



The
Zen
of
Advaita

The
Teaching
Mastery of
Nisargadatta
Maharaj

**The Zen Koan Notebooks
Course I**

**Cracking the Code
of the Zen Koan**

**The Zen of
Advaita-Vedanta**

**THE TEACHING
MASTERY OF
SRI NISARGADATTA
MAHARAJ**

Copyright 2010
Stephen H. Wolinsky, PhD

An imprint of Quantum Press,
under the auspices of
Quantum Institute Inc.

Stephen H. Wolinsky, PhD Library

ISBN 0-9749954-3-6

website
stephenwolinskyphdlibrary.com

Typesetting: Bramble Books
www.bramblebooks.com

Book cover design by
Mike Dowdall
shawdle@yahoo.com

Copyediting by
Simon Abbott
zenydao@gmail.com

INTRODUCTION

There is no one

There is nothing and no one to get

No one to receive a teaching

No one to give a teaching

That being said

Who hears?

Who reads?

Let's begin

Nisargadatta Maharaj:

*“There is no such thing as
enlightenment,*

*the realization of that fact is
itself enlightenment.”*

FORWARD

All spiritual paths are pointers at best and become religious dogma at worst. Zen, although a “clean” form of Buddhism with its magnificent Koans which both lure and attract the deconstruction or de-conditioning of the mind, nevertheless carries with it (if these Koans are taken as a real thing, a real roadmap a real path, that will do the job) the same traps as any other dogma.

Zen Saying: *If you fall in love with the road, you will forget the destination.*

Nisargadatta Maharaj:

“I do not believe in spiritual paths...all paths lead to unreality.”

“I” was drawn to Zen in the early 1970’s with one of their most famous Koans, *“What is the sound of one hand clapping?”*

Although hypnotized by the puzzle, I did not “realize” and “experience” one of its meanings

until 1975, (that there is no such thing as choice, and that there was no purpose). In 1979 “I” spoke to Nisargadatta Maharaj about this, (that there is no such thing as choice, and that there was no purpose, and everything just happens as it happens) wanting to “test my understanding”. He replied, “*Obviously.*”

The structure of the Koan however was not revealed in its entirety for almost 20 years.

This book represents several things:

1. A cracking of the code of the Zen Koan and appreciating the Koan, its “purpose”, “how it works”, and “where it leads.”
2. A completion of the queue of the mind, with its extraordinary capacity to deconstruct, without any regard from a “me”. In other words it just happens.
3. The realization of my beloved Sri Nisargadatta Maharaj as the

ultimate Zen Teaching Master,
who used Enquiry like a Koan.

4. For the “reader” and “myself” the danger of realizing that even the magnificent Koan is still a thorn to remove a thorn. Better said, the Koan deconstructs and points, but one cannot “nest” in the “beyond” or any “experience” that arises”, even *satori*. In short, the Zen Koan too, like the enquiry process, must go.

5. Finally, this represents yet another tribute to Sri Nisargadatta Maharaj, who was able to pinpoint where the imaginary “I” imagined it was, and set it free from its illusionary existence.

This book is offered to Maharaj, whose Teaching Mastery leaves “me” in awe and reverence, even twenty-nine years after his passing.

Jai Gurudev
Nisargadatta Maharaj Ki Jaya!

SECTION ONE

WATCH YOUR STEP! A WORD OF CAUTION

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

As you are about to go through this book, please note that nothing you are about to read is true. It is merely words which represent things which do not exist.

***Please do not fall
into the trap of words.***

Recall two Archetypes, (current patterns in the ocean that form waves, then bubbles, the “I”, as droplets). The First Archetype is of the “Genie in the Lamp”. In this current the right words (magic words) must be said (chanted) for the genie to appear and grant your wishes (kind of like *mantras*). The second Archetypal current is “Using a Treasure Map to Search for the

Buried Treasure”. Like spiritual paths searching for enlightenment (the Holy Grail of the “spiritual” quest).

Why is this important to remember as we tread through this series of books? Because all pointers and metaphors are using words which represent and describe things which do not exist. In short, *“Don’t fall into words and language games”*.

Finally, be aware of precognitive traps that offer pleasure and rewards for understanding and learning the words and their meanings. This deeply embedded current only assures more craving and a fixation on learning more and more words to have more and more experiences with the belief that both experiences words and understanding will lead to the ultimate experience, termed some form of bliss for all eternity called “Enlightenment”.

Nisargadatta Maharaj:

*“...all experiences will lead you to
is more experiences...expect nothing
from experiences...”*

As we will see Koans, like Enquiry Questions, are designed to break language patterns. BUT, throw the thorn away, (step away from word-meanings and understanding) otherwise you will fall into the trap of words and the joy of learning and experiencing their meanings.

With Love
Your Mirage Brother
Stephen

INTRODUCTION

What is the History of Zen?

Zen comes from the word *ch'an* in Chinese which comes from the word *dhyana* in Sanskrit. *Dhyana* is part of the eight limbs of yoga (the 7th limb) and means meditation. Zen therefore has its roots in India as early as 5300 years ago, although it was not revealed in its present form until about 2500 years ago upon the appearance of Sakyamuni Buddha.

Zen itself as its Chinese incarnation as Ch'an did not appear until about 500 A.D. with the arrival of Bodhidharma in China.

What is Zen?

Enquiry Koan: Is there Zen prior to the word Zen?

Often times Zen masters are asked, "What is Zen?" From that question many paradoxical answers are

given. What becomes apparent is that any understanding in words or concepts yields more and more concepts which keep you from appreciating that whatever you think it is, it is not.

Nisargadatta Maharaj:

“Everything you understand, you understand through your concepts.”

The easy way to define Zen is meditation. Zen Buddhism dates back to India and the root of Zen is Hindu, which later was reformed as Buddhism some 500 years before the birth of Christ.

Buddha was a Hindu. His realization led him to define what later became Buddhism.

Bodhidharma, who many consider the founder of modern day Zen, brought *dhyana* (meditation) to China from India about 500 A.D.

The root of Zen meditation, like the root of meditation, in very general terms is *neti neti*, translated from the Sanskrit as *not this not this*.

Transplanting Zen

One of the biggest problems and one which still remains largely unseen, is when there is an attempt to transplant “spirituality” from one culture to another. For example one might transplant Indian yoga to the West. However the psychology, the cultural metaphors, in short the way that the mind is organized, might be very different in the West from the East. Appreciating this, my teacher Nisargadatta Maharaj tried to teach the particular student according to how their mind was organized.

To illustrate, he taught “me” using Western scientific metaphors, while many of his Indian disciples received traditional Indian cultural metaphors. This is critical to appreciating the problems of getting techniques or teachings that are transplanted from one culture to another, from one time period to another, not to mention from one person to another.

Many Zen stories of teachers demonstrate these cultural metaphors that relate to earlier times in history and which do not “hit the mark” in the Post-Modern World. Pain oftentimes follows for students when the culture and time are not appreciated and are superimposed like a template or a map or a belief system upon someone, or a group, that it is not appropriate for.

Krsna: *“It is better to do your own path imperfectly, than another’s perfectly.”*

From a relative point of view, arguably much of the pain that is felt within “spiritual” communities is because there is a tendency by teachers to give spiritual practices as a one-size-fits-all. In other words, everyone automatically gets the same *mantra, yantra, tantra*, i.e. spiritual practice. This leads a student for whom the approach has been given inappropriately to feel “there must be something wrong with me”.

Instead it is essential to receive the right key to “your” door applied in the right moment in space-time to “liberate” the “you” you imagine yourself to be. “I” know personally in my case my teacher Sri Nisargadatta Maharaj said to me one day quite unexpectedly, “fluids come together and the I Am appears.” At first glance, for another person who might be sitting next to me, (one of the other five or six people in the room), this might not have any meaning at all.

However, Maharaj’s *Enquiry Koan* which he applied to me as he did, sent a piece of “my” consciousness into the world of neuroscience leaving me with basic experiential Yoga understandings that “I” was not “I”, that “I” and the sense of being a person separate from other persons occurred through fluids in the brain coming together, and that there was no cause or effect, doership or location. In short, as he said to me, “*It’s all an illusion.*”

Moreover, during the same time period he told an India disciple

who was in the room with me that his “spiritual” practice was to study Quantum Physics. The effects of this statement need no discussion, as they should be obvious.

UPDATING THE KEYS

Meeting the student “where they are” and applying the exact “right” key/practice, as will be discussed later, is the mark of a true Teaching Master.

Zen and the Art of Teaching

“A true teacher must be ready to pull out the nails, kicks out the wedges and lets the entire construct collapse.” (pg 402 *Dharma Eye*).

Zen Saying: *“A tough word from the teacher pries a rigid student away, and that is the correct action.”*

Each student is different. The teacher needs to meet each student

in the place where he or she can benefit most from the teaching.

Like Homeopathy, the right medicine must be given to the right disease.

A teacher must first be able to diagnose the disease before he can prescribe the right medicine.

Spotting the “Stuck States” or “Stations”

To begin with, there is no correlation between being a “good” teacher and the “realization” of who you are.

Most people believe that with realization comes the ability to teach. This is not the case. In the Zen tradition there are Zen Masters and there are Teaching Masters, i.e. those who can actually teach.

A Zen teacher, or a teacher in any form of yoga, spiritual process or psychotherapeutic process, must first be able to realize who it is that is in front of them, their own (the teacher’s) limitations

or lenses through which their perception occurs, and how to apply particular understandings, wedges, levers, techniques or devices to unlock the door freeing a student from their identification with thoughts, memories, emotions, associations, perceptions etc.

It is said for example that the Zen Teaching Masters of old had the ability to apply a Zen Koan, precisely the correct Koan, also referred to as *Turning Words*, to the correct person.

This is the art of teaching as opposed to applying or superimposing a technique, template, map or a formula without the understanding that each individual, given where they are, will require a different key, a different Koan, a different Enquiry, a different *mantra*, *yantra* or *tantra* for a specific time, for a specific purpose that is unique to them, to unlock their door.

