

THE "INNER"
BHAGAVAD GEETA
NOTEBOOK



**Notes
From
The
"Inner"
Bhagavad Geeta**

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Dedication

To Krsna the Consciousness and the Absolute
To my beloved Sri Nisargadatta Maharaj
To Lord Nityananda

Introduction

The “Inner Bhagavad Geeta was written as notes in about 2000. It was put together as an attempt to produce a “crash” course in what at the time was a 30 + year study.

In about 2007 a one day workshop was presented in Aptos, California, which was done as an audio set by netinetifilms.com

I kept it as a notebook, simply because it was much easier then trying to make it into a book.

The Inner Bhagavad Geeta is the edited notes representing a study which began in early 1970s.

With love and respect
Your mirage brother
Stephen

I

*Nisargadatta Maharaj to S.K. Mullarpattan,
(Maharaj's primary translator, (1976-1981))*

Nisargadatta Maharaj:

**“Forget me forget Maharaj forget the teachings,
just stay in the consciousness as a portal to the
Absolute....**

**Forget me forget Maharaj forget the teaching
stay in the consciousness and your own unique
path will emerge for you.”**

The Context

The Inner Bhagavad Geeta
The Yoga Tantra of Kashmir
Krsna is Consciousness:
Krsna is The Absolute
Shiva is Consciousness
Parashiva is the Absolute

The Bhagavad Geeta is primarily a Consciousness
Yoga
An Inner Attitude
An inner practice
An inner prescription
of mind-body-heart
An Inner Yoga

A thorn to remove a thorn
A description

Yoga practice is in the film
Yoga Practice is in the non-existent film
Part of the illusion
There is no Yoga of the Absolute

Questions and Answers.
Two characters in a dialogue
The Student: Arjuna
The Teacher: Krsna

Arjuna; in a “bad” state
Krsna: The Voice of Consciousness and sometimes
the Absolute

Krsna mistakenly worshiped as an outward deity is
a cornerstone of the Hindu tradition of Yoga.

5300 years ago on a battlefield in Kurushetra India.
Families still fighting
Inheritance
The Inner Family
The Story of the Inner Battle

The battle within the Human Heart

“The real Kurushetra is the human heart”
Mahatma Ghandi

The Symbols

Krsna driving the chariot, (the body)
Arjuna conflicted, a nervous breakdown.

Krsna an appearance of Vishnu
(Consciousness and the Absolute)
Yoking the horses, (the senses)
Yoga: to Yoke
Yoga: Union with Consciousness

Krsna is Consciousness
Krsna: A personification of consciousness

Yoga Practice to yoke yourself to the consciousness
and be in union with the consciousness

Consciousness: The substance that everything is
made of

Without polarities no story can exist
The Bhagavad Geeta: The story of an Inner Battle
between two Polarities,
A Picture

Arjuna refuses to fight his inner demons
Inner demons manifesting outwardly

A Story of Yoga The Inner Bhagavad Geeta Through the teachings of Sri Nisargadatta Maharaj

The Inner Yoga Practice: Yoking attention away from the illusion and realizing your union with the consciousness.

Nisargadatta Maharaj:
**(paraphrased) I am not interested in your
illusion or your imagined entity.**

Yoga is a map
Techniques
An approach
A picture
A pointer
A prescription
Words
Abstractions
A language
pointing
A practice of mind, body, action and love

Yoga is a training
Yoga is a training
Yoga is a training

A thorn to remove a thorn

A Way
A Path
A Road
Not the destination

Meditation
Renunciation
A “tool” for “inner” transformation
Inner transmutation
Still “I” dependent

A story in the film of liberation and bondage
A story in the dream of liberation and bondage
A story in the non-existent dream of liberation and
bondage

Krsna's Yoga: A Picture of “How To”

The map is not the territory
Mistakenly the map becomes a religion

*Zen Saying, (paraphrased): The “finger that points
at the moon is miss-taken for the moon.”*

Nisargadatta Maharaj never specifically taught
meditation, nor did he advocate it.
Not that there was or is a good or bad in it,
Meditation is a pointer in Zen

If meditation or any Yoga or technique is over used, or not a perfect fit for the practitioner, or if used past its expiration date it can easily become a stuck pointer

Yielding fundamentalism, (the highest best and only way), and dogma

Chinese Proverbs: Dismantle the bridge shortly after crossing

In this way it becomes easy to fall in love with the path of Yoga and forget the destination

Krsna: "It is better to do your own path imperfectly, then another's perfectly."

Find your own path
Find your own language
Find your own song

Nisargadatta Maharaj:
"Forget me, forget Maharaj, forget the teachings, stay in the consciousness and your own unique path will emerge for you."

Meditation and the one meditating is part of the illusion

Meditation and the one meditating is in the film
Meditation and the one meditating is part of the dream

A story in the film of bondage and liberation
A story in the non-existent film of bondage and
liberation

Meditation helps to focus and concentrate the
mind. However, it too must be discarded as it
supports the notions of a meditator meditating, and
an “I” which will “get It” through meditation

*Chinese Proverb: While climbing up stairs, you
must you must leave the previous step behind.*

Hints

The Real Guru is the consciousness
A Real Guru is made of the same consciousness as
the illusioned “you”.

Nisargadatta Maharaj:
”Consciousness is the Guru of the Guru”

Prior to Krsna consciousness,
There is no Krsna Consciousness

Nisargadatta Maharaj, “
“Lord Krishna did not know he was
lord Krishna.”..... “Maharaj is cosmic
consciousness”

Yoga: a stage or a step which has to be discarded
to move on.....

Without stages or steps.....
Stages or steps are mirages.....
Subtler and subtler ego experiences
Subtler and subtler “I” experiences
leading nowhere but to more subtle “I”-ego
satisfaction or dissatisfaction, and “I”-ego re-
enforcement

*Baba Prakashananda: ...”Spiritual experiences
are ego”...”Shakti is maya.”*

Yoga: a subtle mirage
to replace more “grosser” mirages?

But yoga if over used or miss prescribed can re-
enforce
re-looping uncooked seeds

The “I”-body an experience machine.

Nisargadatta Maharaj:
**“Expect nothing from experiences, all
experiences do is lead you to more experiences.”**

Enquiry: Without the “I”-body who are you?

You are not the experiencer nor the experience.

Kashmir Shaivism has a similar focus but is a
little more internal; “Everything is Shiva”, a
mythological Yogi meditating on a Archetypical
Mt. Kailash.

The Bhagavad Geeta and Kashmir Shaivism are
stories in the dream
Outward deities that are believed to grant liberation
through focusing, (meditating) on them, prayer,
chanting and repetition of their name
Bestower of the bliss of liberation.

Shiva is consciousness

Oftentimes Yoga practice is mistakenly not
appreciated as liberation from the “I”,
But rather as a liberated “I”.

Kashmir Shaivism
A “significant shift”,
Turn inward rather than outward and, see/
experience everything as consciousness,
(ME=Krsna=Shiva)
Different names for the consciousness

Kashmir Shaivism: This prescription, (of “seeing”
everything as “energy” or “consciousness”)
enables intense emotional states to transform into
consciousness.

