
including science and spirituality
is mind
Science and spirituality
attempts to describe
through the lens of the mind
All perceivables and conceivables are mind and all descriptions and labels are also mind

Nisargadatta Maharaj:
“I am going to give you objective knowledge to objectively show you that it’s all an illusion.”
Sound, the birth of a word
The word self-I am is born
The self: a concept in the brain
The self: a concept in the mind
There is no such thing as brain or mind
The self: a conceptual concept bearing the delusion of
location
time
space
energy
distance
mass
dimensions
isness
beingness
presence
and
I amness

You are not special or different
Whatever is being experienced now,
has been experienced
and will continue to be experienced by someone somewhere
IV

“All that is heard is non-existent”
— Sri Shankara

Yoga as a thorn to remove a thorn

Yoga Maya: The fusion delusion and absorption into a system and its words, philosophy and belief system, of thoughts and feelings which imply the concept of hierarchy in behavior or sensations visions and attitudes. This delusion promises and guarantees eternal bliss through conformity of action.

Once the belief system is absorbed the seeker forgets the destination and develops a new spiritual identity.

Patangali’s Yoga Sutras: “Yoga is the stilling of the thought waves of the mind.”

In Tibetan Buddhism, progress is made when there is a separation of the mind or subtle body from the physical body

Yoga as a thorn to remove a thorn
Throw it away, but not to soon.

“Don’t give-up your boat on the sea of existence until you no longer need to swim”
— Unknown

There is no mind
There is no progress
“The cause of bondage is sound”
— Shiva Sutras

Why? Because sound creates letters
  Letters create words
  Words create
  Ideas

“All that is heard is non-existent”
— Sri Shankara

The tendency to understand
Nobody knows why anybody does anything
  Nobody knows why anything happens
  Nobody knows why anyone does anything

Explanations and Reasons: Words which represent things
  which do not exist
  Words which represent things which do not exist
  Words which represent things which do not exist
  Without happening
  Without perception
    No reasons
    No Explanation
No such thing as here and now
  Without a perceiver
    No Here
    No Now
VI

A child puts together a puzzle of sounds and words
praying for satisfaction-liberation
The drive for expression,
an illusion that it will yield satisfaction
A child strives to puzzle words in correct order
Like grass is green
Like apple trees produce apples
VII

Asking an “I”-ego to not be there,
or
to be seen as an enemy or something to be gotten rid of
is like asking an apple tree to destroy its apples
or
to stop producing apples.
A yogic leap of faith?
What is prior to the emergence of “I”
and the awareness of “I Am”? 
What is this preconscious illusion?
Of a first cause?
Or a primary cause?
Striving for organization,
the mind concludes

All conclusions are delusions
All conclusions are based on false assumptions
and/or perceptions
and are therefore false
The problem lies with a subtle presupposition
Presupposing that there is a consciousness
or a something prior to “I”
or
“I am”.
Without this “introverted” concept called “going in”
Subtle anthropomorphic statements and beliefs dissolve
Then nothing
Not even consciousness would lie prior to
pre-personal “I”.
I am not and could not be consciousness,
IX

An existential illusion: that by waiting it will be revealed to me by an unseen force if I am good,
or ready,
or upon death
is truly an illusion
The intervention of a subtle
“leap of faith”
or surrender
if not carefully scrutinized
as a process of mind,
and a denial of death
can “dangerously” lead to an infinite number of
anthropomorphic super-impositions
projected onto something that is not there

Maya: That which isn’t
Maya: That which isn’t
Maya: That which isn’t
X

A flashback to infancy???
Who am I? was an early question,
By luck?
luck has no rules
Who am I?,
Vedanta’s neti neti,
(not this not this)
deconstruction,
 discarding,
dismantling of all concepts that arise.
Dissolving concepts
so they did not return seemed
the pre-verbal path

Flashbacks appear “as if” in the past appear now
Flashbacks appear “as if” in the past appear now
Flashbacks appear “as if” in the past appear now

There is no now
There is no now
There is no now
XI

Through neti neti
Non-existent time passes
Neti Neti
The mind pacifies,
Removing beliefs,
Discarding antiquated psychological structures
Neti Neti appears in the dream
Neti Neti is part of the illusion

Bhakti Yoga
devotion and worship to an outer deity dissolves
An inner dissolving of everything I thought I was
including Consciousness

**Bhakti Yoga appears in the dream**
**Bhakti Yoga is part of the illusion**

Cause and effect
Logical and linear
are all
seductively dangerous

Cause and effect
Logical and linear
are all
seductively dangerous

More hope(ium): if we could rid ourselves of the bad shit
all would be well with the world.
Without cause and effect
Without time
Without linearity
Without logic
The lies and hopeium of psychology dissolve
Combining the yoga of devotion,
with
the jnana of intellectual deconstruction
was the action or activity of Karma yoga whose
intention was without self
What remained though was the missing piece,
the selfless yoga miss-named karma yoga.
For I still imagined that I would get it,
I was still doing it for a me,
even though
“You are not the doer”,
or better said,
“There is no doer”,

Karma Yoga appears in the dream
Karma Yoga is part of the illusion

I am not the mind
I am not the body
I am not the doer
The essence of Yoga.

