



MORE  
Notes  
from the  
**DREAM**  
VOL. II

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circa 1983-1986

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# **Dedication**

To that which cannot be discarded

**Part I**

**On the  
Threshold  
of a  
Dream**

**(Title taken from the Moody Blues)**

# The Text and the “Practice”

Well here we are yet again.

If you have read the Introduction from:

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

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

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

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

*So here it is...*

Whatever it is...

Much love  
Your Mirage brother  
Stephen  
October 21st, 2011

# I

In Volume II what might be of interest is that which is included in Part VI.

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

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

With what is to follow there is an inclusion of the Clear Light Yoga and

The Yoga of the Illusory Body. in his way the *Six Yogas of Naropa* are integrated with the teaching of my Guru and Mentor *Sri Nisargadatta Maharaj*

and the Essence of *Buddhism*, namely the *Diamond Sutra* and the *Heart Sutra* thus enhancing the “practice”.



The “Practice” in this case,  
(in an ideal world)  
would be performed three times a day.  
First as you are lying down to go to sleep,  
second, as you are waking up, and  
third as a prelude to meditation.  
Of course the “practice” can be continued  
throughout the day  
and/or if you wake-up in the middle of the night.

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

- 1.) They impart the teachings, in a devotional format
- 2.) They are supposed to contain the energy or  
“shakti” of the Guru or lineage from which they are  
derived. Which also helps to enhance devotion.
- 3.) The sound of the mantra is supposed  
to carry a certain “resonance” that raises  
the vibration of the practitioner.
- 4.) Theoretically the mantra specifically  
is supposed to be the sound body” of the  
deity the mantra is representing.
- 5.) And finally they focus the mind and as such support  
concentration, (dharna) and meditation, (dhyana)  
which are the 6th and 7th limb of Raja Yoga respectively.

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

**(and this will arouse many disagreements),**

**Very arguably**, the discourse in the form of teachings carry no weight if performed in a foreign language in this case Sanskrit or Tibetan, or another language.

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

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

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

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

Moreover the “teaching metaphors and pointers” are better served if they can reach into, meet, or “match” the way each individual performing said practice “processes and organizes”.  
“Spiritual practice” is not static.

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

To illustrate much unnecessary pain is experienced by students because either the teaching or teaching style does not fit, (like a homeopathic remedy), the student, or because the student is attempting to fit themselves into a system or culture which does not match their state and style of processing and organizing information.

*Zen Saying, (maybe paraphrased): A teacher, (like a doctor) must be able to diagnose the disease before they can prescribe the medicine, (spiritual practice).*

Or

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

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

What became evident in the late 1970s was  
that tantra,  
meditation,  
and all spiritual practice  
needs to both fit the needs of the student,  
and

to shift as the state of the student shifts to thus  
accommodate the natural flow of consciousness.

For example, If the “I” is stuck in a cognitive tape loop, a  
certain practice might break that looping.

On the other hand if the “I” is stuck in a emotional pattern,  
another “technique” would be more beneficial then the one  
for cognition.

“Spiritual” practice should never be taken as a  
“one size fits all”,

or

utilizing the same practice for decades for everything  
without taking into consideration both the shifting context  
of the situation,

how a students’ mind processes information  
coupled with the very very very  
specific needs of the student.

*“If your only tool is a hammer, then  
every problem is a nail.”*

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

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

## **Gurus and Teachers**

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

*Don't confuse the messenger for the message....*

*Nisargadatta Maharaj (paraphrased):  
The Guru or teacher is like a mailman.*

*If good news comes you don't fall in love and  
worship and become devoted to the mailman.*

and

Believe it or not there is no correlation between “realization” and the ability to teach.

Simply stated there is “state” and “function”.

The “realization” metaphorically represents the state.

This is why the Zen Buddhism of the past separated state and function, calling one group

*Masters*  
and another with a different “function”  
*Teaching Masters.*

**For the Advaita-Vedanta Fans:**

**Two Often Asked Questions**

**(circa 2005)**

**Nisargadatta Maharaj:**

*Spiritual practice is about looking for what you have not  
discarded  
and then  
discarding it.”*

Since meeting Nisaragadatta Maharaj in the 1970s and particularly over the last 10 years with the rise of the Advaita-Vedanta movement, practice (Sadhana) has been frowned upon by teachers and therefore students alike.

Their understanding is based on,  
*“there is no “I”,*  
and/or  
*the “I” doesn’t exist”*

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

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

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

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

The response was ....