(See Hearts on Fire or Quantum Consciousness)

However consciousness and energy are part of the
illusion

Kashmir Shaivism is counter to conditioning
At first forcing the “I” inward rather than outward.

The process has to be performed without the intention of getting rid of the problem or benefitting in any way.

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The process has to be performed without the intention of getting rid of the problem or benefitting in any way.

Krsna: “You are entitled to the action, but not the fruit of the action.”

Unfortunately this practice continues to presuppose an “I”, along with a “consciousness”, “as if” they both are

Consciousness and energy are part of the illusion
Consciousness and energy are part of the illusion
Consciousness and energy are part of the illusion

Appreciate the “outer as part of the illusion
Appreciate the “inner” as part of the illusion
Both the “outer” and the “inner” are in the film-
illusion-dream
Both the “outer” and the “inner” are in the film-
illusion-dream
Both the “outer” and the “inner” are in the non-
existent film-illusion-dream

The concept of non-duality and duality are in the
film-illusion-dream

Yoga: A training

Yoga: A Path

Yoga: A Way

Yoga: A practice

Yoga: A prescription

Yoga: A Vehicle

Yoga: An appearance in the film,

Yoga: Part of the illusion

Yoga: An appearance in the dream

Yoga: A story of bondage and liberation and how to
be free.

Yoga: An appearance in the non-existent film,

Yoga: Part of the illusion

Yoga: An appearance in the dream

Yoga: A story of bondage and liberation and how to
be free

Yoga: An appearance in the film,

Yoga: Part of the illusion

Yoga: An appearance in the dream

Yoga: A story of bondage and liberation and how to
be free.

Yoga is Union through Yoking Yourself to the
Consciousness

Focus on ME, (consciousness), is yoga practice

When the focuser and the focused are one that is
yoga

II

Nisargadatta Maharaj was interested in Krsna, not as a person, but as the Consciousness, and beyond Consciousness which he termed the Absolute.

*There is a famous story whereby a student from Europe travels overland across Europe and through India to reach the sage Ramana Maharishi. The student is suffering and approaches Ramana saying, "Please show me who I am."

Ramana says to him, "Go back the way you came".

Ramana's students are shocked, and cannot believe that he responded to him this way.

Ramana says:

What's wrong, I told him to go back the way he came.

In other words trace the "I" thought and go back to the consciousness. From where it arose.

Meditation:

From where does that thought arise?

Meditation:

To where does that thought subside?

Appreciating the Inner Bhagavad Geeta with

the demystified de-archetypicalized Krsna as
Consciousness and the Absolute, and Shiva as
Consciousness, Parashiva as the Absolute points
and deconstructs the illusion of

“a self”,

“an inner”,

“going in,

and an Inner self, which is consciousness

Krsna, (as consciousness) in the Inner Bhagavad
Geeta represents a way to appreciate “going back
the way you came”,

Shiva, (delabled) of Kashmir Shaivism produced
methods (see the Vijnana Bhairava), (also “Hearts
on Fire”) to reveal the underlying consciousness

Deconstructing the Bhagavad Geeta and
incorporating it with the deconstructed Kashmir
Shaivism, (deconstructed Shiva) ultimately means
that

Yoga of any denomination are trainings, pointers,
prescriptions, concepts, or words,
NOT RELIGIONS

Religions represent things which do not exist

Yoga is an appearance in the dream.

(You cannot get out of the dream through the
dream person and technique)

A sage once said,: “Like a pole vaulter, one must let go of the pole to get to the other side. In the same way, you must let go of your religion to get to the other side.”

Focusing inward takes the step of “moving” from an illusioned outer deity to an illusioned inner self and then to discard both.

This meant that yoga, (from the Tantra of Kashmir to the Bhagavad Geeta) was not a religion or a life style, but by some is taken as a prescription, a possible process, a possible step to dissolving both.

Without this as the understanding both Kashmir Shivism, as well as the Yoga of the Bhagavad Geeta could seductively be used to reinforce psycho-emotional structures and act-out pre-verbal uncooked seeds, (samskaras) by mistakenly taking Yoga or any Path as a religion.

Yoga and any path can be miss-interpreted as a religion, as its techniques illusion a better life where an “I” could be more, do more, have more or create more, as well supporting transpersonal trance-ference, and anthropomorphic superimpositions place upon that which is not

Consciousness Yoga is a metaphoric description
Consciousness Yoga is a metaphoric description
Consciousness Yoga is a metaphoric description

The Practice- No Practice Polarity Debate

Before about 1988 for more then 5000 years
Yoga and spiritual practice was implored with
the belief that by doing a mantra, yantra, tantra,
Karma Yoga (Seva), chanting, meditation,
Bhajan, etc. would lead an aspirant to
“enlightenment.”

Even such 20th century notables as Sri
Nisargadatta Maharaj, Avahoot Nityananda,
and Ramana Maharishi gave some form of
“practice”.

In about 1988 a new phenomena appeared;
practice is the problem, as it re-enforces the “I”.

In 1979, I asked Maharaj this question
regarding the “formula” “I” was given at
Muktananda’s Ashram, (seva, chanting,
meditation etc.)

*Maharaj replied, “Its like beating the
Guru with a stick.”*

I very much later appreciated that by
focusing outward on practice and doing to get
enlightened the “I” was
re-enforced along with the belief in some outer
Guru or outer deity who grants grace, and gives
liberation. Maharaj spoke clearly that the Guru
was the consciousness,

Nisargadatta Maharaj:
**“The consciousness is the Guru of the
Guru.”**

And that by not focusing on the consciousness, but on the appearance or illusion that “you are” not only denies “*going back the way you came*” but moreover you were re-forcing the illusion. This was very metaphorically preventing the consciousness from revealing itself.

On the other hand today’s teachers who proclaim (no practice) as much as the ancient teachers who preach (practice) subtly imply an “I”, a Knower and doership.

In the former by doing you will realize and attain. In the later by “understanding”, and not doing doing you will realize and attain

Moreover some who insist on no “I” or that practice re-enforces the ‘I’-seeker, neglecting to appreciate their own teaching, (That the “I” is non-existent)

**Therefore there is no seeker to re-enforce
seeking.**

**Re-enforcing or not re-enforcing seeking is
part of the illusion. There is no seeker
to re-enforce**

Simply put, how can a non-existent “I” re-enforce something which isn’t.

Both “understandings or explanations are part of the dream

All understanding is part of the dream

The concept of enlightenment, realization or liberation are also only in the dream

For without a knower they are non-existent

“Understanding”, “teachings”, and “Teachers” are in the dream, (the non-existent film) and part of the illusion,

In this way “understanding” to get, or “doing” to get are part of the illusion and have nothing to do with anything.

Both are illusions

Another way to appreciate this strange debate is the old expression from the 1970’s.

“Do unto others that which was done unto you.”

For example, if a non-existent “person” “realizes”, and the “practice” was a mantra, yantra, or tantra, then oftentimes that process or practice is given the credit or assumed to be the cause of the “realization”, then ergo the “realization” is assigned to the practice.

