

# **UNEDITED BOOKLET**

## ***Advaita Is Vedanta States-Stations-Experiences and Samskaras***

*Nothing is Permanent, Nothing is Temporary  
There Is No Nothing, There Is No Something*

*There is No Not Nothing*

*There is no separation, There is no Oneness*

*There Is No Me Prior To Emptiness*

*There Is No Me Prior To Form*

***There Is No Me Prior To***

***Or***

***Without***

***Samskaras***

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

**DEDICATION**

*To*

*Avadhut Nityananda  
Sri Nisargadatta Maharaj  
Baba Prakashananda Maharaj*

*Who devoured the mind and opened the  
heart  
Without whose love and grace none of this  
would have been possible*

**“ALL THAT IS HEARD,  
(or that is about to be read)  
IS NON-EXISTENT”...  
SHANKARA**

# ***Advaita Is Vedanta***

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

## **Advaita is Vedanta**

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

### **Advaita**

It seems ridiculous to even discuss **Advaita**  
as

**Advaita**  
is correctly translated as  
**Not Two.**

Like many presenters of  
**Advaita**  
language has become extremely sloppy  
For example we incorrectly refer to

**Advaita as:**

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

*Shankara: "All that is heard is non-existent."*

**None of these words have anything to do with  
Advaita**

**Advaita  
means  
NOT TWO.**

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

or  
Awareness.

*"All pointers point to what is not."  
Nisargadatta Maharaj*

**Advaita  
Means  
Not Two.**

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

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

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

The best you can say is that Non-Duality is a state,  
an experience,  
a pointer,

a thorn to remove a thorn,  
a station  
to be discarded

*"All pointers point to what is not."  
Nisargadatta Maharaj*

## **Experiences versus Realization**

*"Whenever you experience something you  
experience it from one level lower." Lakshann Joo*

*When asked who are you?  
Maharaj replied,  
"Nothing perceivable or conceivable."*

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

**Then the state disappears  
WHY?**

All experiences require an experience**ER**

Moreover

all experiences are perceivable and experience-able  
states of consciousness.

All states or stations are temporary and not  
permanent and are therefore to be discarded as

*not this not this.*

*When I asked Baba Prakashananda about spiritual experiences*

*he said,*

*"If I tell you my experience I'll think I had it.  
Spiritual experiences are ego."*

### **Three Basic States**

There is agreement that there are three basic states  
the waking state,  
the dream state,  
the deep sleep state.

What becomes clear is that all states are temporary  
and

moreover

anything that is experienced in the waking state is a  
state

an experiential state

that occurs

within a state called

waking.

In other words

**All realizations that occur in the waking state**

**are to be discarded as**

**not this**

**because**

**they are occurring in a state called**

**the waking state**

**and**

**appear as an experience or state within a state**

**called**

## **the waking state**

**Zen Saying: "You Never Want To Nest In Any State"**

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

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

**Reviewing:**

The important thing to appreciate is that all experiences require

**an experiencER,  
a knowER,  
an awarER.**

Since all experiences require

**an experiencER,  
a knowER,  
an awarER**

therefore

they all must be discarded as not this not this.

All experiences are perceiv**ER**, know**ER** dependent.

This means that

**all experiences require a vehicle.**

For example

a tongue is needed for taste,  
ears to hear, eyes to see etc.

The most subtle apparatus is the **knowER**.

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

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

**"What knower is knowing that?"**

**Or**

**"Who is the knower?"**

**Shiva Sutras: "Knowledge is bondage"**

This is important  
because

the knower knowing and the knowledge-knowingness  
and the known  
are all

**vehicles of subtle perception**

which  
yield

**subtle experiences.**

Without a knower-knowledge-knowingness-known  
there can be no experiences

In this way it can be appreciated that without a  
**knowER** not only thoughts memories emotions  
associations sensations perceptions etc.

*(Which is highlighted in the Heart Sutra as:  
without eyes, ears, nose, and tongue or sensory  
apparatus) there can be no experiences.*

Simply stated the

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

*Shiva Sutras: "Knowledge is bondage"*

All experiences require a **vehicle of perception** i.e.  
knower-knowingness and a known. AS knowable  
states or stations,  
they need to be discarded as  
not this.