Unfortunately
the I took Yoga as a religion
not as a technique,
which like experiences
had an expiration date.
For somehow beneath the surface lie a mistake
That somehow through devotion and deconstruction I would
be more,
have more
do more
create more
and be seen as more then the perceived others.

With yoga and yoga “training” the path becomes clearer.
Deconstruct,
neti neti on steroids,
and all would be well.
Being drawn into the Science of Yoga?
was like being drawn into
“The neuro-science and quantum physics.
It seemed that what surprised me most was that that science
was the same as,
and proved yoga.
Truly in the annals of Buddhism via Hinduism
The Buddha himself was an incarnation,
(an appearance)
which brought science into yoga.
I adapted a new creed
that if it was provable scientifically,
then it was grounding to the spiritual and Buddhist teachings.
Yoga appears in the dream
Yoga is part of the illusion
Yoga appears in the dream
Karma Yoga is part of the illusion

Science appears in the dream
Science is part of the illusion
Science appears in the dream
Science is part of the illusion
Buddhism appears in the dream
Buddhism is part of the illusion
“…Idiot Wind, blowing every time you move your mouth…
…Idiot Wind, blowing every time you move your teeth…..
…Idiot Wind, blowing through the flowers on your tomb
…Idiot Wind, blowing through the buttons on your coat…
…Blowing through the letters that we wrote

Idiot Wind, blowing like a circle through my skull
From the Grand Coulee Dam
to the Capitol…”

– Bob Dylan

Existential Mirage:
Why does the “I” believe what it is told,
especially if large numbers of people believe it?
It seems that Mom and Dad
Church and State
Cultural Socialization begins and ends with:
“let’s run them all through the meat grinder
so they all come out the same.”

Existential Mirage: Small time teachers carry with them
less impact or desire to follow their words
while big time gurus with many people.
Could it be some kind of herd survival thing?
Following along
not questioning
Taking on what others say as true without any investigation,
Nisargadatta Maharaj:  
“Question everything. Don’t believe anything.”

Existential Mirage: Who am I to question the great masters and traditions,  
(some old guys in an ancient culture who make up rules thousands of years ago).  
As if time and longevity make for and give their reality reality power.  
Forgetting the context and culture which it arose from  
Following by insecurity habit and desperation to survive,  
Or  
live forever  
We all by now know that by worshipping some outer god,  
(which represents the perfect organizing principle which exists only in an abstracted world)  
which actually has no organization…  
so why talk about it  
or pass along any more neurological survival patterns which  
do no more then re-enslave us in a mountain of hope,  
(hopeium)  
which doubles down on our desperate survival and need to know the cause of cause.  
The illusion of first cause  
Suppose there is no cause of causes  
No First cause  
no logic  
no organizing principle  
the abstracted world vanishes and so do we  
along with are contrived dreams and fairy tales of spiritual enlightenment  
the one means to control the masses…
be good or no lollipop.
So even the most “sacred” must be turned upside down,
Or
the non-existent neuro-net
Will continue…

Maya: That which isn’t
Maya: That which isn’t
Maya: That which isn’t
Part II

Pre-Pubescent
Post-Deconstruction
Reviewing
and
Deconstructing
the
Metaphors and Pointers
I

The Metaphor-Pointer
of
The Implicate and the Explicate

“Wholeness and the Implicate Order”
by David Bohm
speaks of
the implicate order
and
the explicate order

the implicate unfolds
and
becomes the explicate visible world

the explicate enfolds
and
becomes the
implicate unseen world

As there is no time
and
the implicate and explicate are perceiver dependent
Neither are
The Metaphor-Pointer of The Spanda

The Spanda defined as the divine pulsation
or the divine throb
or just pulsation
or throb
describes the movement from the implicate becoming the explicate and the explicate becoming the implicate

Kundalini: The power of pulsation or throb

As there is no time
And
They are perceiver dependent
Neither are
III

The Metaphor-Pointer of The Heart Sutra

The Heart Sutra
the Buddha states:
“form is none other than emptiness
emptiness is none other than form”

In the light of form and emptiness
we could conceive,
through our concepts
that emptiness becomes form
Form becomes emptiness

Spanda which describes the pulsation
from form to emptiness
and emptiness to form
mirrors
the implicate and explicate movement
Spanda describes
the pulsation
from submergence (nimesa)
to emergence or (unmesa)
However
if
form is emptiness
And
Emptiness is Form
There is neither form nor emptiness
IV

The Metaphor-Pointer of Yin and Yang

Yin and Yang, the classic representation

The Yang symbol appears static, part of it being black, representing empty space.