In the same way if “someone” suddenly “realizes” then practice seems silly.
In either dream-story, whether it be-do this

practice to “realize” in the former or “there is
no “I”, or there is no one here”, in the later,
both are words, pointers that represent things
which do not exist
and are both part of the illusion,
or an appearance in the dream

**Again how can a non-existent seeker re-
enforce itself or that which isn’t**

There is neither doing nor not doing
There is neither doing nor not doing
There is neither doing nor not doing

Understanding is part of the illusion
Not understanding is part of the illusion.

Doing is part of the illusion
Not doing is part of the illusion
Consciousness is part of the illusion
Energy is part of the illusion

You cannot get out of an illusion through the
illusion,
No form can take you out of the form
And the experience is not the experience.

Understanding is part of the illusion
Doing is part of the illusion
Not doing is part of the illusion
You cannot get out of an illusion through the
illusion,

No form can take you out of the form
And the experience is not the experience.

Understanding is part of the illusion
Doing is part of the illusion
Not doing is part of the illusion
You cannot get out of an illusion through the
illusion,
No form can take you out of the form
And the experience is not the experience

Liberation is part of the illusion
Enlightenment is part of the illusion
Realization is part of the illusion
Non-duality is part of the illusion

There is no doing
There is no not doing
There is no doer
There is not doer
There is neither doing, not doing, nor a doer,
nor is there not doing, not a not doer.

Form or formlessness do not apply
They are part are both part of the dream-
illusion

Form and formlessness exist only within the
metaphor of a dream-illusion

Duality and Non-duality
exist only within the metaphor of a dream-
illusion

Liberation is part of the illusion
Enlightenment is part of the illusion
Realization is part of the illusion
Non-duality is part of the illusion

III

The Bhagavad Geeta and Kashmiri Yoga Tantra: Pitfalls and Traps

In the Bhagavad Geeta there is a implicit tendency toward an outward Yoga, i.e. treating Krsna as an outer deity to be worshiped rather than Krsna as consciousness

In *Kashmir Shaivism* there is also an implicit tendency toward an outward Yoga, i.e. treating Shiva as an outer deity to be worshiped rather than Shiva as consciousness

Kashmir Shaivism however has a greater component of actual practice; dharna, (concentration see the *Vijnana Bhairava* or *Hearts on Fire*) and dhyana (meditation) practice whereby everything is “seen/experienced” as consciousness

(It should be noted that the prescription of “seeing everything as consciousness still requires an “I”, and therefore it might be appreciated more as a description rather than a prescription.)

The concerns are threefold:

First there remains an “I” which is doing the practice,

Secondly, the aforementioned problem of deity worship rather than the consciousness “as if” the deity grants liberation or bondage if I am good, and not if I am bad, leading to anthropomorphic superimpositions, and

trance-personal trance-ference

And thirdly, there is an implicit promise of either an “I” getting liberated or an “I” with a healthier, happy and better/more spiritual life.

It should be noted that arguably all “spiritual practices” have the above mentioned pitfalls, as long as there is an imaginary “I” doing/ experiencing the practice

To illustrate, my Guru and Mentor

Nisargadatta Maharaj said, (paraphased):

“Spiritual practice is looking for what has not been discarded and then discarding it.”

However he also says (paraphrased)

“I do not believe in spiritual paths. All spiritual paths keep you trapped in the world of knowledge, while reality lies prior to it.”

Of course each question has to be applied to the questioner. However taking these two statements together we might(?) consider that spiritual practice is part of the illusion. In this way he is describing what “real” spiritual practice “should” be, and that even
neti- neti is part of the illusion which leads to unreality.

The question is why would self-enquiry, (Who am I?), or Neti Neti lead us to unreality

The reason is, **it is the mind which questions and the mind which answers.** The mind has a certain logic as its context, for example cause and effect, associational networks, and there must be an organizing belief and if I discard this belief then I will be free, liberated etc.

In this way the mind will continue to produce more and more logical explanations which will re-enforce its underlying logic which will lead to an on-going continued enquiry/experience/ question and answer self re-enforcing organizing loop

Shifting the Focus: The Bhagavad Geeta and Kashmiri Yoga Tantra

Krsna; “Focus on Me” (consciousness)

In the Bhagavad Geeta very often you see the word ME. The key to the “Inner” Bhagavad Geeta is

whenever you see the word ME change the word to
consciousness.

In this way there is a shift in the focus of attention
from “outer” as an outer deity who I worship, to an
” inner” as in your own consciousness, (or what we
referred to in the early 1980’s “energy) which is the
portal to universal consciousness, and ultimately
the Absolute.

Hints:

Ultimately there is no “inner” or “outer”, and both
will be discarded as concepts or appearances within
the illusion

IV

The Oneness of Krsna, (Consciousness)

*Krsna: All is clouded by desire, as smoke hides fire,
as dust hides a mirror*

By desire (consciousness) is hidden.

*Zen Koan: "Your ordinary mind is Buddha."
(Consciousness)*

**(Hint: Consciousness=Krsna=Buddha=Shiva)
Consciousness is Krsna, Buddha and Shiva**

If we take Krsna or Shiva to be an outward deity we are doing an outward yoga. Once that process occurs we will "face" outward and have a greater tendency to make the consciousness a person or a deity to worship producing anthropomorphic superimpositions, and transpersonal trance-ference.

The problem is that the consciousness is formless, once consciousness is perceived as an "outer" deity the consciousness becomes anthropomorphized.

Anthropomorphic: The process whereby the brain and nervous system attributes or projects the qualities of a brain and nervous system i.e. a person with anger, love, reasons, a lesson to learn, a plan, a purpose, a past, a present, a future, a logic and linearity etc. onto something which does not have a brain and nervous system.

If the mind follows that track the outward abstracted anthropomorphized deity has the power to liberate, (if you are good, and play their game). Once this is solidified all of our uncooked seeds , (samskaras) of psycho-emotional issues becomes projected onto this abstracted anthropomorphized-deity-illusion. This is how personality cults are formed, *where the message is confused with the messenger, OR the conduit is worshiped rather than the consciousness.*

For **Nisargadatta Maharaj**, Focus attention on and be the consciousness prior to the formation of thoughts, memory emotions, associations, perceptions etc.

Nisargadatta Maharaj: “Being the consciousness is worshipping the consciousness”

V

UPDATED DEFINITIONS

In the Light of Sri Nisargadata Maharaj Inner Yoga

ATMAN: Consciousness which appears as an individual. Not a separate soul, (when you see soul, retranslate it to consciousness). The appearance or illusion of a separate soul or individual consciousness, which Maharaj calls Brahman is still only consciousness, or THAT ONE SUBSTANCE.

Brahman: Consciousness, Maharaj breaks Brahman into two words, Brah-man Brah meaning words, man meaning beingness, ergo Brahman means words plus beingness.

As will be noted below, Brahman is an occurrence in consciousness, the Absolute is prior to consciousness, and prior to Brahman ergo Parabrahman

Parabrahman: Beyond Brahman or Consciousness, or prior to Brahman or Consciousness as in Nisargadatta Maharaj's Prior to Consciousness. Also referred to as the Absolute.

As an aside:

This is a major distinction between Nisargadatta Maharaj and most teachings. Most teachings represent Consciousness or Awareness as the "final" "stage". For Maharaj, Unawareness, Prior to Consciousness is what is ultimately pointed at.