It is said that a Teaching Master is able to “read” a student to

the point that by applying a particular lever or wedge into their process, he both liberates and dissolves the identification with a thought, feeling, emotion, association, perception, image, idea etc. which even the student might not realize that “she” or “he” is identified with.

This ability, to liberate from identification through the application of a particular process at a particular moment of time for a particular student, is rare.

Zen Teaching Approach

Example

Hook With Bait

Maharaj to “me”: “What spiritual knowledge have you received today?”

Answer: (*I was demonstrating that there was no such thing as spiritual*) “What do you mean by spiritual knowledge?”

Set Up a Barrier, (and hook and bait).

Maharaj to “me”: ”What was your experience?”

Answer: (*very summarized*) “The past lives I experienced were like a cinema, watching myself dying and being reborn.”

Test Question:

Maharaj: “Who is the knower of the knowledge of your birth?”

Answer: (*I had not a clue, so I just sat there*).

Maharaj: “Find out!”

Another Example

Hook and bait

Maharaj: “What is your spiritual practice?”

Student: “I do Vipassana Meditation.” Maharaj: “What is Vipassana meditation?”

Student: (*The student described it*)

Barrier:

Maharaj: "That's not it."

Translator: (*aside to student*):
"Don't worry, whatever you say you are doing Maharaj always says, 'That's not it!'"

It was the Enquiry Questions he asked the students to consider which entered you like a virus absorbing your consciousness until its riddle was realized and a chunk of the "I" you thought you were disappeared.

It was in that process of realizing the answer to the riddle that the deconstruction of thoughts, memories, emotions, associations and perceptions would occur and thereby bring about the liberation from the illusion of the individual mind, leading to the one mind as consciousness. After one had been through that process it was fascinating sometimes to sit and watch a newcomer arrive and go through a similar process.

In this way, any Teaching Master needs to:

Realize who is in front of them

Recognize if the person even
belongs there with them

Recognize the limitations of their
own teaching and who it is right
for and not right for

Be willing to send the student to
where or to whom they need to go

Update teachings, metaphors,
enquiries and Koans to make them
relevant to your own time and
place.

Zen Saying: *“The chick and the hen
must be of one mind, tapping and
pecking in unison.”*

The teacher through interaction,
dialogue and relationship, probes
the students’ positions and ideas
and probes the edges of their
understanding, then and only then
applying the right antidote to
dissolve the “I” which is imagined
to be stuck in a fixed position.

A fixed position is the idea that
the position or understanding
experienced by the student as
“this is it” or “this is me” must

be seen as temporary and only a single point of view, or point to view from, suspended in space time and surrounded by and made of emptiness-consciousness, as is its perceiver. In short, the sense of I am and separation is the “place” to which each device must be fitted for it to dissolve.

Enquiry Koan: *“What if anything occurs when/if the perceiver turns its attention on itself.”*

Exercise:

Enquiry Koans:

Is there an unwanted or wanted perceiver?

“What is its perception?”

What was decided about that?

Are you still deciding that?

Who sees, hears or senses?

Maharaj says that the eye actually does not see or perceive, it is the consciousness (emptiness). In

Zen it says that we should let go of the ear and the eye.

Zen Koan: *“Does the sound go to the ear, or the ear to the sound?”*

Alternatively:

“Does the object go to the eye, or the eye to the object?”

All of these lead to the understanding that the seer and the seen and the hearer and the heard are in consciousness and arise and subside together in consciousness, but “I” am prior to consciousness.

Zen Koan: *“What is it that moves the legs, lifts the arm, speaks and hears?”*

This Koan leads us not only to reveal the “I” that imagines it does this or that, but to the illusion of the perception or abstracted perceiver or knower that knows and believes it is. Moreover it deconstructs the belief it is separate from consciousness and can act and do “As If” it is a separate individual conscious entity.

In an even “deeper” way, the knower resides in consciousness and has specific knowing, BUT this still is in and made of consciousness, which has nothing to do with “me.”

STUDENTS

Students work hard on their spiritual practices encouraged by teachers. The teachers have left them hoping, grabbing and desiring an illusionary reflection in the mirror of emptiness.

Zen Saying: *“The monkey grabs at the reflection of the moon.”*

Oftentimes teachers use the promise of liberation as a carrot and a stick, offering the devastating and compensatory state of hope, which keeps the illusion and the reflection going, rather than suggesting like **Ramana Maharshi**, *“Go back the way you came”*, or as **Krsna**, *“You can achieve nothing through actions”*.

Or like

Nisargadatta Maharaj:

“... Anyone who thinks that actions will get them somewhere is deluded...”

This enabling through hope offers the illusion of an “I” getting or becoming enlightened and re-enforces the *seeker identity*. The *seeker identity* has no intention of finding, its only intention is seeking. Since we are that which we seek, as we seek and look, it remains unseen.

Zen Saying: *“As you aim for it you turn away from it.”*

Approaching Zen

The path which comes close to deconstructing itself.

Zen, like other “spiritual paths”, presents dialogues, i.e. the student who asks the master a question and the master who gives the answer.

Koans, like Nisargadatta Maharaj’s Enquiry Questions, are like arrows, wedges, pointers, levers, devices, in a word *shocks*, called in Zen *Turning Words*. Koans act

as a *shock* that when delivered directly to the system both shifts and deconstructs perceptual illusions.

In most forms of psychotherapy or spirituality techniques are oftentimes prescribed as a map or template and placed upon the student as a general technique. Using them as a prescription or formula is not the point. For true Zen Teaching Masters there is no prescription, rather each student is given a particular Koan to unlock “their” door.

No Significance

A student might ask, “Are you a Zen Master?” The Master might reply, “The sun is shining.”

Or the student might ask, “How can one become a Master Teacher?” And the Master might reply, “How can the sun make itself hotter, or the grass make itself greener?”

In this way, like no other approach, nothing has any significance. A Zen Master if asked, “How did you learn to

teach?" might say, "A dog is barking." For most of us from the West this is quite striking, as our *point of reference* is imagining we are a separate individual entity, person or being that can learn a skill, and by learning a skill you can become a Zen Master or a Zen Teaching Master.

For the Zen Master nothing could be further from the truth. Why? Because nothing is happening, a dog is barking, the sun is shining, the Zen Master is teaching, the grass is green, at night the sky gets dark. In other words someone realizes it or not. Nothing is more significant than anything else and in Zen, (*hint*: another One Hand Clapping) all is one seamless occurrence or event. Not.

No Descriptions

In Zen we do not name, label or describe.

Nisargadatta Maharaj:

“Give up your tendency to define yourself.”

In this way, to appreciate Zen at its “highest” level is to appreciate an interaction between an illusionary one mind to one mind whereby pressure in the form of a Koan is added to a *shock point*, (the place the imaginary “I” was formed and imagines it “is”).

In this way questions that students ask act as indicators of where the *shock points* or *stuck points* are.

Each questioner, by presenting their question is shouting out, announcing and presenting their *shock point*, stating, “This is where I am stuck.”

For many people reading Zen can be almost a frustrating process, “What are they trying to communicate, what are they trying to tell me?” But like no other system the question itself and the answer itself is a key to

unlock the doors of the perceptual illusion.

In this way *Cracking the Code of the Zen Koan*, like *Enquiries of Sri Nisargadatta Maharaj*, reveals keys, portals, holes, or doorways which both deconstruct-decondition and provide glimpses into the “essential world”.

For “me”, after years of suffering, I came to appreciate not the Indian stories that were interlaced with myths, but rather the direct face-to-face experience with Nisargadatta Maharaj, and how he was able to probe, (throwing out a large net or fishing hook and seeing where you bit), and then deconstruct or peck at your shell so that the light of day would lead you to “your” realization.

Earlier we said that approaching Zen is very similar to *not this, not this*. If a Zen Master is asked “What is Zen?” the answer will often be either “*not this, not this*”, or “everything is Zen, ergo, *and this, and this*.” This is

reminiscent of the two major paths of India, Vedanta's *neti neti* (*not this, not this*) and Kashmir Shaivism's *tantra* (*and this, and this*).

In the case of the former, the Master frustrates the concepts as *not this, not this*. In the latter, the responses reveal *and this, and this*. As in the question, "What is the self?" a Zen Master might reply, "A tree grows in the woods" or "When it rains the ground gets wet."

This paradoxical approach once again is not to "move forward" and figure out the answer. But rather it is to realize *prior* to the answer. For example, if I were to say to you, "What is?" You might respond, "I am here." My next second question would be, "What is not?" or "What isn't?"

The what is-what isn't when approached simultaneously both reveals or gives an answer *and then takes it away*. This **giving** and then **taking** is a hallmark of Zen and how Nisargadatta would give you a concept, like "Hold

onto the I Am” which deconstructed thoughts etc., and then later inform you that the

I Am was a concept to be discarded.

Zen Question: *“What is the opposite of truth?”*

Answer: *Truth*

This combined approach of *not this not this* along with *and this and this*, affords the possibility of going beyond or prior to thoughts, memories, emotions, associations, perceptions by both negation and affirmation simultaneously.

Zen Saying: *“Unless the medicine stoness you it won’t cure the disease.”*

KOANS

Zen Saying: *“The purpose of a Koan is to liberate us from the suffering caused by the rules with which we bind ourselves.”*

Its purpose is to take away all existing hopes and ideas, or as Nisargadatta Maharaj said, “I want to smash your concepts and put you in the no-concept state.”

Koans are meant to intimidate and tantalize the rational mind.

All spiritual practices seduce us with the hope and dream of going beyond ourselves. If we are fortunate the process shows us the absurdity of that fantasy.

This is because there is no self or “I” to go beyond. And spiritual fantasies, which are merely psychological regressed models and standards superimposed on consciousness, promote and oftentimes enable this dream to persist.