Yin
The other part of the diagram is white or fullness.

Very Metaphorically, this too represents the movement from emptiness to fullness and from fullness to emptiness.

emptiness to fullness
and
fullness to emptiness

this representation of movement is constantly from emptiness to form or fullness or form to emptiness.
Without the perceptual apparatus called time
   *Nothing becomes anything*
   *Nothing can become anything*

   And

   if emptiness is form and form is emptiness

   There is neither form nor emptiness
In the Shurangama sutra
“Everything is emptiness and form is condensed emptiness”
“Everything is emptiness and form is condensed emptiness”

Emptiness and form are one and the same substance
With this The question is it form or is it emptiness dissolves as neither are
VI

The Metaphor-Pointer of Neuroscience

Why don’t we see the emptiness

Metaphorically we are looking through a brain and nervous system which appears through the big lens of the big mind. All we see are perceivables and conceivables ergo we miss the emptiness and see only the form “The body is a perception” as Neuro science is a perceivable explanation
VII

The Metaphor-Pointer
of
Emptiness

Buddhism with its pure emptiness
quantum physics
and
neuro-science
are the 20th century metaphors to point to the
“non-doer”
and
the creme-de-la creme of Yoga and Advaita-Vedanta

Without a perceiver or knower or experiencer

Realize Nagarjuna’s eight negations
No coming
No going
No arising
No subsiding
No similarities
No differences
No duality
No unity or non-duality

*Nisargadatta Maharaj:*
“It is easier to understand that the entire manifestation is of a nature of a dream, or a mirage, but you interpret the rest of the manifestation as being a mirage and won’t let go of the seer of a phenomenon, the seer too is also part of the mirage.”

If emptiness is form and form is emptiness and there is neither form nor emptiness and

Nisargadatta speaks “he is” “beyond mind perceiver-less there is no mind Perceiver-less without a knower there is no such thing as form or emptiness emptiness or form or things becoming other things rather without the metaphor of big lens
Big mind is a state and a metaphor which describes “that which isn’t”
there is no Big Mind

Nisatgadata Mharaj:
“You can never say what it is, only what it isn’t.”
Putting this all together
cause-and-effect
linearity
dimensions
and all experiences
which are perceivable and conceivable
experience-able
must be seen
or experienced
or perceived
or conceived
very metaphorically
through the big lens called mind or big mind
or
Buddha Mind

In the Diamond Sutra the Buddha states
“There is no world”
there is no world because without a perceiver
or
a big mind
or
a Buddha Mind
even form and emptiness
physics
science
and all explanations
are just that
explanations that have no meaning
Nisargadatta Maharaj:

“To go beyond the mind you must look away from the mind and its contents.”
Part III

“You can always say more about what you said.”

– Alfred Korzybski
There is no beyond
Beyond like the word non-existence
is a word

If beyond
or
nonexistence is believed
It will always yield a sense
of something that exists

There is no beyond
There is no non-existence
which exists

A student asked a very long winded question
about births and death and Karma and
reincarnation and credit and debits.

Nisargadatta Maharaj replied:
“Who told you that you exist?”
After a long silence
Maharaj said, “The mind tells you you exist,
consciousness tells you you exist and you believe it.
If you understand just this its enough.”
Krsna is Consciousness and Prior to Consciousness.
Krsna is Consciousness without form,
Without rules and regulations.
Krsna, Me, Atma, Brahman, Buddha is Consciousness
Not a lifestyle, wearing certain clothes, or being celibate etc
Krsna, the Absolute prior to Consciousness
called Parabrahma

Non-duality: The new religion
Non-duality: An illusion to comfort and
heal the mirage of separation

Nagarjuna:
“There is no duality,
There is no non-duality

Separation and oneness another mirage
Duality and non-duality a story of a non-existent self

Without a perceiver, what is?
Unseen forces is a figment of imagination,
Without unseen forces?

Without deaths time clock
Without death

The Yoga mirage: an “I” in training
ruled by an anthropomorphic invisible intelligent God
with a plan
or a consciousness
A leap of trance-personal trance-ference plus faith
Part IV

Waking Dreams
OM

Without a reference point
OM the light of the waking state
OM the light of the Dream State
OM the light of the Deep Sleep State
Om the light of the Turiya-Witnessing
Without light or sound

I

Waking Dream

I woke-up
or
was I sleeping
actually I could not say.
All I could say was that behind
or beneath
the perceivable world was a white background screen.
Motionless

Life gave
the illusion of motion
there was non-movement,
but yet movement

Nisargadatta Maharaj:
“There is no Karma, (movement or activity) in the state of Parabrahma.”

And with this phenomena came the appearance like I was a motionless dimensionless shadow, (how I loved looking at shadows) Moving nowhere through nothing.
Waking Dream

“Going to sleep”
   yet
I was awake or lucid in the dream state
However this time the dream appeared on a red screen.