In Buddhism this has been called, Not Buddha,
as in the

Zen Koan:

*Master to Student: "What Buddha is beyond
Buddha?"*

Answer: Not Buddha.

In what is to follow we will mark off when Krsna is "talking" as Consciousness, and when Krsna is "talking" as the Absolute or Parabrahma; Beyond or Prior to Consciousness).

Devotion: Where the devotee focuses so much that the devotee, or one who is focusing their attention and the object of devotion become one. In this case one with Consciousness, i.e. realizing the consciousness you already are.

Karma: Activity, movement or action. *Karma is oftentimes miss-understood as an explanation i.e. cause and effect.

Nisargadatta Maharaj:

*“...All explanations do is help you to feel better about what happened...
cause and effect are just a way of thinking about things...
There is no karma in the state of Parabrahman.”*

Krsna: Consciousness, and Prior to Consciousness. Krsna is the Consciousness without form, rules and regulations.

Krsna=Me=Atma=Brahman is Consciousness. It is not a lifestyle, wearing certain clothes, or being celibate etc.

Krsna, as mentioned earlier sometimes “speaks” as the Absolute prior to Consciousness called Parabrahman

Jiva: Consciousness which appears “as if” it an embodied soul. But the Jiva is consciousness. The soul is consciousness.

The story of the soul is a story of an abstracted non-existent entity made of consciousness.

Here Maharaj deviates from traditional Hinduism and leans toward Buddhism as, ...”There is no separate, individual self or soul which transmigrates, (incarnates) from lifetime to lifetime...”

Moreover Maharaj, like the Buddha is not a proponent of reincarnation, “Reincarnation is a concept for the ignorant masses.” (Nisargadatta Maharaj)

Love: To be one with. In this case consciousness.

For a Sufi it is where the lover and the beloved are one. For Maharaj, love is not a “feeling” as we normally might consider it. Rather love is to be at one with, as to be one with everything.

“...when I see myself as everything, that is love...”
(Nisargadatta Maharaj)

Maya: (Sanskrit): the sense-world of manifold phenomena held in Vedanta to conceal the unity of absolute being; broadly

illusion Maya: That which is not

Illusion in Hindu philosophy

Maya is the divine power which has created the
cosmos,

The transitory, manifold appearance of the sensible world, which obscures the undifferentiated spiritual reality from which it originates;
the illusory appearance of the sensible world.

(All that is experienced, perceived and conceived by an “I” as well as the “I” is part of the illusion, (i.e. “That which isn’t))

The illusion is consciousness therefore everything is Maya, and everything is consciousness. Since nothing can exist which is not ME-Krishna-Consciousness-Shiva-Buddha.

Nisargadatta to me, “its all an illusion”

ME: Consciousness, or Prior to consciousness depending on the passage.

Meditation: The uninterrupted focus of attention on an object.

A “technique” which is the seventh limb of Yoga called dhyana, (Meditation oftentimes is not appreciated as a thorn to remove a thorn and thereby becomes a religion).

**Enquiry questions could be:
“Who is meditating?”**

“Are you the meditator or does the meditator and meditation appear in or on the you prior to words?”

(Hint: Oftentimes the “I” who is meditating is not understood and questioned as a potential stuck position, thereby producing a meditation-meditator loop. Meditation may or may not produce a “pleasant” experience, which might be misconstrued or misinterpreted as “spiritual” experience. Unfortunately, meditation is a temporary experience, which is “I” dependent, and requires an “I” to do it..

Prakriti: Nature, Nature with no “I”.
The life force with no “I”

**“Make friends with your Prana.” (Life Force)
Nisargadatta Maharaj**

**Nisargadata Maharaj,
“You are like grass growing.”**

*Krsna: “All creation is a well knit whole...
everything is bound to everything else...
nothing is done individually... “Not a leaf moves
but by the divine ” (Consciousness)*

the world and “I” are a by-product of the play of the gunas (forces, sattva, raja, tama) play of the elements, (air, earth, water, fire ether, a subset of nature.

This metaphor of nature, and a play of the forces and elements unpacks the illusion of a separate “I” as a doer of actions.

If it is all a play of the forces and elements, then there is no separate “I” or self which acts or can act or create anything separate from anything else. The metaphoric concept of gunas and forces helps to drop the sense of “I” or the sense of doership.

**Nisargadatta Maharaj:
“My concepts if implanted in you will destroy
all other words and concepts.”**

*Krsna: “I (Consciousness) abide in all hearts...
from me (Consciousness) are memory and wisdom
as well as their absence”.*

Everything is made of consciousness
All actions are not your actions, they are
appearances in consciousness.

Krsna: "The human being can neither create nor
destroy",

The concept of change or changing, permanent and
impermanent as well as loss and gain are concepts
made of consciousness within the illusion

Without changing or not changing
Without permanent or impermanent

Updated: Quantum Psychology

(See The Way of the Human Volume III)

Its all a play, (interaction) of the physics dimensions, (energy, space, mass, time, electro-magnetics, light, sound, gravity, strong and weak forces etc).

Quantum Psychology even uses the metaphor of Super-Strings.

(In the early 1980s Quantum Psychology for convenience and ease of understanding used the words “energy” and “consciousness” interchangeably.)

However it should be noted that all are “I” or perceiver dependent, and therefore even Quantum is a abstracted metaphor. This is why we refer to “IT” as No Quantum.

In this way even the play of the gunas or forces and play of the elements or the interaction of the physics dimensions is a metaphor, a thorn to remove a thorn. The thorn being that there is a separate “I” with powers of choice, volition or doership that is its own source. And so even these beautiful metaphors need to be discarded.

Chinese Proverb: While climbing up stairs, you must you must leave the previous step behind.

Service: To focus one's attention upon, to focus ones mind, action and heart without any intention or wish for reward, praise or blame This is Selfless service or Karma Yoga.

Ego Yoga, or Capitalistic Yoga on the other hand occurs whereby I am doing an action to get a reward, (enlightenment) bliss etc. Maharaj called seva or Karma yoga of this type, "like beating your Guru with a stick."

Krsna: There is no work that effects ME, (consciousness), nor do I aspire for the fruits of action.

Worship: to focus so intensely that the worshipper becomes the worshiped. Not to be understood as worship of an outer deity to get something.

Nisargadatta Maharaj:
"Being the consciousness is worshipping the consciousness"

Yoga: Union, to yoke.

Yoga: A Practical training whereby thoughts memory, emotions, associations, perceptions etc. are refocused onto the consciousness.

In the process a natural unpacking discarding, (neti neti) takes place.

In Yoga there is often times confusion because people imagine that they will or should develop certain qualities like compassion, love, forgiveness etc.

This is not the case, rather these qualities either will or will not emerge naturally as the mind is unpacked, and the consciousness is revealed.

This brings to light two essential understandings;

First, everything has its own nature, even after realization, whether a “person” knows who they are, or not, (yeah yeah, there is no person who gets realized) it does not mean they will be loving and forgiving etc. Moreover it does not mean they will, or will have the capacity to teach.

Second, to try to change an “I” or an attempt to develop qualities reveals and re-forces the subtle subtext of “I”,

Third, an attempt to develop certain qualities as good or better or more spiritual are made up by society standards. Consciousness has no qualities or attributes.