The root of Zen meditation, like the root of meditation in general,

is *neti neti* (not this not this). Even Buddhist concepts as concepts can only yield more concepts. But Koans, which act as pointers, unpack and ultimately deconstruct or decondition the mind.

Moreover Koans attempt to *shift the language patterns*, and so reveal the underlying emptiness, which “I” will refer to as the other side of the mirror.

There is no reality prior to words.

All problems are dependent upon language.

In this way spiritual practice is the dissolution of abstracted representations of something which does not exist in the first place, i.e. something which has never actually existed.

It is something that neither goes nor stays.

It is neither removed nor left remaining.

Language

“It is all a language game”
(*Ludwig Wittgenstein*). All words represent things which do not exist prior to a perceiver and/or the abstraction process.

There is nothing behind words.

In this way, Koans and Enquiry Questions can at best be pointers or devices to take “you” prior to words and language.

There is nothing behind or prior to words.

Enquiry Koan: “*Is there a problem prior to words or language?*”

For a **Zen Teaching Master**, the *only factors* are:

What words reach which “person”?

What words have the potential to point prior to words?

What has to be unpacked, looked at, discarded or dismantled?

What is the organizing principle, which acts as glue holding together identities, concepts,

words, a point of view or a fixed position?

As will be discussed throughout, a Zen Teaching Master's job is like a hen pecking from the outside of the shell. It is to hatch the student/chick that is attempting to break out of its shell, by noticing exactly where to peck in order to free the chick.

Nisargadatta Maharaj:

"...Breaking the shell comes from within..."

Unlike the Neo-Advaita movement of today, the Advaita-Vedanta of Nisargadatta Maharaj determines where the student is stuck and liberates the non-existing "I" from that stuck point. In the former case the existence of the "I" is denied, as its liberating insight, which is correct to a point.

However, *this no-"I" state-experience-understanding does not address the knower of the no-"I" state or who or what knows that the "I" is not.* Moreover it does not probe students to realize

their “stuck” points and liberate “them” from it.

Cultural Koans

The biggest problem with Zen Koans in particular is that they tend to be culturally dependent. For example, the Koan: *“The Barbarian has no beard.”*

To appreciate this Koan you would have to know the culture of 6th century China and that Bodhidharma had a beard and appreciate the metaphoric symbols of this time.

It is with this “understanding” that we will explore not only Koans, but also styles of Koans. How, like a homeopathic remedy, they must match the student. And ultimately how the Zen of old was realized in the Teaching Master and teaching approach of my beloved **Sri Nisargadatta Maharaj**.

WHAT IS REALITY?

At its deepest level Buddhism in the *Diamond Sutra* not only teaches that there is no self, no life, no personality and no soul. Buddha

also realized that all perceptions are illusions, and therefore there is no world.

Unlike any other teaching, Buddha's teaching matches that of present day Science. Hindus, who naturally claim Buddha as their own, consider Buddha an incarnation (appearance) of Vishnu, and more amazingly as the messenger bringing in Science.

To appreciate how Buddhism correlates with its earlier Hindu ancestor, several points need to be recognized:

The Buddha as Vishnu, which means everything perceivable and conceivable is Vishnu called either consciousness or later in Buddhism likened to "The Buddha Mind."

To realize this, all perceptions, (which modern science tells us are abstracted representations of things which do not exist) are illusions.

Nisargadatta Maharaj:
"It's all an illusion."

For the Buddha, not only is there no God, but there is no soul or self. For now, if we realize that all is an abstracted representation of something which does not exist, then obviously if we turn our gaze “inward”, the body and the self too are not.

What makes Buddhism so unique is that all states are understood as temporary (even states of bliss or *samadhi* or *satori*) and as such are to be discarded. In the language of Zen: *“If one nests in satori they will fall into poison.”*

In this way, Buddha’s insight into the science of the 20th and 21st centuries, and his ability to teach and deconstruct, led to what we can call the doctrine of **NO** (to be discussed later).

BUDDHISM’S BASIC PRINCIPLES

In order to understand Zen, it is imperative to first appreciate its

larger context, namely Buddhism.

Everything has Buddha Nature

Everything that exists, exists in and as mind, and is part of nature. There is no separate individual self or soul which does or acts. This is called Buddha Mind, or Buddha nature. This can be likened to Nisargadatta Maharaj's statement that all occurs through nature, and nature is a play of the elements and forces. There is no separate "I", there is just nature, which appears on consciousness, made of consciousness or the Buddha Mind.

(As an aside, the word consciousness might leave less tracks of anthropomorphic superimpositions).

A monk asked Master Joshu, "*I have heard you met Master Nansen, is it true?*"

Joshu replied, "*Chin Province produces a giant radish.*"

With all as nature with no "I", and as nature is all made of the same substance, consciousness, all

judgments (this is better than that), evaluations (this means this about me), or significances (this is more important than that) dissolve.

This beautiful realization that everything is consciousness or Buddha nature flattens everything. Like:

The wind blows for nobody special

or:

The sun shines for nobody special.

A student asked, “*What role does God have in our practice?*”

The Master said, “*None.*”

The student asked, “*What about Grace?*”

The Master replied, “*The east wind brings soft showers.*”

All that appears, appears as one whole nature which is made of consciousness or Buddha nature. The sense of a separate self or “I” is intrinsic to the nature of the body, like greenness is intrinsic to grass, or heat to the

sun, there is nothing special or different in it.

In Quantum Psychology's *neti neti* the question was always asked, "How do you know if you are in an identity", (the "I" sense). The answer, "If you feel special or different from another, you are in an Identity."

Discarding the distractive and delusional lifestyle of Buddhism, there are two Sutras which stand out in as extraordinary pointers to Consciousness and the Absolute: **The Heart Sutra**, and **The Diamond Sutra**.

THE HEART SUTRA

Although considered part of the teachings of the Buddha himself, actually the *Heart Sutra* appeared later and is credited to Avalokeshwar.

The *Heart Sutra* contains both the essence of Buddhism and the essence of Nisargadatta Maharaj's Advaita, (Not Two).

For “me”, if you “get” the Heart Sutra and the Diamond Sutra, you get Buddhism.

The Heart Sutra

Form is Emptiness

Emptiness is Form

*Form is not separate from
Emptiness*

*Emptiness is not separate from
form.*

In the **Shurangama Sutra**: “*Form is condensed emptiness*”, and in Quantum Physics: “*There is no form only more intensified areas of the quantum field or space.*” **Albert Einstein**.

To realize the brilliance of such a statement is no small undertaking. For although its meaning is obvious like a fish seeking a teaching on what is water, this description contains the essential Buddhism and yet eludes even the most ardent and sincere.

However, with emptiness appreciated as subtle form and form as

condensed or solidified emptiness, the possibility of its realization becomes more available.

THE STRUCTURE OF THE KOAN

Zen is based on the formless mind.

The Buddha mind (consciousness)

The mind of Buddha (consciousness)

The original mind Emptiness-
Consciousness Nature

Buddha nature

Emptiness-Consciousness

The Zen Koan, like any form of practice or device, is an attempt to “free” the student from both the conditioned mind, as well as the language which unknowingly binds. We must however realize that the Koan de-conditions the mind and leaves an empty state. As we shall see, this empty state too needs to be discarded.

Nisargadatta Maharaj:
...”Kill the words...”

Unlike many devices-wedges-techniques-pointers, the Koan, once it takes hold, can propel the practitioner into different layers of their “inner Landscape”, by first “*giving*” a state, and then “*taking it away*”. This approach opens up the possibility of unpacking and discarding the conditioned mind.

In this way *neti neti* can be roughly translated as progressively revealing and ultimately discarding all names and forms (called *nama rupa*) until the “REAL SELF” is realized.

In applying such an approach the application would be twofold. First to realize the “student’s” stuck point and second to prescribe the antidote or Koan to move the “I” from its identification.

Nisargadatta and the Zen of Buddhism

What is to follow explores and magnifies the stages (currents-waves) discussed in earlier work of Nisargadatta Maharaj, and views

“how” and “where” the Koan might attempt to lead us.

Basic Correlations

All states are impermanent. For Maharaj all is a temporary illusion (to be discussed later). There is no independent origination or, nothing arises separately or independently of anything else.

Nisargadatta called this the plus and minus, whereby everything has a plus and a minus which leads to zero. “There is no coming, there is no going” according to both Nagarjuna and Nisargadatta.

Zen Koan: *“What Buddha is beyond Buddha?”*

Answer: *No Buddha.*

Nisargadatta Maharaj:

“The Absolute is beyond or prior to consciousness.”

Nisargadatta when asked “*Who are you?*” replied, “*Nothing perceivable or conceivable.*”

There is only Buddha, your own mind is Buddha, the mind is consciousness.

With this now set as its context, two things must be appreciated in both Koan as well as Enquiry resolution:

1. Where the alleged self imagines it is
2. Diagnosis of where it is.
3. Applying the right Koan/Enquiry to release the "I" from where and whom it imagines itself to be.
4. The Koans themselves have a structural pattern, a code if you will, which once cracked reveals the beautiful simplicity of ***That*** prior to..

CRACKING THE CODE OF THE ZEN KOAN PART I

The Doctrine of NO

Zen, like its ancestor Vedanta with its *neti neti* (not this, not this) is steeped in **NO**. In fact as a prelude to what is to come, **NO** to everything perceivable or conceivable reveals its relationship to Vedanta's *neti neti*. (There actually is a practice where everything, thoughts, perceptions etc. are just **NO**).

Again, when Nisargadatta Maharaj was asked, "*Who are you?*" He replied, "*Nothing perceivable or conceivable.*"

Metaphors: From Quantum to No Quantum in Buddhism

To appreciate this, let's use the metaphoric pointers of science along the way to begin to *Crack the Code of the Zen Koan*.

To begin with **No Quantum**. First we have to appreciate several basic premises:

All perceivables and conceivables are perceiver dependent

In Quantum Physics if we were to expand the size of the nucleus of an atom to the size of the sun and the electron to the size of the earth, there is more empty space between the nucleus and the electron than there is between the sun and the earth.