As I was looking at or through the “dream”
it had more of an illusionary quality to it
III

Waking Dream

Suddenly all the dream images dissolved
and there was only a blank black screen
I
or
whatever that was,
was still “awake”
except
there was just a black light background
IV

Waking Dream

Through the sleep state
another state appeared
Beyond
or better said
NOT The waking state
NOT the dream state
NOT the deep sleep state,
Witnessing

While witnessing “I”
or some consciousness was aware
but had no relationship or even knowing of anything
Actually,
I was unaware
yet aware that there was no state at all
I had remembered later somehow that this state was called turiya:
the background that underlies and transcends the three ordinary states of consciousness:
the state of waking consciousness,
the state of dreaming,
and
dreamless sleep
And turyatita a mindless-space in Cosmic Consciousness. In Turiyatita the Self
or
the One ceases to function since the ‘mind-space’ transforms itself into mindless-space
Waking Dream

Upon waking (whatever that was) as it was all getting confusing the question was which was real and why all the lights?

Once again “I” recalled

Two things from Yogaland

Once a student came to Baba Prakashananda and spoke to him of this purple light she was seeing in meditation. He went on and on about all these lights and what they meant.

After several minutes he said to her: “The important thing is who is seeing the lights.”

The second thing I recalled was

Again from Yogaland was that there was The waking state The deep sleep state The dream state And then what was called turiya.

Turiya was beyond all three states
It should be noted that in the past I had imagined turiya as the witness of the three states. Rather it was beyond the three states. Yet somehow unaware of the three states. Or any sense of anything.

Turiyatita on the other hand was totally mindless. Paradoxically. somehow without a knower. yet somehow known.
VI

The knower is an illusion
There is no “I” that you are or that exists
Therefore the
who am I
is an illusion
because
it subtly implies there is an “I” that you are
There is no “I” that you are
There is no knower
Yoga does not mean to pull back the senses
or to yoke the senses
it means discard all senses impressions
negate all that comes from or through the senses the senses
nullify
not this not this
including all perceivable and all conceivable

There is no self to deconstruct

The absolute knows not itself
anything known is not the absolute
all known and knowables are not the absolute
as the absolute
there is no absolute
Part V

The Practice

Introduction

With many variations to
The Dream Yoga

The Clear Light Yoga
The Yoga of the Illusory Body
The Diamond Sutra
and
The Teachings of Sri Nisargadatta Maharaj
The Practice

To be “done” 
Three times a day

1.) Lying down at bedtime as you are falling asleep and
to be continued whenever “waking up” throughout the night

2.) Upon waking up

3.) As a prelude to meditation
Very Very Very Simply Stated, 
Obviously this is a perception 
(You know what that means)

Sri Nisargadatta Maharaj
had a unique teaching style
Maharaj would engage
by asking if “you” had any questions,
or
asking “you” a question about you’re your experience
or your
“spiritual practice.”
or
he might
wait for “you” to ask a question,
or make a statement
or
he might be giving a discourse and
ask “you” what you thought of it.

Then he would let you know,
“that isn’t it”
or
what you understood was just a concept.

**Nisargadatta Maharaj:**
*“Everything you understand you understand through your concepts”.*

**Nisargadatta Maharaj:**
*“I want to blast all your concepts and put you in a no concept state.”*

From there oftentimes he would give you an inquiry,
or
something to inquire into
(whose purpose was of course to deconstruct your concepts)
sometimes beginning with a statement like
“Find out…”

Then oftentimes he would give you a concept like
**The I Am.**

The concept I Am was given as a way to get you to discard all else,
(i.e. thoughts, memories, ideas, etc).
Once the I Am concept was established he would then
“Take it away”
by again saying in some fashion,
“That’s not it”!

If he would say
It’s all consciousness
Once that was clear he would point
“Prior to consciousness”

In this way Maharaj would give you a concept,
(like a thorn to remove a thorn),
and then
like a true
“Teaching Master”,
he would,
‘Take it away”,
so you could not settle there.
Or
To use
*Zen terminology,*
*he would not let you nest in any state or condition.*
Nisargadatta Maharaj:
“My words if implanted in you will destroy all other words and concepts.”

To illustrate:
If there is no choice, no location and no cause and effect the mind and how it is organized begins to collapse.

Maharaj would give you a concept which would deconstruct the mind leaving only emptiness or mindlessness

Then, of course he would let you know that who you are or the state you are experiencing or the state you desired to be experiencing or be in 

Was not it!
Thus taking it away.