In Patanjali Yoga Sutras in regards to the person after “enlightenment” he states, *“Like a tree whose leaves continue to stir after the wind, (the mind) stops, so too after “enlightenment” the personality continues to move.”*

Appreciating this, an apple tree is still an apple tree, or in Zen terms: “Before enlightenment chop wood and carry water, after enlightenment chop wood and carry water”.

Krsna: “As all beings derive from ME, (consciousness), so do the various natures distributed to them, such as forgiveness, truth, joy, sorrow, birth and death, fear and fearlessness”

This understanding becomes more “alive” when “I am you, you are me” is revealed in this way those qualities naturally develop or not depending on the nature of the beast.

Recall Maharaj defines love as not “I love you”, but rather, “I am you...you are me and we are one, i.e. there is no separation.

Yoga Training is to be the consciousness, in “outer” yoga you are trying to change outward behavior. In the “Inner Yoga” the mind, feelings, and actions are trained to “Go back the way you came.”

When you see everything as consciousness, then there is neither longing for one thing, nor longing for the opposite.

Hint: when you seek something you oftentimes receive its opposite

Realize: I am doing nothing.

There is no doer.

In the dream you are the doer, in the dream action appears to be done, in the dream that action bears fruit.

Oftentimes the “I” desires to be awake within the dream. This is impossible since the “I” and the concept of being awake are in the dream.

Consciousness is everywhere and has no preference for any actions, behavior, thoughts, memory, emotions associations, perceptions or the body.

Imagining otherwise is both anthropomorphic and an illusion.

Zen : The Great Way is easy, except for those who have preferences.

Nirvana the “outcome” of yoga, (union), is extinction of the “I”.

VI

Dissolving the “OF” Consciousness

Realizing the Consciousness,
(See audio version of “Rays of the Absolute, to be
guided through the complete process)

Meditation: Dissolving the “OF”

Part One
Reviewing the I Am

Without depending on thoughts, memory,
emotions, associations, perceptions, a perceiver, the
body, or what you have been told, are you crazy,
sane or neither?

Without depending on thoughts, memory,
emotions, associations, perceptions, a perceiver, the
body, or what you have been told, what does crazy,
or sane even mean?

Without depending on thoughts, memory,
emotions, associations, perceptions, a perceiver, the
body, or what you have been
told, are you out of control, in control, or neither?

Without depending on thoughts, memory,

emotions, associations, perceptions, a perceiver, or
the body, what does out of control, or in control,
even mean?

Without depending on thoughts, memory,
emotions, associations, perceptions, a perceiver, the
body image, or what you have been told, notice the
no state state of the I Am?

Notice the quiet, vastness, or spaciousness of
the no state state of I Am without depending
on thoughts, memory, emotions, associations,
perceptions, a perceiver, the body, or what you
have been told,

Part two: Realizing the Consciousness
Noticing the quite, vastness, or spaciousness of the
no state state of I Am,

Without depending on thoughts, memory,
emotions, associations, perceptions, a perceiver, or
the body or what you have been told,

NOTICE THAT YOU ARE CONSCIOUS “OF”
THE NO STATE OF I AM
ALLOW THE “OF” TO DISSOLVE AND JUST
BE THE CONSCIOUSNESS

Realize you are the consciousness and that
everything that arises and subsides is

dependent upon consciousness and is made of
consciousness.

Nisargadatta Maharaj:
“My religion is to worship the consciousness.”

Nisarga Yoga: (The Natural Yoga)

Yoga: To yoke

Yoga: union

To yoke your attention and place it on the
consciousness; union with the consciousness.

Nisargadatta Maharaj:

**“Being the consciousness is worshiping the
consciousness.”**

*Krsna: “I am (consciousness), of the origin and
destruction of all things, as pearls are strung on a
thread, even so is the world held together by ME.”
(consciousness).*

VII

Three Basic Types of Yoga A Very Very Very Basic Overview

Several Words of Caution Before We Start

First as a very very very very general statement we might say that each of these approaches, (Yogas) is designed for certain “energetic” types. Obviously we are not all one “type”, and there is always overlap.

Second, as “techniques” they have an expiration date, as well as a particular function.

For many the “technique” be it mantra, yantra, or tantra, meditation, service or chanting becomes a religion. When the approaches are overused, or “taken on” by someone for whom it does not “fit” then rigidity, dogma, frustration and fundamentalism follow.

This brings to mind two famous Zen Sayings:

Zen Saying: "If you fall in love with the path you will forget the destination"

Zen Saying: “The path is the obstacle.”

Please note

We are talking in major generalities, as no one is only one “type” we all mix and match and shift as we move through each situation.

However there is a general proclivity or tendency toward one style as opposed to another.

No one style is better than another, however Yoga is a technique, an approach not a religion, and as a thorn to remove a thorn, it is a training which ultimately must be discarded.

The Overall Basics of Yoga

I am not the mind
I am not the body
I am not the doer.

There is no mind
There is no body
There is no doer

*Krsna: “Know that all living beings are but part of
ME (consciousness)...*

*And that they are in me, (consciousness) and are
mine, (consciousness) ...*

*All embodied beings are in the essence MYSELF
(consciousness), in various forms...*

*The yogi sees Me (consciousness) in all things, and
all things within me... I am, as (consciousness) in
all beings....
see every being as ME , (consciousness).”*

*Worship, (focus) on Me (consciousness)...
Become devoted to ME, (consciousness)..*

Please note these are descriptions, if we take them
as a practice or a prescription, then we re-enforce
the “I” or ego that desires to be awake in the
dream.

VIII

Essential Yoga

Yoga to yoke yourself to consciousness
Yoga to yoke yourself to consciousness
Yoga to yoke yourself to consciousness

Inner Yoga: When the devotee and the object of devotion are one, that is bhakti. Not devotion to something outside, but devoted to the (consciousness).

Yoga to yoke yourself to consciousness
Yoga to yoke yourself to consciousness
Yoga to yoke yourself to consciousness

Realize that which connects us all is one and the same

Hint: You are already made of consciousness, you are already yoked to consciousness

Nisargadatta Maharaj: “I am a bhakta I am an Atma Bhakta, I worship myself, (consciousness)...
I worship the consciousness...
My religion is worshiping the consciousness.”

Krsna: The Yogi abides in Me, (consciousness) regardless of lifestyle.

Hint: A Yogi realizes “he” is made of
consciousness

Krsna: “Therefore Arjuna become a Yogi”

Hint: Realize you already are a Yogi.

Be the consciousness,
Its not a religion
Not a lifestyle
It is a mind-heart-action approach or attitude, an
understanding, a way of being
A realization

Attitude: You are the instrument of action, however
in reality there is not even the instrument therefore
“I am not the doer”,

Hint: Actually there is no doer instrument or
action.

Be fully absorbed in Krsna , (consciousness), as a
portal to the Absolute

Hint: As the consciousness consciousness itself
disappears, you are the Absolute

Kashmir Shaivism Vijnana Bhairava: Meditation:
Pull your attention back from all senses to the void
in the center of the spine.

* As a note there are many translations and interpretations of the Vijnana Bhairava, (See Vijnana Bhairava by Jaidev Singh, or Hearts on Fire).