Put another way, the inside of an atom, which some imagine is made of something, is 99.999999999999% empty.

In neuroscience, the perceiver arises through a bio-chemical process in the brain whereby an abstraction (omitting) process of the nervous system occurs.

All of the emptiness is abstracted (omitted, excluded or discarded) and through this automatic abstraction process .000054 percent is left. Therefore the solid world which is perceived, (although unseen by us) is actually all emptiness. Ergo all perceivables and conceivables are empty and their perception an illusion.

Both Quantum Physics and neuroscience work well together to metaphorically describe or point to the emptiness. Namely, the brain and nervous system abstracts (omits) all the emptiness, leaving what appears to be a solid world, when actually it is empty.

In Zen, when **Bodhidharma** was asked by the Emperor of China: *“What is the ultimate meaning of the holy truth of Buddhism?”*

Bodhidharma replied, *“Vast emptiness, no holiness.”*

CRACKING THE CODE OF THE ZEN KOAN PART II.

When the Emperor asked
Bodhidharma, *“Who are you?”*

Bodhidharma replied, *“I don’t
know”*.

Another response was *“Not
Knowing”*.

Mantra: “I don’t know.”

In the first response, “I don’t know”, like the Doctrine of NO, as we will see throughout, pervades all of Zen. For as we take this metaphor to another current of understanding, both the “I” and this perceivable body we assume the “I” resides in are empty, and are abstracted representations of a perceiver which is also subject to the omitting process.

Nisargadatta Maharaj:

*“In the Absolute, I do not even
know that I am.”*

Why is the “I don’t know” mantra
so critical?

First, since there is no separate “I”, then therefore there is nobody to know.

Second, any knowingness or knowledge has to have a knower.

Third, the abstraction process means that all knowledge, the knower and all knowingness is an abstraction of nothing (emptiness).

Finally, by holding on to the “I don’t know”, there is a deconditioning-deconstruction-collapsing of how the mind is organized.

Going back to the *Heart Sutra* and appreciating it at the next current, we could easily say that neither form nor emptiness are, because they are both knower or perceiver dependent. And anything knower or perceiver dependent is an abstracted representation of something that does not exist.

Nisargadatta Maharaj:

“The seer too is also part of the mirage.” [illusion]

In the second response, “*Not Knowing*”, we see the description of the metaphoric *essential*. Simply stated metaphorically, the ocean (water) can be hot or cold, a wave, a crest, a current etc. Those are the temporary states of the ocean. However the *essence* of the ocean (water) is wetness. In this way, the quality of knowing or not knowing is a temporary state. In the second response, there is neither knowing nor not knowing as the *essence* of “who you are.”

(As an aside, wetness is the essence of water, however it is still water in a mirage.)

NO Quantum

In this way **NO Quantum** simply means that not only is quantum not, so too the body and the emptiness are not.

Why? Because they all require a separate something to grant it some form of isness, knowingness, or existence, when in reality isness, knowingness and existence

or even non-existence are abstracted representations of things which do not exist separate from an observer or a perceiver, (which also appear only due to this omitting process).

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

Nisargadatta Maharaj:

“If you can forget it or remember it, it is not you, therefore discard it.”

Bishop Berkeley’s question, often mistakenly accredited to Zen, is:

“If a tree falls in the forest and there is nobody there, does it make a sound?”

No...not without a perceiver.

Once again notice how the Doctrine of **NO** pervades.

The Diamond Sutra or Diamond Cutter: As It Cuts Through Anything And Everything

The **Diamond Sutra**, which also takes its shape in dialogue form, represents, along with the *Heart Sutra*, the essence of Buddhism.

To “get” the *Diamond Cutter* consider the meditation:

“Without depending upon what we have explored throughout numerous books, CD’s and DVD’s.....”

Or consider:

“Without depending upon thoughts, memory, emotions, associations, perceptions, a perceiver, the body or what you have been told....”

(See Rays of The Absolute)

Enquiry Koan: *“Without dependence upon the body-mind, what or who are you?”*

“In the **Diamond Sutra**, without perceptions, a perceiver or the body-mind and all that goes with it, there is:

No form, form is empty
No sensation, sensation is empty
No perception, perception is empty
No perceiver, the perceiver is empty
No memory, memory is empty
No eye, the eye is empty
No ear, the ear is empty
No nose, the nose is empty
No tongue, the tongue is empty
No body, the body is empty
No mind, the mind is empty
No shape, the shape is empty
No sound, sound is empty
No smell, smell is empty
No taste, taste is empty
No feeling, feelings are empty
No thought, thoughts are empty
No suffering, suffering is empty

No causal link, causal link is empty

No end of causation, the end of causation is empty

No source, source is empty

No path, the path is empty

No knower, the knower is empty

No individuals, individuals are empty

No dharmas, dharmas are empty.

CRACKING THE CODE OF THE ZEN KOAN PART III

The Double Negative in Zen

The beauty of Buddhism in general and of Zen specifically, is its powerful use and impact of the double negative in pointing at the no-state state.

To illustrate, in the *Diamond Sutra* the Buddha says “*There is no dharma*”. That is easy to get. However he adds, “*There is no, not dharma.*” This use of the double negative reveals and releases the other side of the holographic piece, namely the *no dharma state*.

Let’s take *existence*. Saying the “I” or “you” do not exist or are not, misses the other side of the holographic puzzle, which is appreciating that *the “I” neither exists nor not exists*. This reveals and releases the state of no “I” “I”.

Why is this important? Because any state that is permitted to persist and believed to be

permanent carries with it the capacity to reorganize or re-coagulate (in a holographic sense) or re-organize back its opposite. Moreover, once the no “I” or non-existent state is permitted to “exist”, it implies that the state of no “I” actually is and actually exists, when it does not. This no “I” illusionary state is dependent upon a knower to know it, therefore it too is part of the illusion. Once any state is named as *“This is it”*, it grants isness, beingness, or existence by not “seeing” its illusory nature. In this way the no “I” state reorganizes back the state of “I”. To illustrate, years ago an Advaita guru came to one of the talks. He kept on saying to “me”, “There is no “I”, there is no “I”.” The response was, *“Who is it that knows, understands, or experiences this no “I” state?”*

Enquiry Koan: *“What knower is knowing the no “I” state?”*

Enquiry Koan: *“By what, or who is the “no “I” state known?”*

The no “I” state is a state, and is a known, and as such is part of the knower-known dyad, therefore carrying with it its holographic reorganization.

Following this current the *Diamond Sutra* emphasizes that *both existence and non-existence are not*.

Another way to view existence and non-existence - we can see each as words which are concepts which represent abstractions that do not actually exist.

In this way they are empty of the concept of existence or non-existence. This appreciation can be “groked” (experientially grasped), if we simply imagine a universe where the words and ideas of existence or non-existence were not part of the vocabulary or “experience”.

What is so impressive is that Buddha realizes “experientially” even the “one” is empty. “He” does not cling to emptiness as a state.

All is empty
greed is empty
hate is empty
sound is empty
objects are empty
forms are empty
dharma and paths are empty
liberation is empty
bondage is empty
Nirvana is empty.

There is nothing behind words and labels.

Dependent Origination: that nothing arises independently of anything else, or there is *no independent origination*, is a description and as such is empty.

At best, it describes the Absolute prior to words.

In Buddhism there is no separate, independent, individual self or soul with its own separate self-nature.

There is no self in the veil of the mind.

What does all this mean? That “form” is made of “emptiness”, and “emptiness” is made of “form” and as such neither form nor emptiness are.

(Please note the quotation marks indicate their absence or non-existence prior to the abstraction process).

The Diamond Cutter on Steroids

As we continue to dive more deeply into the *Diamond Cutter*, it might be wise to first “get” it metaphorically. To explore the *Diamond Sutra*, or *Diamond Cutter* (as this Sutra can cut anything), we can again use the metaphor of either neuroscience or quantum physics appreciating that in Buddhism “there is no self, no soul, no life and no world.”

Thus we can reapply **No Quantum** and **No Body-Mind, and No Neuroscience** to Buddha’s most powerful parts of the *Diamond Sutra*. And at

this point his statements become obvious, given what we have previously discussed.

Buddha: *“Although I have liberated many beings, no being has been liberated.”*

Buddha: *“Although we talk about or refer to it as a being, there is no being, there are no beings to liberate.”*

Bodhisattvas

A **Bodhisattva** simply put is a “liberated” being, who incarnates again and again to help other beings become enlightened. This for Tibetan Buddhism is actually a practice, a belief system, with vows and all the “spiritual” accoutrements.

No Bodhisattva: The basic premise of a bodhisattva or liberated being is deconstructed in the *Diamond Sutra*. Why and How?

First if there is no self, soul, world, or life, who or what gets liberated?

Diamond Sutra: *“A bodhisattva who creates the perception of a being cannot be called a bodhisattva.... no one can be called a bodhisattva who creates the perception of a self, a being, a life or a soul.”*

Therefore there is **No Bodhisattva**, prior to the abstraction process.

No perceptions

Diamond Sutra: *“Without (Mu) being attached to the perception of an object.”*

All perceptions are abstractions of a separate perceiver and as such are illusions.

Once again we can look at several important factors:

Perceptions are referred to perceptions, but there is no perception nor a perceiver.

Letting go of dharma is easy. Realize that no dharma also is a perceptual experience and is not.

Finally the realization that the knower of the dharma-no dharma, as

with the “I”-no “I” state, has no reference point and is not.

This is the same as the “I”, or no “I” state, both have a knower, and are not. Appreciating this avoids the dilemma of a no-state state re-coagulating (wholographically) into a state.

Prior to the Abstraction Process

No Neuroscience

Neuroscience is a perceived explanation of what is and as such, it is not.

Diamond Sutra: *“There is no perception of a self, nor is there a perception of a being, a life or a soul.”*

There is neither a perception nor a no perception.

“... every perception and attachment are no perception and no attachment.....all perceptions of beings are no perceptions...”