As  
 who you are is beyond  
 or better said  
**without any vehicles of perception**  
 and  
**subtle perception**  
 and  
 hence is not knowable or experience-able because  
 there are no vehicles of perception..

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

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

*Shankara: "All that is heard is non-existent."*

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

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

**States and Stations:  
Veils Made of Consciousness**

**All States and Stations  
Appear Out of Nothingness**

**And**

**Disappear Back into Nothingness--**

**They Have**

**No Owner**

**No Location**

**No Ground of Being**

**No Origin**

**No Point of Origination**

**And**

**No Separate Existence**

**They Are Nothingness**

**Stations**

Like taking a train from San Francisco to New York  
there are many stations.

If your goal is to go to New York,

you do not want to get off the train at Salt Lake City or Denver no matter how pleasant it might appear.

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

**There is no linear chronological order**

**First State or Station  
Or  
Veil**

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

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

The minute you get into trying to change your thoughts, memories, emotions etc., two things occur  
First, There is an Identification of the thought or feeling as "I", "me" or "mine"

- And Second, there will be a
- a. A judgment; (this thought/emotion is good or bad)
  - b. An evaluation; (This means something about me.)
  - c. A significance; (Some thoughts or feelings are more significant or important than others.)

**Next State or Station  
Or  
Veil**

space \_thought \_space

The problem here is that the thought and the space are made of the same substance, moreover, the space both forms and informs the thought which means the thought and the space are the same. Since the thought and space are one and the same and are holographic, the space "creates" the thought back. This is the answer to the question,  
**Why the thoughts comes back after meditation?**

Or

**Why does the "Awakening" disappear?**

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

Secondly,

Although the space is a subtle form of thought,

and arguably a more pleasant state,  
 it is still a state or station,  
 and therefore is temporary,  
 that is why the state or space disappears.  
 The space both forms and informs the thought  
 because they are one and the same.  
 In short, the space is part of the illusion,  
**ergo**  
 the space is a state or station or veil  
 And  
 needs to be discarded).

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

*Again:*  
*Shiva Sutras: "**Knowledge is bondage**"*

## **Next State or Station Or Veil**

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

perceptions.

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

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

In fact in the Buddhist tradition  
they are called

***Skandas***

which can be translated as a heap or a combination.

For example imagine you were baking a cake and  
there are 75 different ingredients.

It is the combination with the mixture  
of the 75 ingredients which make the particular taste  
or flavor of the cake you were about to make.

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

Everything we think of as "I" is a function and  
interaction of the ***Skandhas***.

The fourth ***Skandha*** contains 54 mental formations  
one of these is called

*mindfulness,*

and although it is pleasant

it is a ***Skandha and therefore*** it is something to be  
discarded

not to be **Nested** in

because it is part of the "I" or psychological subject  
and

therefore

re-enforces the sense of "I".)

## **Next State or Station Or Veil**

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

**I Am.**

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

## **Next State or Station The Veil of Consciousness**

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

*Nisargadatta Maharaj: "Anything you can be aware  
of you cannot be, therefore discard it."*

Soon you realize that **I Am** conscious **of**  
and the **of** begins to fall away

and then there is just consciousness.

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

This is referred to in Buddhism as:

## **The Fifth *Skandha***

### **Consciousness**

***Consciousness is the vehicle for  
knowingness***

***Without knowingness***

***I would not even know that I Am***

***and***

***Consciousness would not even know that  
it is consciousness***

***Consciousness is the vehicle for the I Am***

***"Shakti is Maya"***

## ***Baba Prakashananda Maharaj***

It is important to understand that consciousness depends on the other ***Skandhas***

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

and does not exist independently from them.

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

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

It is also important to remember that Vijnana, (recognition) is not "special" or "above" the other ***skandhas***.

Recognition or realization of consciousness is a ***skandha*** it is not the "Absolute"  
It is the action and interaction of all five ***skandhas*** that create the illusion of a self.