Krsna: "Offer up, (to consciousness) even the knowledge or fruit of the knowledge to which you aspire."

There is no mission or purpose. They are all mind and made up giving a sense of importance, re-enforcing the sense of "I" and doership

Hint: Offer up means BE the consciousness, but not as an "I" practicing or doing it

It's A Zero Sum Game

Nisargadatta Maharaj, to Dr. Vanaja:
"Everything is plus and minus everything is zero".

Mahatma Gandhi, "Without dependence reduce yourself to zero."

Without zero

Appreciating it is all a zero sum game is renunciation.

Appreciating it is all a zero sum game, brings the mind to zero, as gain or loss fall away.

*Krsna: "It is natural law that action and reaction
are equal to one another"*

Zero balance

Zero point

Hint: Without an "I" to do anything its all made
metaphorically of "energy" or "consciousness,
therefore there can be no gain or loss.

Nisargadatta Mgharaj:

"There is no gain there is no loss."

Not zero

IX

Yoga Mind

Krsna: "I am (consciousness), beyond what is and what isn't"

Hint: Prior to the concept of is and isn't is
There is no is, there is no isn't

Krsna: "The unreal is that which is ever changing.
That which changes has no real substance",

Hint: So-Ham, Ham-Sa, I am That, That I Am
(I AM YOU AND YOU ARE ME).
As Consciousness: I am You, You Are Me
As the Absolute: No you, no me

Nisargadatta Maharaj:
"You are not."

Krsna: "Establish in union, (yoga) with Me
"(consciousness)

ILLUSION OF WILL

Krsna: "The will is Atman's, (Consciousness's)
enemy"

Hint: Will and volition

Freedom from responsibility
Are part of the illusion

Krsna:

*“Perform your duty,
But you are not entitled to the fruit of the action.
Never consider yourself to be the cause of the
results of your activities,
Never be attached to not doing or doing your duty”*

Hint: Keep Attention focused on the
consciousness.
(Not developing a detached identity)

Hint: There is no focuser to focus

*Krsna: Perform actions with non-attachment to the
fruit of the action*

Hint: There is no performer of action

The focuser, (meditator) of attention is a concept
and part of the illusion

The focuser, (meditator) of attention is a concept
and part of the dream

X

Yoga Heart

Bhakti Yoga: The Yoga of devotion is very very very very generally for emotional or feeling types. Bhakti Yoga aims at union through devotion to a deity, (some form of God).

For Nisargadatta Maharaj it is heartfelt devotion to the consciousness.

Hint: Focus your attention on the consciousness. This is “inner devotion” or inner bhakti.

Hint: There is no focuser to focus

Krsna: “Focus your “heart” on the consciousness”

All actions, thoughts memories, associations, perceptions etc. are interlaced with the heart

Krsna: “Perform all actions as an act of worship “ (of and to the consciousness),

Krsna: My bhaktas reach the ultimate goal.

Hint: All paths lead to consciousness

Hint: Spiritual Paths are part of the illusion.”

*Krsna: “Regard ME, , (consciousness), as your
dearest loved one,
know ME, (consciousness) to be your only refuge,”*

The focuser of attention is a concept and part of the
illusion

XI

Yoga Action

Karma Yoga: The Yoga of Movement or Activity

Krsna: “You are entitled to the action, but not the fruit of the action.”

Hint: This understanding unpacks the “I” which imagines it does to get.”

Hint: Once there is a “Understanding that there is no action or fruit of action

Karma, is oftentimes miss-interpreted as cause and effect, Karma actually means, movement or activity.

Karma Yoga is therefore very very very very generally for action movement or activity “types” and is on more of an action or activity level.

This is a Yoga where selfless service, (Karma yoga or Seva), or activity is focused on the consciousness

Krsna: “Mentally “give” all your actions to ME, (consciousness)” ...” Act without desire or scheming for the fruit of action... Call nothing your own”

Hint: This unpacks the “I” which imagines it is and does and will get either praise or blame.”

Karma according to Nisargadatta Maharaj means movement or activity.

Therefore with each activity the focus is on the consciousness,

*Krsna: “Give-up the fruit of the action to ME”,
(consciousness)*

Hint: This unpacks the “I” which imagines it does, along with striving to get, To use Taoist terms)

*Prakashananda Baba, “Good be coming
Sadgurunath Maharaj Ki Jay, (the consciousness)
bad be coming...Sadgurunath Maharaj Ki Jay, (the
consciousness).”*

Karma Yoga also referred to as Seva (Seva), could be interpreted as to focus ones mind, i.e. thoughts, feelings, emotions, associations perceptions, actions etc on the Consciousness, with the result, “I am not the doer.”

*Krsna: “Realize all actions are being done by
ME,”(Consciousness)*

For most while undertaking such a process, the wish or desire for reward for the action, i.e. bliss or enlightenment or the Guru’s approval or Gods Grace becomes the motivator.

Krsna: “Desire for the fruit of the work must never be your motive.”

In order to deconstruct, unpack or undo that “ego” driven tendency Krsna offers an understanding.

Krsna: “You are entitled to the action, but not the fruit of the action...”

This attitude transforms unpacks shifts and deconstructs the mind, which pulls you prior to thoughts, memory, emotions, associations, perceptions, etc.

XII

The Neti Neti of Yoga

Practice: By Appreciating the repetition of (Neti-Neti, (Not Not this, Not This) or in Zen, repeating NO, or Bodhidharamas, “I don’t know”, both releases and unpacks the mind.

*Krsna: “Fix the mind on Me, (consciousness)
Perform every action with your heart fixed on the
supreme (consciousness).
Unite the heart with Consciousness and then act,
“Offer the fruit of the action to ME”,
(consciousness)*

By realizing you do nothing, the body-mind does nothing, it is the consciousness. which is prior to.

What does that unpack?

Meditation: Stay in the consciousness prior to thoughts etc.

For example: If I am not entitled to reward or punishment it unpacks cause and effect,

Ego Yoga or Capitalistic Yoga: (doing to get a reward or so that I can get something)

Buddha's Second Noble Truth: "The cause of suffering is desire." Could be read as by focusing on the desire we "shrink our focus of Attention."

The Tantric Yoga of Kashmir, The Vijnana Bhairava: Take your attention off of the object of desire and focus it on the desire itself as consciousness.

Krsna: "All is clouded by desire, as smoke hides fire, as dust hides a mirror."

By desire (consciousness) is hidden.

Desire burns like fire, (because it keeps the imagined self focused on and in the mirage

Ramana Maharishi: "Go back the way you came"

Hint: Trying to get rid of desires, or trying to be desireless is an outward yoga,

Hint: As consciousness there is no such thing as desires, or a self who has them

Hint: Trying to develop "spiritual" qualities is
An outward Yoga

Without ownership.
Without purpose

XIII

Jnana Yoga

Jnana Yoga spelled *Gnana Yoga* by *Nisargadatta Maharaj*, is The Yoga of the Intellect and very very very very generally attracts this particular “type”.

For *Nisargadatta Maharaj* it is the path of unlearning; The process whereby you negate, (neti neti) all names and forms called in sanskrit nama rupa until the underlying SELF or Consciousness or Krsna or Shiva without labels is revealed.