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

This is pivotal to appreciating Nisargadatta Maharaj and his teaching because as long as there is a Knower there to know

**the state called  
“I don’t exist”,  
then there is a state,  
a perception,  
and  
an illusion.**

Paradoxically, often times people  
stay harnessed to their path,  
even the Neti Neti of Advaita Vedanta.

Neti Neti like all spirituality  
and all spiritual paths are part of the dream  
part of the mirage  
and  
part of the illusion.

Yet  
Paradoxically

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

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

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



*I know these bhajans are pointless, because of  
the respect and gratitude I feel towards him.'*

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

The words  
illusion  
mirage  
or  
dream,  
carry with them the belief that there is an illusion,  
mirage or  
dream.

Like the word non-existence  
which carries with it the sense there is an existence that  
exists which is non-existent.

The dream, the illusion  
and  
the mirage  
are words representing things which do not exist.

They are pointers,  
and  
like a thorn to remove a thorn,  
they too need to be discarded.

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

Pointing to  
if it is perceivable or conceivable  
it is not you  
therefore discard it.

Shaktipat pierces the edge of the bubble  
the emptiness and the consciousness  
interpenetrate the bubble  
The space between the particles appears  
the particles dissolves  
so too does the universe  
A photon of light smashes the edges of the apparent world  
Emptiness-consciousness seeps into the bubble  
interpenetrating.  
The universe dissolves  
as  
consciousness-emptiness  
bathe like a shower the bubble  
dissolving the bubble universe into nothingness

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

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

Even the consciousness of the Absolute Void is an illusion.

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

Muktananda asked, “Why are you bowing down to me?”

The student replied, “Because you are the Guru.”

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

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

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

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

## II

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

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

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

What is perceived and conceived  
both inside and outside  
within us  
and  
without us  
including science and spirituality  
is mind  
Science and spirituality  
attempts to describe  
through the lens of the mind

All perceivables and conceivable  
are mind  
and  
all descriptions  
and labels  
are also  
mind

**Nisargadatta Maharaj:**

*“I am going to give you objective knowledge  
to objectively show you  
that it’s all an illusion.”*

### III

Sound, the birth of a word  
The word self-I am is born  
The self: a concept in the brain  
The self: a concept in the mind  
There is no such thing as brain or mind  
The self: a conceptual concept bearing the delusion of  
location  
time  
space  
energy  
distance  
mass  
dimensions  
isness  
beingness  
presence  
and  
I amness

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

## IV

*“All that is heard is non-existent”*

— Sri Shankara

*Yoga as a thorn to remove a thorn*

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

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

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

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

*Yoga as a thorn to remove a thorn*

Throw it away, but not too soon.

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

— Unknown

There is no mind  
There is no progress



# V

*“The cause of bondage is sound”*

— *Shiva Sutras*

Why? Because sound creates letters

Letters create words

Words create

Ideas

*“All that is heard is non-existent”*

— *Sri Shankara*

The tendency to understand

Nobody knows why anybody does anything

Nobody knows why anything happens

Nobody knows why anyone does anything

Explanations and Reasons: Words which represent things  
which do not exist

Words which represent things which do not exist

Words which represent things which do not exist

Without happening

Without perception

No reasons

No Explanation

No such thing as here and now

Without a perceiver

No Here

No Now

# VI

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

## VII

Asking an “I”-ego to not be there,  
or  
to be seen as an enemy or something to be gotten rid of  
is like asking an apple tree to destroy its apples  
or  
to stop producing apples.

# VIII

A yogic leap of faith?

What is prior to the emergence of “I”  
and the awareness of “I Am”?

What is this preconscious illusion?

Of a first cause?

Or a primary cause?

Striving for organization,  
the mind concludes

**All conclusions are delusions**

All conclusions are based on false assumptions  
and/or perceptions  
and are therefore false

The problem lies with a subtle presupposition

Presupposing that there is a consciousness  
or a something prior to “I”

or

“I am”.

Without this “introverted” concept called “going in”  
Subtle anthropomorphic statements and beliefs dissolve

Then nothing

Not even consciousness would lie prior to  
pre-personal “I”.

