

The image features a large, glowing blue sphere in the center, which has a subtle gradient and a series of concentric ripples at its base, suggesting a liquid or gaseous surface. The sphere is set against a dark blue, almost black, background. Several smaller, glowing blue spheres of varying sizes are scattered around the main sphere, creating a sense of depth and a dreamlike atmosphere. The text is centered within the large sphere.

Notes
from the
Dream

Notes From The Dream

Circa 1982-1986

Original copyright
1987

Edited version new Copyright 2011
Quantum Institute Press
Stephen H. Wolinsky, PhD

An imprint of Quantum Press,
under the auspices of Quantum Institute Inc.
Stephen H. Wolinsky, PhD Library

ISBN 0-9749954-2-8

114 Rio Del Mar Blvd.
Aptos, California
95003-4648

website stephenhwolinskyphdlibrary.com

Typesetting Design
by
Bramble Books
info@bramblebooks.com

Book Cover Design and Artwork
Mike Dowdall
shawdle@yahoo.com

Dedication

To Nityananda
To Sri Nisargadatta Maharaj
To Lord Buddha
To Nagarjuna
The Great Lineage of the Karma Kagyu
Tilopa
Naraopa
Marpa
Milerapa
Gompopa
Karmapa

Once there was a King who was rich beyond compare. He took a walk through his massive kingdom and stopped at one of his lakes. There, he fell asleep, and dreamt that he was a beggar.

The dream was quite vivid, and in the dream he suffered terribly.

Upon awaking he realized he was a King and not a beggar. He was confused, and began questioning himself,

“Am I a King dreaming I am a beggar, or am I a beggar dreaming I am a King.”

After consulting with many sages, The wisest of the wise approached. The King asked, “which is the dream?” He asked, “Am I a King dreaming I am a beggar or a beggar dreaming I am a King, which is the dream?”

The sage replied, “They are both dreams”.

“We are such stuff that dreams are made on”
Shakespeare, *The Tempest*

**Nisargadatta Maharaj: “See it all as a
dream and have done with it.”**

A Historical Story About the Text

In September 2011 there was a 16 day workshop in Aptos California. One night I found myself going through old papers in my desk. Quite unexpectedly there was an old manuscript I had begun in the early 1980's and had put aside. The manuscript was the original manuscript whose title was "*Walden III*". Since I had already published *Walden III* in about 2001 I went through this manuscript and changed it to: "*Notes From the Dream*".

The Story of this Story

In the early 1970's I had begun working with the back portion of the classic text, *Zen Flesh Zen Bones* by Paul Reps. He was the first person I am aware of who listed the 112 Meditations or Yoga Tantras of *Kashmir Shaivism* entitled: *The Vijnana Bhairava*. In the late 1970's, while living in India the brilliant work of Jaidev Singh whose teacher was Lakshman Joo entitled: *The Vijnana Bhairava was released*. *The Vijnana Bhairava* became over the next decade one of my "bibles". In the early 1980's upon my first return from India I began integrating many of those Yoga Tantras into meditation classes I was teaching in my living room. Notes from these classes appeared in my first book: "*Meditation the Guide to the Art and Practice of Inner Transmutation*" (1984) which was later published as "*Hearts On Fire*".

For clarity in the book to follow you will see an **asterisk*** which denotes the meditations which are quoted from the practical or practice side of *Kashmir Shaivism* namely *The Vijnana Bhairava*.

In 1985 I went to Nepal and later New York and was fortunate enough to receive training in "*The Six Yogas of Naropa*". I soon

realized that *The Six Yogas of Naropa* had some similar aspects to *The Vijnana Bhairava*. Consequently, to keep integrity with “sources”, I have placed two **asterisks** ** for any meditations which might have appeared in the *Six Yogas of Naropa*”. And, three **asterisks***** when *the Six Yogas of Naropa* were somewhat duplicated or overlapped *The Vijnana Bhairava*.

All this being said with minor editing I used most of the original manuscript I found for “*Notes From the Dream*”.

I should mention that The original manuscript was an attempt to present this material as a novel, (which is a skill I do not have). Also I changed the title to “*Notes From the Dream*”, (The operative word being **Notes**) because the amount of energy to get all the material edited properly along with trying to make the manuscript read in a “normal” linear way was to cumbersome, and, “I couldn’t deal with it right now”.

Naturally although I attempted to give the text a somewhat linear approach, clearly all the experiences and all experiences for that matter are not linear. Rather experiences happen as they happen and later “the mind” attempts to order them as if there was an order in a step by step straight line.

Clearly this is not a linear book Also please forgive any typos and punctuation issues

as well as the extreme difficulty it is to describe in words and in time “experiences” that which is indescribable in words and are not in time,

Later, (who knows when) I will add some unused parts of the original manuscript for “*The Existential Mirage: Remnants from Quantum Psychology Circa 1985-1989*” which like in *Notes From the Dream* will also be combined with other notes and addendums. The later might come out, (who knows) maybe some time in 2013-2014 after some clean-up. So here it iswhatever it is.....

Much love
Your Mirage brother
Stephen
October 21st, 2011

“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.”

—Sri Nisargadatta Maharaj

The Dream Yoga Part I

From the Six Yoga's of Naropa

(With slight variations)

To see the dream as dream

To change the dream

To see the dream as consciousness

To see the dream as light

To see the dream as emptiness

To see the dream as Void

To see the dream as Buddha Fields or Realms

The dream Within The Dream

I

Midnight Confessions: The Existential

Existentialism, which might better be termed existence-ism, pertains to problems of existence which underlay everyone's existence or beingness. Existentialism or existence-ism, refers to the underlying states of existence.

Lying in bed at 4:15 in the morning
unable to fall back asleep
I could feel nothing except a gnawing inner
emptiness inside my chest

Life was an appearance
An illusion
A mirage

I felt like what Martin Heidegger had written
“*thrown into the world*” through no choice of
my own.

The “inner” emptiness was my constant
companion
Part of my awareness was always focused on
the gnawing inner emptiness “inside” my body

This gnawing feeling of inner emptiness
left me feeling alone and depressed.

Something must be wrong with me
Worthless
The feeling was sometimes in my chest,
sometimes in my throat, and, often times in the
pit of my stomach.

Lying there in this meaninglessness
with this emptiness,
this dark space inside myself made me feel
disconnected from everyone else,
powerless weak and depleted

It seemed that no matter how I tried to fill this
empty place-space with thoughts, food, sex,
drugs, or just constant doing
the emptiness within “myself”
(whatever that was) remained
A bottomless pit

Never filled,
always empty
Always trying to fill it
and
I hated it
And for this reason
I hated myself.

The song from the late 1960's by John Lennon
buzzed in my head:

*“Look at me
Who am I supposed to be
Who am I supposed to be”*

Was this emptiness the existential dilemma?
Albert Camus' absurdity of life
Heidegger's *“thrown into the world”*?
The existentialist in me wondered;
Is this the emptiness we all had to deal with?
Life as a meaningless purposeless void?

In my midnight confessions,
where I lie alone
life was a liar, and I was a fraud.

Was this pain, anger, frustration or sadness a
symptom, a reaction
And if so, what could the cause be?

I had spent my life-time trying to discover who
I was,
trying to get rid of this emptiness inside
Like Mother Theresa –I had taken on belief
systems and I had failed.

I not only did not know who I was
but
I knew that my personality had become a series
of adjustments
a pretend
A forgotten pretend
An act
A series of conditioned automatic reactions,
emotions, sensations and verbal crap that I
seemed unable to stop and certainly unable to
understand.

Unknowingly my life had been dedicated to a
self-image I had in my mind of who I was
A survival strategy?
A self image which I had been given somehow
Internal-external voices
carrying on conversations
stories,
explanations,
justifications
rationalizations
about what was happening or why I did what I
did in my life

I had become a slave to my self image, (trying to be it, perfect it, protect it and defend it).

I was living in a parallel world with
two stories,
the external story of life,
An internal voice ‘which described what was
actually happening,
or imagining what is,
what was,
and will be.

This was a parallel universe.
Two universes living side by side,
where each “I” or self has its own separate
reality.

A running internal narrative which seemed to
have a mind and life of its own,
A memory which adjusted itself to agree with
my assumptions of life, memory, emotions,
associations, sensations, and perceptions
attaching itself to
“internal” perceptions of both the inner and
outer world which were inaccurate.

I was over-shadowed and covered by a
machine-like mechanism of a body and mind
which seemed to go on like a wind-up toy or
puppet.

An “I” which believed wholeheartedly that if it could find out who it really was then these internal voices and automatic emotions and most of all the pain would leave.

I remembered being about three years old sitting with a man who was talking to me about what I should have done.

At the time the words were more like noise, sounds - meaningless and somehow disconnected from the figure in front of me. The man said, “I am your father and you are my son and you will do what I say.”

At that moment the word father triggered something that remained with me to this day.

The little boy seemed to almost open-up an internal dictionary, a book of rules, of appropriate behaviors, (God how I hate the word appropriate it had such a repressive and suppressive societal rigidity attached to it), a map or blueprint in the mind. The little boy began to look-up the word father.

Father-father-father-son-son-son as if to be moving his silent finger down the page of a dictionary.

Somehow the little boy found the meaning of the words, and a voice arose from within him - Yes Dad!! The figure across from him smiled and so the father-son game was born, solidified and cemented.

It was not until much later after many years of psychotherapy that I realized how the little boy and internalized father dominated my life and created my inner voice which projected onto the world my internalized dad with all his and society's rules and standards (how to be appropriate and fit-in), and, I had remained the little boy.

The awareness of that interaction and its effect followed me like an unwelcomed guest.

I had come to realize years later that the internalized dad, (with all his be good and get good things, (which were societal values and rules like be loving, kind, forgiving, obedient etc.) had unknowingly been fused with the "observer" or inner" witness", Later these values which had been taken on were "spiritualized", (made spiritual).

This silent inner observer or inner witness also was fused with an internalized parent which watched me play the role, the act, the game of life, and judged and evaluated what had happened, how I had done others reactions and

This silent inner observer or inner witness which had also been fused with an internalized parent watched, futurized and rehearsed a plan on how to prepare for future circumstances.

This convoluted observer or witness later, unknowingly became spiritualized.

Deep down
I could not believe in the game of life and I did
not and could not participate in a life that I was
disconnected from.

Whose rules were these anyway?

Words would come out of my mouth, which
were on automatic
like a computer software package.

Inwardly feeling distant

Empty

Separate

Miss-understood

And alone

I knew I was not this act which I had become,
but now somehow believed I was the act, and
it seemed like my survival depended on the
survival of this act and image and value system
I had taken on..

The dream Within The Dream

II

Nisargadatta Maharaj (paraphrased), the I Am, that felt sense of isness or beingness is the backbone of all other states.

The inner emptiness and the pain was always in the background ready to infect me. It mattered not how much drugs, sex, school, psychotherapy, meditation, or spiritual practice I dived into.

The inner emptiness and the pain was like a shadow ready to leap on me.

I truly only wished to be like everyone else, to fit in, to play the game and not have this knowing that it was a game. Instead, I always knew it was a game, and I imagined everyone else did too. By my late teens I was putting all my energies into erecting a self-image - a look - trying to figure out what the outer world wanted, and enacting it so I could survive, be

accepted, and be loved.

The problem was the more images I developed,
the more I had to put energy into keeping them
alive and defending them.

Ironically, imagining the images which I
thought would get me out of pain and relieve
the pain only lead to more pain.

An increasing number of masks were erected to
hide what was really going on and to hide
the gnawing inner emptiness

I began to feel a bit crazy
Why weren't people talking about this?
Does not anyone else have this
existential–existence-ism experience?

The inner emptiness was not being mentioned
in conversation!

Why was it being avoided in conversation?
Maybe people did not want to deal with their
own emptiness?

How can I “fit in”?
My experience seemed so different
I felt distant from other people, and all the
attempts made and efforts through sharing and
communication to not feel disconnected only
exacerbated the problem.

It seemed that most self-help was an attempt to cope better and to be more, do more, have more and create more in a feeble attempt at

“happiness.”

So what do I do???

It wasn't until after years of therapy that I realized that peoples' images were attempts to not know, overcompensate for or to defend against the emptiness. I guess we all imagined that the pain of that discovery would blow-open our ongoing hidden fear of being empty.

The dream Within The Dream

III

They are playing a game.

They are playing at not playing a game.

If I show them I see they are, (playing a game,)

I shall break the rules and they will punish me.

*I must play their game, of not seeing I see the
game.*

Knots by R.D. Lange

Every once in a while I would suggest to my friends that everything was bullshit and that life was a game –

I had concluded R.D. Lange was right.

People didn't seem to like considering it all was a game and so I was stuck in a existential psycho-emotional paralysis.

Stuck somehow between the inner emptiness and an outer world which did not want to know

or acknowledge the existence of the inner
emptiness.

The pain increased,
I ate drugs,
sleep with everyone I could find
and attempted to “get lost” in universities,
relationships, politics, psychotherapy, and
spirituality – still I felt more pain, and the inner
emptiness.

I had become a caricature of myself -
exaggerated, overcompensated to the extreme.

Another vicious cycle.

The more the emptiness became available, the
more I would become more extreme in my
personality to cover-up the emptiness. It was
almost as if I had to be exaggerated, (over-
compensated) in order to convince myself and
others that I believed and was a part of the
game of life.

The discrepancy between my outward image
that I was trying to present could not cover
the inward pain of my lie which the inner
emptiness would never let me forget .

I had been in pain so long that I was used to it.

An internal deadness formed.

A layer which attempted to deaden the inner
emptiness almost acted like an amnesia

enabling me to feel nothing at all but deadness,
a sullen grey-ness.

But nobody in my psychology world talked of this underlying existential-existence,(ism) pain. Rather they all seemed to be interested in their new career of helping others out of their pain.

I found myself hiding my pain even more because somehow it was implied that it was not supposed to be discussed.

Finally, like a dam breaking—I broke.

The discrepancy between my outer image and my inner pain had grown so far and I was face to face with the inner emptiness, and was brought to my knees in the office of a psycho-therapist.

The dream Within The Dream

IV

In the land of therapy, pain was now my companion and my motivator. As a client I followed the traditional path of psychology. I had the garden variety pain of rejection by my mother, the fear of losing her love. My father's rejection and lack of warmth and understanding, and the double binding message of - —I love you, if ...

The tears turned into years, and the emotional pain released as the images and walls I had erected of myself to hide the pain lost their power and began to crumble. Going daily to therapy from group to workshop a new sense of power emerged as huge amounts of energy began to be released and I was becoming more whole at the level of personality. This was called at the time self-actualization. I could feel what I was feeling,

say what I was feeling without interruption and
say what I wanted.

As my story continued to unravel the pain
diminished and I felt empowered. The
internalized observer which was mindful of
and witnessed my thoughts, feelings, emotions,
and others' actions and reactions grew stronger.

At this point I still had not realized that the
observer was still fused with an internalized
parent and had become more spiritualized as
the inner emptiness had become more tolerable.

Still there was little discussion of this
observing presence, except as to "*spiritualize*"
it has some "*higher*" state, and so, I was left to
just guess its significance.