Hint: Gnana Yoga is neti neti, discarding everything as not this, not this, or No in Zen

It is through this practice of Jnana Yoga that thought, memory, emotions, associations, perceptions, get unpacked, and discarded as “Not this, Not this.”, (Neti Neti in sanskrit) In Bhakti Yoga the effect is the same but occurs on a more “feeling level”.

Krsna: “Whatever you do, reduce yourself to Zero, by attuning yourself to ME, (consciousness)”

XIV

Subsets of Yoga

The Yoga of Renunciation:
Prescriptions and Practices

Krsna: "Give up the fruit (results, praise or blame) of action, that is renunciation."

Action without expectation of reward

Hint: Although there is no doer of action, the prescription asks an "I" to give-up all fruit of action to unravel the goal orientated.

Being a doer without desire
Without intention of getting or receiving
Without the concept of gain or loss

Krsna: ?Devote yourself to the work that is natural to you and devote that work to ME, (consciousness), as an offering understanding nothing belongs to you."

"Seeking nothing for himself" Mahatma Ghandhi

Hint: Appreciating it is a zero sum game the understanding appears that trying to seek or seeking to get a reward yields its opposite. Seeking re-enforces its opposite, i.e. An "I" which

wishes to either get rid of itself, be awake in the dream, a fantasized “enlightened “I” , or a liberated “I” all yield it opposite

All thoughts memory emotions associations, perceptions actions etc. re-enforce its opposite and the belief that I am.

Therefore it could be concluded that believing in thoughts memory emotions associations perceptions actions etc. aids and supports the illusionary sense of “I am” or beingness, or isness

Hint: Of course non of this is true as there is no “I”, or beter said, how can an “I” which doesn’t exist re-force itself or anything

Back to Renunciation

Kashmir Shaivism: The Vijnana Bhairava:
Withdrawing all the senses that is renunciation.
Meditation: Withdraw all your senses to the void at the center of your chest

Krsna: “The real sannyasa, (renunciate) is the one that has renounced the sense of being the doer of actions...and realizing he is an instrument of the consciousness.”

Here the prescription of renunciation becomes a description of “being the consciousness

XV

The Yoga of Meditation

Meditation also called dhyana in Sanskrit is the 7th limb of Yoga and is defined as deep uninterrupted focus, (flow) of attention, (metaphorically like pouring one can of oil into another).

Hint: Appreciate, the focuser and the experience that is focused upon is a state and is part of the illusion.

In a subtle sense meditation must be done without the intention of getting or receiving anything. If the mind set of the Yogi or the meditator is that “I am meditating to get bliss, love, enlightenment, clearer etc. this too is capitalistic yoga or ego yoga.

The meditator and the object of meditation are part of the illusion.

Without caring for the fruit of the action is Yoga
Without hopes, (hopium), of getting or receiving anything is Yoga.

Meditate (focus on and become consciousness) is
Yoga

Hint: The focuser and the object being focused upon is made of the same substance, metaphorically called consciousness or energy.

By being the consciousness renunciation naturally happens

XVI

The Elements and the Gunas

The Elements: Air earth water fire and ether,
The Three Gunas, (Forces), satva, raja, tama, form
the “I”.

The elements and gunas are that which comprise
nature

*Krsna: “All acts are carried out by nature, (called
Prakriti) there is no doer of them.”*

Nature with no “I”

*Nisargadatta Maharaj: “You are like grass
going.”*

*Zen Saying: The Great Way is the Great Function
(with no “I”)*

Prana is the life force with no “I”

*Zen Koan: When he moves his arm the universe
moves.*

*Zen Koan: What is it that moves the arms lifts the
legs and hears?*

Krsna: "Focus on ME, (consciousness), and pass beyond the Maya, (That which isn't), which is the three gunas."

Nisargadatta Maharaj:
"Even the physical form of the Guru is subject to the play of the gunas."

The metaphor of elements and forces does not exist outside a perceiver.

The metaphor of elements and forces is a thorn to remove a thorn.

Dristi Srusti Vada. The world is only there as long as there is an "I" there to perceive it."

The I am and the sense of beingness is intrinsic to the nature of a body

Like green is intrinsic to the nature of grass, an apple tree makes apples

This unpacks the illusion of doership and brings you back to the consciousness.

Metaphorically the Gunas are the doer of action.

The elements the gunas and the sense of "I", and all that is known or knowable comes from nature, (The Great Function with no "I").

The life force with no "I"

Krsna: "One who sees that everything is done by nature, and that the self does nothing truly sees."

Ego: taking blame or praise for an action you did not do.

The "I" arises after the fact.

Nisargadatta Maharaj:

"Actions occur, blame or praise is assigned later"

Once the world is seen as a happening, and that happening has no mission purpose or doer then the consciousness is revealed
The world is consciousness
The forces are consciousness.
The elements are consciousness

Krsna: "The soul (consciousness) is transcendental and beyond, (prior to) nature..."

The search for happiness binds you
The search for knowledge binds you

Nisargadatta Maharaj responded when a student said, "I want to be happy", ... "Happiness is where the "I" isn't"

Nisargadatta Maharaj:

"stay in the consciousness and your own unique path will emerge".

Follow your own nature.

Following another's path is "dangerous".

Krsna: (paraphrased): It is better to do your own path imperfectly than another's perfectly

Nisargadatta Maharaj: Forget me, forget Maharaj forget the teachings, just stay in the consciousness and your own unique path will emerge for you."

Hint: Each "seeker" needs to find their own path or meditation. Oftentimes people suffer unnecessarily because they "take-on" another's meditation and try to fit into another's system.

taking on another's path or system, and then trying to fit into it yields pain.....

it is an outward yoga yielding some form of,
there is something wrong with me,

BE FREE FROM THE FRUIT OF YOUR ACTION

Krsna: "Abandon all attachment to success or failure. Such evenness of mind is called yoga. "

Stay in the consciousness

*Kashmir Shaivism: The Vijnana Bhairava:
Pull your attention back and away from thought
not allowing it to settle there.*

*Krsna: "Renounce everything being done
even while it is in process "*

Stay in the consciousness

*Krsna: Everything dwells in ME, (consciousness),
but I am not them. I am what all and everything is
made of*

Hint: Everything is made of the one substance
metaphorically called "energy" or "consciousness".

BUT as the metaphoric one substance called
"consciousness" or "energy" I am not and they are
not.

There is no one nor anything closer or further away
from the consciousness

Krsna: "My bhaktas reach the ultimate goal."

All paths lead to consciousness

All that is to be will be

*Krsna: I am , (consciousness),
the source of memory and knowledge and their loss
as well.*

The heart is the subtle side of consciousness
adorned by Buddhists as Emptiness

Krsna: THE SELF, (consciousness) IS NEVER

*BORN NOR DIES.
THE SELF IS UNBORN, CHANGELESS,
ETERNAL AND AGELESS.
THROUGH THE BODY IS SLAIN THE SELF
DOES NOT PERISH*

XVII

The Field and the Knower of the Field

The body is the field, because what is sown is
experienced in the body
The knower of the field is the consciousness.