Most importantly, letting go of perception is easy, it is letting go of no perception which is empty of empty.

Diamond Sutra: *“I shall liberate all beings, and I have liberated no beings... All beings are said to be no beings.”*

That which never begins is the name used for the Absolute.

Nisargadatta Maharaj:
“Birthless”

In the same way when the Buddha calls something the perfection of wisdom he is negating it simultaneously, because it is in words. Simply stated there is no perfection or imperfection prior to words. Again this can be best called the **doctrine of NO**.

Noted philosopher Martin Heidegger oftentimes wrote words with an X through it as follows...~~X~~ ~~an~~ ~~X~~, to illustrate this point.

The Buddha Mind

In Buddhism it's all mind which is one mind made of consciousness. Naturally, as we will see later, this is **given** and then **taken away** as a teaching approach.

Master Baso when asked, “*What is Buddha?*” replies, “*The mind is Buddha.*”

When asked again, “*What is Buddha?*” **Master Baso** responds, “*No Mind, No Buddha.*”

Another **Zen Master** when asked the same question responded, “*The mind is not Buddha.*”

Given: “*The Mind is Buddha.*”

Exercise:

Buddhas and beings share the same mind. Focus on “your” mind and “The Buddha” as one mind.

Exercise:

Focus on “your” consciousness and “the consciousness” as the same consciousness.

Taken Away

Zen Koan: “*No mind, No Buddha.*”

Without the mind, and its abstraction process, No mind

(which is an abstraction), no Buddha (which is an abstraction).

Taken Away Again

Enquiry Saying: *The Mind is Not Buddha.*

If everything is Buddha, there is no Buddha.

Zen Sayings

Zen Sayings and Zen Koans serve a different function. Zen Sayings are more like global understandings. For example:

“No fixed positions.”

“The Great Way is easy, except for those who have preferences.”

These are more global understandings which, as we will see, can be applied to any state of consciousness.

Prior to Nothing Nothing is.

Buddha: *“There is no essence prior to the world.”*

This statement contains two parts. First there is only the Buddha

or consciousness. And second, there is no world prior to the abstraction process.

There is nothing prior to words or labels.

In this way all is dependent upon perception and the perceptual apparatus of the *abstracted-illusioned body*. The world of atoms are perceptions and as such are not.

Diamond Sutra: *“All these molecules that make up the world are not really such; furthermore a world is not really a world; it is called world.”*

Here we see, as mentioned earlier, we call it a world, however there is no world prior to the abstraction process.

No Quantum Revisited

The Big Bang is a perception.

All cosmological science is a creation myth.

No Quantum is the realization that everything perceivable and

conceivable is dependent upon the abstraction process, and as such without that process it/they are not - even Quantum.

In this way we can appreciate Nisargadatta Maharaj's question, "*...on what does it depend?*"

Without dependence upon the abstraction process, there are no atoms, electrons, nor an abstracted body, no abstracted mind, no abstracted doer, and there is no abstracted Quantum.

In this way, the *Diamond Sutra* does not suggest an individual not be attached. But rather, *do not be attached to any perception of person, place or thing, as all perceptions are illusions.*

In this way, all dharmas are empty, because the concept of a dharma and all that goes along with it, (i.e. a self, enlightenment, yoga, God, a soul etc. etc.) is a perception based upon the abstraction process.

CRACKING THE CODE OF THE ZEN KOAN PART IV

No Perceiver No Perception

A monk asked a Zen Master, *“The solitary moon is in the sky, from where does its light emanate?”*

The Master answered, *“From where does the moon emanate?”*

Because there is no perception outside of an abstracted perceiver, there is no self or dharma without the abstraction process. Nor is there a world, let alone a moon, outside of the abstraction-wave.

All attachments are attachments to an abstracted self. Consequently a self, a perceiver of a self and the attacher to a perception is based upon a perception, and is not prior to perception and the abstraction process. Part of the perceptual process is to produce a perceptual experience, state, station etc. which appears boundaried and separate from other states.

All perceptions have a ***point of reference*** like a thought, a body, a state etc. Once the perceptual illusion of separation dissolves, then the question would be, “*Who or what is attached to whom or what?*”

The Illusion of the Senses

Nama rupa is the Sanskrit for name and form.

All form in Buddhism appears through the senses, eyes, ears etc. Metaphorically, since words are metaphorical, the “I” is produced as are the senses along with their objects through either a bio-chemical process or a quantum process.

These processes give the illusion that they are or appear “As If” they are “inside” the skull, when actually they are not. The skull as the source or locus of perception is an abstracted illusion. The production of the concept of an “inside” or “outside” is an abstracted-transduced construct assumed to be true.

Consciousness has no reference point. Consciousness has no location.

It is only through the abstracted perceiver, that “inside-outside” and “skull-consciousness” illusions appear.

To illustrate: It is an illusion to imagine or believe that somehow “I” and the body will have non-dual “experiences”, or a non-dual life.

Upon realization the “I” is an object:

“I” am not the body-centered “I”

“I” am the formless consciousness

Enquiry Koan: *“How does the “I” arise?”*

The above miss-understandings begin the pre-suppositional misunderstanding that both Maharaj and in the Geeta’s Lord Krsna both attempt to correct. In the former Maharaj claims that the knower and perceiver of form is consciousness, not the eye, ear skin etc. And in the latter

Krsna says, *“I am the doer and enjoyer of all actions.”*

Both of these extraordinary statements deconstruct the presupposition ‘As If’ the eye is seeing, and that some “I”, be it body-centered or not, helps to guide/point to the consciousness.

Contemplation: “Who sees?”

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

Enquiry Koan: *“Who is understanding these words?”*

Metaphors

As quantum is a metaphor:

There is no quantum prior to a perceiver

The perceiver concept too is a metaphor

There is no quantum without a perceiver

As neuroscience is an abstracted-explanation:

So too, there is no inside, and
nothing inside

As everything is or has Buddha
Nature is a metaphor:

There is no Buddha prior to the
perceptual-conceptual

There is no Buddha

Throw away the thorns

CRACKING THE CODE OF THE ZEN KOAN PART V

Breaking the Illusionary grip of Labels and Descriptions

Breaking the assumption that labels and descriptions relate to something that is and that there is something that is prior to labels, highlights the breakdown in realization.

*There is nothing prior to words.
Nothing is prior to words, sounds
and labels.*

Koans that deconstruct meaning and labels:

Zen Koan: *“What is the meaning of
Bodhidharma coming from India to
China?”*

There is no meaning or purpose to anything. All descriptions, labels, perceptions, and meanings further take us into wave-abstraction.

Nature has no distinctions other than the abstracted categories used to describe it.

Nothing means anything prior to abstraction-transduction.

Zen Saying: *“If you talk about delusion and enlightenment, then ordinary and holy come into existence.”*

Meditate

Find the source of your images...
With each source return to the emptiness

Give up all fixed positions even emptiness

Location: “Where am I?”

No Location Probably one of the most difficult things to appreciate is that there is no such thing as location and there is no location.

CRACKING THE CODE OF THE ZEN KOAN PART VI

The Paradoxical Nature of Koans: The Zen of Yes-No, Both and Neither

The paradoxical nature of Koans is revealed within the illusion of negation.

Koans carry with them the quadralectics of:

1. Not this not this
2. Not this and this
3. And this and this
4. And neither not this, nor and this.

What makes them even more interesting is they have the ability to deconstruct and dissolve several wave-layers at once, and attack several wave-layers at once by negating the “earlier” layers. To illustrate:

Zen Koan: *“What is the sound of one hand clapping?”*

It first reveals all as one, prior to the word one, while simultaneously deconstructing the “one”.

This means that to **Crack the Code of the Zen Koan** you have to “experience” what layer the Koan is attacking and negating simultaneously.

CRACKING THE CODE OF THE ZEN KOAN PART VII:

The Seamless: Zen in place and positions.

Zen Saying: *“Not a snowflake lands in the wrong place.”*

Zen, like Kashmir Shaivism, includes all as *and this and this*. There is no need to change anything.

It could be said that anything is interdependent with everything that happens. And depends on anything and everything else that happens. In this way, anger, sadness, birth and death are all dependent upon each other. In short, being seamless, there is no separate “you” which can change anything as a separate entity separate from anything else.

How might this apply in terms of the first three of **Buddha’s Four Noble Truths**?

First Noble Truth:

Life is suffering,

(an existential fact)

A **Zen student** asked, “*What about hatred, and ignorance?*” The **Zen Master** replied, “*Greed, hatred and ignorance are themselves Buddha nature.*”

This statement sets the record straight. Why or how could there be such intolerance for all states (*and this, and this*), as all and everything is the Buddha Nature? As mountains and the sky are all interdependent, so too are all states and stations (foam-wave-ocean).

The intense desire for change could be viewed as a spiritual abstraction process adding judgment, evaluation, and significance to a person, place, thing, or event. Once judgment, evaluation and significance are removed, mountains are mountains, hate is just hate, love is just love. Even “spiritual” realization is neutralized.

To illustrate this “*It is as it is*” understanding:

A Zen Master was asked, “*After so many years I have still not attained!*”

The Zen Master replied, “*You are the non-attaining Buddha.*”

This Koan **gives** an understanding, while simultaneously **taking it away**. If we look back to **Cracking the Code of the Zen Koan Part V: Breaking the Illusionary grip of Labels and Descriptions:**

Prior to them is the empty mind or empty mirror.

Buddha: “*No self, no soul... no essential nature.*”

Buddha’s Second Noble Truth:

The cause of suffering is desire.

(The wish or desire to make the suffering go away, change or be different.)

What makes this quite extraordinary is that overlaying a “Western” World View lie four subtle and unquestioned poisons

which keep re-enforcing the illusion that somehow things can be different from the way they are.

Reframing-Renaming-Relabeling: this “deadly” illusion, filled with a resistance to what is, is a hallmark of most of the new Post Modern Therapies.