Nisargadatta Maharaj. was very very clear that ***consciousness was not it***  
And as "you" inquire you realize that

## **consciousness is not it**

Nisargadatta Maharaj's mantra when I presented a question was

**Who is the knower?**

**or**

**What knower is knowing that?**

Therefore again **Maharaj** said  
*"anything you can know we know about you cannot  
 be therefore discard it*

*This is because all experiences have a  
 Knower,  
 knowingness, (contain knowledge or information)  
 and a known)*

*All experiences require a knower, a vehicle of  
 knowing or knowingness and the object which is  
 known or known about  
 namely the known  
 which at this stage is consciousness.*

**ERGO**

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

***IT***

***Therefore it should be discarded***

***Deconstructing Consciousness***

***as a***

**Station or State or Veil to Nest In**

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

Lord Krishna

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

"Experience, however sublime, is not the real thing.

By its very nature it comes and goes.

...consciousness is changeful, flowing, undergoing transformation from moment to moment. Do not hold on to consciousness and its contents."

Nisargadatta Maharaj

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

**To Repeat Yet Again**

It is also important to appreciate that realization of consciousness

is not "special" or "above" the other skandhas.

It is the action and interaction of all five skandhas  
that create the illusion of a self

With consciousness as its vehicle.

## FREQUENTLY ASKED QUESTIONS

**Question:** *There seems to be a discrepancy between two different things Nisargadatta Maharaj says, for example he might say: everything is consciousness stay in the consciousness, and the next thing he says is you are not the consciousness you are **prior to consciousness**. How do you reconcile these two differing teachings?*

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

### ***I Am That.***

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

*Rather readers miss-took his answers as an absolute truth like some biblical quote.*

Maharaj did not like the book ***I Am That*** because people took his statements as a biblical

commandment.

For example

*thou shall always be in the I AM*

Or

*Thou shall always stay in the consciousness.*

To appreciate Maharaj and **I Am That**,  
it is imperative to appreciate that he would not allow  
people to **nest** in any state

If you came in and were in the **I AM** he would  
deconstruct or dislodge you from that space  
if you came in believing you were the consciousness  
he would deconstruct that experience  
getting "you"

**prior to consciousness.**

*In this way often times,*

*(as I suggest to workshop participants)*

*is to read*

**I Am That**

*and be the questioner*

*and to take on that questioners' point of view,*

*and then*

*receive Maharaj's answer.*

*All answers to all questions were dependent upon the  
questioner,*

*where they were,*

*and where they were stuck.*

*If you were stuck in a thought he might give one  
answer to "unstick" you,  
if you were stuck in the I Am he might give another  
answer.*

*If you were stuck in the consciousness,  
he might give you yet a totally different answer.*

**As the knower of consciousness appears this  
might bring about**

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

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

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

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

*Emptiness is consciousness  
Consciousness is emptiness*

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

## **The Absolute Is Prior To Emptiness**

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

**(the operative word is state)**

**The witness is an appearance,  
and as the witness appears  
so does the world and the knower of the  
world.**

**Without a witness**

## **there is no world, self, or knower of the world**

The knower or the witness also referred to as the  
 Supreme Witness or Supreme Knower,  
 or  
 the Supreme Perceiver  
 ergo  
 The Supreme Perceiver  
 of  
 Emptiness-Consciousness.

(It is important to clarify  
 that  
*the Supreme Witness or Supreme Perceiver has a  
 knower,  
 BUT  
 it has no Knowing, or known to know about.*

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

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

### **IT IS NOT YOU**

It does not know or know about or witness "things",  
 i.e. (objects, events, psychological self, the world or  
 a process)

## **The Not-I I State or Station**

## Or Veil

This state can appear in consciousness or as emptiness or even somewhere in the relationship to the **Supreme Witness** or **Supreme Peceiver**

A description that can be given is that

**there is no I,**

however,

there is a **knower** that knows that there's no "I".

For this reason we call it

**The Not-I I state,**

(the operative word being **state**).

There is no I

however there is a **knower**

that knows that there is no "I".

## State or Station

Or

Veil

### ***Non-dual Awareness:***

Recently a well known teacher asked,

*"If its all ONE*

*where does the Illusion comes from?"*

**There is no ONE,**

**There is no Not One**

To say "This is IT", there is only the ONE,  
requires a know**ER** and experienc**ER** to say it is so.

How would or could you know or experience or  
perceiver That?

This *Zen Koan* deconstructs this illusory station

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

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

As a state of non-duality  
it is an experience  
and it requires a know**er** and experienc**er**  
and is a temporary condition;  
and is therefore something to be discarded.