Meditation seemed the likely vehicle and the
witness/observer could watch and remain
mindful of the personality as now I would
watch different parts of "myself" arise and
subside.

The problem was that since I unknowingly
had fused the observer with an internalized
parent, the observer had a point of view, an
opinion about what was right or wrong, (of
course it was spiritualized) high or low, good
or bad, and of course what was spiritual or
not. This included what was good or bad
thoughts feelings, emotions, associations and

understanding that would move or progress me
along the path.

For example, love and forgiveness was good,
hate and anger bad, (just like society) and my
parents had taught me on how to “get ahead”.

But who was I after all? The parts of myself
which came and went I thought I was but was
not, but yet, who was I?

This gnawing emptiness inside me and the
desire for this answer began to frustrate. It was
like now that my psychology was reasonably
together I had enough psychic energy since

I was no longer fighting “myself” to more
directly tackle the ultimate question, who am I?

The dream Within The Dream

V

Jacque Derrida (paraphrased) The history of philosophy was the history of the search for a logos, a transcendental source or transcendental presence which preceded the creation of the physical universe.

It seemed that no matter or where I looked
or who I studied with or
what I read, somehow the experience of what
they called **THAT** never came.

I contemplated and sought after the one truth
Who I was,
From where do I come?
And of course, what is the nature of reality?
The answer still left me with just a blank.
And, with “Who am I?” as a focus the inner
emptiness became more and more present.

I sought after the answer to the big questions
and had felt the disappointment of no answer.
I believed, (rightly or wrongly) that if I found
and experienced the answer

I would be free;
free of pain
free of sorrow

and in some new state of consciousness that
was indescribably blissful.

I began to meet gurus and teachers while
reading of sages, seers, and scholars who had
been discussing this.

Yet there remained no “experiential” answer.

THAT one universal truth labeled
enlightenment had eluded me.

Those who had claimed to taste or drink the
experience of that truth could only provide me
with the words of the unexplainable which lay
beneath the surface of what we call ordinary
consciousness. Somehow, in the history
of “time,” those that have entered into the
hollowed halls of TRUTH, have never returned
the same.

I had heard of the incomprehensible bliss in
the Hindu tradition, the pure emptiness of
the Buddhist tradition, the obviousness of the
Zen tradition. I had known and experienced
the feeling of completion and wholeness
and interconnected unity and power called

self-actualization contained within Western
Psychotherapy coupled with the New Physics
of the west.

Still for years I pondered such truth, only to be
turned away at heaven's door.

For so long I sought and not received the
answer of answers,

The realization of **THAT** which promised to
eliminate and alleviate all problems.

A place of home.

A place of peace.

The dream Within The Dream

VI

*“Riders of the storm
Riders of the storm
Into this house we’re born
Into this world we’re thrown
Like a dog without a bone
An actor all alone
Riders of the storm”*

Jim Morrison the Doors

Tonight, once again, I reviewed my story.
I was about to fall asleep
and still there was pain and frustration.
This time it was not psychological pain, BUT a
new and different kind of pain
The existential pain.....called
Who am I returned.

The world as I knew it was separate over there,
viewed from inside a body over here.

I felt like I was in a place over here, looking
out of a body,
at a world out there,
A world that I had somehow landed
in or was parachuted in.
A world that now I had to deal with and survive
in.

The fact remained that even after years and
years I was still here—
separate from everything else over there.

No meditation, no breathe exercise. and no
psycho-spiritual
systems of awareness were able nor capable of
dissolving this separation and hence the
elimination of which
seemed to be me with all the accompanying
emotions of fear, anger, sadness and even love.

As I reviewed my story of attending
workshops,
taking on new belief systems.
It seemed that no matter how I saw it I was
always doing, managing, watching, and being
mindful of something related to my thoughts,
feelings, emotions, or
memories or others' thoughts, feelings,
emotions etc.

Maybe if I could somehow communicate to a
higher power?

Still, I was supposed to believe in a god
A god that I had to believe in that was watching
over me so that I
was taken care of.

I was in a transpersonal co-dependence.
A transpersonal transference.

Lessons
Karma
chakras

something in my past which I didn't remember
stories - and
mystical beliefs.

Still, I was still here
I had traveled on my search throughout both
India, Nepal,
and Thailand, and certainly had traversed the
paths of most
psychotherapies and the esoteric tradition.

Another failed relationship, a divorce, a legal
fight over a child, the never ending pain of life.

A pain I could never accept,
and, not until today had I realized that all my
attempts
to handle my pain were actually resistance to
the pain itself.

The dream Within The Dream

VII

*“Every time you compromise you amputate a
part of your self.”*

Dr. Frederick Herzberg

My heart felt heavy, I had run out of gas,

I truly just needed a rest
I hurt, and I had given up - never to be allowed
in
to the other side,

never to know the nature of reality

with no hope and meaning. Life had become
a treadmill on which the illusion of going
forward would always appear in front of me
and would slip away along with its promise, a
dream of a blissful future

The great lie of time, which promised a future
of peace -
left us in the wake of the promise.

Youth and its rewards were smothered by the
pillar of compromise

Compromise had its promise only to awaken
to find that with each compromise it felt like I
was amputating a part of myself almost like a
death of oneself.

I began to feel like a fire that had been
quenched by water never to be
ignited again.

Yes, I like everyone else had bought into the
dream, the
illusion of a future, a place where freedom
from want would
manifest itself where I would be “taken off the
wheel” or treadmill and be free once more.
This illusion was shattered now, I was burned
out, like a
candle that once glowed brightly with hope,
and now had
extinguished itself in its’ own wax. No longer
was there even
a flicker of hope in my heart. I was just another
ordinary person
looking to salvage and comfort my tired and

bruised images that had been created,
looking for a way to avoid the pain
of existence.

This was my journey now—the managing and
trying to heal the pain of existence. with its
the sullen-gray illusion which covered my
perception of life.

The dream Within The Dream

VIII

Emptiness

A knower appears to appear

A Knowing Knower appears to appear

*A Knowing Knower with no frames of reference
no references to frame*

Trying to understand its existence

*Believing its perceptions and the illusion of
an organized pattern. Believing of the point of
view of the perceivers' abstracted perceptions.*

*The reference point, the looker or perceiver
never turns toward itself... And its own
emptiness*

Once again, I was back in my bed I awake at
2: 15 in the morning, unable to fall back asleep
noticing the inner emptiness.

Lying there facing what I perceived as
meaninglessness, alone and disconnected from
everyone and everything else.

I remembered a passage from a book I had
studied years ago,

“The Shiva Sutras”:

*“The junction point or space between two
thoughts is the true nature of the Self, which
is the space from which thoughts arise. The
absorption of individual consciousness in that
space is the awakening.”*

I began to do the old meditations of noticing
the space between two thoughts and the space
between two breathes.

I thought why not try it yet again. I focused
on the space where the inhale became an
exhale, and then the exhale became an inhale.

Everything got quiet and then the space
between two thoughts emerged and appeared. I
realized that the space between was the same as
the emptiness or void “inside” the body.
Somehow in a moment of clarity, through the
space between, (the space that had emerged),
I decided to enter into this empty void in my
body like entering into a portal.

Lying down in bed my body lurched.
First spontaneously peeling back the layers

which covered or were on top of the emptiness
portal.

Peeling back these layers which seemed like
just labels,
labels called pain,
labels called fear,
then labels called frustration,
then labels called anger,
then the dead space which deadened the
emptiness.

I dove or floated “backward” or “down” or
“through” the portal like entering a black hole

Like Alice in Wonderland falling through the
rabbit hole I was slowly sinking into a void
which felt like a sea of emptiness that had no
quality or form.

At first I resisted.

So many bubbles surrounded me
it was like “dropping” through an ocean
“made of nothingness”.

I began to imagine I would be coming to
the bottom, (like the bottom of a lake) soon
whereby I could push off and make my way
back to the top of the empty-ocean.

Although all around me were bubbles and
the emptiness, I had somehow lost my sense

of time and motion. I truly could not tell whether I was moving or whether things were passing me or I was passing them. For an indeterminate “time” it was as if I were floating in empty space and soon I realized that I wasn’t breathing.

For a moment I panicked, and tried to grab my wrist to take my pulse, BUT neither my wrist nor my pulse were there.

BUT everything was so quiet in the endless vast emptiness. Actually the concept of vast or big dissolved. I instantaneously realized vast and big were somehow just a projection of the mind.

The mind attributed or projected onto emptiness a beginning, an end, space, distance, dimensions and location onto an emptiness which was not really empty and did not contain these qualities of mind.

Empty or emptiness seemed more like a description rather than a reality now.

Motion seemed motionless; there were no contrasts.

Suddenly, I recalled an old acid trip where I was afraid that if I would stop focusing on my breathing I would stop breathing and die.

At some level though I just didn’t care.

Maybe I was dead and didn’t know it.

Maybe I was in some Tibetan Bardo—some in-between space like in the *Tibetan Book of the Dead* where deities were supposed to emerge. I truly couldn't tell whether I was in motion or motionless.

I could not tell what this me was as the sense of a body or having a body as a reference point or a point of reference no longer existed, yet somehow I was, or imagined I was.

All I could “see” was that the bubble appeared to have a shape and form, sometimes a color to them. Sometimes they would emerge and then would disappear into the “emptiness” or “nothingness.”

Where was I?

The dream Within The Dream

IX

*The Not-I-I state is a state
(the operative word being state or temporary
condition),
whereby you know you aren't and do not exist,
AND YET
somehow you are
Floating in the emptiness the Not-I-I state is
the last touch stone before the absolute total
dissolving*

Suddenly, things began to shift and a bubble appeared which had a membrane type quality surrounding it. The bubble was probably only the size of a baseball so I “grabbed” it. This translucent bubble became transparent as I gazed closer. As I peered in and focused voices murmured from inside the bubble like a synchronized prayer,
“where am I?” and

“how do I get out and free?”

What struck me was that all the communication was known, there was no sound or use of words which I had to interpret. Rather, there was an immediate sense of knowingness between me and the “people” within the bubble whereby we just knew each other without actual sound speech or words.

There were no vehicles of communication, like sounds, words, thoughts, feelings, or even body language. Just knowingness. It was kind of a mind connection you might have with someone that you lived with—just a look in the eyes that conveyed a certain knowingness.

I remembered taking L.S.D. in college with several friends. One of them was talking with me, Suddenly, I looked into their eyes and I saw what I perceived as his “essence” and he saw mine. No words need be said, we were one and the same being.

This had the same quality of knowingness.

From outside the bubble as I focused on one of the people in the bubble who had been asking himself, “*Who am I?*”, “*Where am I?*” a shrill of terror went through what I had imagined was “my body”, (actually it was a memory of the body, an abstracted perception, a memory-body, an image-body). The person in the

bubble enquiring “*Who am I?*” was an exact replica, like an etheric double of the me I had left in my bed.

“I must be dead”

Where was I headed?

My whole life I had a deep desire to know the nature of the universe to know who I was, to understand death.

Was this the peaceful home I looked for?

Yet, here I was and all I could do was go with it.

I named this **state** of floating in the emptiness **The Not-I-I**, as I wasn’t, and knew I wasn’t, yet I was, and was aware of what I called the emptiness, although it was not quite emptiness.

As I focused on the person within the bubble (my etheric double) in the bubble, I suddenly pierced through the membrane of the exterior and fell inside the bubble universe.

I was him and he was me as I was now viewing his universe which was now my perceived universe.

It was a total body-mind-melt

“I” was no longer outside the bubble—I had melted in this bubble universe. Anger, frustration rose within me as I experienced the pain of imagining I was and I am in a

perceivable experiential universe.

How was I to get out?

I began to remember the “emptiness” that surrounded this transparent particle bubble. As I looked through my physical eyes, I could not find the emptiness nor the edges of his world. I closed my eyes and expanded my vision to become aware of the emptiness which surrounded the bubble. The emptiness was not an emptiness, but rather a no-thing-ness, a no feeling that had no structure nor form to it like an ever present background or screen, peaceful, stillness and profoundly indescribable. The deeper I focused on this peaceful emptiness, the less attached to the me-person in the bubble “I” became.

I remembered a meditation technique:

*“Visualize your body as being transparent”***

then

“Visualize the world as transparent.”

Suddenly then “I” was “outside” of this bubble-realm.

“I” was back in the “emptiness”, in this quiet peace which surrounded and went through “me”.

I realized that I was seeing this emptiness with an “inner eye” and “inner vision.”

I became aware of the “emptiness” that was, and fantasized, (actually anthropomorphized) that the “emptiness” had guided “me” for some purpose (whatever that “me” was) “outside” of the bubble.

Once “outside” the bubble “I” could witness so many bubble universes which appeared to be floating in or emerging from the endless “emptiness”, and then dissolving.

Very very metaphorically, the bubbles were like specks of dust, emptiness coagulating and coming together to form a bubble which contained in it the body-mind and the sense of “I”. The “I” appeared as a perceptual center or reference point which contained a logic of life, with a past, present and future and a way of being. An “I” located in a bubble. The I-perceiver instantaneously, through its perceptive lens, its universe appeared.

*I thought, (which by virtue of it being a thought and in words and a descriptive explanation, I later realized gave away its utter falseness as all thoughts were part of a bubble “I” and part of the DREAM) at the time the only way out of this bubble was to discard everything as **No** or **Not This**, which was called **Neti Neti***

Within each speck-belief-logical linear bubble system or concept contained within the umbrella of an “I” was a re-enforcing universe within an “I” bubble. This “I” universe of how to be do act and behave is organized and defended as if the logic justifies behavioral emotional perceptual and thinking. Through Neti Neti this all might, (or might not) fall away?????

I fantasized that without this possibility of falling away the accumulated specks called “I” as a perceptual center with a position and a reference point with a location located around or in an illusionary body-I within a bubble might or might not continue. (Was this Neti Neti within a bubble, within an “I” which was also within a bubble????)

*“Turn off your mind relax and float down stream,
it is not dying, it is not dying....
Turn off all thoughts surrender to the Void,
it is shining,
it is shining.”*

John Lennon

The dream Within The Dream X

Buddhism: All states are temporary

*The Not-I-I state is a state
(the operative word being state or temporary
condition),
whereby you know you aren't and do not exist,
AND YET
somehow you are
Floating in the emptiness the Not-I-I state is
the last touch stone before the absolute total
dissolving*

After a while I began to feel more comfortable
with the stillness of the “emptiness”.
I decided since the background was emptiness
and was always there and the translucent
bubbles appeared and disappeared that it might
be a good idea to find out more about this
“emptiness”.
I felt comforted somehow, and less afraid.

Once again however I was drawn again somehow to a golf-ball sized bubble. I gazed in and was fascinated to see a man and a woman making love. As I gazed deeper into the bubble,

I felt an immense shock passing through “me”—it was “my mother and father” some 35 years earlier. The edges of the bubble became more and more permeable like a membrane and I fell into a universe that seemed almost overwhelming.

Some part of my consciousness was floating over these two bodies. Another part could feel as though I was in both my parents genitals simultaneously. The friction created by the motion of his penis against the walls of my mother’s vagina could only be overshadowed by the deep sense that they were trying to please each other.