The belief here is two-fold. First that by changing the words or language used to describe something, somehow it changes the underlying experience. For example, rather than “I have fear”, it is renamed to “I have an internal motivator”. This renaming or reframing adds another layer of self-deception. In this scenario, the subtext of fear is imagined to be bad and therefore unwanted, rather than appreciating it as an experience of sensation which was/is automatically labeled as, in this case, bad or unwanted. Spiritual reframing which adds another layer of self-deception is when pain is labeled as an opportunity, or a growth experience, or a lesson to be

learned. This “spiritual reframe” only adds more layers of deception to a system, rather than removing layers.

Hope: the greater the hope, the more compensated and “further away” from the initial experience.

To emphasize this societal “poison”, the famous myth and children’s story of Pandora’s Box illustrates this with a twist. Pandora was given a box that she was ordered not to open under any circumstances. Despite this warning, overcome by curiosity Pandora opened the box. Upon doing so, the “evils” contained within escaped into the world. Hope also is released. As a child being told this story, all the bad ugly stuff like anger, hate, fear, greed, etc. explode out of the box, and at the bottom of the box is this virtuous beautiful thing called hope. Of course as children we all felt good, like hope prevails.

However upon investigation hope is the subtlest form of compensation and deception enabling us to resist experiencing what is.

Moreover it is “my” contention that hope is a major glue which both defends against what is, compensates for what is, and ergo re-enforces the resistance to what is. It is hope that is a primary *illusory defense* that organizes our psychology, (thoughts, memory, emotions, associations, perceptions etc.) and as such is a major force for denial.

Wanting: in order to appreciate the elusive dilemma of wanting we first have to explore its origins.

First wanting begins in survival with an *abstracted sensation*. The sensation mixes with survival and (con)fuses needs, (such as food, water, air, etc) with wants (such as a new car, a bigger house, more money etc.) This sensation, when it goes unfulfilled, is labeled as *frustration*.

Next, comes an abstracted idea such as this thing, be it money, food, relationship etc. will satisfy this *sensation labeled as a frustration*. Intertwined with this is the deep unquestioned assumption that I have to fulfill

this frustration with this particular want (image), and if I do not I will be depressed, sad, angry, disappointed, etc. etc.

All of this, coupled with *strategies* to get and have the sensation labeled as a want/desire, overrides the automatic mechanism. All of this is to be unfused and uncoupled in order to see the fallacy of "*The cause of suffering is desire.*"

Understanding this might give a glimpse into the popularity and yet frustrated attempts of the Post-Modern therapies and spiritualities to deliver the promised results. In short this non-verbal organization is popular precisely because it offers an exact replica of the mind's unprocessed "age-regressed" organization. For example:

"If I just do it right, or if I just change something, or if I find out the reason I did not get what I want and change it (make another choice, change my beliefs, change my behaviors, and become

different), THEN, I will get what I want, enlightenment or money.”

Both use the same non-verbal age-regressed structure just being duplicated unknowingly in a different context.

Organization: It has been said, that one of the purposes of the nervous system is to organize chaos.

In this context of organizations three traps arise. First, the belief that there is an organization to the “universe”, which leads to the belief that things happen for a reason or purpose, like lessons. Second, the belief that somehow there is an organizational plan. And third, that there is someone or something in charge that is guiding “us” or the “universe” and that there is some form of control, i.e. if I do good things I get good stuff, and if I do bad things I get bad stuff.

All three help to both enable and re-enforce the change illusion,

which could be viewed as part of the natural socialization process laden metaphorically with age-regression and later superimposed upon a delusive sense or idea of “spirituality”.

Third Noble Truth:

Stop desiring and the stop suffering.

(Stop trying to change things.)

This is reminiscent of Gestalt therapy’s *law of paradoxical change*: stop trying to change things and just be where “you” are.

Zen Saying: *“You need not beat on a flower to get it to grow faster.”*

CRACKING THE CODE OF THE ZEN KOAN PART VIII

Breaking the reference point of language

Nisargadatta Maharaj:

*“Anything you can forget or
remember is not you ...therefore
discard it.”*

Anything you can know or know
about is not you... therefore
discard it.

Anything you can perceive or
conceive is not you... therefore
discard it.

Anything you can experience or not
experience, is not you ...therefore
discard it.

Reviewing Language

Language, according to Jacques
Derrida, has a quality called
differance, that is difference
spelt with an *a*, thus *differance*.
This term which he coined means
that language always defers

meaning by referring to other words (see DVD *I Am That I Am Part II*).

Moreover according to Ludwig Wittgenstein, "*it's all a language game,*" and nothing exists outside of language. Although outside of the scope of this book, at the same time it leads us to *Post Deconstruction* which says that all language refers to things which are abstracted representations of things which do not exist prior to words (see *Post Deconstruction Chart* on www.miragelibrary.com).

All language defers and refers to other words keeping us in a language game. And words represent things which do not exist outside of the abstraction process.

Buddha: "*...we refer to it as a being or a world, but there is no being or world.*" **Diamond Sutra**

Koans Which Break The Reference Point

Koans not only point, they also break the trance of language by breaking down ordinary language patterns, which grant reality

to that which is not, as well as deconstructing *points of reference*.

To begin, we can start with the latter and then the former will be self-explanatory.

All language both refers to other words and language and defers meaning.

More subtly than that, all language presupposes a something which is *in reference to* something else. For example, let's say there is a thought called, "I love myself". That thought has a salient presupposition that the thought *refers to* something, in this case a body, and that that body *refers to* something, in this case a "me" or "I", which resides somewhere within the body. This ***referring tendency*** both grants "isness" and "existence" formation by a *referencing-re-enforcing loop*.

However when this is broken down they can be seen as thoughtful illusions.

To illustrate, the thought called “I am a good person” *refers to* the body.

The body as “me” or “I” *refers to* something inside the body.
However:

Enquiry Koan: “*What does the “I” or “me” refer back to?*”

Answer: no-thing.

To illustrate, look at the following Zen Koans:

Zen Koan: “*What is the sound of one hand clapping?*”

This disorients by shifting the language pattern. The brain and nervous system scrambles automatically feeling confused, uneasy, maybe even a sense of chaos. Then the system attempts to find out what this odd linguistic statement *refers to* or means.

Next, we realize that there is *no reference point*, and therefore the glue that holds the linguistic map collapses, and the underlying whatever, prior to concepts and ideas shines through.

To illustrate again:

Zen Koan: *“What is your original face before your mother was born?”*

First the linguistic message is disrupted, throwing the brain and nervous system into confusion in an attempt to organize the chaos.

Next, your face *refers to you*, and your existence naturally comes after mom, therefore *referring to mom*. When this is questioned your face no longer *refers to* either you, mom, birth, or the concept of time. With this breakdown of linguistic patterns, the collapse of the linguistic-perceptual map occurs and “That” underlying all, prior to the word all, appears.

All *points of view*, and *all points to view from* are illusory “fixed” positions, which are not.

THE ZEN MIRROR: THE EMPTY MIRROR

One of the most powerful Zen metaphors is the mirror.

To appreciate this and its depth
is to appreciate Zen.

The world and all perceivables
and conceivables is a reflection
in the mirror. The object of
reflection, or that which is
reflected, is the emptiness-
consciousness.

Buddhist Saying: *“Gazing into the
ancient mirror form and reflection
see each other.”*

The world is the reflection in
the mirror. The Emptiness is the
object that is being reflected in
the mirror. The Emptiness is the
emanator which emanates the world.

Or

The reflected world is the object
being reflected (the emanator
which emanates in the mirror). The
Emptiness is the reflection in the
mirror. It goes both ways.

No order

No sequence

Or linear line or time

The two are one

Neither are, as in a sequence in time, higher, lower or better than

Neither are, period.

In this way, three **Zen sayings** are immediately revealed:

“The monkey grasps at the reflections of the moon in a lake.”

“The empty mirror.”

“One moon many reflections.”

In the first, the monkey is a metaphor for the mind, and the reflections are the world. In the second, the world is an empty mirror, as its object is empty of thingness.

Or as the **Buddha** said, *“there is no fundamental reality.”*

“One moon many reflections” speaks to not only the two mirrors, but the “unity” of the emptiness-consciousness-world, appearing as the multiplicity of the world.

SMASH THE MIRRORS

Shattering the mirror
Form is emptiness
Form is an impression on the
screen of emptiness
The form is one side of the mirror
The emptiness is the other side
Like two mirrors facing each other
that reflect one another
In the middle
Neither are

Advaita: *Not Two*

Zen Saying: *“Two mirrors reflect each other with no image in-between.”*

“When” the mirror is shattered,
there is the “Absolute”.

Prior to form and emptiness,
neither are.

Appreciating this opens the door
to unraveling, *“there is no you”*
because the you is a reflection in
the mirror.

The “me” as emptiness is a
reflection emanating from the
world mirror. The “Absolute” is
the “source” (without location

or beingness) of both the world (reflection in the mirror), and the emptiness (the object being reflected).

All manifestation is a mirror reflection of the emptiness.

The reflection is all the emptiness is.

The emptiness and its reflection, (the perceived world) are one.

Ergo neither are.

Enquiry Koan: *“What is it that has no form, yet whose reflection appears as the world?”*

Similarly, The Great Way can be defined as the Great Function...one whole.

The emptiness (the emanator) is the “experience” of no “I”, and as such retains its holographic reconstituting nature. This deconstructs the notion that somehow the world needs to be healed or transformed or that the spiritual aspirant needs to be purified in some way, as the mirror (world) has no impurities.

The abstracted path is a reflection in the mirror. As the mirror stops its reflection, the emptiness, which is the object being reflected, is realized.

The mirror shows a reflection of a past, present and future which is always a reflection of the consciousness-emptiness, (the other side of the holographic puzzle). The reflection (person), like the emptiness needs no work, polishing, purification, or discarding. Spiritual paths are reflections in the mirror whose reflected object is the consciousness-emptiness.