Part of the purpose of this process was to give concepts some questioned

others which were unquestioned so they can “seen” as concepts and then discarded

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

Introductory Mantras
While Doing Mantra:
First have an image of the mantra deity.
Next,
allow the deity to enter into every cell of “your” body.
Finally,
Have “your” body and the deity body as one
By visualizing your body as the body of the deity.)
Om Shivaaya Namaha
Om Sri Hanumate Namaha
Om Sri Krishna Namaha
Om Sri Nityanandaya Namaha
Om Sri Nisargadatta Namaha
Om Sri Siddharameshwar Namaha
Om Sri Ramana Maharshi Namaha
Om Sri Shirdi Sai Baba Namaha
Om Sri Muktanandaya Namaha
Om Sri Prakashanandaya Namaha
Om Sri Lord Buddha Namaha
Om Sri Nagarjuna Namaha
Om Sri Tilopa Namaha
Om Sri Naraopa Namaha
Om Sri Marpa Namaha
Om Sri Milirapa Namaha
Om Sri Gompopa Namaha
Om Sri The Karmapa Namaha
Om Sri Tai Situ Rinpoche Namaha
Om Sri Kalu Rinpoche Namaha
Om Sri Jamgon Kongtrul Namaha

Nisargadatta Maharaj:
“See the word as a dream and have done with it”

Dristi Shrusti Vada:
The world is only there as long as there
is an “I” there to perceive it.”

Buddha:
“There is no world”

Nisargadatta Maharaj:
“...It’s all an illusion”
Om is a vibration which is better served from outside the bubble
I am a non-existent illusion
The body is a non-existent illusion
I am a non-existent illusions
The body is a non-existent illusion

**Breaking through the**
**Consciousness Bubble**

The bubble of consciousness appears to a perceiver, knower or witness within the context of a consciousness bubble
The consciousness appears within a bubble realm only
Consciousness is part of the illusion
Consciousness is part of the illusion
The consciousness interpenetrates the bubble
The consciousness interpenetrates the bubble

**Breaking through the**
**Emptiness Bubble**

The bubble of emptiness
Emptiness appears to a perceiver, knower or witness within the context of an emptiness bubble
The emptiness appears within a bubble realm only
The emptiness appears within a bubble realm only
The Emptiness interpenetrates the bubble
The Emptiness interpenetrates the bubble
Emptiness is part of the illusion
Emptiness is part of the illusion

**Breaking through**
the
**Awareness Bubble**

The bubble of awareness
awareness appears to a perceiver, knower or witness
within the context of an awareness bubble

The awareness appears
within a bubble realm only
The awareness appears
within a bubble realm only
The awareness interpenetrates the bubble
The awareness interpenetrates the bubble

Awareness is part of the illusion
Awareness is part of the illusion

**To see the dream as dream**
**To see the dream as dream**
**To see the dream as dream**

**To see the world as dream**
**To see the world as dream**
**To see the world as dream**

The perceiver or knower
The dream
and the world
are made of the same substance
therefore they are nonexistent illusions

**To change the dream**
To change the dream
To change the dream

The perceiver or knower of the concept of change
and permanency
and the dream
and the world
are made of the same substance
therefore
they are nonexistent illusions

To see the dream as consciousness
To see the dream as consciousness
To see the dream as consciousness

To see the world as consciousness
To see the world as consciousness
To see the world as consciousness
Consciousness
and the perceiver or knower of consciousness
the dream and the world
and
the consciousness itself
are all made of the same substance
therefore
they are nonexistent illusions

To see the dream as light
To see the dream as light
To see the dream as light

To see the world as light
To see the world as light
To see the world as light

The perceiver or knower of light
the dream and the world
and the light itself
are all made of the same substance
therefore
they are nonexistent illusions

To see the dream as Buddha Fields
Buddha realms
and
the Bardo

To see the dream as Buddha Fields
Buddha realms
and
the Bardo
To see the dream as Buddha Fields
Buddha realms
and
the Bardo

To see the world as Buddha Fields
Buddha realms
And
The Bardo

The perceiver or knower of the Buddha fields the Buddha realms and the Bardo
And the perceiver itself
are all made of the same substance
therefore they are all nonexistent illusions

See the dream as emptiness
See the dream as emptiness
See the dream as emptiness

See the world as emptiness
See the world as emptiness
See the world as emptiness
The perceiver or knower of the emptiness
The dream
And the world
and
the emptiness itself
are all made of the same substance
therefore
they are all nonexistence illusions

See the dream as void
See the dream as void
See the dream as void

See the world as void
See the world as void
See the world as void

The perceiver or knower of the void
the dream
the world
the perceiver and knower
and
the void itself
are all made of the same substance
therefore
they are all nonexistent illusions

To see the dream as awareness
To see the dream as awareness
To see the dream as awareness

To see the world as awareness
To see the world as awareness
To see the world as awareness
The perceiver or knower of awareness
The world
The dream
and
awareness itself
are all made of the same substance
therefore
they are all nonexistent illusions

The witness or observer
The dream
and the world
are made of the same substance
therefore they are nonexistent illusions

The witness or observer of
the concept of change
and permanency
and the dream
and the world
are made of the same substance
therefore
they are nonexistent illusions