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

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

People have said to me,  
"If you experience separation, its not it."  
The experience of Non-separation  
and separation  
and non-duality  
are all experiential states,

containing a knowER and the knowledge called  
separation and oneness  
and as such are concepts to be discarded.

There is no separation  
There is no non-separation  
there is no unity there is no non-duality.

***Non-duality  
at its best is as a pointer  
Non-duality at its worst  
is a state and goal which is imagined as  
permanent and hence sought after  
Yet Again:***

*"All pointers point to what is not."  
Nisargadatta Maharaj*

## **Finally**

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

It is important to note,  
that without a perceiver,  
there is no nothing

There is no not nothing

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

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

And therefore it is not "IT"  
 Rather it is a perception of "IT"

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

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

***Maharaj called it:  
 unawareness***

or as  
the Buddha said,

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

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

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

**Reviewing Yet Again:**

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

The important take-away to appreciate is that all

experiences require an **experiencER, a knowER, an awarER**. Since all experiences require an **experiencER, a knowER, an awarER** therefore they all must be discarded as not this not this.

Often times I have heard teachers say.

“look at or notice your experience.”

Why would you want to do that?

How can an experience which is not you, or that is a temporary state or station indicate, prove or be a place to start.

It would be like trying to start building a house out of illusory non-existent bricks.

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

**Nisargadatta Maharaj: ...  
“Expect nothing from experience...”**

All experiences are perceiver, knower, dependent.

This means that all experiences require a vehicle.

For example a vehicle would be like a tongue to taste, ears to hear, eyes to see etc. The most subtle apparatus is the **knowER**.

This is why one of **Maharaj’s** mantras was to ask **what knower is knowing that?**

The reason this is so important is because

the knower knowingness-knowledge and the known  
are all

**vehicles of subtle perception  
which yield  
subtle experiences.**

Without a knower-knowingness  
there can be no experiences, (or knows)

Simply stated

**EXPERIENCES ARE KNOWN AND AS  
SUCH  
THEY ARE  
KNOWER-EXPERIENCEER-PERCEIVER  
OR "I" DEPENDENT**

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

This is exemplified in

**The Buddhist Heart Sutra**

when they say,  
no eyes, no tongue, no ears etc.

Simply stated

the knower the knowingness which yields a known  
is also a

**subtle vehicle of "perception"**  
and which yield subtle states and experiences  
such as

Emptiness and Consciousness.

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

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

*Sankarya: "All that is heard is non-existent."*

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

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

## ***Several Frequently Asked Questions***

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

**Answer:** This is a question that completely bewilders me  
first off, let's imagine that I was walking in front of my house and slip and broke my leg. Some kindly person walks by helps me up carries me and puts me in their car and is ready to drive me to the hospital where I'd be cared for and the pain I was suffering from would disappear.

Why would I stand up or try to stand up and say,  
 "No no no I will walk to the hospital on my own."

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

My friend Mark Mordin in London described it this  
 way,

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

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

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

Why would I say,  
*"I don't want your directions I want to figure this out  
 on my own."*

For me  
 a true (Sad)Guru is someone who is on your side  
 who

is willing to help you  
 and is completely unwilling to take advantage of  
 your track or trajectory,  
 (re-enforce your uncooked seeds),

but rather to guide you,  
 be on your side,  
 who is sees the route and is willing to take you  
 there.

Most importantly,  
 they have your interests,

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

**Another Frequently Asked Question:**

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

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

***NETI NETI***

- 1.) I would avoid, (NETI-NETI) teachers who have hierarchies and who are basically working off a business model of marketing and sales. Meaning they are continually trying to sell their product and products and bring in more and more participants/members (customers).
- 2.) I would avoid, (NETI-NETI) teachers that charge a price that is out of the context of the Country or situation.  
 For example, imagine that in the United States a one day workshop is approximately \$125-\$150 per day. Now imagine somebody charging \$200 or more a day.
- 3.) I would avoid (NETI-NETI) teachers who on their website might say something like,  
*"Our mission is to serve you in your awakening process."*

The part that is not appreciated here is that service  
 or selfless service  
 also referred to as *karma yoga*  
 does not do so for money or for a price.  
 The subtext of the **service industry** is:  
*"We will serve you for money",*  
 which is not true service.