I am not and could not be consciousness,

# IX

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

**Maya: That which isn't**

**Maya: That which isn't**

**Maya: That which isn't**

# X

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

**Flashbacks appear "as if" in the past appear now**  
**Flashbacks appear "as if" in the past appear now**  
**Flashbacks appear "as if" in the past appear now**

**There is no now**  
**There is no now**  
**There is no now**

# XI

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

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

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

Cause and effect  
Logical and linear  
are all  
seductively dangerous

Cause and effect  
Logical and linear  
are all  
seductively dangerous

More hope(ium): if we could rid ourselves of the bad  
shit  
all would be well with the world.  
Without cause and effect  
Without time

Without linearity  
Without logic  
The lies and hopeium of psychology dissolve  
Combining the yoga of devotion,  
with  
the jnana of intellectual deconstruction  
was the action or activity of Karma yoga whose  
intention was without self  
What remained though was the missing piece,  
the selfless yoga miss-named karma yoga.  
For I still imagined that I would get it,  
I was still doing it for a me,  
even though  
“You are not the doer”,  
or better said,  
“There is no doer”,

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

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

Unfortunately  
the I took Yoga as a religion  
not as a technique,  
which like experiences  
had an expiration date.  
For somehow beneath the surface lie a mistake  
That somehow through devotion and deconstruction I  
would



be more,  
have more  
do more  
create more  
and be seen as more than the perceived others.

With yoga and yoga “training” the path becomes  
clearer.

Deconstruct,  
neti neti on steroids,  
and all would be well.

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

**Karma Yoga is part of the illusion**

**Science appears in the dream  
Science is part of the illusion  
Science appears in the dream  
Science is part of the illusion  
Buddhism appears in the dream  
Buddhism is part of the illusion**

*“..Idiot Wind, blowing every time you move your mouth...  
..Idiot Wind, blowing every time you move your teeth.....  
..Idiot Wind, blowing through the flowers on your tomb  
..Idiot Wind, blowing through the buttons on your coat...  
..Blowing through the letters that we wrote*

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

*– Bob Dylan*

Existential Mirage:

Why does the “I” believe what it is told,  
especially if large numbers of people believe it?

It seems that Mom and Dad

Church and State

Cultural Socialization begins and ends with:

*“let’s run them all through the meat grinder  
so they all come out the same.”*

**Existential Mirage:** Small time teachers carry with them  
less impact or desire to follow their words  
while big time gurus with many people.

Could it be some kind of herd survival thing?

Following along

not questioning

Taking on what others say as true without any investigation,

**Nisargadatta Maharaj:**

*“Question everything. Don't believe anything.”*

**Existential Mirage:** Who am I to question the great  
masters and traditions,

(some old guys in an ancient culture who make up rules  
thousands of years ago).

As if time and longevity make for  
and give their relity reality power.

Forgetting the context and culture which it arose from  
Following by insecurity habit and desperation to survive,

Or

live forever

We all by now know that by worshipping some outer god,  
(which represents the perfect organizing principle which

exists only in an abstracted world)

which actually has no organization...

so why talk about it

or pass along any more neurological survival patterns  
which

do no more then re-enslave us in a mountain of hope,  
(hopeium)

which doubles down on our desperate survival and need to  
know the cause of cause.

The illusion of first cause

Suppose there is no cause of causes

No First cause

no logic

no organizing principle

the abstracted world vanishes

and so do we

along with are contrived dreams and fairy tales

of spiritual enlightenment

the one means to control the masses...

be good or no lollipop.  
So even the most “sacred” must be turned upside down,  
Or  
the non-existent neuro-net  
Will continue...

**Maya: That which isn't**  
**Maya: That which isn't**  
**Maya: That which isn't**

## **Part II**

# **Pre-Pubescent Post-Deconstruction Reviewing and Deconstructing the Metaphors and Pointers**

# I

## The Metaphor-Pointer of The Implicate and the Explicate

*“Wholeness and the Implicate Order”*

*by David Bohm*

speaks of

the implicate order

and

the explicate order

the implicate unfolds

and

becomes the explicate visible world

the explicate enfolds

and

becomes the

implicate unseen world

As there is no time

and

the implicate and explicate are perceiver dependent

Neither are

## II

# The Metaphor-Pointer of The Spanda

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

Kundalini: The power of pulsation or throb

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



# III

## The Metaphor-Pointer of The Heart Sutra

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

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

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

# IV

## The Metaphor-Pointer of Yin and Yang Yin and Yang

Yin and Yang  
the classic representation

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

Yin

The other part of the diagram  
is white or fullness  
Very Metaphorically

This too represents the movement from emptiness to  
fullness  
and  
from fullness to emptiness  
emptiness to fullness  
and  
fullness to emptiness  
this representation of movement  
is constantly from  
emptiness to form  
or fullness  
form to emptiness