Consciousness
and the witness or observer of consciousness
the dream and the world
and
the consciousness itself
are all made of the same substance
therefore
they are nonexistent illusions
The witness or the observer of light
the dream and the world
and the light itself
are all made of the same substance
therefore
they are nonexistent illusions

The witness or observer of the Buddha fields the Buddha
realms and the Bardo
and the perceiver itself
are all made of the same substance
therefore they are all
nonexistent illusions

The witness or observer of the emptiness
The dream
and the world
and
the emptiness itself
are all made of the same substance
therefore
they are both nonexistence illusions

The perceiver or knower of awareness
The world
The witness
The observer
The dream
and
awareness itself
Are all made of the same substance
therefore
they are nonexistent illusions
To see the dream as mind
To see the dream as mind
To see the dream as mind

To see the world as mind
To see the world as mind
To see the world as mind

The perceiver or knower of the dream
The perceiver or knower of change
or
permanency
and
the perceiver
and
knower
and
the mind
are concepts
and
are non-existent illusions

The perceiver or knower of consciousness
and
the consciousness itself
and the mind
are
all concepts
and
are non-existent illusions

The perceiver or knower of light
  and the light itself
      and
  the mind
  are all concepts
      and
are non-existent illusions

The perceiver or knower of emptiness
  and the emptiness itself
      and
  the mind
  are all concepts
      and
are non-existent illusions

The perceiver or knower of the void
  and
  the void itself
      and
  the mind
  are all concepts
      and
are non-existent illusions

The perceiver or knower of the Buddha fields
  the Buddha realms
    and
  the Bardo
    and
  the mind
  are all concepts
    and

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are non-existent illusions

The perceiver or knower of awareness
and awareness itself
and
the mind
are all concepts
are non-existent illusions

The perceiver or knower
and the perception or known
and
color
light
and
sound
are all non-existent illusions

The perceiver and the perception
The knower and the known
and
energy
space
mass
time
are all non-existent illusions

The perceiver or knower
and
The perception and the known
distance
location
and
dimensions
are all abstracted representations
of something which does not exist
non-existent illusions

The dream
the world
and the perceiver
or
knower
and all states
or knowns
are nonexistent illusions

The perceiver of change or permanency
and the perceiver
or
knower
and
all states
or knowns
are nonexistent illusions

Consciousness
The perceiver or knower of consciousness
and the consciousness itself
and all perceptions states and knowns
are nonexistent illusions

Light
The perceiver or knower of light
and the light itself
and all perceptions
states
and
knowns
are nonexistent illusions
The emptiness
The perceiver or knower of emptiness
and
the emptiness itself
and all perceptions states and knowns
are nonexistence illusions

The void
The perceiver or knower of the void
and
the void itself
and all perceptions
states
and knowns
are non-existent illusions

The Buddha fields
The Buddha realms
The Bardo
and
The perceiver
or knower
The Buddha fields
The Buddha realms
The Bardo
and all perceptions
states
and knowns
are all states
and are nonexistent illusions

Awareness
and
The perceiver or knower of awareness
And awareness itself
And all perceptions
knowns
and
states
and are nonexistent illusions

The Witness
and
The Witness of the dream
the world
and the universe
And the witness
Dream
World
And
universe
and all states
are knowns
and are nonexistent illusions

The Witness
and
The Witness of change or permanency
and all states
are knowns
and are nonexistent illusions

The Witness
and
The Witness of consciousness
and the consciousness itself
and all states
are knowns
and are nonexistent illusions
The Witness
and
The Witness of light
and the light itself
and
all states
are knowns
and are nonexistent illusions

The Witness
and
The Witness of the emptiness
and the emptiness itself
and
all states
are knowns
and are nonexistent illusions

The Witness
The Buddha fields
The Buddha realms
The Bardo
and
The witness of the
The Buddha fields
The Buddha realms
And the Bardo
and all
states
and all knowns
are nonexistent illusions
The Witness
and
The Witness of the void
The Void
The Witness
and awareness itself
and
all states are knowns
and are nonexistent illusions

The Witness
and
The Witness of awareness
and awareness itself
are all states
and are all knowns
and
are nonexistent illusions

The dream
the world
The perceiver of the dream and the world
and
all perceivables and conceivables
are nonexistent illusions

The concept of change and permanency
and
The perceiver of the concept of change
or
the concept of permanency
and all
perceivables and conceivables
are nonexistent illusions
Consciousness
and
The perceiver of consciousness
and all perceivables and conceivable
are nonexistent illusions

Light
and
The perceiver of light
and
all perceivables and conceivable
are nonexistent illusions

Emptiness
and
The perceiver of the emptiness
and
all perceivables and conceivable
are nonexistence illusions

The void
and
The perceiver of the void
and all
perceivables and conceivable
are nonexistent illusions

The Buddha fields
the Buddha realms
the Bardo
and
The perceiver of The Buddha fields
the Buddha realms
and
the Bardo
and all perceivables and conceivables are nonexistent illusions