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

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

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

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

Spirituality was defined by *Maharaj as,*  
*finding out who you are.*

It had nothing to do with integrating it or anything  
 into life,  
 the world or self,  
 developing more spiritual qualities,  
 embodiment  
 or  
 being more, doing more, having more, or creating  
 more.

The concept of embodied realization is bizarre!  
 Why?  
 Because

At one level,  
 "everything is consciousness  
 nothing exists outside of consciousness"

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

Moreover:

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

*Or better said*  
*There is no body*  
*There is no mind*  
*There is no doer*

*Or as it is said:  
In the*  
**Hymn to the Avadhut:**

**“I am not the body nor is it mine.”**

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

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

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

*...It's all a concept*

*It's all an illusion..."*

*Many "spiritual seekers" are just trying to have a better life. This is like a mirage trying to become or have a better mirage .Its not real!!! About 12-14 years ago, a women said to me, "okay, I get its all an illusion, BUT how is this going to help me in my life?"*

*If its all an appearance made of consciousness, then any notion, idea is a projection placed upon consciousness, is just a concept.*

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

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

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

## **Samskaras**

### **Everything is a Samskara**

*Nisargadatta Maharaj (paraphased), you think your thoughts are yours, actually they come from the collective*

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

**"FROM"  
 THAT  
 THEIR APPEARS TO BE A SUBTLE  
 MOVEMENT  
 OR  
 PULSATION OR THROB  
 CALLED  
 SPANDA  
 YIELDING  
 VIBRATIONS  
 REFERRED TO AS:  
 SAMSKARAS  
 WHICH FORM**

# ARCHETYPES

## **Samskara (False) Chords**

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

**Samskaras** include all impulses perceptions or  
intentions..

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

**Simply stated samskaras are all percevables,  
and conceivable.**

**In other words**

**Its all a Samskara!**

**When Nisargadatta Maharaj was asked,  
Who are you?  
He replied,**

## **“Nothing perceivable or conceivable.”**

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

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

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

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

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

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

A few more years past and again the disciple approached the Guru with “I have a mission and I want to go down from the Himalayas and teach, open up Ashrams and meditation centers.”

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

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

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

It should be noted that Spiritual Paths and seeking is  
a

**Samskara  
However**

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

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

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

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

However, in the mid 1990's  
when

**Quantum Psychology got into superstrings  
we realized that all was a vibration.**  
And for that reason each one of the **Samskaras  
represented**

### **vibrational chords**

which are like vibrating strings producing a particular resonance that will be experienced as a psychological state and/or a psychological subject or "I".

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

Recall the old story of **Ramana Maharishi**. The story goes something like this, a student travels along way overland from Europe to see **Ramana**.

Upon his arrival he asks Ramana,  
"Show me who I am"

**"Go back the way you came."**

This rather famous statement points to Ramana using whatever the "I" is thinking experiencing feeling perceiving etc. as a portal to trace back

the I thought  
back the way it came  
from thought  
to archetype  
to vibration  
to movement or pulsation  
and ultimately to

**THAT**

In this way we do not see the **chords** as something negative or to be gotten rid of or changed or transformed into something better, higher, more spiritual, or healthy etc.

Why?

Because if we try to change or transform them there will always be a presupposition an implicit subtext that I am these vibrations/Samskaras

If we believe **we are** these vibrational samskaras then we will try to change them in some way.

In this way the *chords* become experienced as a psychological subject with "a problem", rather than as a portal or vehicle to go back the way you came.

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

### **A Brief Look Back In History**

In about 1975 I was fortunate enough to meet students of the Great Arica Master Oscar Ichazo.

Oscar Ichazo who I consider

*The Father of the Modern Day Enneagram.*

Upon my return from India in 1982 I was staying at my dear friend David's house and he began to talk to me about the Enneagram via the brilliant formulation of Oscar Ichazo (Founder of Arica).

As years went by I continued to look at the Enneagram, and began in the 1980s to discover that within each Enneagram fixation was approximately 81 combinations of what I called identities or as is more commonly known in the world of psychology or yoga  
*polarities*  
*or*  
*the pairs of opposites.*

After processing-deconstructing those 81 identities contained within each of the nine enneagram fixations, I came to realize that each fixation contained **one driver** which I came to call the false core.