Without the perceptual apparatus called time

**Nothing becomes anything**  
**Nothing can become anything**

And

if emptiness is form and form is emptiness

There is neither form nor emptiness

# V

*In the Shurangama sutra*  
*“Everything is emptiness*  
*and form is condensed emptiness”*  
*“Everything is emptiness*  
*and form is condensed emptiness”*

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

# VI

## The Metaphor-Pointer of Neuroscience

Why don't we see the emptiness

Metaphorically we are looking through a brain and nervous  
system

which appears through the big lens of the  
big mind

all we see are perceivables and conceivables  
ergo

we miss the emptiness  
and see only the form

“The body is a perception”  
as

Neuro science is a perceivable explanation

# VII

## The Metaphor-Pointer of Emptiness

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

Without a perceiver or knower or experiencer

Realize Nagarjuna’s eight negations

No coming

No going

No arising

No subsiding

No similarities

No differences  
No duality  
No unity or non-duality

***Nisargadatta Maharaj:***

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

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

and

Nisargadatta speaks  
“he is”  
“beyond mind  
perceiver-less  
there is no mind

Perceiver-less  
without a knower  
there is no such thing as  
form or emptiness  
emptiness or form

or

things becoming other things  
rather  
without the metaphor of  
big lens

or

big mind

Big mind is a state and a metaphor which describes

“that which isn’t”

*there is no Big Mind*

**Nisatgadata Mharaj:**

*“You can never say what it is, only what it isn’t.”*



# VIII

Putting this all together  
cause-and-effect  
linearity  
dimensions  
and all experiences  
which are perceivable and conceivable  
experience-able  
must be seen  
or experienced  
or perceived  
or conceived  
very metaphorically  
through the big lens called mind or big mind  
or  
Buddha Mind

*In the Diamond Sutra the Buddha states  
“There is no world”  
there is no world because without a perceiver  
or  
a big mind  
or*

*a Buddha Mind  
even form and emptiness  
physics  
science  
and all explanations  
are just that  
explanations that have no meaning*

**Nisargadatta Maharaj:**

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

# Part III

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

*– Alfred Korzybski*

# I

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

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

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

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

Nisargadatta Maharaj replied:  
“Who told you that you exist?”

After a long silence  
Maharaj said, “The mind tells you you exist,  
consciousness tells you you exist and you believe it.  
If you understand just this its enough.”

Krsna is Consciousness and Prior to Consciousness.

Krsna is Consciousness without form,

Without rules and regulations.

Krsna, Me, Atma, Brahman, Buddha is Consciousness

Not a lifestyle, wearing certain clothes, or being celibate etc

Krsna, the Absolute prior to Consciousness

called Parabrahma

Non-duality: The new religion

Non-duality: An illusion to comfort and

heal the mirage of separation

**Nagarjuna:**

*“There is no duality,*

*There is no non-duality*

Separation and oneness another mirage

Duality and non-duality a story of a non-existent self

Without a perceiver, what is?

Unseen forces is a figment of imagination,

Without unseen forces?

Without death's time clock

Without death

The Yoga mirage: an “I” in training

ruled by an anthropomorphic invisible intelligent God

with a plan

or a consciousness

A leap of trance-personal trance-ference plus faith

**Part IV**

**Waking Dreams**

# OM

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

## I

### Waking Dream

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

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

Nisargadatta Maharaj:



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

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

## II

### Waking Dream

“Going to sleep”

yet

I was awake or lucid in the dream state  
However this time the dream appeared on a red screen.

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

# III

## Waking Dream

Suddenly all the dream images dissolved  
and there was only a blank black screen

I

or

whatever that was,  
was still “awake”

except

there was just a black light background

# IV

## Waking Dream

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

While witnessing “I”  
or some consciousness was aware  
but had no relationship or even knowing of anything  
Actually,  
I was unaware  
yet aware that there was no state at all

I had remembered later somehow that this state was called  
turiya:

the background that underlies and transcends the three  
ordinary states of consciousness:

the state of waking consciousness,

the state of dreaming,

and

dreamless sleep

And turyatita a mindless-space in Cosmic Consciousness.

In *Turiyatita* the Self

or

the One ceases to function

since the 'mind-space' transforms itself into mindless-space

# V

## Waking Dream

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

Once again “I” recalled

Two things from  
Yogaland

Once a student came to Baba Prakashananda  
and spoke to him of this purple light she was seeing in  
meditation.

He went on and on about all these lights and what they  
meant.