Suddenly, like a rocket being launched I felt an impact as I witnessed an explosion: an explosive orgasm like an ignition. Something was formed, but what it was I didn’t know. I was suddenly connected and inside something that was breathing.

Where was I now? “Inside” or “outside”? It was as though when this explosion-ignition occurred, I was given some kind of instinctive apparatus that I was surrounded by and it

knew exactly what it was supposed to do.
This apparatus was machine like, but soft.
It vibrated and somehow was forming quite
independent of “me” it’s feelings and who it
was.

As I was able to step out of what I realized
was a body-mind consciousness of a cellular
structure, I could witness “from above” what
was occurring. Once again, I was able to re-
member the bubble universe and the edges of
this world and see them as transparent.

Most importantly, as the “world” was
transparent the emptiness the bubble floated in
was revealed.

As I witnessed this, (what I later realized was
an embryo), it took great effort to pull my
attention away from the embryo, to pull my
attention away from the baby in “my mother’s
body”. Somehow, I had become interested, no
obsessed with this fetus.

It seemed that the more I became interested in
the baby and what was happening, the more I
became the baby. The less interested I became,
the less attracted, and the more I could **un-be**
the baby.

With great effort

I focused on the empty stillness. Almost as

suddenly like *Dorothy in the Wizard of Oz* who clicks her heels together saying, "There is no place like home", "There is no place like home",

"There is no place like home",

I was outside of the bubble feeling relieved floating in the "emptiness" again in the **Not-I-I state**.

Floating outside of the bubble in the Not-I-I state I recalled the research in Quantum Physics I had done years before. Parallel universes in particular struck me as most interesting because even if I was alive some years later, the universe of the past existed in an eternal now. What parallel universe theory suggested was that all universes and pasts exist and that some observer just needed to flash his light of awareness in the direction for that universe to reveal itself.

Still feeling disoriented the only thing that was like a blanket of comfort was the endless quiet stillness. I fell into a deep something—the closest thing I could call it was sleep, but it was more like a sleepless sleep. There was no I nor the **Not-I-I state**. Everything disappeared into a long restful gap of timelessness.

The dream Within The Dream

XI

Through the looking Glass

Metaphorically, it felt like I was looking through a sub-atomic lens as through a looking glass or telescope or microscope.

The bubbles were like particles floating in emptiness.

And the “I” or witness was watching these particles as one might look into the evening sky and see planets, stars, or the moon.

Metaphorically the “dark” emptiness of the sky was like the “still” emptiness “I” was floating in. The emptiness had become the background like an untouched unmoving empty screen in which the bubble membrane worlds appeared and disappeared, arose and subsided like the moon in an empty sky.

Now Heisenberg Uncertainty Principle, and the work of Neils Bohr some 65 years ago seemed obvious.

I could witness the point or particle, (or point of view) which was determining how a particle

or

bubble was perceived, (not some me as a perceiver). And more remarkably, as the point or reference point, which was not “me” decided its meaning, so it became true. Not to confuse the situation,

it was not “I” which had any type of “creative” power or created anything. BUT rather a point which appeared or emerged out of the emptiness appeared without any particular reason or purpose. The “I” or “me” had no influence, and the appearance of the bubble had nothing to do with an “I” or a “me”.

I did not know why these bubble-universes appeared or disappeared in this strange and yet familiar abyss. A bubble-universe-realm would appear and then disappear and then another bubble-universe-realm appeared out of the emptiness.

For example, inside one bubble was the concept of birth and death. At first I laughed

because **as the emptiness** there was no such thing as birth or death. Soon however if or as I merged through this membrane-bubble and actually became this bubble-universe so it was true.

It seemed as though when I became a bubble which arose I no longer would be floating in emptiness looking at bubble-realms. Rather I would enter into a bubble-universe-realm and experience the experience the bubble contained.

Each time I became something, I was somehow entering into a bubble-world which was like a universe unto itself, and I would experience that universe entirely. Then the bubble would burst or dissolve becoming the emptiness again and the notion of birth and death for example would disappear and I was floating, formless, (without a form) in or on the screen of nothingness I called the **Not-I-I state**.

At that moment, I understood or shall I say saw something that made me “wake-up” to what was occurring. It was very metaphorically like I had put on a subatomic or Quantum lens. And for now, I was looking through a looking glass — seeing the world at a subatomic level.

I was seeing tiny bubble like particles floating in the empty background.

It was as if the reality of my prior life, (the life

I had left while lying in bed going to sleep) or what I had called reality had cracked, split apart or been broken open and suddenly the “I” which was labeled “myself” (but was not “me”) was floating in a spacious no-thing-ness.

*Metaphorically this subatomic lens left me with a curious something I “later” labeled awareness which had been unseen by my physical eyes. Awareness carried with it information and an understanding. This information and understanding was part of a very very subtle film or veil through which **Not-I-I** was unknowingly looking. This veil of awareness overlaid the emptiness. In other words as the **Not-I-I** was experiencing or perceiving the emptiness through a very subtle film or veil called awareness which made or allowed the emptiness, the bubble-realms, and the “I” to appear. It was awareness which gave the illusion of the perceiver and the perceived being permanent stable and “real”. It was awareness which carried this “information” and illusory “order”, of linearity, BUT awareness actually was just another layer veil or film of illusion appearing on the emptiness???, Or, maybe the awareness made or permitted or allowed the emptiness to appear???*

Yet, it was clear that everything was floating in the emptiness, made of the emptiness and was connected by that emptiness. Even more breathe-taking was that the emptiness was the common connection between things, or the underlying unity that I had read about and heard about but never experienced in quite this way. We all, (actually there was no we or all) shared the same emptiness.

Without warning the “I” must have dissolved. And, the **Not-I-I** after the fact imagined “I” or it must have entered into a deep sleepless sleep state. The witness also dissolved and there was
not even emptiness
nor knowingness
nor the concept of awareness.

The dream Within The Dream

XII

**If we are talking about Quantum Physics
we are talking about Non-locality.**

Neils Bohr

As the **Not-I-I state** floated in this emptiness, “my perceptual field” was quite different. I had often heard as a child in elementary school that if you were in outer space you would experience no up or down, high or low, left or right, actually no location. That location was only relative to position or to something else. And that since there was nothing else but “me” either as emptiness or as the “knower” of emptiness, (sometimes this “me” being the emptiness, sometimes this “me” un-being the empty no-thing-ness, or being the quite

background of the emptiness along with the occasional bubbles). It was odd but location and dimensions only exist in relation to a position or a point I was calling myself. It was as if I were the arbitrary witness or point in the emptiness. Or better said, there was a reference point or point of reference which had been labeled “I” or even the **Not-I-I**. When I did not become nor identify myself as that point of reference or reference point it would dissolve and I was not.

Then suddenly it actually dawned on me that I was not the point but the emptiness, for lack of a better word, the reference point or what was labeled as “I” or the **Not-I-I state** was condensed emptiness.

The dream Within The Dream

XIII

*Consciousness is Emptiness
Emptiness is Consciousness*

*Nothing is Something
Something is Nothing*

*Fullness is Emptiness
Emptiness is Fullness*

I felt an ease as I became the background or the
empty screen.

The nothingness was a comfortable home.

I felt like I was looking in a telescope at distant
stars which were these bubble realms floating
around me like looking at pages of a text book
of a sub-atomic world that I had only seen
pictures of.

Unexpectedly in the distance there were particles, some big, some small. They would pass by the memory of where my head had been, or where I had thought was my head.

Like a pair of eyes, (without eyes) through this awareness the emptiness, and the bubble worlds appeared and passed by.

Its hard to explain, but *through awareness the contraction of emptiness appeared*. As soon as awareness arose simultaneously-instantaneously, as if it was a single unit, (emptiness and the bubble-realms) would arise.

When the **Not-I-I** could unfocus somehow it could realize that the particular bubble-realm had appeared by or through *awareness* “*awaring*” the contraction of emptiness.

It was then as emptiness contracted which simultaneously-instantaneously, brought about bubble realms arising and subsiding together together on the emptiness background.

When the connection between awareness and the emptiness and the bubble-realms was appreciated both the bubble realms and the I-label popped and disappeared.

(I later realized that the “reality” I was seeking was a very subtle illusion occurring or appearing to occur within a dream-bubble world made of a substance which was traditionally labeled consciousness

The odd part was that the bubble universe or dream bubbles and all that it contained were made of the same substance which was commonly labeled consciousness and which I later saw was condensed emptiness.

It was clear that this substance labeled consciousness was the same substance that each bubble universe was made of. And it was the concept of consciousness that was the descriptive label that was given to everything within the bubble by the “knowers” of the bubble-universe.

This illusory substance labeled consciousness also appeared as things within the bubble universe while still maintaining its nature as this illusory substance which was labeled consciousness.

Later I realized that all perceivables and conceivables were made of consciousness .)

In one Quantum-bubble-realm which appeared on nothingness Werner Heisenberg was saying that universes are created by observation. Then as rapidly as it appeared, the bubble with its perceiver dependent belief would pop and there would be nothing again.

The I-label also popped, however the I-label did not realize it had popped at the time. The

I-label only realized its own disappearance upon its reappearing and imagining it was or is and imagined what had occurred.

*(Later it occurred to “me” that the observer only existed and gave the illusion of being creative or being the creator within a bubble realm. But **the observer did not exist outside of the bubble-realm!**)*

Simply stated the “I” within the bubble-realm believed that it was the creator. This is an illusion within the bubble-realm.

Moreover the “I” within the bubble realm believed that it was the creator of its own experience and its own reality.

This is an illusion or an illusionary veil within a bubble-realm which had appeared on the emptiness

The dream Within The Dream

XIV

*There is an illusion within the
New Age Bubble called ,
“You create your own reality.”
This illusion appears to be true, (the important
word is appears).
However, on no level is this true, neither
neurologically nor in actuality.
Illusions within Bubble-Realms act as a veil
which obscures and denies the reality of its
own beliefs.
Upon investigation
these delusions of “the power of I”,
disappear like a mirage in the desert.
Emptiness is fullness.*

The bubbles began to appear and disappear at a
faster rate.

In one bubble the concept of the observer
created reality
whereby mere observation created what was
before it.

In another bubble the new age belief of
“*creating your own reality*” or “*you create
your own reality*” would appear.
Then as quickly as they appeared the bubbles
would pop, and there was only the empty
background, or void, or screen.

This revealed that the beliefs, “*creating your
own reality*” or “*you create your own reality*”
only appeared true within a bubble world.
But this appearance was an illusion. A mirage,
which even when demonstrated as false was
still held onto as true.

“Outside” of the bubble all of these beliefs
were non-existent illusions.

As the emptiness there was no fear or terror as
many of my friends had experienced over the
years. Some people in a group I had been in
had experienced the void or emptiness and had
labeled it as depression or decided that they
were insignificant. They didn’t see somehow
the fullness of the emptiness. and how you
could experience the fullness of the emptiness.
And that fullness was emptiness and emptiness
was fullness.

The dream Within The Dream

XV

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

Nisargadatta Maharaj

*A student asked Nisargadatta Maharaj a very
very long question,
Maharaj asked the student, “Who told you 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.”*

Within the emptiness a bubble-realm appeared.

Within the bubble was a teacher teaching a meditation class. As “I” peered into the bubble to listen to what was being said, I was all of a sudden in the bubble, and in the class! The

teacher said, “When a thought arises,” ask yourself, “Who told you that?” then answer:
“The Mind.”

The teacher was reading from the *Shiva Sutras*, (The same book I was reading just before I fell into the emptiness). She said, “*Knowledge is bondage*”, and “*The cause of bondage is sound*”, because sound produces letters, letters form words and words form concepts. “The purpose of this practice,” said the teacher was to cultivate the understanding that all information comes from the mind. And she said “that it is the nature of the mind to change its mind”.

She emphasized that the mind was composed of thoughts memories emotions associations and even perceptions. Continuing she said, “It was by this understanding that it was just the mind that the identification with the “mind stuff” lost its hold and there begins to be an unfusing or a separation of the body from the mind or subtle body.”**

Each time a thought arises she said, ask yourself, “*Who told you that?*”
“*The Mind.*”
repeated the teacher
Again she repeated, “Whenever anything

comes into your awareness, the question to ask
is
“*Who told you that*”? and then answer
“*The mind*”.

I asked her, “Why should I do this?” The teacher replied, because the only way you could know that you are, or what you are experiencing, or even whatever you know, you got “told” through contracted consciousness called the mind. And it was the mind which contains thoughts memories emotions associations and perceptions which comprise the subtle body.”

I asked, “Why is it **the** mind rather than
my mind?”

She replied, “Thoughts once they are identified with become “my thoughts” and there is an assumption that “That’s me”, as if you are the owner who owns these “thoughts”. Thoughts contain the illusion of being and the illusion of existence within a specific location. Actually, it’s just **the** mind and **the** thoughts. When there is no ownership there is no location for a self which identifies with thoughts which then make them “mine”. In this way they disappear.

(Through this “experience” The emptiness or thinned-out consciousness was clarified as an unchanging screen or background to the bubble-realms which appeared and disappeared.)

The teacher within the realm continued again, “Relax for a few minutes and notice each thought as it comes through your awareness, If it says “It’s hot, it’s cold, I don’t understand.” “I do understand” or “I didn’t get it” and you say, “That’s me,” then you will immediately have an experience called “I don’t understand.”

The teacher within the bubble-realm kept repeating, “So every time a thought comes into your awareness no matter what it is, ask “*Who told you that?*”, and answer, “*It is the mind.*” See what happens.”. It’s just the mind; it’s not you.
It’s just the mind.

Nisargadatta Maharaj: “Let your mind do whatever it wants to do. You just stay out of it. You just watch it.”

As all else dissolved in meditation, the bubble-realm of the Teacher teaching also disappeared, and I realized the mind was a concept, an explanation which described something that

actually did not exist outside of a bubble-realm universe.

*(Although I did not know what it meant at the time, the mind concept and bubble-realm were made of the same condensed emptiness or substance which was labeled consciousness. Not only that but what I had considered as just my consciousness was the same consciousness as everyone else's. And, that everything was made of **THAT** one substance called consciousness.)*

The dream Within The Dream

XVI

Buddha realms in the Emptiness of Buddha Fields

I “awoke” to find myself floating in the emptiness once more. The emptiness provided me with a secure peaceful still background that was so tranquil that it was lightness itself.

The lightness was the light that I had always read about, (the light (ness) of emptiness). The emptiness offered me a background and perspective which I could witness while not getting attached or absorbed or fused with the bubble or Buddha-realms.

A bubble called what will the future bring would pass by and when I merged with the bubble and I would experience anxiety. I would instantly say to myself, “who told you that, ‘the mind’” and to my surprise I would pop outside of the bubble and once again be in the **Not-I-I**.

So many bubbles came and went, sometimes I would merge with them, sometimes I would stay focused on the space between two bubble-realms that passed through.

Once a Buddha realm of Gods and Goddesses appeared. Once inside the Buddha realm, *I visualized my body as transparent, and everything in the bubble realm as transparent***, I asked myself “who told you that, ‘the mind’” once again I was floating in the emptiness in the **Not-I-I** witnessing the bubble.