The false core was the driving structure by which and for which the psychology or the ego self was organized and put together.

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

### **My Mistake**

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

caregivers, i.e. mother and father.

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

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

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

### **AS AN ASIDE**

*In the way the Enneagram is presented today, you are miss-takenly told,  
**And which I used to believe,**  
that you are ONE fixation or Enneagram type.  
This is inaccurate.*

*As*

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

*As a Vibration  
Samskaras,*

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

*Sometimes they will appear as a combination of Samskaras to be unraveled.*

***However  
 You are not a person with a Samskara  
 Rather you appear as a vibration  
 And  
 The "I" or "you"  
 are a by-product of the Samskara***

## **Samskaras**

*The vibration is the vehicle that produces the illusion  
 of manifestation*

To state it simply  
**Although**  
**it is not in some kind of linear chronological**  
**order**

First we would have

**THAT,**

then the

**"movement"**

**(SPANDA)**

Then the

**vibration**

**(Samskara)**

then the

**knowledge or information**  
 contained within the vibration

and then  
**Archetypes**  
 Then  
 The  
**Unconsciousness mind**  
 Then the  
**world and the you**  
 that forms from the vibration  
 and then  
**Manifested Samskaras**  
 appear

*Shiva Sutras: "knowledge is bondage"*

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

This is why when I went to *Baba Prakashananda* in  
 1976-1977  
 and I said to him,  
 "I want liberation"  
 he said,  
*"You do not want liberation because if you were  
 liberated you will not be there to appreciate it."*

In other words once the vibration and the  
 knowledge of what the vibration is  
 is removed or dissolves  
 not only will there be no you  
 there won't be a you to appreciate that there was a  
 you and a world in the first place,

that is why Baba Prakashananda said,  
*"It is best to be this close."*  
*(Holding his thumb and index finger an inch apart).*

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

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

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

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

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

**Back to the False Cores, (Chords)**  
 Over the course of decades what was appreciated

was that there was not one false core but rather more than three dozen false cores which have been identified at this time.

Even more intriguing was that each false core could become operative with any change of context.

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

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

Buddhism, considers many of these in their derivation of what they call the  
**Skandhas**,  
**(to be very briefly discussed below)**

These whirlpools or thought-waves arise  
in the mind-ocean.

It may operate for sometime

then it sinks below the threshold of "I"  
consciousness. These thought waves sink down deep  
into the region of the knowingness or information  
which lies dormant within and is contained within the  
emptiness.

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

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

Memory and all thoughts are Samskaras.

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

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

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

**Vibrational Samskaras.**

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

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

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

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

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

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

DO NOT ENTER THE EMTINESS,

AND

DO NOT NEST IN THE PERCEPTION OF EMPTINESS  
 OR ANY PERCEPTION.

Once The perception of Emptiness is perceived and perceived as real vibrational samskaras begin to solidify and from these Samskaras springs the illusion that I am

### **Samskaras are like forces**

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

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

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

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

## **The Manifested Samskaras (How "You" will experience them)**

**Imagine a record  
The record is THAT,  
the grooves on the record are the  
Samskaras,  
and the song that it plays is the sound  
of the manifested Samskaras  
and the "I", the I Am,  
and  
The Psychological Subject**

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

**It is important to  
note that this is  
probably not a  
definitive list.**

**These are the  
Manifested  
Samskaras  
that appeared as a  
vibration on “my”  
track, trajectory or  
“RAY”  
A complete list  
is a  
WORK IN  
PROGRESS**

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

so I can achieve perfection

2. I am unworthy and have no value-  
I have to prove that I am not unworthy and have value (by becoming a saint)
3. I do not know what to do-  
I have to overdo (so that I can rule the universe)  
(achieve harmony)
4. I Am inadequate and I hate myself  
I have to appear overly confident and competent (so that I can be recognized as the source of sources)
5. I do not know, I am scared that I do not know-  
I have to Know to understand and so be in control  
(I know which proves that I can be omniscient)
6. I am alone...I have to dissolve connections  
I have to connect (so that I can be one with the universe)  
( If I reject you, you will want to be with me).
7. I am unfinished and incomplete-  
I have to get finished in order to be complete (so that I can be the absolute reality or omnipresent)
8. I am powerless-  
I have to be overly powerful (so that I can be omnipotent)  
(If I am malicious take revenge on you for insult or injury either secretly or by wishing you ill I will discharge the suppressed energy and you will be

greatful)