After several minutes he said to her:

*“The important thing is who is seeing the lights.”*

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

Turiya was beyond all three states

It should be noted that in the past I had imagined turiya  
as the witness of the three states

Rather it was beyond the three states  
Yet somehow unaware of the three states  
Or any sense of anything

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

## VI

The knower is an illusion  
There is no "I" that you are or that exists  
Therefore the  
who am I  
is an illusion  
because  
it subtly implies there is an "I" that you are  
There is no "I" that you are  
There is no knower  
Yoga does not mean to pull back the senses  
or to yoke the senses  
it means discard all senses impressions



negate all that comes from or through the senses the senses  
nullify  
not this not this  
including all pececeivables and all conceivable

There is no self to deconstruct

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

## **Part V**

# **The Practice**

## **Introduction**

**With many variations  
to  
The Dream Yoga**

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

# The Practice

To be “done”  
Three times a day

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

2.) Upon waking up

3.) As a prelude to meditation

Very Very Very Simply Stated,  
Obviously this is a perception  
(You know what that means)

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

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

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

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

From there oftentimes he would give you an inquiry,

or  
something to inquire into  
(whose purpose was of course to deconstruct your  
concepts)  
sometimes beginning with a statement like  
**“Find out...”**

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

The concept I Am was given as a way to get you to discard  
all else,

(i.e. thoughts, memories, ideas, etc).

Once the I Am concept was established he would then  
“Take it away”  
by again saying in some fashion,  
“That’s not it”!

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

In this way Maharaj would give you a concept,  
(like a thorn to remove a thorn),

and then  
like a true  
**“Teaching Master”,**  
he would ,  
**“Take it away”,**  
so you could not settle there.

Or  
To use  
*Zen terminology,*  
*he would not let you nest in any state or condition.*

**Nisargadatta Maharaj:**

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

To illustrate:

If there is no choice,  
no location  
and no cause and effect

the mind and how it is organized begins to collapse.

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

Then,

of course he would let you know  
that who you are  
or the state you are experiencing

or

the state you desired to be experiencing  
or be in

**Was not it!**

Thus taking it away.

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

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

**Nisargadatta Maharaj:**

*“Anything you can know or know about you cannot be  
therefore  
discard it.”*

**OM**

**Introductory Mantras**

**While Doing Mantra:**

First have an image of the mantra deity.

Next,

allow the deity to enter into every cell of “your” body.

Finally,

Have “your” body and the deity body as one

By visualizing your body as the body of the deity.)



Om Shivaaya Namaha  
Om Sri Hanumate Namaha  
Om Sri Krishna Namaha  
Om Sri Nityanandaya Namaha  
Om Sri Nisargadatta Namaha  
Om Sri Siddharameshwar Namaha  
Om Sri Ramana Maharshi Namaha  
Om Sri Shirdi Sai Baba Namaha  
Om Sri Muktanandaya Namaha  
Om Sri Prakashanandaya Namaha

Om Sri Lord Buddha Namaha  
Om Sri Nagarjuna Namaha  
Om Sri Tilopa Namaha  
Om Sri Naraopa Namaha  
Om Sri Marpa Namaha  
Om Sri Milirapa Namaha  
Om Sri Gompopa Namaha  
Om Sri The Karmapa Namaha

Om Sri Tai Situ Rinpoche Namaha  
Om Sri Kalu Rinpoche Namaha  
Om Sri Jamgon Kongtrul Namaha

**Nisargadatta Maharaj:**

*“See the word as a dream and have done with it”*

**Dristi Shruti Vada:**

*The world is only there as long as there  
is an “I” there to perceive it.”*

**Buddha:**

*“There is no world”*

**Nisargadatta Maharaj:**

*“..It’s all an illusion”*

Om is a vibration which is better served from outside the  
bubble

I am a non-existent illusion  
The body is a non-existent illusion  
I am a non-existent illusion  
The body is a non-existent illusion

**Breaking through  
the  
Consciousness Bubble**

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

The consciousness appears  
within a bubble realm only

Consciousness is part of the illusion  
Consciousness is part of the illusion  
The consciousness interpenetrates the bubble  
The consciousness interpenetrates the bubble

**Breaking through  
the  
Emptiness Bubble**

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

The emptiness appears  
within a bubble realm only

The emptiness appears  
within a bubble realm only

The Emptiness interpenetrates the bubble

The Emptiness interpenetrates the bubble  
Emptiness is part of the illusion  
Emptiness is part of the illusion