Past time bubbles or Buddha realms would float by, future time bubbles or Buddha realms would float by, great experiences and lesser experiences, some of which could be called visions of saintly or ecstatic love or God, some of hateful pasts and futures.

But, there I was, sometimes merging with and experiencing these realities, sometimes as the

Not-I-I state witnessing them coming and going.

What began to intrigue me however was that it seemed that the same I always was— while in reality an I was appearing in an I-NOW which was also in a bubble-Realm.

In the past, before the inner emptiness-lightness I had thought of time in a linear way; past, present, and future, but now as I observed the comings and goings of so many bubbles—they were all happening in the context of some me being there witnessing them.

I had formerly fantasized that I was the constant observer. Actually the observer came and went with the observed. The I and observer and its observed were “in” a more subtle Bubble-Realm.

This witness too was floating in the emptiness watching bubble after bubble, Buddha realm after Buddha realm go by and **even the witness state was part of the more subtle bubble.**

I was becoming more and more bored with watching, fusing, unfusing, all of these bubbles.

It got old.

I began to just want the bubbles to go away,
Unfortunately, no matter how much time I
spent in the space between the bubbles
the bubbles would always come back.

I recalled my earlier years when I would spend
3 to 5 hours per day meditating and find this
beautiful space. My alarm would ring and I
would come back to **my** world.

I began to realize that the space and the bubbles
were made of the same substance.

Soon the space between and the bubbles and
the bubbles or Buddha realms began to merge
into one another and **blend together**.

WOW!!!

The dream Within The Dream

XVII

*There is a miss-conception that there is an “I”
located within the physical body.*

*Once believed this “I” becomes a lens or a
reference point. And then somehow boundaries
are formed which define its parameters.
Actually there is no “I” in the physical body.*

As the “I” floated in the emptiness a concept
called reflection appeared, and the “I” was
suddenly reflecting on what had happened in
the bubble world,
The thing that plagued “me” was that while “I”
was in a bubble “I” felt like somehow “I” was
in a body, and this “I” in the body had become
my reference point for who I was. Somehow
“I” believed that this “I” and this body were
somehow connected to one another and were
“me”.

A thought arose “Where is your body?
At first I kind of saw or had an image of it.

I began to visualize and then experience *the body like a rainbow floating in emptiness.***

Quite suddenly I was in the **Not-I-I state** as everything became emptiness or void.

For the first time I realized I had no body and was nobody. The body was an assumption an abstraction, a condensation of emptiness-consciousness appearing through the vehicle of awareness as if it were an idea or concept, a memory or memory-body.

I realized that the memory-body was part of the mind or subtle body and so named it the *memory-body* or *body-memory*.

Somehow the body and the “I” were not really connected to each other. Still the “I” persisted in its identification with the physical *body-memory*.

Then a bubble appeared where ‘my’ body was, and with it the body’s perceivable universe.

“I” focused on the body within the bubble-realm and instantaneously this thing called “I” became the body and saw through its eyes and had its perceptions.

I began to
look for The I in “my” body.

To try to find “The I in the body”.

*(Later a yogic understanding appeared like a little voice which said,
“Give up your attachment to “The “I” , “The
“me” “ and the “mine” .”)*

Within the bubble I began to try to find the “I”
in the body. To Look for it,
I had a really hard time staying awake.
After a period of time I realized that I could not
find the I in the Body.
I can’t find the “I” In the body?
Maybe it’s not there! ! !
Maybe there is no “I” in the body!

WHO IS THE DRIVER OF THE CHARIOT?

Look for the looker

There is none

Who drives the body?

Turn attention around and there is no-thing

Then what or who is looking?

Without a looker, a knower or a perceiver

There is nothing

There was no “I” in the body

I had done all sorts of meditation and
psychological processes to find myself only to
be plummeted back into hell.

Why?

“I” realized that with each attempt “I” had made to free myself—”I” had re-enforced the belief in the existence of an “I” contained in a body with a separate location.

Rather than understanding this was another concept contained within a bubble-realm floating in emptiness or consciousness.

In other words what you call you is just an appearance made of consciousness within a bubble-realm.

The body and “I” made of consciousness as condensed emptiness appears and disappears as the consciousness thins out in the emptiness.

The mind or subtle body is connected to its physical “counterpart” and needed to be “separated**.

As I focused deeply there seemed to be three points of entry that held the subtle body or mind to the physical body, they were;
the heart beat,
the breathe
and
the eye blink.

Realizing that there was no “I” in the body seemed like a clear point of entry in dismantling this miss-conception.

“I” began to
*visualize and then experience the body as being
empty space.*
*Next I visualized and experienced the world as
empty space****

Once again quite suddenly everything was
emptiness or void.

The dream Within The Dream

XVIII

*“Everything is emptiness and form is
condensed emptiness.”*

The Shurangama Sutra

I awoke once again from a deep something
which resembled sleep, but was not sleep.

The emptiness would contract and become
something and then would thin-out and there
would be nothing without even an I to know it.

This time the emptiness contracted and a
bubble realm appeared.
Within the bubble was a Guru type figure
touching people and giving mantra.
As I peered into the bubble I found myself

sitting in a room, crossed legged with other devotees.

As the Guru touched the space between my eyebrows “his” “energy” entered into me and I almost passed out.

Like a rocket taking off I saw visions of Gods and other universes as I was blown out into the vast emptiness of nothingness.

This initiation was called *shakipat*, (The transmission of *shakti* or universal energy from a Guru to another person).

It seemed like about an hour had passed and just as quick as I had “taken off” I was back in the bubble in “my” body bowing and scraping for more of **THAT**, whatever that was.

I was given a spiritual practice called sadhana, (a set of techniques) to realize **THAT** and like all of the devotees struggled to retrieve this “state”.

I took a vow within myself to do whatever this Guru said as I was promised that if I did I would get a permanent state of **THAT** and that **THAT** was who I really was.

I spent what seemed like years in the dream bubble of this Guru. One thing he wrote stuck with me and became my daily practice, it was called

The Secret of the Siddhas,

I think it went something like this:

To continually go through your body and install through touching different parts of your body while visualizing the Gurus body in each part of your body. For example touching your head and visualizing and internally saying this is the Guru's head, touching your arm and visualizing and saying this is the Guru's arm etc. In this way eventually the Guru's body would be your body. (Later I learned that this was not dissimilar to many practices in Tibetan Buddhist where the aspirant identifies themselves, (sometimes through an empowerment ceremony) with or as a Buddha or diety)

KUNDALINI

One "day" I was awakened from meditation feeling like an earthquake was running through me.

It shook me
and

demonstrated a vulnerability of existence that seemed humbling if not overwhelming.

Please forgive the words as what I am about to describe is not describable:

Quite suddenly I realized there was an upsurge, (for lack of a better word) of “energy”, like a **geyser of “energy”**, it was indescribable.

It propelled “me” and all my perceivable universe piercing the bubble realms’ outer encasement or container

propelling me into the emptiness through the sheer force and power of this “energy”.

The perceivable world and myself were shattered like glass

and the “I” was like a shattered picture, (in a blissful way) floating in nothing-ness.

There was no longer a “me” or world.

Could this be the *Kundalini*?

There was no snake as I had read about but rather an extraordinary “energy” moving through me.

Slowly the “I” that had been cracked open attempted to merge with the “energy”, but when it did, the “energy” seemed to dissipate.

At that moment what was left of this “me” imagined it appreciated spiritual paths.

My story was that Spiritual Paths existed within a bubble-realm and were metaphors where an imagined self could pierce the structural encasement of the bubble. By piercing the bubbles' container a portal or hole or doorway would open to the nothing-ness, and maybe arrive selfless or without a self to the *other side*.

The concern lie in getting stuck in enjoying the “energy” so much that the energy or path or portal became the most significant thing, and thus the destination, (realization) was forgotten.

Zen Saying:

“If you fall in love with the path you will forget the destination.”

Yoga Maya:

Falling so in love with the path and getting so thrilled by the path and absorbed and wedded to its its myriad of techniques, (called sadhana) and its philosophy can “lead an aspirant into the illusion of yoga”.

What s the illusion of yoga?

Yoga is a “thorn to remove a thorn.”

In other words, there is a thorn in your foot

*(called suffering) and you use the thorn of yoga
(techniques) to remove the thorn in your foot.
Once the thorn in your foot is removed
both thorns are to be thrown away.*

Either way first “I” experienced the “energy”
arising,
and then “I” **as the “energy”** rose up and down
the spine.
Being the “energy” I rode the “energy” and was
the “energy”.

As the “energy” delivered “me” into the
emptiness
there was a greater sense of stillness as the
“energy” deposited me
in nothingness and no where.

It was like getting off a train at your
destination.

Please forgive the words and language.

As I continued meditating deeply
this bubble or Buddha realm popped and I
was in the **Not-I-I state** an “I” floating in the
emptiness.
And somehow, through no act of volition of my
own I was no longer a part of that Guru realm-
bubble any longer.

As the **Not-I-I state** looked “back” at the Guru
bubble-dream-realm,
I realized that *shaktipat* was not a person like a
Guru giving their *shakti* or “energy” to another
person for the purpose of awakening them to
the underlying “energy” of the universe.
Rather *shaktipat* was a transfer of “energy” or
shakti through a *conduit*, or messenger. And
with it might carry a glimpse of **THAT**.

*Very very very metaphorically this could be
likened to the Magician Card in the Tarot,
whereby the magician reaches upward and
downward simultaneously bringing into
“existence” the unmanifested in the form of
“energy” or “shakti” as a means, not an end
to awaken and realize the **THAT***

Unfortunately for this “me” the “I” focused on
and worshipped the **conduit-Guru**, imagining
he, (the Guru) was the bestower of this or what
was **his** *shakti* or grace.

Once this was miss-understood all the “I”
could do was perform feeble attempts to follow
his path and meditate on him as the bestower of
this or **his** grace.

The “I” had fallen in love, like an age regressed
child to a magical parent and acted as a beggar
to the **conduit-Guru**.

The “I” did not focus on and meditate on and

realize that it, (the I) was not,
and the “I” did not focus on the “energy”
“within”.

The “I” did not appreciate that it was that
underlying universal energy or consciousness,
and that the universal energy or consciousness
was
the vehicle not the destination.

Rather the “I” acted out its miss-understanding
failing to realize that the **conduit-Guru** existed
within the dream bubble, and that the Guru’s
function within the dream-bubble was as a
conduit.

The *Kundalini energy*, (*shakti*) was a pure form
of “energy” or consciousness.

The *Kundalini* could, like a train, carry an
aspirant piercing through the container which
encased the bubble-realm.

A portal or opening could be formed by the
shire force of the *Kundalini*.

Once, or as the encasement that enclosed
the bubble-dream-realm were pierced by the
Kundalini an aspirant was delivered through
this portal or opening the *Kundalini* had formed
to the “*other-side*”; which was the emptiness,
And which *the Kundalini* ultimately was.

*“Consciousness is emptiness
Emptiness is consciousness”*

(Musing it seemed that all spiritual paths attempt, (some more than others) to be a portal or open up a portal, and that by doing a practice the bubble will shatter.

For example, the very overused word-sound

OM.

OM,

the primal sound, which can shatter. (like an opera singer can shatter a glass through a sound vibration or frequency) the perceptual appearance of the solidity of the physical world and shatter too the bubbles' casing.)

*“Shakti is Maya”, (an illusion). Baba
Prakashananda*

Why, because it only exists within a bubble realm.

The container of the bubble-realm cracked, shattering and once again I was back in the **Not-I-I state** floating in Emptiness

I was floating again in the **Not-I-I** state waking up or out of that Guru dream bubble and was floating in the emptiness again.

Another Guru-bubble appeared. I was drawn

into it like the last one, except this time I had somehow brought some awareness of the emptiness with “me” which left “me” more detached than before.

Once inside this Guru Bubble it was clear that this Guru-bubble had a very similar quality as the last Guru dream-bubble. The only difference was that the force of the “energy” seemed somehow more palpable.

I would feel the energy and then disappear in the nothing-ness and then return to the **Not-I-I state.**

Sometimes the “I” would disappear so much so that I could not, nor did not even know I had disappeared and was no longer.

*Inside this Guru-dream-bubble was the Guru.
This Guru was called
the
Satguru or Sadguru*

The subtle and not so subtle difference in this Dream-Guru-Bubble was that the Satguru was not a conduit, but rather was the “Kundaliin energy”, and was **THAT,**

(whatever **THAT** was).

In this way **within this Guru-Dream-Bubble** not only did the Sadguru lead the disciple, (as *Kundalini* “energy”) but it also was the path and the end in itself.

Again mistakenly the disciples, like in the last Guru-Bubble, kept giving their power and energy outward to “serving” the personage the person of the Sadguru. This of course led to endless projections and anthropomorphically attributing magical qualities to the person and body of the Satguru.

This tendency unfortunately distracted from realizing the Kundalini and **THAT** resided “within” and was who they really were.

All that being said, this bubble had a mystifying quality to it which is, and was **impossible to describe in words.**

Even as the Dream-Guru-Bubble dissolved **THAT**, no-self, no-I was and is the Sadguru, or **Guru principle**

BUT

*All of that appears to only be true inside a
Dream-Bubble as long as there is an “I” or
even a Not-I-I state to say it is
and is true.*

*Without an “I” or the Not-I-I state there
there is no Guru, Sadguru or disciple*

The dream Within The Dream

XIX

THE HEART CENTER

The “I” appeared again wondering, no
obsessing about the heart center. Once again
I de-focused my eyes and looked through the
lens of awareness into the emptiness.
The emptiness contracted forming a bubble-
realm, and within the bubble-realm another
meditation class.

The teacher began “I’d like you very gently
to focus your attention on your physical heart.
Feel your heart pumping, feel it or see it, but
I’d like you to get a good deep sense of the
beating of your physical heart, and I’d like
you to listen or feel or see your physical heart
pumping. Let it deepen itself so that you really
feel it or hear it or see it. Keep your attention
on your physical heart, feeling or hearing or
seeing it pumping.

Now I'd like you to visualize,
(like the "*Secret of the Siddhas*")
that inside your chest is actually beating the
physical heart of an enlightened being, (a
Buddha), and that his or her physical heart is
inside your body.
Feel their heart pumping, hear it pumping.

*Visualize the enlightened being's heart is
beating inside your own physical body.*

Feel the beating of their heart inside your body,
the blood rushing through the veins.
Continue to visualize the physical heart inside
your body. Feel the blood rushing.
Feel the beating.
Feel all the energy of this realized being's heart
inside your body.

And now
RATHER THEN VISUALIZING THE HEART
OR HEARING THE HEART,
BE THE HEART

"Now", she continued, "*Visualize that inside
every person's chest beats the heart of an
enlightened being, (a Buddha).*"

In a moment, I'm going to ask you to open
your eyes and make eye contact with someone
in the room, appreciating that their heart, like
yours, is the heart of an enlightened being.

Next:

appreciate that “*your heart and their heart are one and the same heart*”

Make eye contact with them keeping that awareness.

Okay, let your eyes open.

Keep your attention focused on your heart as the heart of an enlightened being, (like a Buddha).