Enquiry Koan: *“What is it that has no function, no ability to change, and yet appears to be functioning and changing?”*

Buddha, *“Nirvana is Samsara, Samsara is Nirvana.”*

“Emptiness is form, form is emptiness” are descriptions of two sides of the mirror (coin).

Each side reflects the other.

You are both and neither.

Smash the Mirror

*“You don’t answer my call with
even a nod or a wink,
but you gaze at your own
reflection,
you don’t seem to see me, but I
think you can see yourself.
How does the mirror affect you?
Do you see or hear or do I smash
the mirror?
Do you see or hear or do I smash
the mirror?”*
(“Tommy”, The Who)

In the metaphor of Hindu mythology
Hanuman is the servant of **Ram**.
Ram, is the Consciousness and
beyond, Hanuman the monkey mind.

Hanuman says, *“When I don’t know
who I am I serve you, when I know
who I am, I am you”*.

This depicts a process whereby the
mind turns inward and realizes it
is itself as the consciousness,

called the Buddha Mind,

One Mind

The Quantum Mind.

*All that you think it is, or
imagine it to be, or how it is
perceived that it is, it is not.*

Zen Koan: *“When Bodhidharma left
the Emperor, he spent nine years
facing the wall. What was he doing
for those nine years?”*

This simple yet profound Zen Koan
forces the aspirant to de-label
and de-frame and let go of all
descriptions and all frames of
reference and all reference to
frame. *“Why did Bodhidharma face
the wall?”* is the same as asking
“Why does the sun shine?”

Because it does.....

*“What was he, (Bodhidharma) doing
for those nine years?”*

Looking at the wall.

“Why?”...

Because he was.

*“What was he expecting to
achieve?”*

Nothing.....

Once Koans are de-labeled and de-framed and descriptions or abstractions are removed, the underlying “reality”, the no void void, appears to appear.

**Give up naming and describing.
Break the language barrier**

Example

Zen Koan: *“What is the meaning of the founder (Bodhidharma) coming from the west?”*

When we give up meaning, naming and describing there is no meaning.

All states, stages, waves, and stations, since they contain words, yield the understanding and experience that something actually is.

In 1973, I was living in Los Angeles and I read a book, which today I cannot recall. What I do remember is a very amazing statement that went something like this, “when you realize that **something is nothing and nothing is something** you will have realized”.

Enquiry Koan: “*Something is
nothing, nothing is something.*”

CRACKING THE CODE OF THE ZEN KOAN PART IX

Sextralectics: holding and not holding six states, along with the knower and not knower, realizing none are.

1. Things exist
2. Things do not exist
3. Things both exist and not exist
4. Things neither exist nor not exist
5. The knower of existence and non existence neither exists nor not exists
6. The k(no)wer has no reference point.

Infinite Negations

SECTION II

Identifying, Unassuming and
Unperceiving The Waves And
Currents of Consciousness:

Zen and the Art of
Deconstruction...Realization.

As we begin this process, it is important to mention that there are probably an infinite number of stages, states or stations. What you are about to read overviews a highlighted version of the most commonly reported stages, states and stations, and there is not necessarily any order to them.

To paraphrase a previously mentioned Zen Saying:

“If you nest in any state, even satori, you will fall into poison.”

All waves, (stages, states, and stations) have three things in common.

First, they are dependent upon something.

Second, until they are “seen” through, they have a forward motion rippling effect.

Third, they are holographic in nature.

The first means that their isness or existence is dependent upon something else. For example, to have a feeling, it has to be dependent upon a body and an “I.” To experience the Now, it is dependent upon a knower to know that. More subtly, to know or have the experience of “No-I” or “No me,” requires that something must be there to say or know or appreciate that is so.

The second is best understood metaphorically. Imagine an ocean, in constant movement, both with waves and crests. All waves, currents or states are subject to that movement and alternating process. Each state arises and subsides, and as long as you are part of that, there is no escape.

The Absolute metaphorically is the water and as such knows nothing.

For the water, there are no waves or movement.

Third, since all is the same as everything else, each part contains and recreates the w(hole), which is itself. Anything that depends upon something else for its beingness is part of the dream-mirage-illusion, and should be realized as not this. The "Absolute" is not part of the dream-mirage-illusion.

Yet The Absolute too is a metaphor.

**Wave-Station One:
Unraveling Spiritual Paths: The
Archetype: The Map Leading In
Search of Buried Treasure**

Quantum Psychology: *"You can never get out of an Archetype from within the Archetype."*

Breaking the belief in the illusionary abstracted/reflection called the path

Zen Saying: *"The Path is the obstacle."*

Nisargadatta Maharaj:

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

Zen Koans which act as interventions deconstruct, unpack, the identification with point of view so that the practitioner can realize the emptiness, the “underlying unity”, prior to the word unity, that we already are.

Zen Sayings on the other hand are more global “reminders” which can be “remembered” at any wave. For example, “No fixed positions”, can help “you” realize that no matter who or wherever “you” imagine that you are, is not it.

The path is a reflection in the reflected side of the emptiness mirror.

A wave in the ocean.

“All paths are dependent upon perception and a Subject-I, both are abstracted representations of things which do not exist.” (See Post Deconstruction.)

Zen Saying: *“The finger that points at the moon is not the moon.”*

All techniques are linguistic and are a wave-abstraction. All of the perceiver’s perception, even spirituality and a spiritual path, is part of the wave-illusion.

Zen Saying: *“You cannot understand until you are free of the stink of religion.”*

Both Buddhism and the “Path” carry with them a lifestyle: of how to be, do, have, and create. These carry with them the “should” of a spiritual Identity bringing forth another layer of behavior which becomes fused with the “spiritual path” concept.

Zen Stories On Spiritual Paths

Te-shan was sitting outside doing zazen.

Lung-t’an asked him why he didn’t go back home.

Te-shan answered, “Because it is dark.”

Lung-t'an then lit a candle and handed it to him.

As Te-shan was about to take it, Lung-t'an blew it out.

Te-shan had a sudden realization, and bowed.

Zen Saying: *"The real trick is to receive the seal but be free of the imprint."*

Picture a stamp or seal. Both make an impression and leave a trace or mark.

In this way, as a pointer, both the pointer and that which it points to, dissolve.

All teachings are illusionary pointers, words which are abstracted representations of things which do not exist.

Let them dissolve.

Ramana Maharshi: (paraphrased)
The teaching is a stick that stirs a fire, as the fire burns brighter and higher both the fuel (student), the fire and the stick

*(teachings) burn themselves out,
leaving nothing.*

Zen Saying: *“People fall in love
with the road and forget the
destination.”*

AGAIN

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

Wave-Station Two: The Mind: Unraveling Identification with Waves Illusioned as Mind

*The Mind, or “going beyond” the
mind or “letting go” of the mind
is undoubtedly a major focus
of most “spiritual” practice.
In short, dissolving the
identification with thoughts,
memories, emotions, associations,
sensations, perceptions, a
perceiver, and the body.*

All states are temporary. They
have arisen, and will disappear.

In Zen language, you never want to “nest” in a state, no matter how pleasant or enlightening.

Nisargadatta Maharaj used to probe for a state then deconstruct it. As in Zen, there was a “*giving*” of a state or concept, and then a “*taking away*” as soon as the state’s purpose, namely of unpacking, was completed and it was time to move on. All techniques are for a specific person, for a specific situation, and for a specific time.

(As an aside, if a spiritual technique, *mantra*, *yantra* or *tantra* or practice is used past its expiration date, or if given incorrectly or given inappropriately, the practitioner will be left experiencing both pain and frustration which yield rigidity and fundamentalism.)

This “*taking away*” of a state or technique had to be immediately applied once a student imagined that it was “it”.

Simply stated, as soon as you think you’ve accomplished something, you are stuck.

Pointers which do not work, are outdated, or have finished their “purpose”, are called in Zen “stuck pointers”, as they keep the practitioner stuck.

What Is the Mind?

Wave-Station Two occupies most of the preliminary steps of “spiritual practice”. Let us first then begin by mentioning several of the characteristics of the mind.

The Outcome Machine

Metaphorically, a wave in the ocean and the perceived ocean too is what might be called the mind. Metaphorically the “mind” is formed by abstractions and transductions forming thoughts, memories, emotions, associations, perceptions etc. and behaves like an outcome survival machine.

Once “organized”, the mind appears as an ongoing mechanism whereby thoughts, memories, emotions, associations, perceptions, actions, and behaviors are organized and act as if they are

doing, and by the illusioned doing as if they will get a desired outcome.

The imagined "I" compares, **strategizes**, organizes, judges, evaluates and makes things more significant than other things. The automatic mechanism is reactivated by taking imagined pictures of the past and projecting them into the future. Thus acting in such a way as to believe that there is an organization, a cause-and-effect, a reason for what is done and what is received, and that it is the doer who has a choice and can somehow participate in and control outcomes. This is all a part of the abstracted-wave.

What is automatically perceived as what I do not want or do want organizes into strategic systems in an attempt to get desired outcomes.

Of course whatever the desired outcome is, is not what one thought it would be, or what one imagined or felt one would experience by getting the desired outcome.

This is reminiscent of the poem whereby the pleasure is from the desire, not from having what one imagines a desired object brings.

In this way, the subtle getting what you want, which may be a new house more money or some kind of enlightenment, falls into the outcome machine mechanism of the mind.

The Trap of Insight

Insight by discovering the imagined, fantasized cause from a past does not free one from thoughts etc.

Rather it keeps “you” in the illusion of believing the thought-map-model loop, “As if” when “you” understand it, “you” will be free.

Ramana Maharshi: *“When you clean the house, it is not necessary to analyze the dirt.”*

Psychological Patterns

The illusionary appearance of **perceived** psychological patterns are the nervous system’s way of organizing chaos. Patterns are

highly abstracted and as such are seductive illusions. Moreover mirage-like abstracted patterns exist in language only and are therefore just a way of thinking about things. All words contain transduced meanings which yield a sense of a separate self.