Awareness and
The perceiver or knower of awareness and all perceivables and conceivables are nonexistent illusions

Awareness and
The perceiver or knower of awareness and all perceivables and conceivables are nonexistent illusions

The consciousness that is aware of the dream and the dream and the world and the consciousness itself and all perceivables and conceivables are nonexistent illusions

The consciousness that is aware of the dream and the dream and the world and the consciousness itself
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware
of change or permanency
and
the consciousness itself
and
all perceivables and conceivables
are
nonexistent illusions

The consciousness that is aware of change or permanency
and
the consciousness itself
and
all perceivables and conceivables
are
nonexistent illusions

The consciousness that is aware of the consciousness
and
all perceivables and conceivables
are
nonexistent illusions

The consciousness that is aware of the consciousness itself
and
all perceivables and conceivables
are
nonexistent illusions

The consciousness that is aware of the light and
the light

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and
the consciousness
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of the light and
the light
and
the consciousness itself
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of consciousness
and
the consciousness itself
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of consciousness
and
the consciousness
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of the emptiness
and
the emptiness itself
and the
consciousness itself
and
all perceivables and conceivables
The consciousness that is aware of the emptiness and the emptiness itself and the consciousness itself and all perceivables and conceivables are nonexistent illusions

The consciousness that is aware of the void and the void and the consciousness and all perceivables and conceivables are nonexistent illusions

The consciousness that is aware of the void and the void and the consciousness
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of the Buddha fields
the Buddha realms
and the Bardo
and
the consciousness itself
are
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of the awareness
and
awareness itself
and
the consciousness itself
and
all perceivables and conceivables
are nonexistent illusions

The consciousness that is aware of the awareness itself
and
awareness itself
and
the consciousness itself
are
all perceivables and conceivables
are nonexistent illusions

To see the dream as dream
To see the dream as dream
To see the dream as dream

To see the world as a dream
To see the world as a dream
To see the world as a dream

To see the universe as a dream
To see the universe as a dream
To see the universe as a dream

The awareness that’s aware of
the dream
the world
the universe
and
the awareness itself
is a nonexistent illusion

The awareness that’s aware of
the dream
the world
the universe
and
the awareness itself
is a nonexistent illusion
The awareness that’s aware of
the dream
the world
and the universe
and
the awareness itself
is a nonexistent illusion

To change the dream
To change the dream
To change the dream

The awareness that’s aware of
the concept of change
and
The concept of permanency
and
The dream the world and the universe
and
awareness itself
and
all perceivable’s inconceivables
are nonexistent illusions

The awareness that’s aware of
the concept of change
and
the concept of permanency
and
The dream
the world
and
the universe
and
awareness itself
and
all perceivable’s inconceivables
are nonexistent illusions

The awareness that’s aware of
the concept of change
and
The concept of permanency
and
The dream
the world
and
the universe
and
awareness itself
and
all perceivables and conceivables
are nonexistent illusions

To see the dream as consciousness
To see the dream as consciousness
To see the dream as consciousness

To see the world as consciousness
To see the world as consciousness
To see the world as consciousness

To see the universe as consciousness
To see the universe as consciousness
To see the universe as consciousness

The awareness that’s aware of
the consciousness
the world
the dream
the universe
and
awareness itself
are all nonexistent illusions
The awareness that’s aware of
the consciousness
the world
the dream
the universe
and
awareness itself
are all nonexistent illusions

The awareness that’s aware of
the consciousness
the world
the dream
the universe
and
awareness itself
are all nonexistent illusions

To see the dream as light
To see the dream as light
To see the dream as light

To see the world as light
To see the world as light
To see the world as light

To see the universe as light
To see the universe as light
To see the universe as light
The awareness that’s aware of the light
the dream
the world
the universe
and
awareness itself
are all nonexistent illusions

To see the dream as emptiness
To see the dream as emptiness
To see the dream as emptiness

To see the world as emptiness
To see the world as emptiness
To see the world as emptiness

To see the universe as emptiness
To see the universe as emptiness
To see the universe as emptiness
The awareness that’s aware of
the emptiness
the dream
the world
the universe
the emptiness itself
and
awareness itself
are all nonexistent illusions

The awareness that’s aware of
the emptiness
the dream
the world
the universe
the emptiness itself
and
awareness itself
are all nonexistent illusions

The awareness that’s aware of
the emptiness
the dream
the world
the universe
the emptiness itself
and
awareness itself
are all nonexistent illusions

To see the dream as void
to see the dream as void
to see the dream as void
To see the world as void
To see the world as void
To see the world as void

To see the universe as void
To see the universe as void
To see the universe as void

The awareness that’s aware of
  The void
  the dream
  the world
  the universe
  and
  the void itself
  and
  awareness itself
are all nonexistent illusions