Make eye contact with someone and imagine that their heart, both of your hearts, are the hearts of enlightened beings.

Next,

*focus on your own heart and let the “energy” flow out from the heart filling the entire universe on your exhale letting it flow out reaching all and everything in the universe. On the inhale let it flow back into your heart.***

Now

*Visualize above your head or crown is a deity like a Buddha. Now link your heart with the heart of the Buddha above your head.***

Let the “energies of the two intertwine and become one connected whole between your heart and the deity or Buddha’s heart above the crown of your head.**

The dream Within The Dream

XX

Suddenly, I assume I had passed out,
I was back in the emptiness again in the
Not-I-I state.

Through the lens of awareness a contraction of
the emptiness appeared to occur which formed
a bubble-realm that looked like a crystal ball.

In the crystal realm there was another
meditation class in process. They were sitting
with their eyes closed, and the teacher was
asking them to focus their attention and
visualize.

The teacher said, “There are many, many
energy centers in the body, but there’s seven
major energy centers which are called chakras.
And we’re going to be working with those.

The first Chakra is the root Chakra at base of
the spine.

The second chakra is about four fingers below
the naval.

“The third chakra is around the solar plexus
area.

The fourth chakra is in the heart at the center of
the chest,

the fifth chakra is in the throat,

the sixth chakra is the space between the
eyebrows,

and the seventh chakra is at the crown of the
head.

Then The teacher said,

*“Meditate. Visualize that there is a thin tube,
(blue on the outside, red on the inside***)
which runs from the base of the spine to the
crown of the head*.*

*Feel a connection between the base of the spine
and the crown of the head through the tube.****

Then

Meditate on the void inside the tube.*

The teacher was quiet as there was a period of silence.

I began to follow the instructions of the teacher.

“Now gently”, I heard the teacher say, “bring your awareness back to the room; let your eyes open.”

Next the teacher said,

“Meditate on the lightening like energy moving from the root chakra to the crown of your head..*

Alternatively she suggested:

*Meditate on the energy moving up from the base of the spine to the crown of the head like a rainbow, or a spiraling spindle.***

“Let your eyes close, she continued, feeling your body pressed up against the seat, and noticing your breath again, starting with the base or root chakra at the base of the spine.

Visualize a lightning-like energy, a rainbow, or a spiraling spindle moving from the base of the spine piercing all the chakras all the way up to the crown of the head.

*Like a bolt of lightning***.*

You might even hear a clap of lightning, a clap of thunder. You might even smell as well as a vision or a feeling as you experience this lightning-like energy moving up the base of the spine to the crown of the head., She persisted: “**BE** the experience of a lightning-like energy, the sound, the smell, the feeling of a lightning-like energy lighting up all of the chakras on the base of the spine to the crown of the head.”

NEXT:

Visualize a lightning-like energy moving from the base of the spine, piercing all the chakras all the way up to the crown of the head. Like a bolt of lightning.*

Then,

*Visualize the “energy” moving back down from the crown to the root chakra. And then back up again from the root to the crown. Visualize this many times***

Next

*“**BE** the lightning-like energy, the rainbow or the spiraling spindle moving from the base of the spine, piercing all the chakras all the way up to the crown of the head.”*

Then

BE THE “ENERGY” AS YOURSELF
ALL MADE OF THE SAME
CONSCIOUSNESS

*Move back down from the crown to the root chakra. And then back up again from the root to the crown. Be this many times***

“It made my skin all tingly.” a student in the back of the room explained.

The Teacher replied,

*“Experience the skin boundary like a wall. Then contemplate: “There is nothing substantial inside it.”**

*Visualize the inside of the body as vacuous, like a vacuum.***

She went on,

*“Experience the skin boundary as a rainbow, or experience the skin boundary as crystal”.***

The teacher started yet another meditation.

“Meditate: On the energy moving up from the root chakra to the crown of your head as if they

*were like rays of the sun getting more and more subtle, as it reaches the crown of your head”.**

Now

Be the energy which moves the spine like rays of the sun.

All the students began to share their experiences.

In great depth they described the chakras and energy running through their body.

Next the Teacher continued:

*“Meditate on a deity of your choice, (like a Buddha) sitting just above the crown of your head. Then allow the energy from your heart to move up the spine to the crown of the head uniting with the heart-energy of your deity (like a Buddha).***

The dream Within The Dream

XXI

*Dreams within dreams
Illusions within illusions within dream-bubbles*

*Within each dream-bubble
perceptions and logic give the illusion of both
being real
and accurate*

*Once “outside” of the dream-bubble
perceptions and logic are “viewed” as illusions
A mirage in the desert*

Suddenly, feeling like somehow I had passed out yet again I was outside of the chakra meditation bubble. It was both blissful and enlightening inside the meditation class, BUT it seemed that chakras were only true “inside” the context of that particular bubble-realm.

And, that each bubble universe I entered had a specific system of liberation which appeared to be true “inside” that particular bubble.

From “outside the bubble realm, they seemed almost as if I had entered into a dream world, a dream bubble, a dream realm. And that upon waking up from that dream world, its significance was the same as if waking up from a dream into the waking state.

Once “outside of the bubble the dream world and its meditations seemed like a mirage. I wondered if I pondered, almost like a mantra,
*it's all an illusion,
or its all a dream,
or its all a mirage
would it help me?*

*This understanding I had been given by Nisargadatta Maharaj when he shouted at me, “It's all an illusion”. Later I would be actually taught something like this as part of The Six Yogas of Naraopa, The Yoga of the Illusory Body**.*

The dream Within The Dream

XXII

In Buddhism the heart is not the heart as it is normally thought about. The heart is the emptiness.

Floating in emptiness was a delight, then as I focused through “my” awareness like before another bubble-realm appeared to appear and again I sat in a meditation class.

The teacher of the group said,
*“Meditate: Every time a thought comes through your awareness. Imagine it becoming empty space.”**

Next she said

*Meditate: “Withdraw all your senses into the space in the center of your chest.”**

She continued, “Feel your body again. Enter into the center of your chest, look out into the space. And from that position, withdraw all of your senses;

Beginning with the sense of touch, withdraw the energy from the sense of touch.

Focus your attention on the sense of touch and withdraw your energy from the sense of touch and bring that energy into the space at the center of your chest.

And now the sense of taste.

Notice how your energy is involved in the sense of taste.

And withdraw the energy from the sense of taste and move it, or allow it to go into the space at the center of your chest. Move, the sense of taste, into the space at the center of your chest.

And the sense of smell.

Again, withdraw the energy, the attention of the sense of smell.

Dive into the void at the center of your chest. Keep withdrawing the energy of your sense of smell into the space at the center of your chest.

And the sense of hearing.

Withdraw your energy from the sense of hearing; and move the energy into the space.

Notice the attention of the energy in the sense
of sight, and again,
withdraw the energy involved in the sense of
sight and allow it to go into the space in the
center of your chest.

Allow all of the energy that you can to
withdraw in the sense of sight and withdraw it
to the space at the center of your chest.

And now, starting back again with the sense of
touch, focus your attention on the space prior
to the sense of touch.

Now, focus your attention on the space prior to
the sense of taste.

Meditate on the space prior to the sense of
smell.

And now, meditate on the space prior to the
sense of
hearing. And next, meditate on the space before
the sense of sight.

And very gently, feel your body, wherever it's
sitting, and notice your breathing and whenever
you're ready, to let your eyes
open and come back to the room."

The teacher started to lead the group in yet
another meditation. This meditation has to do
with the five elements.
she said:

*Meditate: Visualize the elements (air, earth, water, fire, ether), being sucked up into the space at the crown of your head.**

She began, “ Start off again by how you feel, just where your body is physically where they are physically. And begin to notice again your breathe.

Visualize a space at the crown of your head. focus your attention on the crown of your head as empty space. Focus your attention on the void in the crown of your head. And continue to focus your attention on the void in the crown of your head.

And now,

Visualize that all of the earth element in your body gradually being drawn up into the space at the crown of your head.

Now,

imagine all the water element being drawn up into the space at the crown of your head.

Draw all the water element, let it just be drawn up into the space at the crown of your head.

Now, allow all the fire element, all the fire, to be drawn up into the space at the crown of your head.

Now

imagine all the air element being drawn up into the space at the crown. of your bead.

All the air element i continue to allow it to be drawn into the void at the crown of your head.”

As the teacher ended this meditation. I felt spacey and quiet and “disappeared yet again..

The dream
Within
The
Dream

XXIII

The Void In All Directions

**Nisargadatta Maharaj,
(maybe paraphrased):**

In the beginning you were nothing absolutely. Then the nothing contracted and the I Am appeared. At some point the I Am will thin out and you will be nothing again.

As I peered through “my” awareness the emptiness contracted and once again another bubble appeared forming another bubble-realm universe.

Once again I was sitting in yet another meditation class. The teacher said, ”Let your eyes close and:

Visualize the void above you, below you, to the left of you, to the right of you, in front of you and behind you.

*Meditate on the void in all directions simultaneously. Visualize the void in all directions.**

The realization that consciousness was the emptiness condensed and the emptiness was thinned out consciousness deepened. Even more strikingly the mind and body were condensed consciousness, undifferentiated consciousness and all was void condensed.

*There is no personal volition,
there is no individual self.*

Its was consciousness.

Even the sense of change or permanency, mass energy space and time, were appearances made of consciousness.

The sense of I am or beingness too appears to arise and subside in consciousness. However as consciousness the I am too was nothingness.

I realized that everything is made of energy or consciousness was the crux and cornerstone of understanding.

Nisargadatta Maharaj used to say you are not anything perceivable or conceivable.

Consciousness is the basic substance of everything.

This perspective unties the knots of the Heart. I appreciated that the heart was not heart as in the center of your chest or love, but the heart was the absolute emptiness which first appears at the crown of your head which Buddhists referred to as the Bodhi-heart.

The dream Within The Dream

XXIV

The Transmutation of Energy or Consciousness

Another bubble appeared and yet another meditation class. This time the teacher said,

*“Meditate; Focus your attention on the emotion or the desire itself rather than on the object of desire or emotion.**

Transmutation of Energy

The teacher explained that it was the constant utilization of any and all experiences as fuel which brings yourself back to yourself.

He continued reading and then speaking from a book called

The Spanda Karikas:

*“If at the moment of extreme anger, extreme joy, extreme sadness, or extreme happiness , or you are running for your life if you would become introverted, (focus your attention on the feeling as energy or consciousness rather than on the object of feeling, men, women, death) you would experience Spanda, the divine pulsation or throb.**

According to him a pure tantric would always stay aware and utilize everything that comes as a form of consciousness. For example, Focusing on the delight rather than on the object of delight as energy or consciousness in a different shape or form.*

He began the meditation with:

“Now we’re going to work with emotions and desires. It doesn’t matter what it is you feel or desire.

Eyes closed

Allow an object of extreme desire or emotion to come in. Visualize it. It could be a person, it could be a situation, anything that you want.

Notice what the object or situation or the experience looks like and sounds like.

Feel or notice sensations or feelings, the sensations inside your body associated with that particular desire.

Now, very gently, I'd like you to take your attention away from the story or label of the emotion or desire and place it on the desire or emotion or feeling as made of consciousness or "energy".

A student asked, "How can I "remember" myself?" The instructor replied, "have part of your attention focused outwards on the world, and another part of your attention focused on your inner world.

Like in the work of Gurdjieff and Ouspensky, split your attention, placing half of it on you and the other half on the outer world.

This split attention will help you remember yourself.

Also you can split your attention, half outside on the world, the other half on your physical weight."

Doing these attention exercises seemed to help the group stay more focused.

I looked off into the emptiness and suddenly as if falling asleep,

I was outside of the energy-consciousness

meditation bubble-realm. Remaining in the **Not-I-I state** realizing that all of these practices only appeared to be true “inside” the context of that particular bubble universe realm.

And, that each bubble universe I entered had a specific belief system, which only appeared to be true through the perceptual apparatus or through the perception that appeared while “inside” that particular bubble.

The dream Within The Dream

XXV

“All you can teach is understanding, the rest comes on its own.” Nisargadatta Maharaj

NETI NETI

Nisargadatta Maharaj: “ in order to find out who you are you must find out who you are not.”

Within the emptiness I awoke from the deepest and most beautiful state of consciousness I had ever imagined. Actually, I only had a memory of it because I was not there. I remembered the old Asian term *Samadhi*, which kind of meant no-me, kind of a no-experience experience of no-me.

What was certain however was that after this no-me, I felt further away then ever from the

bubble-realms that arose and subsided within
the background of the emptiness.

I decided my path was to dissolve all the
bubbles, and then I would just be who I was.

For what seemed like eons that's all I did.

Notice a bubble, say the magic words, "who
told you that, 'the mind'", notice the difference
between me and it, focus on the emptiness, see
everything as transparent etc.

As I continued to exhaust myself - processing
this, dissolving that, I still felt like **I was**.

As I focused on the emptiness through
awareness a bubble appeared. The only thing
that I could figure was it somehow related to
the work of a famous physicist named David
Bohm. Bohm, who wrote *Wholeness and the
Implicate Order* in about 1950 had said that
the universe is an unfolding and enfolding of
energy, space, mass, and time.

This meant, that if there was any experience
(bubble) like lets say anger; that it must have
energy, occupy a space, have some level of
solidness, and have a beginning, a middle and
an end.

So therefore, since I was the witness of energy, space, mass and time then I must be beyond energy, space, mass and time.

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

A wave of intellectual clarity washed over me like being in the ocean on a summer day and having a wave of beautiful clear water wash over yourself. I was beyond energy, space, mass and time.

The level of pure knowing, which meant knowing with no object deepened as this knowingness permeated through the emptiness.

Simply stated:

I prior to the “I” label was the emptiness.

Falling into a deep restful sleepless sleep once again the state resembled kind of an in-between state, in-between wakefulness and sleeping, or like the space between two thoughts or the space between two breaths I used to experience in mediation.

I recalled all the words the Tibetan Buddhists would use to describe the in-between state between death and life. I can’t recall all those in-betweens now but I did remember the in-

between state the Buddhists called the *Bardo*.

This new “understanding” which appeared through awareness lead me beyond a state of being in time to No-Time, where

time neither exists nor not exists.

What was most striking about this apperception was that once time was no more then the illusion of linearity and cause and effect which appeared through the film or veil of awareness by the mind also dissolved.

I remembered two meditations from years earlier

*Contemplate: I am not this psychic apparatus.**, i.e. the apparatus of the mind.

*Contemplate: The universe is without causes”**...which also deconstructs the mind with its cause and effect and linearity.

Realizing I was not this machine like structure?
Who or what am I then?

This made clearer the experience of parallel universe theory; that all universes exist side-by-side simultaneously.

From this perspective I could see that whatever appeared through awareness became real.

It was as if a flashlight of awareness shined and emptiness and the universe appeared made of the label commonly called consciousness which appeared as light.

The light would solidify and contain its' own energy (label) and occupy a space (label). It would appear as if it had always existed or had a duration in a concept labeled time.

Once the flashlight of awareness dissolved, (like a flashlight being turned off) the universe would disappear, yet would actually exist in potential or as “seeds” within the emptiness, which Bohm called the *implicate order*.