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

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

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

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

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

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

15. I am exposed cracked insecure doubting falling  
apart  
I am broken  
dissolving  
I have to hide, appear confident, and be solid and  
whole and not dissolve (so that I can be liberated)

16. I am confused... what's going on... There must be a reason a logic or a cause for what's happening- If I can find the reason logic or cause or cause of causes then things will change (and I will be free).

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

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

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

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

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

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

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

something  
I exist and I have to live

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

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

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

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

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

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

be free of them).

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

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

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

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

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

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

35. It's futile you can never win  
I am vulnerable  
I have to surrender be strong and seek the light.

36. I am my mind and have a mind.  
I have to get rid of my mind to be liberated.

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

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

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

**(Potential Samskara containing combinations  
with several other Samskaras)**

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

**Spiritual Misnomers:**

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

I am a the witness of the emptiness and the  
consciousness

I am a conscious being

I am consciousness

I am

The answer lies within

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

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

There are lessons to be learned

I am aware

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

I must purify myself to realize the Absolute and be  
enlightened

If I can resolve this problem or situation I'll be free.  
(HINT: The desire to resolve situations is a  
resistance to what is).

**“ALL THAT IS HEARD,  
(or that was just read)  
IS NON-EXISTENT”**

# SHANKARA

## THE SEVENTEEN FACES OF LYING

### Frequently Asked Questions:

Question: What holds *Samskaras* so tightly?

**Answer:** Lying

## **The Seventeen Faces of Lying**

### **Satya**

#### **As Realized through the Teachings and Practice of Swami Pranvananda**

1. Pretending
2. Withholding
3. Misinforming
4. Distorting
5. Denying
6. Justifying
7. Explaining
8. Manipulating
9. Marginalizing
10. Rationalizing
11. Deceiving
12. Going Along
13. Enabling
14. Hiding ones true intentions
15. Miss-representing
16. Omitting
17. Editing-out, cutting and pasting to fit or re-enforce a position, point of view, identity or to make or prove a point or point of view.

**“ALL THAT IS HEARD,  
(or that was just read)  
IS NON-EXISTENT”  
SHANKARA**

**THE SKANDHAS  
A Very Very Brief Cliff Notes**

The Buddha taught the Four Noble Truths, This is most often translated as "life is suffering".

The Four Noble Truths can also mean "Life is impermanent" and "conditioned."

The Buddha taught that the **skandhas** were "conditioned".

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

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

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

## **The First Skandha: Form (Rupa)**

### **The Sense Organs or Faculties**

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

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

and the first five corresponding objects

(visible form, sound, odor, taste, tangible things).

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

Vedana is physical or mental sensation

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

**Mind:** The mind interprets analysis  
Constructs

### **The Third Skandha: Perception**

Perception is the faculty that recognizes.

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

Here perception can also mean

"knowledge that puts together."

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

### **The Fourth Skandha: Mental Formation (Samskara)**

All actions, good and bad, are included in the component of mental formations.

Mind organizes all mental states.

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

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

### **FINALLY**

It can be said:

That something is nothing and nothing is something

However

I am neither something nor nothing

The Consciousness appears to appear out of the Absolute,

Yet

Is the Absolute

the Absolute and consciousness remain unknown  
without a knower.

Consciousness is knower dependent and yet is the  
Absolute

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

and as itself is not "knowing" of the Absolute

As the Absolute

There is no consciousness nor is there an Absolute  
nor is there an object which is not itself

The Absolute is always and remains the Absolute

Om Purnamadah Purnamidam Purnat  
 Purnamudachyate Purnasya  
 Purnamadaya Purnameva Vashishyate Om shanti,  
 shanti, shanti

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

**“ALL THAT IS HEARD,  
 (or that was just read)  
 IS  
 NON-EXISTENT  
 SHANKARA**

*As the Absolute there is no Absolute  
As the Absolute there is no Absolute  
As the Absolute there is no Absolute*

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