The awareness that’s aware of
  The void
  the dream
  the world
  the universe
  and
  the void itself
  and
  awareness itself
are all nonexistent illusions

The awareness that’s aware of
  The void
  the dream
  the world
  the universe
and
the void itself
and
awareness itself
are all nonexistent illusions

The awareness that’s aware of
The void
the dream
the world
the universe
the void itself
and
awareness itself
are all nonexistent illusions

To see the dream as Buddha fields
Buddha realms
and
Bardo

To see the dream as Buddha fields
Buddha realms
and
Bardo

To see the dream as Buddha fields
Buddha realms
and
Bardo

To see the world as Buddha fields
Buddha realms
and
Bardo

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To see the world as Buddha fields 
Buddha realms 
and 
Bardo

To see the universe as Buddha fields 
Buddha realms 
and 
Bardo

The awareness that’s aware of 
the Buddha fields 
the Buddha realms 
The Bardo 
the dream 
the world 
the universe 
and 
awareness itself 
are all nonexistent illusions
The awareness that’s aware of
the Buddha fields
the Buddha realms
  The Bardo
  the dream
  the world
  the universe
  and
awareness itself
are all nonexistent illusions

The awareness that’s aware of
the Buddha fields
the Buddha realms
  The Bardo
  the dream
  the world
  the universe
  and
awareness itself
are all nonexistent illusions

To see the dream as awareness
to see the dream as awareness
to see the dream as awareness

To see the world as awareness
To see the world as awareness
To see the world as awareness

To see the universe as awareness
To see the universe as awareness
To see the universe as awareness
The awareness that’s aware of the dream the world the universe and awareness itself are all nonexistent illusions

The awareness that’s aware of the dream the world the universe and awareness itself are all nonexistent illusions

The awareness that’s aware of the dream the world the universe and awareness itself are all nonexistent illusions

To see through the waking state
To see through the waking state
To see through the waking state

To see through the dream state
To see through the dream state
To see through the dream state

To see through the deep sleep state
To see through the deep sleep state
To see through the deep sleep state
To see through the witnessing, (turiya) state
To see through the witnessing, (turiya) state
To see through the witnessing, (turiya) state

Beyond the Mindless State, (Turiyatita)
Beyond the Mindless State, (Turiyatita)
Beyond the Mindless State, (Turiyatita)

There is no before
There is no during
There is no after
Or
There is no beyond
There is no first cause

That which is aware of the waking state
The waking state itself
The dream state
The world
The universe
and
awareness and consciousness itself
are
all nonexistent illusions

That which is aware of the waking state
The waking state itself
The dream state
The world
The universe
and
awareness and consciousness itself
are
all nonexistent illusions
That which is aware of the waking state
   The waking state itself
      The dream state
         The world
         The universe
   and
     awareness and consciousness itself
          are
     all nonexistent illusions

That which is aware of the dream state
   The dream state itself
      The dream
         The world
         The universe
   and
     awareness and consciousness itself
          are
     all nonexistent illusions

That which is aware of the dream state
   The dream state
      The dream itself
         The world
         The universe
   and
     awareness and consciousness itself
          are
     all nonexistent illusions

That which is aware of the dream state
   The dream state
      The dream itself
         The world
         The universe
and awareness and consciousness itself are all nonexistent illusions

That which is aware of the deep sleep state
  The deep sleep state
  The dream state
  The world
  The universe
  and awareness and consciousness itself are all nonexistent illusions

That which is aware of the deep sleep state
  The deep sleep state
  The dream state
  The world
  The universe
  and awareness and consciousness itself are all nonexistent illusions

That which is aware of the deep sleep state
  The deep sleep state
  The dream state
  The world
  The universe
  and awareness and consciousness itself are all nonexistent illusions

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That which is aware of the turiya-witness state
The turya-witness state
The dream
The world
The universe
and
awareness and consciousness itself
are
all nonexistent illusions

That which is aware of the turiya-witness state
The turya-witness state
The dream
The world
The universe
and
awareness and consciousness itself
are
all nonexistent illusions

That which is aware of the turiya-witness state
The turya-witness state
The dream
The world
The universe
and
awareness and consciousness itself
are
all nonexistent illusions

That which is aware of the (turiyatita)
mindless state
The turiyatita-mindless state
The dream state
The waking state
The deep sleep state
and
That which is aware of the (turiyatita) mindless state
The turiyatita-mindless state
The dream state
The waking state
The deep sleep state
and
awareness and consciousness itself
are
all nonexistent illusions

That which is aware of the (turiyatita) mindless state
The turiyatita-mindless state
The dream state
The waking state
The deep sleep state
and
awareness and consciousness itself
are
all nonexistent illusions

_Nisargadatta Maharaj:
“...It’s all an illusion”
“...It’s all an illusion”
“...It’s all an illusion”

There is no self to deconstruct
There is no self to deconstruct
There is no self to deconstruct