The bubble realms unfolded from the *implicate order* and once unfolded appeared to have an inherent existence. This unfolded *implicate* emptiness which Bohm called the *explicate order* was the bubbles and what I called I, or the subject. When the *explicate* enfolded it became the *implicate* emptiness again.

Simply stated:

*The implicate emptiness **unfolded** and became the explicate perceivable world with a you or a subject.*

Then:

*The explicate perceivable world and you as subject would **enfold and disappear** becoming the implicate emptiness “again”.*

The dream Within The Dream

XXV

*There is a story that the Buddha appeared to
bring in science*

**“I am going to give you objective knowledge
to objectively show you its all an illusion.”**
Nisargadatta Maharaj

The Emptiness of the **Not-I-I state** was a
comfort.

As bubble-realms came and went, it became
even clearer that there was no continuity or
linearity between bubble universes. Rather,
continuity, linearity, cause and effect and
organization were only true in the context of or
within a bubble-realm-universe. Bubble-realms
contained apparent universes which appeared
to appear and disappear upon a blank screen of
“nothingness”, which, as the **Not-I-I**, I became

more aware of.

Soon I was drawn into yet another bubble,
I was immersed in the world of science and
Physics.

Entering, or rather finding myself absorbed into
this logical provable bubble, I began to believe
that physics explained everything internally
and
externally.

As that bubble popped I began to reflect on past
bubbles I had been in, and according to those
other bubbles I had separated myself from
the physical universe as if spirit or spiritual is
separate from everything else. This separation
increased pain in a desire to find the one called
GOD. (an organizing principle). According to
the other bubble universes, I had imagined I
was a separate seeker trying to integrate the
physical the emotional the psychological and
the spiritual as if they were not already one and
are one

I entered into yet another Physics bubble-
realm. Within the bubble realm the “I”
unknowingly fictionized-fantasied that Physics
was not a metaphor but a reality.

While outside of the bubble I reflected on the physicist David Bohm again. In the past I had applied physics to both psychological and spiritual systems.

A teacher within the bubble universe spoke of an underlying order David Bohm had called the *implicate order*.

And, there was the perceivable universe which Bohm had named the explicate order.

The perceivable physical universe according to Bohm enfolds into the implicate order, and then unfolds into what Bohm called the explicate order.

Reflecting on Bohm I recalled my earlier studies of *Kashmir Shaivism*.

I realized that this was not too dissimilar from the *Kashmir Shaivism's Spanda Karikas*

In the *Spanda Karikas*, (*Spanda* from the sanskrit translated as throb or pulsation, *karikas* translated as lessons, ergo *Lessons in the Divine Pulsation or the divine throb*).

In the *Spanda Karikas* the *implicate order* is called *Nimesa*, (submergence). It is in this resting state of *nimesa* or the *implicate order* that the consciousness dissolves like a wave in

the ocean, like closing the eyelids.
Unmesa, (Bohm's *explicate order*) like opening the eyelids is when the world, (shakti) with its psychological "I" or subject-"I" appears.

This pulsation or throb, from implicate order to explicate order, or nimesa to unmesa is called Spanda.

According to the *Spanda Karikas* "reality" is not the psychological subject nor the psychophysical experience, nor is it the emptiness or void.

Reality in the *Spanda Karikas* is *Spanda*, the pulsation from enfolding to unfolding, or *nimesa to unmesa*.

When there is *nimesa* or revelation of the essential nature of the "divine" substance there is a disappearance of the world.

When there is *unmesa* or concealment of the essential nature of the "divine" substance, there is the appearance of the world.

It seemed that spiritual systems wanted the *implicate-nimesa*, (Underlying unity or enfolded where there is no-I) and did not want the *explicate-unmesa*, (unfolded world). More often than not spiritual systems

resist the explicate, (perceivable world) in
some way.

This is because they dichotomize thinking
matter and spirit as separate.

Psychological systems have little interest in
the *implicate* (Underlying unity or order where
there is no-I) and seek happiness from the
explicate, (the perceivable world).

In fact, many of your psychological system
would consider the *implicate* “ungrounded.”

In physics, this *explicate-unmesa* contains four
major element, energy, space, mass and time.
Ironically, each spiritual system focuses on one
major aspect and ignores other aspects.

For example:

The spiritual systems of India works with
what you call energy or the most powerful
force of explicate energy which they call
Kundalini energy. So too the Taoist Yogas are
mostly energy systems which are attempts to
cultivate and bring forth the underlying implicit
underlying order.

Buddhist systems, (specifically Tibetan
Buddhism) sometimes utilize “energy”
however their focus is primary on emptiness.
Actually, the Buddhist systems focus on

space in an attempt to get to their sunyata, the ultimate void or emptiness.

Sufi orders, focus on weight or what a physicist would call mass. In their practice they use attention on mass, gravity, the earth and weight in an attempt to feel and be with the earth and everything else.

Time, is probably the more difficult of all and is not really explored in any system. Although the time aspect is the glue which holds together the other three aspects of energy, space, and mass. and provides linear abstracted explanations as to why things are as they are and happen as they do.

Mistakenly *unmesa*, (*the explicate order*) and *nimesa*, (*the implicate order*) are spoken of as if they occur one after another

This understanding or perception like all understanding and perception contains a time element or a linearity.

Actually they occur simultaneously.

Another problem is the separation of the emptiness of the underlying unity or the *implicate-nimesa* from the *explicate-unmesa* as if they are separate when they are the same.

As the “I” label or **Not-I-I state** pondered, this
quite spontaneously the emptiness **blended**
with the bubble-realm and dissolved.
Then, neither science nor the implicate-
explicate,
nor the enfolding nor the unfolding,
nor the nimesa, nor unmesa mattered.
They were all explanations which appeared to
appear to be true,
like a moon appearing to be the moon when
reflected in a lake,
or the appearance of water within a mirage.

The dream Within The Dream

XXVI

The I am is a dormant seed
within
the implicate-nimesa

In the **Not-I-I** it was appreciated that both space and emptiness and all perceivables and conceivables are the *explicate order* or *unmesa*.

The **Not-I-I state**, which was really a non-existent self without an “I” label realized that the seeds of manifestation and formation lie within the *implicate order* or *nimesa* (or that which is a “perceivable” emptiness i.e. the emptiness which is perceived as space).

In other words the *implicate order* becomes
form,

and the *explicate order becomes emptiness*.

Lying within *the implicate order*, (the operative word being order) lies the unmanifested seeds of that which will become manifested. These seeds of consciousness become the *explicate* perceivable world.

All perceivables and conceivables are *explicate order*, even the space which looks like emptiness.

Space appears when you appear. The you you call yourself is an appearance in the *explicate-unmesa*.

Space too is *explicate*.

The *implicate order*, (*nimesa*) is enfolded *explicate*, (*unmesa*).

The emptiness which appears as space is still the *explicate order*, (*unmesa*). Within both are the seeds, (uncooked seeds as they will later sprout and bear fruit) of what “later” become the world with a psychological subject.

The emptiness prior to a perceiver unfolds or contracts to form the *explicate* which contains energy, space, mass and time along with the you which perceives them. When the energy,

space, mass, and time of the *explicate order* enfolds only the *implicate order* remains, BUT still containing the uncooked seeds.

The you you call yourself also enfolds and disappears as *explicate* “becomes” *implicate*. That is why the you you call yourself cannot know the *implicate order* or *nimesa*. The you you call yourself can only know the *explicate order* or *unmesa*.

Actually an individual or “seed you” does not exist in the *implicate*.

The seed you only appears as you when the dormant uncooked seeds of the *implicate* become the *explicate*.

The you you call yourself is the fruit of the seeds contained in the *implicate* when the *implicate* “becomes” the *explicate*.

The *explicate-unmesa*, has energy, space, mass, and time.

The *implicate order nimesa* has only the enfolded seeds of energy, space, mass, and time.

Please note that in Yoga Understanding a true

Yogi must cook the seeds through meditation and “spiritual” practice so that the world, and the subject-“I” no longer can appear as the fruit of the *implicate* seeds.

METAPHORICALLY

(As an aside Archetypes can be seen as energy patterns contained within the seeds.

In the void there is nothing with the simultaneous experience of potential everything.

As the void unfolds sound and light appear which then begins to appear as patterns.

The patterns of light are the collective unconscious or field in which the patterns of these seeds begin to bear fruit.

Like a trajectory from emptiness to form, or like throwing a rock in a lake, the waves have a trajectory.

The collective unconscious contains all “energy” patterns or stories which then produce the “personal” unconscious mind.

From the “personal” unconscious mind what appears is an individual conscious mind; i.e. our mind sets or beliefs, attitudes, emotions

and associations and our feeling of being separate from others.

*The I am is the solidified illusion of an individual self nature. **The I am is a dormant seed within the implicate-nimesa.** And it is this I am which “becomes” the organizing ego or sense of “I” to which everything else is organized around.*

Everything including the “I” that is doing a spiritual practice is explicate or unmesa.

Appreciating this the strange hold the mind had over this explicate or unmesa “me” began thinning out.

It seemed as though with each experience of disappearing and re-appearing comes a decreased sense of fusion with the individual mind.

In this way the rope and the knot of the heart that connects “you” to this individual “self” began to dismantle, unravel and sheds off.

The dream Within The Dream

XXVII

*The Physics of Emptiness
Quantum Yoga Psychology*

*“You are not one “I” but many “I’s” G.I.
Gurdjieff*

As I watched through awareness the different parallel bubble-realms emerge and condense out of the emptiness once again a calm enveloped “me”.

Bubbles were like parallel universes theory in Physics, in which universes exist side by side.

Yet as I looked through awareness into the emptiness I could not grasp how any system which existed only within a bubble-realm could move this “me” through the *explicate-unmesa* order to the *implicate nimesa order*, never mind seeing them both as made of the same essential substance.

I began to wonder, what am I missing, how had
I got stuck in this *explicate*.

It was then that “I” realized the parallel
universes were just that, they appeared and
disappeared in and on nothing.

I too, the realizer or knower of either or both
Spanda states also appears out of nothing and
disappear back into nothing.

This is why as the *explicate unmesa* self, my
body-mind was unable to merge with the
implicate nimesa that lie in front of me.

The “I” would appear from the emptiness of no
location and enter the *explicate* form.

I appreciated that once you are exposed to the
emptiness
the *explicate* false sense of separate
individuality dissolves.

I imagined that all the bubble beliefs that each
separate “I” within a bubble universe had held
must be examined and released.

This reminded me of the quote from Gurdjieff,
“*You are not one “I” but many “I’s”*”.

It seemed that the “I” and its beliefs place the
illusion of more and more
layers or veils

or boundaries within the bubble, (A bubble within a bubble within a bubble).

Thus the layers of “I” which floated in emptiness made the “I” appear even more separate rather than one solid whole made of the one substance labeled consciousness.

It seemed like the first thing to do was to see everything in the world as made of “energy” or consciousness and next, to see myself, the observer and everything in the emptiness as made of that same “energy”.

I steadied my non-existent eyes, kind of defocusing them through the awareness lens, and the consciousness was revealed. Soon the emptiness within the consciousness appeared.

I then changed the direction of my gaze somehow and focused “inward” and must have disappeared for some period of time before eventually coming back to my “present” state, whatever that was.

The dream Within The Dream

XXVIII

*“Everything was made of emptiness, and form
(or physical-ness and even consciousness) is
condensed emptiness.”*

I began to appreciate the brilliance of Buddhism and the *Shurangama Sutra* as another bubble appeared. I didn't enter completely into it, but glanced somehow towards it. Within the bubble was an image of Albert Einstein and a Buddha looking character. Memories of the *Shurangama Sutra* rang through the emptiness as the bubble popped,

*“Everything was made of emptiness, and form
(or physical-ness and even consciousness) is
condensed emptiness.”*

As I looked deeply through the vehicle of
awareness, form and emptiness began to blend
into one another.
And no longer were.

The dream Within The Dream

XXIX

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

My relationship with the emptiness only was when an “I” was separate from the emptiness and the “I” imagined that it was.

In the **Not-I-I state** I watched universes in the form of bubbles appear and disappear the state of the very subtle film “layer” or “covering” or “veil” or lens labeled awareness was revealing the secret of the nature of the mind.

One emptiness bubble-realms appeared which contained the “substance” labeled consciousness. And, as the substance labeled consciousness further contracted the so called mind appeared.

The condensed consciousness called the mind
“became” bubbles or realms. Each bubble
gave the illusion of two or more separate
consciousnesses rather than it all being the one
substance labeled consciousness.

Ironically, through the veil of awareness even
the substance labeled consciousness was an
illusion.

The dream substance or “material” called
consciousness carried with it the illusionary
implications of existence and non-existence
and was anthropomorphic in its nature as well
as containing the illusion of volition.

The consciousness was part of the illusion
an appearance which appeared on the
emptiness as though it were separate from the
emptiness
(which was not empty, but full and empty
simultaneously), which means neither full nor
empty.

The emptiness too was somehow only there as
long as there was an “I” or a perceiver there to
perceive it.

This in Sanskrit was called
*(dristi shruti vada: “The world is only there as
long as there is an “I” there to perceive it.”*
Still the emptiness through the awareness lens

which appeared gave the illusion of always
being there and unchanged.

This was calming in and of itself. The
emptiness gave the illusion of being a
changeless background,
and the bubble-realms a changing foreground.

I recalled again in another dream somewhere
calling this state of “understanding” the **Not-I-I
state**.

Why the **Not-I-I state**?

Because The “I” was not, there was just the
emptiness,
and yet there was an “I” or a knower who knew
the emptiness or nothingness.

Strangely, when the emptiness was viewed
through the veil of awareness the emptiness
seemed to reveal and conceal and then reveal
the nature of the bubble-realms.

This gave the illusion of the emptiness always
remaining unchanged, like a blank screen.

Thus, the **Not-I-I state** with its veil or lens of
awareness was a more subtle state
an interesting point of departure within a very
subtle bubble-realm.

And then it dawned on me again, the operative
word in Bohm’s *implicate order* was *order*.

**It was the veil of awareness which contained
the illusion of order
and it was awareness which organizing and
informed the perceiver and its perceived
universe.**

**It was the veil of awareness which very very
subtly appeared with the reference point
of the “I”. And, once the “I” as a reference
point dissolved, so did the illusionary
substance labeled awareness along with its
perceivable world.**

**It was the very very subtle awareness lens or
veil utilizing the illusionary temporary state
of the Not-I-I state which gave the illusion
which gradually solidified the label called
“me” and “the world”.**

With each bubble and question that would
arise the illusionary nature of both the question
and answer was based only an illusionary
concept which existed only within a bubble-
realm. Instantaneously both the question and
the answer along with the bubble-realm and
awareness itself disappeared.

(Awareness was part of the Illusion)

**Awareness as the lens or veil can be likened
to a layer or lens or film prior to the
illusionary emptiness,.**

(The mind, which is formed much later
assumes because it is in time that everything
is in time and that everything comes from
something.)

(Awareness is actually nothing)

Once awareness appears to appear out of
nothing then awareness appears with something
to be aware of.