*Krsna: He who sees the difference between the
field, (The body) and its knower, (consciousness),
sees the liberation of man from nature, he is free...*

Meditation: be the background the body is
foreground
Since background and foreground are the same
substance then “The world is my body.”
Without a body

Meditation: Withdraw your attention prior to your
senses into the background
Consciousness is the witness
Consciousness is the knower

Without a witness
Without a knower

Krsna: "It, Consciousness) is called Brahman, (consciousness), and (consciousness) lies beyond the illusion of cause and effect of the material world."

Krsna: Everywhere the super soul, (consciousness) exists...Consciousness is all the perceivable and conceivable world...There is no world prior to consciousness.

Enquiry: Are you the body experiencing or are you the consciousness in which the body appears to appear.

The knower of the field is the consciousness prior to knowing or knowing about.
know the knower of the field which is the consciousness...
without the concept of self, and doership

*Nisargadatta Maharaj (paraphrased): Stay in the consciousness.
Stay prior to the senses.*

The pure consciousness in the body, with slight "I"-identification can be known as the Witness.
The Witness is consciousness

All come forth from the union of then knower, (consciousness), and nature, which are two sides of the same coin.
Both are and are not as (consciousness),

Nature acts, not an “I” or a “me”.

Consciousness is not subject to change
Beyond the gunas and the elements. Although
it appears to be in the body, it neither feels
nor performs actions. It is all an illusion of
(consciousness).

*Krsna: The living entities in this conditioned world
are My eternal fragmented parts.*

*Meditation, whenever feeling thinking or
experiencing anything, “see ME, (consciousness)
underneath
or behind it.*

*Kashmir Shaivism, (Tantra) The Vijnana Bhairava:
Take your attention off the feeling and put it on the
feeling itself as consciousness.*

*Krsna paraphrased: I (consciousness) am
seated in everyone heart(emptiness), and
from me,(consciousness) comes, knowledge
remembrance and forgetfulness.*

As the consciousness there is no inner or outer

*Krsna: Focus on ME, ,(Consciousness), and you
will find ME ,(Consciousness).
This is my promise who love you dearly.*

XVIII

Krsna, As The Absolute

*Krsna: "It, (consciousness) is subordinate to ME,
(The Absolute)*

*Krsna: The underlying unity (is the consciousness)
which I, (the Absolute) am beyond*

The Way To Eternal Brahman

All states and stations are dependent upon the
consciousness
The consciousness is dependent upon the Absolute
The Absolute as an experience is not.

*Krsna: "All Beings are in Me,
(Prior to Consciousness), but I am not in them."*

Consciousness in the heart, (emptiness) of all
beings.
Heart is Emptiness
The Absolute=Krsna,
Prior to the screen on which the consciousness,
(Krsna) appears

Krsna: “ME, (The Absolute) is prior to consciousness in my unmanifested form.”

Nisargadatta Maharaj:
“Forget me, forget Maharaj, forget the teachings, stay in the consciousness as a portal to the Absolute.”

Without a substance,
What is?

Buddha: “There is no fundamental reality.”

Metaphor: Snake in a Rope, (**subtitle**)

Nisargadatta Maharaj: “You are the child of barren woman.”

The Snake In A Rope, a person is walking down the street and there is a rope in the street. The person mistakes the rope for a snake; does the snake exist?

No.

The world is a snake in a rope.
Yoga, gods, relationships are a snake in a rope.

When you go to sleep at night, you dream of a beautiful house. When you wake up, the house is gone.

Two questions:
First where did the house go?, and
Second, what is the house made of?.

The house is a snake in a rope,
this world is a snake in a rope.
Its all a snake in a rope.

Krsna: "In a sense it may be said that all these beings are not in ME, (The Absolute), and I am not in them, (They are non-existent mirage)...Know this to be my divine mystery",

Nisargadatta Maharaj: "Realizing nothing is me is the first step realizing everything is me is the second step both hang on the belief there is a world."

The World is a Snake in a Rope

Krsna: "Everything arises and subsides in ME, (consciousness), but still it is not me. Rather it is an appearance like a snake in a rope or water in a mirage."

All Gunas and all modes elements are a snake in a rope.

Parabrahma, (The Absolute) or Parashiva, (The Absolute) is prior to or beyond Brahman, (Consciousness) or Shiva, (Consciousness) and is the Absolute.

Zen Saying: What Buddha is beyond Buddha?
Answer: No Buddha

Maya: “That which isn’t”

Spiritual practice is a snake in a rope.

An illusion a snake in a rope.

*Krsna: “Take refuge in the primal being”,
(Primordial Advaita) ...”*

The consciousness is the Supreme reality of this
universe.

**Krsna, is the Absolute
Prior to or beyond consciousness**

*Nisargadatta Maharaj: “No me no you no me no
you”*

Without the concept of oneness

*Krsna: “I, (The Absolute) am never born into this
world”.*

Buddha: “No being has ever entered Nirvana”.

The absolute is beyond action and changeless,
The Absolute is prior to consciousness,
As the Absolute there is no consciousness
DE-labeled consciousness is not

Krsna: "Brahman who creates and dissolves beings is only an aspect of ME", (the ABSOLUTE).

Hint: Brahman, Vishnu, and Shiva are all metaphors.
Anthropomorphic illusions

Neither God or consciousness needs or cares or
wants anything
Everything is the Absolute Not
Everything is the Absolute Not
Everything is the Absolute Not

Nagarjuna Eight Negations Revisited: The Absolute is-isn't

Without the concept of coming
Without the concept of going
Without the concept of arising
Without the concept of subsiding
Without the concept of duality
Without the concept of non-duality
Without the concept of similarities
Without the concept of differences

Krsna: All states of being are manifested by my energy. I am in one sense everything, but I am independent, I am the Absolute not under the modes of nature.

*Nisargadatta Maharaj: "You are the child of a
barren woman."*

XIX

Devotion to the Supreme Spirit

*Krsna: "All embodied beings are in the essence
MYSELF, (consciousness), in various forms."
Brahman who creates and dissolves beings is only
an aspect of ME, (the ABSOLUTE)"...*

*Remembering ME at the moment of death, one
attains My nature, (consciousness),"*

In Tibetan Buddhism theoreticaly your uncooked
seeds manifest 20 times stronger at death.
Tibetian Buddhism has a yoga to deal with death
Death is the most dissociated experience of life

*"Nobody gets out of here alive....."
Jim Morrison*

Nisargadatta Maharaj to Stephen,
"There is no birth
There is no death
There is no person
Its all a concept
It's all an illusion."

XX

Some Final Illusions For the Road

Words are an abstracted representation of something which does not exist.

Maya: “That which isn’t”

Illusion: “Seeing, perceiving, and/or experiencing something which is not there

The illusion of spirituality

The illusion of the spaces between

The illusion of the witness

the illusion of consciousness

The illusion of duality

The illusion of non-duality

The illusion of awareness

The illusion of emptiness

The illusion of bondage

The illusion of liberation

The illusion of self-realization

The illusion of enlightenment

Maya: “That which isn’t”

Illusion: “Seeing, perceiving, and/or experiencing something which is not there

Sufi Saying:
“Why wait for a train if the train isn’t coming”

**Nisargadatta Maharaj to Stephen,
“There is no birth
There is no death
There is no person
Its all a concept
It’s all an illusion.”**