**Breaking through  
the  
Awareness Bubble**

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

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

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

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

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

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

**To change the dream**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**See the world as emptiness  
See the world as emptiness  
See the world as emptiness**

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

The perceiver or knower of the dream  
The world  
and  
the mind  
are all concepts  
and are non-existent illusions

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

The perceiver or knower of consciousness  
and  
the consciousness itself  
and the mind  
are  
all concepts  
and

are non-existent illusions

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

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

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

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

are non-existent illusions

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

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

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

The perceiver or knower  
and  
The perception and the known  
distance  
location  
and  
dimensions  
are all abstracted representations

of something which does not exist  
non-existent illusions

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

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

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

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

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

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

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

Awareness  
and  
The perceiver or knower of awareness  
And awareness itself

And all perceptions  
knowns  
and  
states  
and are nonexistent illusions

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

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

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

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

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

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



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

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

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

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

Consciousness  
and  
The perceiver of consciousness  
and all perceivables and conceivables  
are nonexistent illusions

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

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

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

The Buddha fields  
the Buddha realms  
the Bardo  
and  
The perceiver of The Buddha fields  
the Buddha realms  
and  
the Bardo

and all  
perceivables and conceivables  
are  
nonexistent illusions

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

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

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

The consciousness that is aware of the dream and  
the dream  
and  
the world  
and  
the consciousness itself

and  
all perceivables and conceivable  
are nonexistent illusions

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

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

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

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

The consciousness that is aware of the light and  
the light

and  
the consciousness  
and  
all perceivables and conceivables  
are nonexistent illusions

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

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

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

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

are  
nonexistent illusions

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

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

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

The consciousness that is aware of the void and  
the void  
and  
the consciousness

and  
all perceivables and conceivables  
are nonexistent illusions

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

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

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

The consciousness that is aware of the awareness itself  
and  
awareness itself  
and

the consciousness itself  
are  
all perceivables and conceivables  
are nonexistent illusions

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

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

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

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

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



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

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

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

The awareness that's aware of  
the concept of change  
and  
the concept of permanency  
and  
The dream  
the world  
and  
the universe  
and  
awareness itself

and  
all perceivable's inconceivables  
are nonexistent illusions

The awareness that's aware of  
the concept of change

and

The concept of permanency

and

The dream

the world

and

the universe

and

awareness itself

and

all perceivables and conceivables

are nonexistent illusions

**To see the dream as consciousness**

**To see the dream as consciousness**

**To see the dream as consciousness**

**To see the world as consciousness**

**To see the world as consciousness**

**To see the world as consciousness**

**To see the universe as consciousness**

**To see the universe as consciousness**

**To see the universe as consciousness**

The awareness that's aware of  
the consciousness

the world

the dream

the universe

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

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

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

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

**To see the universe as light  
To see the universe as light  
To see the universe as light**

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

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

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

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

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

**To see the universe as emptiness  
To see the universe as emptiness  
To see the universe as emptiness**

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

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

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

**To see the dream as void  
to see the dream as void  
to see the dream as void**

**To see the world as void  
To see the world as void  
To see the world as void**

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

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

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

The awareness that's aware of  
The void  
the dream  
the world  
the universe

and  
the void itself  
and  
awareness itself  
are all nonexistent illusions

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

**To see the dream as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the dream as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the dream as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the world as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the world as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the world as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the universe as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the universe as Buddha fields  
Buddha realms  
and  
Bardo**

**To see the universe as Buddha fields  
Buddha realms  
and  
Bardo**

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



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

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

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

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

**To see the universe as awareness  
To see the universe as awareness  
To see the universe as awareness**

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

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

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

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

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

**To see through the deep sleep state  
To see through the deep sleep state  
To see through the deep sleep state**

**To see through the witnessing, (turiya) state**  
**To see through the witnessing, (turiya) state**  
**To see through the witnessing, (turiya) state**

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

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

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

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

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

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

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

That which is aware of the dream state  
The dream state  
The dream itself  
The world  
The universe

and  
awareness and consciousness itself  
are  
all nonexistent illusions

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

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

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

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

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

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

That which is aware of the (turiyatita)  
mindless state  
The turiyatita-mindless state  
The dream state  
The waking state

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

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

*Nisargadatta Maharaj:*

*“...It’s all an illusion”*

*“...It’s all an illusion”*

*“...It’s all an illusion”*

*There is no self to deconstruct*

*There is no self to deconstruct*

*There is no self to deconstruct*