As long as there is a sense of awareness there
will always be something to be aware of.
Awareness and its object arise and subside
simultaneously.

Ultimately awareness has to not be there.

The dream Within The Dream

XXX

*In a bizarre way there are two “aspects” of
void.*

*The first the Buddhists call the manifesting
void, (that which becomes, like the Spanda,
implicate-nimesa becoming explicate-
unmesa).*

*And the Absolute or non-manifesting void.***

As awareness being with the emptiness
watching universes in the form of bubbles
appear and disappear brought me a deep sense
of calm.

The emptiness viewed through the veil of
awareness was revealing the nature of the mind
with its background emptiness.

Through the lens of awareness the emptiness appeared as a changeless background, the bubbles an ever changing foreground.

In the Not-I-I state I reviewed the prior realization that the emptiness was the same as the bubble-realm-universes just condensed. Consciousness, the mind, and the bubble-realms were all condensed emptiness.

Suddenly like a bolt of lightning piercing through me, there was a total recognition that I too was condensed emptiness made of the same substance as the consciousness the mind the bubble and the emptiness.

This demonstrated to me the essence of
Buddhism,
That the bubble universe was a Buddha Realm
made of consciousness, which was condensed
to form. And I to was **THAT**

Interestingly the emptiness was labeled
Buddha.

In other words,
*“Form is emptiness
emptiness is form”*

When the emptiness and form were separate,
the emptiness was the Buddha field, and

the bubbles of condensed emptiness were the
Buddha realms.

Buddha realms were labeled Buddha realms.
And from within a bubble they were labeled
Samsara

Everything was emptiness and form, including
consciousness was condensed emptiness. If
the form and emptiness “magically” blended
together they and the label called “I” would
vanish and were not, (*nirvana with a small n*).

Therefore:

*Nirvana was Samsara,
Samsara was Nirvana*

The dream Within The Dream

XXI

**“There is no birth
There is no death
There is no person
It’s all a concept
It’s all an illusion”
Nisargadatta Maharaj**

Through the veil of awareness the **Not-I-I state** was floating in the emptiness and again another parallel bubble universe appeared.

In this bubble realm a group was working on death. The teacher here looked like a Tibetan monk, he said to the group,

“Meditate: Imagine that the world is coming to an end and that there are only ten minutes left to live.”

I asked the teacher about death. He replied, “People are in a constant denial of death. Life had been compartmentalized, everyone acts “as if “, they would never die.”

The teacher said,
“life and death are two sides of the coin.
Actually he said life and death do not exist
from the complete realization.
But you must know there are many systems
like Tibetan Buddhism which attempt to get
people like yourself past the concept of death
through certain practices.”

The teacher suggested to Meditate:

*Focus on your physical body as being on
fire****

NEXT

*Focus on the entire world and all its
inhabitants as being on fire***

Then

Surround the cremated body with “deities of your “choice”. They could be alive or dead.

For example the Buddha, Jesus, etc.

Then Visualize them surrounding your body meditating or chanting over your body as it burns and the ashes of your cremated body are blown away.

Soon the “I” label felt a deep letting go and relief as there was neither birth nor death outside of a bubble.

Life and death did not exist outside of the Realms.

Tibetan Buddhism attempted to get people beyond the concept of death through certain practices,

however birth and death were non-existent!

***“There is no birth
There is no death
There is no person
Its all a concept
Its all an illusion”
Nisargadatta Maharaj***

The dream Within The Dream

XXII

Beyond the Spanda

**“In the Absolute state I do not even know
that I am” Nisargadatta Maharaj**

The “I” label realized that when everything
including yourself is seen as the same
undifferentiated substance –
there is no you –

The Not-I state began to appreciate an earlier
musing:

Noted physicist David Bohm had postulated
that the universe enfolds and disappears and
that enfolding he called the implicate order,
(order being the operative word).

Then the universe unfolds and the world
appears

this Bohm called the explicate order,
(order being the operative word).

Similarly, as I had realized before in the
Spanda Karikas, (Lessons in the Divine
Pulsation, or Divine Throb).

The unfolding was called unmesa, (where the
world and the I-subject appears),
and nimesa, was the submergence where the I-
subject and the world disappears.

Your individual explicate unmesa-self –
enfolds, (disappears) into the implicate nimesa
where there is no you and no distinctions

As implicate nimesa there is no individual you
to know or record what occurs –
As the implicate-nimesa unfolds the explicate
unmesa “I” appears with the world and the
psychological subject.

Through the lens of awareness the “I” label
enjoyed the *Spanda*, the divine pulsation or
throb of the implicate nimesa unfolding and
becoming explicate unmesa,
appreciating that as nimesa-implicate there is
no world.

The Not-I-I state “turned within itself” and
popped.

As it was “popping”; Like a light being turned
on which dispelled the “darkness” of an unlit
room,

OH MY GOD

So too the Spanda popped!!!

The implicate nimesa order
and the explicate unmesa order
do not happen in a linear way,
but rather simultaneously,
requiring an “I” or perceiver or knower.

A knower or perceiver and its perception gives
the illusion of beingness, existence and isness
The illusion of existing in time.

Without a perceiver there is no time

Without time and the “I”s projected linearity
through the veil of awareness no one thing
can **become** something else.

A thing **becoming** another thing is a perception
in time.

For example the “knowing” of the **Spanda**
whereby an implicate nimesa **becomes** the
explicate unmesa

The “perceived” concept called **Spanda** which describes the process requires a “perceiver” **in time**.

In this way both the implicate nimesa and the explicate unmesa are descriptive representations of something which does not exist outside of or without a knower or an “I” there to know it.

As there is no time; unfolding unmesa and enfolding nimesa along with the experience of **Spanda** cancel each other out, and are no more, and you—
as an individual are no more.

To clarify, time appears with linearity and cause and effect only as long as awareness and “I” is there.

Once the vehicle of awareness and an “I” is no longer,

THAT is Nirvana. (with a capital N)

Simply stated
Awareness is part of the illusion.

Awareness is the vehicle by which the i-label appears and sees the world.

Through awareness the perceivable and conceivable give the illusion of being.

**Once the vehicle or veil of awareness
dissolves,
THAT is nirvana, (with a capital N)**

**Once the vehicle or veil of awareness
dissolves, THAT is nirvana, (with a capital N)**

**Once the vehicle or veil of awareness
dissolves, THAT is nirvana, (with a capital N)**

*Buddha: “You might not necessarily be aware
of your own enlightenment.”*

The label called “I” “me”, and the **Not-I-I
state**, (the operative word being **state**)
can not taste the Absolute which is beyond
the “I” label, consciousness, non-duality, the
Spanda, and even awareness.

*Baba Prakashananda, ‘You do not want
liberation, if you have it, you will not be there
to appreciate it.’*

The Eight Negations of Nagarjuna

There is no arising

There is no subsiding

There is no coming

There is no going

There is no unity or non-duality

There is no duality

There are no similarities

There are no differences

Non-Linear Notes

From

The Waking
Dream State

The Emptiness Bubble:

The emptiness and the bubble-realms, as well as consciousness appear through the veil of awareness.

As awareness itself expands to include the empty background, eventually emptiness as well as awareness dissolves.

And, with the dissolution of awareness, the emptiness and the bubble-realms are revealed to appear only within an emptiness or void universe.

Once, or as awareness is no more, so too emptiness, consciousness and bubble-realms are no more. As they only give the illusion of their existence within a void universe which no longer is.

Waking Dreams

I

After the “I” label disappeared again it reappeared (the condensed emptiness “I”) and “I” was again.

The “I” label was in the unquestioned state of consciousness which appeared as if it were a permanent state labeled the waking state.

I sat to meditate by merely closing my eyes. Instantly “I” saw clearly that what had been labeled

“my personal” consciousness and all consciousnesses for that matter were actually one consciousness.

And, that even **THAT** one consciousness was condensed emptiness which gave the illusion of being a stable permanent bubble or dream realm called the waking state and perceivable universe.

Interestingly as the consciousness “thinned out”, the consciousness appeared first as light before it subsided and became emptiness.**

It was a “light” that lie between consciousness
and the emptiness.**

Somehow reviewing the condensing-thinning
out process
realizing that everything was made of the same
substance
even the **Not-I-I state** “momentarily”
disappeared.

With the reappearance of the **Not-I state** there
was only emptiness viewed through the lens or
veil of awareness.

Instantly, with this view all experiences
disappeared into nothingness, and **Not-I state**
was viewed pure emptiness again ...
not even consciousness remained because
consciousness too was condensed emptiness.
(As viewed through the lens-veil called
awareness)

The beauty of Buddha’s Heart Sutra
once again vibrated through the emptiness,

*“Form is none other than emptiness,
Emptiness is none other than form”*

If the “I” label or **Not-I state** appeared through
the veil of awareness could see form as
emptiness,

emptiness as form
and there was no difference between the bubble
dream realm or anything else
everything disappeared.

Now “my mind” or better said the mind was
emptiness.

It was emptiness which was the cornerstone of
mind called Buddha mind or Buddha nature, or
primordial Buddha mind.

A deep comfort and peace spread through
the emptiness as the **Not-I state** recalled that
in Quantum Physics there had always this
discussion of particles or waves.

Is energy a particle or a wave?
What the “I” label or **Not-I state** saw through
the veil of awareness was that:

the particle was the wave
and that the wave was the particle,
and that the emptiness was the particle and the
wave.

“The particle is not the wave.

And

the wave is not the particle
yet is the particle.

Or put in the Zen Buddhist context

“Everything has Buddha nature.”

Zen Koan:

*Zen Master to student: “Does a dog have
Buddha nature?”*

Student: Yes

Master: Mu, (without)

I was left again with

John Lennon’s voice:

*“Turn off your mind relax and float down
stream*

It is not dying,

It is not dying

Lay down all thoughts surrender to the void

It is shining

It is shining. “

Waking Dreams

II

WITHOUT THE EXISTENTIAL MIRAGE

The “I” label, (the condensed emptiness “I”) must have appeared again because suddenly “I” was and was in the “normal” consciousness commonly called the waking state.

As the labeled “I” sat for meditation again I was the **Not-I-I state** and peered through the veil called awareness into the emptiness.

The emptiness appeared to become consciousness and then appeared to become something else, i.e. a bubble or a psycho-emotional state.

“I” was struck by the fullness of emptiness and simultaneously the emptiness of fullness. I had once read that if you looked at an atom with it’s nucleus in the middle and electrons spinning around the nucleus and were to enlarge the nucleus to the size of the sun, and the electron to the size of the earth there would be more space between the electron and the

nucleus then there was between the sun and the earth.

Metaphorically with a subatomic lens on the emptiness appeared as the spacious sky would appear on a clear night. Each planet or star was a bubble or realm and each contained a unique universe or dream realm with a unique reality.

I felt comforted by the fact that all of these universes, be them “inner” or outer”, (although the term “inner” or “outer” seemed silly right now), were just bubbles floating in emptiness.

What was even more astounding was that each planet or universe or bubble or realm was made of the same substance commonly labeled consciousness or condensed emptiness.

And that the perceived world only existed due to an illusion of contrasts; as if things were made of different substances.

This illusion of contrasts brought about the concepts of Isness, bengness, existence and non-existence, the I am, and all conceivables.

“I” realized that both form and emptiness had no inherent existence, and hence were without Buddha nature.

There was no Buddha nature without a perceiver and awareness there to perceive it...

without awareness, a knower or perceiver the
isness of being and the illusion of existence
and non-existence, (or better said an existent
experience-able non-existence) dissolved.

Waking Dreams

III

Shiva Sutras: “The cause of bondage is sound.”

Sound produces letters, letters form words, words produce concepts.

The “I” label, (the condensed emptiness “I”) once again appeared and suddenly “I” was and once again was in the “normal” consciousness called the waking state, (the operative word being state, as all states are temporary and only appear within a bubble-realm).

The “I” label was flooded with “What the fuck what is happening, what is real”?.

All these bubbles and dream realms were surrounded by emptiness, made of condensed emptiness, BUT what were all these spiritual paths “I” had referred to as portals?

Like a flash of clarity:
All systems contain words

Words form definitions with boundaries and beliefs embedded within them.

All words contain the inherent belief that the thing they are describing actually is.

To this effect, it is words, produced by sound which is the cornerstone of any experience.

Shiva Sutras: “The cause of bondage is sound.”

Sound produces letters, letters form words, words produce concepts.

Shiva Sutras: “Knowledge is bondage”

It seems that the more you know or know about, or try to know understand and know about, more knowns, knowables, mysteries, and unanswered questions appear.

Searching for answers through seeking using the vehicle of awareness is “going in the opposite direction”. When you look for the searcher or seeker it disappears like a puff of smoke.

*“See the world as a magicians trick”****

Waking Dreams

IV

The Vijnana Bhairava

*Contemplate: "That liberation and bondage
are just concepts."**

*The purpose of the seeker is not to find but to
seek*

All experiencers wishing freedom from certain experiences become not "*seekers after truth*," (as a Sufi might say) but seekers after experiences, (permanent experiences) which are supposed to liberate.

Prior to these words and experiences are sensations.

In this way there are few "*seekers after truth*", and many "*seekers after sensation*", (permanent sensations).

Seekers after sensation believe in words, magic words and sounds that will lead them to the ultimate experience and understanding which supports the illusion of being and

therefore appear to have the opposite effect.

Without I am
Without you
Without he, she or it or is
Without we are
Without they are

Start off by not believing anything that is
or appears to be
Especially the words which make them more
solid and appear to be

Without freedom in the mind
Without associational networks
Without facts
Without cause and effect
Without goals
Without purpose
Without justifications or a schema or a
rationale

Without the tangible universe
Without a symbolized system

Waking Dreams

V

The Shiva Sutras

Contemplate: “The cause of bondage is sound.”

In spiritual systems certain words are put together to represent something incomprehensible and beyond understanding. This leaves the impression that this “beyond understanding” thing or experience actually exists and actually is.

These in-comprehend-able word-meanings appear in a short form as a symbol or picture which tells a larger narrative.

It is the belief that by understanding or through grasping these symbols and word-sounds freedom from pain or enlightenment or self-realization or liberation will follow.

Few can decipher the meaning of the sounds and word-symbols.

Those that can decipher the meanings of word-sounds and symbols are therefore labeled and believed to be higher than those who cannot decipher the word-sound meanings.

The meaning of these symbols are therefore labeled *sacred* and those who can decipher them are attributed certain status with magical powers.

This miss-conception keeps the power of word-sounds and symbols within a spiritual system sacred, as if it can only be had by a privileged few.

This represents the perceivable universe. Which without sounds, words or concepts and a perceiver are not.

The mind is an illusion of words and sounds in which words and sounds solidifies and re-enforces the perceivable.

The words unperceivable or unperceivable universe, or beyond the mind, or a universe beyond is also granted the illusion of isness, beingness and existence.

Even the word non-existence gives the illusion that nonexistence actually exists and is. All of this belongs to the illusion of isness contained within words and sounds.

Once again the “I” label vanished.

Nisargadatta Maharaj: “Question everything don’t believe anything”

Waking Dreams

VI

*Buddha at one point picked up his sandal and
said,
“This is the witness.”*

The Buddha was saying that the couch is the
witness,
the chair is the witness,
my arm is the witness.
Everything is the witness
as everything is made of the same substance
The witness is everything and everything is the
witness.

The witness is an appearance in consciousness,
(condensed emptiness) appearing through and
part of the veil of awareness.

The witness is condensed emptiness

The witness, like emptiness or form either
happens or not, appears or not and is still
dependent upon the veil of awareness and a
perceivers' perception

There is no witness and there is no witnesser
there is only that one substance.

There is no individual or inner witness—
just witnessing—
and the witness just appears or not.

There is no one substance.

Nor is there duality or non-duality without the
illusion which appears through and is part of
awareness.

The knower of consciousness and the
consciousness are made of the same substance

There is no knower knowing or known
No witness, witnessed or witnessing

I knew I wasn't the witness.

Waking Dreams

VII

As the **Not-I-I state** appeared again it realized that “spirituality” with all its associated experiences and qualities only appeared to exist in the temporary perception of the waking state (which the “I” label had assumed was permanent and real).

The temporary waking state was the context for all “spiritual” experiences and philosophies. The “I” label realized that the waking state as the context for “spirituality” meant that not only was spirituality an illusion, it only existed in the temporary waking state.

Waking Dreams

VIII

*Without eyes
Without ears
Without a tongue
Without a nose
Without a mouth
Without fear
Without death,
(Variations on the Buddhist Heart Sutra)*

WHO IS THE DRIVER OF THE CHARIOT?

The impermanent **Not-I-I state** appeared on an impermanent state called emptiness, (which had been taken as permanent at one time). the “I” label was again appearing in a state designated as the waking state.

Through the veil of awareness:
the emptiness appeared, or better said, the
“labeled “I” was floating in emptiness.

The **Not-I-I state** suddenly had an urge:
“Who is perceiving the emptiness?,

Look for the looker.”

As the **Not-I-I state** turned its attention or
awareness around there was no-thing

Then what or who is looking?
Without a looker, a knower or a perceiver
There is nothing
Not even emptiness

Emptiness means without

**The experience of emptiness is part of the
illusion**

Emptiness means without
Not Buddha

**The experience of emptiness is part of the
dream**

Emptiness means without

**The experience of emptiness is part of the
mirage**

Emptiness means without
**The experience of emptiness is part of the
illusion**

Emptiness means without

Nirvana is without
Without an “I” there is know it

*Buddha: “Those who seek Nirvana are
ignorant,
those who seek samsara are ignorant”*

Neither are.

Nirvana and samsara are words/experiences
which represent things which do not exist.

Nisargadatta Maharaj, “Nothing is.”

*Without eyes
Without ears
Without a tongue
Without a nose
Without a mouth
Without fear
Without death,
(Variations on the Buddhist Heart Sutra)*

All perceivables and conceivable are lenses
Veils
Floating through the Absolute
Which is not perceivable, knowable,
experience-able or be-able

Without any organization
Without any organizing principle
Without an organizing “I”

Don't fall in love with the emptiness its just an
experience

Emptiness does not mean empty like in space
BUT
Without

The **Not-I state** like its subtly “perceived”
consciousness
or emptiness
or it explanations of them is a dream
an illusion.

Without infinity
Without beginning
Without end does not mean eternal
Rather it means there is no such thing as
beginning
There is no such thing as end.

Without the witness,
Without the one substance
Without the void or emptiness
Without emptiness

the voidness of void
the voidness of void

the voidness of void

the nonexistent imperceivable or be-able void
the nonexistent imperceivable or be-able void
the nonexistent imperceivable or be-able void

THAT is beyond name or form or beyond
anything knowable.

Hindus use the word **THAT**.

I am not consciousness

I am **THAT**

Without knower
without knowing
without a known
Without **THAT**

Emptiness is awareness dependent.
Without the illusion of awareness there is no
illusion of emptiness and no Buddha Nature

Waking Dreams

IX

**Nisargadatta Maharaj
(slightly paraphrased):
Stay in the space between
before beingness becomes non-beingness and
non-beingness becomes beingness.**

This space between the enfolding and unfolding is the bardo, or in-between space.

Within the apparent emptiness, (as emptiness too is in the mind) lies the causal body which contains the seeds of the subtle body or mind. These causal body seeds, should they remain uncooked yield the fruit of the mind or the subtle body.

The space between the apparent emptiness or causal body enfolds
And
from that enfolded the unfolded appears
as the subtle body or mind and its physical counterpart.

This accounts for the germination or sprouting
of the mind again and again and again.

The seeds appear not to be,
or to be at rest in the apparent emptiness
or causal body or implicate order prior to
germination.

This enfolding-unfolding is the *nimesa-unmesa*
of Spanda.

The space between is the Supra-casual or
Supreme Witness which subtly rests between
the apparent emptiness or void and the
physical.

There are metaphorically two voids, the void
of manifestation, the vehicle through which all
that appears to appear appears, and the Void
which never manifests**

The Supreme Witness “watches” the unfolding
and enfolding and the space between which is
Spanda yet remains “beyond it”

To deconstruct this apparent movement, call
it Spanda, realize that the implicate or nimesa
and explicate unmesa do not become one
another.

Seeing or knowing or witnessing one becoming
the other is already a linear projection of time
upon that which occurs simultaneously and is
not in time.

As there is no time they happen simultaneously.
In this way the *Spanda* concept deconstructs
itself.

Realizing the subtle trap of the “Supreme
Witness”
the Supreme Witness too dissolves and so does
the universe.

Waking Dreams



The “I” label dissolved and the **Not-I-I state** began in a very methodical way to review what it had realized

AS THE WITNESS of all that has taken place within “many” bubble-dream-realms

- 1.) The Witness was made of the same substance, (call it consciousness or whatever) as that which was being witnessed
- 2.) That a very subtle “film” or “veil” or layer” or “covering” or lens called awareness was the vehicle that “viewed” consciousness as condensed emptiness.
- 3.) All words were descriptions and were labels which appeared and disappeared offering the illusion of existence. All perceivables and conceivables were a non-existent mirage. In other words the “I” label was a mirage that did not know it was a mirage.

(nature), which too was nonexistent and
illusionary and therefore
Not Buddha.

It seemed interesting, the idea that most
spiritual groups I had been involved in were
trying to get rid of, destroy that which was
something that was condensed emptiness, and
the same as everything else.
The hunt for or to process or go beyond ego
seemed ridiculous.

There is no separate thing called an ego,
it was just a particle or bubble floating in
emptiness, which was the same as emptiness-
consciousness and therefore non-existent.

When I was absorbed into the Buddha, (nature)
—I was the Buddha, (nature)—hence
nothing was everything, and yet was not.

THAT is indestructible.

THAT which we are all seeking and cannot
find is because it is who we are without an “I”
to know it.

I was no longer, I could not ask or answer a
question because there was not an I to ask it.
The Buddha, (nature) was the background.
and I as Buddha, (nature) was the foreground.

Like the nagging question,
“Who Am I?”, or
“Where am I?”

if you look for and try to find the one you think
you are you never can find it because there is
nobody or no self.

Another question simultaneously dissolved.
The question was about “spiritual” practice.
Some had said it was absolutely necessary,
while others insisted that “spiritual” practice
re-enforced the “I”.

*Clearly the “I” does not exist,
SO
“How can a non-existent “I” re-enforce
itself?”
The obvious answer is it can’t.*

The question then was, Who does “spiritual”
practice in the first place?

The answer was obviously, “spirituality” and
“spiritual” practice can only appear to occur in
a bubble realm through the veil of awareness.

Therefore:

Can “spiritual practice re-enforce the “I”-NO!
Is spiritual practice a must-NO!

Whether or what an “I” believes or does cannot
help or hinder

The “I” was an illusion!
Even if you believe that you are or I am,
or believe that you are not
Matter not!
Because the “I” is an illusion

Since you are not the “I” what do you care
what the “I” appears to do or the “I” does.
Its only in the mind.

**When asked about realization Nisargadatta
Maharaj answered,
“There is nothing you can do to slow it
down, there is nothing you can do to speed it
up.”**

Waking Dreams

XI

*“There is no world”
The Buddha (The Diamond Sutra)*

*As the “I”-body the you you imagine yourself
to be dissolves, so to does the illusion of being
or existing in a physical location or place
perceiving a world. Place, space, distance and
location are part of the illusion*

Location can only exist in relation to position or a separate thing exiting in relation to another thing. In this case the thing is the body and its perceivables and conceivables.

Location like cause and effect is a concept of the metaphoric *explicate-unmesa* only.

In this metaphoric story when the programming of thinking and feeling that you are an “I” with a body dissolves the metaphoric *explicate-unmesa* of an “I” which has energy, occupies a space, has weight, has dimension, exists in time with a duration in a location and distance also disappears.

What's left is not even the awareness of the
implicate order or *nimesa* or *Spanda*.
Without a knower, perceiver, observer, witness,
awarer, the concepts of energy, space, mass,
and time and all perceivables and conceivables
are realized as *explicate-unmesa*.
An illusion which is "I" dependent

All knowledge of the *implicate order-nimesa* is
still *explicate-unmesa* knowledge and therefore
is an illusion.

**Nisargadatta Maharaj: "Anything you know
or know about is not you, therefore discard
it."**

Birth and death are the seeds of the *implicate
order* which is explained by an *explicate order*
which is where the imagined you appears.
Without a "I-body" there is no *explicate* or
implicate nor *nimesa* nor *unmesa*.

An Explicate-Unmesa Story

*Very very very metaphorically memory remains
in seed form as the enfoldment of the implicate
(order) which forms the explicate memory.
Collective memory unfolds from the implicate
order.*

Further unfoldment, or contraction is what

*is called personal memory, i.e. thoughts or
feelings or memories
and imagining they belong to a “you” which is
an explicate you—but they are not yours as in
ownership—
they belong to the implicated seeds of
contraction.*

As the **Not-I-I state** began to dissolve there
was a dissolution the “I-body” as a perceptual
center.

This is the last thing the “I-body” recalled.

Waking Dreams

XII

The **Not-I-I state** appeared and experienced itself as the background emptiness-Buddha of any experience.

Then it realized that any “I” or bubble was foreground-Buddha.

Again the background Buddha and the foreground Buddha blended.

Suddenly the background emptiness and the foreground-Buddha “shifted” as the background-Buddha and the foreground-Buddha blended became one and disappeared.

This can be likened to the metaphor of the *Kundalini Shakti* as a snake which lies at the base of the spine. *The Kundalini* or primal energy, (*shakti*) awakens and travels up the spine where it meets *Shiva*, (The emptiness).

In the Yoga story they are married.
Suffice to say they blend and realize that the
two,
Shiva and Shakti
are one

Nirvana means extinction.
Without form or emptiness.

This is why the Buddha said,
“No being has ever entered Nirvana.”

Waking Dreams

XIII

The enfolding and unfolding called *Spanda* appeared to occur through the vehicle or veil of awareness to an explicate or *unmesa* witness.

It actually it did not occur,
It was a perceivable experiential occurrence
only to an condensed-explicate “I” label.

The *Nimesa* or *implicate* order was an explanation and an assumption made from an explicate or *unmesa* “I” label.

The bubble-realms contained the “I” and the knower of the “I”, which gave the illusion a continuity, linearity or a relationship.

An organizing-I imagined in its reflective (Miss) understanding or (miss) perception that all bubble I’s were related to itself, not realizing that each knower or bubble-realm was condensed emptiness,

Moreover even the experience of the empty background or emptiness was not emptiness at

all but part of the illusion of being.

The empty background was the *bardo* or space
between the bubble-realms.

The knower and known within the bubble-
realm was an illusion
because it imagined it was only
because of the illusion of two or more
substances.

With only one substance the “I” had no
location, no dimensions, no place, and no
position.

With this realization the question,
“Where am I?” dissolves as there is no where..
There is no such thing as place, and without a
place “I” was not.

With all these notions of a self, a self of all,
a god or presence absence *Spanda unmesa*,
nimesa, *impicate-explicate* dissolves.

Waking Dreams

XIV

“Nothing is.” Nisargadatta Maharaj

Any understanding, knowing, or experience is
an illusion.

There is neither this nor that, nor this nor this.

Even the Witness, the knower, the Buddha,
consciousness, presence, God or awareness
itself is merely a state within a realm,
an illusion

for lack of a better word **THAT** substance
which has neither the concept of a beginning or
end, nor is, nor isn't.

The concept of is or the concept of isn't like its
counterpart existence or non-existence appears
to exist only within the illusion of a bubble-
realm.

That substance too, is non-existent.

Waking Dreams

XV

FROM

**THE SIX YOGAS OF NAROPA:
COMBINATIONS, PERMUTATIONS
AND VARIATIONS ON THE
THE DREAM YOGA
(THE YOGA OF THE ILLUSORY
BODY
THE YOGA OF THE CLEAR LIGHT
(WITH MODIFICATIONS)**

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

Change the dream
Change the dream
Change the dream

See the dream as consciousness

See the dream as consciousness
See the dream as consciousness

See the dream as light
See the dream as light
See the dream as light

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

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

See the dream as the Buddha fields, Buddha
realms, or the Bardo
See the dream as the Buddha fields, Buddha
realms, or the Bardo
See the dream as the Buddha fields, Buddha
realms, or the Bardo

The perceiver or knower of the dream and the
dream are part of the non-existent illusion
The perceiver or knower of the dream and the
dream are part of the non-existent illusion
The perceiver or knower of the dream and the
dream are part of the non-existent illusion

The perceiver or knower of change or permanency and the dream are part of the non-existent illusion

The perceiver or knower of change or permanency and the dream are part of the non-existent illusion
The perceiver or knower of change or permanency and the dream are part of the non-existent illusion

The perceiver or knower of the consciousness and the consciousness and the dream are part of the non-existent illusion.

The perceiver or knower of the consciousness and the consciousness and the dream are part of the non-existent illusion.

The perceiver or knower of the light and the light and the dream are part of the non-existent illusion

The perceiver or knower of the light and the light and the dream are part of the non-existent illusion

The perceiver or knower of the emptiness and the emptiness and the dream are part of the non-existent illusion

The perceiver or knower of the emptiness and the emptiness and the dream are part of the non-existent illusion

The perceiver or knower of the void and the void and the dream are part of the non-existent illusion. The perceiver or knower of the void and the void and the dream are part of the non-existent illusion.

The perceiver or knower of the void and the void and the dream are part of the non-existent illusion.

The perceiver of the dream and the Buddha fields, Buddha realms and Bardo, and the dream are non-existent illusions

The perceiver of the dream and the Buddha fields, Buddha realms and Bardo, and the dream are non-existent illusions

The perceiver of the dream and the Buddha fields, Buddha realms and Bardo, and the dream are non-existent illusions.

See the dream as awareness

See the dream as awareness

See the dream as awareness

The concept of a perceiver, and awareness and the dream are non-existent illusions.

The concept of a perceiver, and awareness and the dream are non-existent illusions

.

The concept of a perceiver, and awareness and the dream are non-existent illusions.

THE END

Of THE NON-LINEAR

THE STORY