Koans and **Enquires** attempt to break through conventional language patterns.

Getting Off The Wheel

In Quantum Psychology metaphorically the false core acts as the hub of a wheel with the false self as the spokes. Remove the hub, the false core and the personality deconstruct. (see *The Way of the Human, Volume II*).

What is oftentimes overlooked in the False Core-False Self map is that each "person" must truly find their own false core, and that many times the map does not fit the territory. Rather it gives an abstracted explanation of behaviors.

Zen Saying: *“Realize the true man in a mask.”*

In order to **crack the mask of perceptions** (the mind), first remove the reflection of concepts that conceals the other side of the mirror (the emptiness). Once the perceptual mask, called mind, is *cracked* the emptiness “moves” from being an unnoticed ever-present background to an all-pervading foreground.

However, ultimately, this emptiness too is part of the mirror of “perception”, the perceptual mask (mind), which needs to be **unperceived**.

Zen Koan: *“Two monks were arguing about a flag. One said, “The flag is moving.” The other said, “The wind is moving.” The Master said, “Not the wind, not the flag, mind is moving.”*

This Zen Koan focuses on the reflected side of the mirror, in this case the flag-wind-mind unity. However, initially, it does not attack the emptiness which is the reflected object appearing in the mirror.

Zen Koan: *Master Baso said, "This mind is Buddha." Later Master Baso said, "This mind is not Buddha." And later, "No Mind, No Buddha."*

In this paradoxical Zen Koan, "*This mind is Buddha*", is a thorn to remove a thorn. The mind as consciousness appears as a "form" or reflected object.

"*The mind is not Buddha*", as Emptiness the Mind is not Buddha.

"*No Mind, No Buddha*", without emptiness-form or the wave-abstraction there is no mind, and without a mind there can be no Buddha!

In this triple paradox, the Mind, (emptiness and form) are Buddha, and as such are Not Buddha. For without a mind and a perceiver there can be no Buddha. This **Not Buddha** also stands as the **NO NOT Buddha** prior to the emptiness-form appearance. This points to a multi-layered/waved Koan. As the Buddha there is no mind and **not Buddha**.

This “jumping of layers” within a wave adds three dimensions. First, it is a thorn, *The Mind is Buddha* (consciousness). Second it jumps and leads to the next layer, as the Buddha or One mind or consciousness, *The mind is not Buddha*. And third, *No Mind, No Buddha* demonstrates that Buddha, or consciousness, is a wave appearance that is dependent upon movement, i.e. the wave-abstraction and therefore, it is not it.

CRACKING THE CODE OF THE ZEN KOAN PART X

Without Transduction, Nothing Means Anything. Meanings Therefore, Deconstruct Themselves

Along with deconstructing outcomes comes deconstructing meanings, (see **The Trap of Insight** above) which is also part of the abstraction-transduction process. As mentioned earlier this “will” to organize chaos by understanding concepts and map-making is the abstraction process ordering at its next level.

Zen Koan: *A monk asked Joshu why Bodhidharma came to China. Joshu said, “An oak tree in the garden.”*

Here again, if everything is everything else and is consciousness appearing as nature, with no “I”, then there is no why, how, when, where, etc. In short, no meanings or descriptions, as they would require a separate independent observer/knower to

describe or know them. "All" is just "all" prior to the word "all", and the perception or conception of a process, with a purpose other than to be what it is, is moving "forward" in the abstraction wave, "further" away from the emptiness-consciousness.

The thorn (Koan) has the potential to remove the *why*, (*hint*: When you see why, understand **NO**) with the flattening of all and everything as an abstracted description occurring within a wave.

Chaos: "the empty space which exists prior to the creation of the physical universe;" the disordered state of unformed matter and infinite space, supposed in some cosmogonic views to have existed before the ordered universe.

The purpose of the brain and nervous system is to organize chaos.

Pacifying the Mind

Zen Story: A monk says to Bodhidharma, "My mind is not pacified, master, pacify my

mind."Bodhidharma says, "If you bring me that mind, I will pacify it for you."The monk says, "When I search, my mind I cannot hold it."Bodhidharma says, "Then your mind is pacified already."

In a similar story by early 20th century sage **Ramana Maharshi**, a student comes to Ramana talking about his mind. Ramana replies, "Show me your mind."

This too is exemplified in the work of **Ludwig Wittgenstein**, namely, that we conceive of the mind as a thing, a substance which produces thoughts etc. However this concept of mind is a linguistic metaphor, a concept which does not exist outside of language.

Once "you" see the mind, (emptiness-consciousness-form-emptiness) as a concept which has no existence outside of a perceiver-language and concepts, "you" are left with an experience of a knower. However the knower too, (as will be discussed later), has *no reference point* and is an appearance. This undercuts the

illusionary concept of a “source”, which would leave “us” “nesting” in the idea that it (source/creator) is something that does something, has something and creates something, and in a word has **isness**.

Breaking down the organizational language of the mind, (emptiness-consciousness-form-emptiness).

Finding your own false core false self.

Enquiry Koans

What is?

What isn't?

What is?

What isn't?

DISCARD AS NOT THIS NOT THIS

MU

This approach of enquiry reveals several layers. First it makes the implicit explicit. Second, it goes after the automatic organizing that appears through abstraction, and acts as a key to realize that

you are not whatever arises.
Third, it demonstrates that the
outcome that the outcome machine
desires is the trap.

Meditation:

Vijnana Bhairava: *“I am not
psychic apparatus.”*

Realize you are not this outcome
machine.

Realize that “you”, (prior to
sound and words) know nothing of
the outcome machine.

Realize that the outcome machine
is perceiver dependent and as such
is not prior to the abstraction
process.

Realize the outcome machines is
consciousness-emptiness.

Enquiry Koan: *“What is the
“source” of your thoughts?” “Find
the “source” of your thoughts.”*

*Student: “The “source” of my
thoughts is the space.”*

*Stephen: “What is the “source” of
the space?”*

(Hint: There is no source. There is no not source.)

There is no source of the emptiness, *the emptiness is part of the illusion.* There is no emptiness.

“All states are dependent on something. The Absolute (prior to sound and words) is not a state.”

EXISTENTIAL STATES: THE ABSTRACTION PROCESS

Level One: Omission of emptiness-consciousness

Level Two: Sensation

Level Three: Perceiving-labeling

Level Four: Perceiving-describing-explaining

Level Five: ETC.

Deconstructing the Abstraction of Mind.

The “*Going in*” statement which we have all heard since early childhood, refers to Ramana’s, “*Go back the way you came.*” It is realizing the sensation prior to labels which reveals the underlying consciousness.

Abstraction Backtracking:

Psychological State and the Felt Sense

1. Described/labeled feeling state, such as sadness
2. De-labeling notice the sensation.
3. Sensation transmutes into consciousness

Within Consciousness a knower appears

Emptiness, (the subtle side of consciousness as a background “moves forward”).

Supreme Witness-Knower-Awarer

NOT

Psychological Sticking Points

Practice: Find the sensation prior to its label or description, then realize the consciousness

Fear and trembling...a leap of faith. **Kierkegaard**

We are always on trial...we don't know why, nobody will tell us why, and we don't know what we did wrong, but it must be something...
Franz Kafka

I must hide my core

See my false self.....hide my false self

I was thrown into the world,
Martin Heidegger

There is no meaning or purpose – I must have a purpose

I am empty inside..I must fill up my emptiness

Work hard get to heaven

Practice: The Metaphor of the False Core

The False Core is a story of how the mind gets organized and conditioned. The false core,

metaphorically, is the one concept, belief or idea that you have about yourself that you use to organize everything in your universe. Very simply stated the False Core Driver drives the personality by offering the reason or justification for separation (for example, "I am worthless", "there must be something wrong with me" etc).

The False Self Compensator compensates for the falsely believed reason. For example, "I must prove my worth or value", or "I must prove that I am perfect and there is nothing wrong with me". The False Core and the False Self act as a hub on the wheel of personality which goes around again and again, and it essentially hides or masks who you are.

Once this False Core belief and False Self are solidified, the nervous system begins to perceive the world through its False Core belief and to abstract out of all of the information available to it only those elements that it has decided are significant. In

the case of a False Core belief that “I am worthless,” the nervous system will constantly be on guard in an attempt to defend against being “found out” – usually by acting in ways that will “prove” that it is not worthless.

There are numerous False Cores and compensatory False Selves, but the effect of the process is the same – beginning at a very early age, the abstraction concept of ourselves and the world out of all of the information available to us is based on a False Core belief. And from then on we can only see the world distorted through that particular lens.

Automatically the nervous system organizes chains of similar experiences for ourselves that grow out of this primary and formative event. The **backtracking abstraction process** (see above) can also be brought to examine our False Core beliefs and False Selves.

The following is a list of some of the most common False Cores and Compensatory False Selves.

FALSE CORE Drivers FALSE SELF Compensators

There is something wrong with me
I must be perfect

I am worthless
I must prove my worth

I cannot do
I must prove myself by overdoing

I am inadequate
I must prove that I am adequate

I do not know
I have to know

I am alone
I must connect

I am incomplete
I must become complete

I am powerless
I must be powerful

I am unlovable
I must be overly loving

I am out of control
I must control the chaos

I am crazy
I must be sane

I am trapped
I must get free

I am not safe I
Have to create safety

***The existential state underlying
all states is:**

I don't exist I have to exist

If we want to know who we truly are, we might consider using the metaphor/thorn of the *Abstraction backtracking process* to deconstruct the various qualities and belief structures that our nervous systems took on in our attempt to ensure or enhance our survival. **Give up all fixed positions even emptiness**

Enquiry Koan: *“What is prior to the body and the nervous system?”*

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

**Utilizing the Abstraction
Backtracking Process**

Feel the body.

Notice the experienced label

“Realize” the sensations prior to the felt sense label.

Be the consciousness.

Upon deeper investigation not only is there evidence that the body does not feel, the body does not see, the body does not hear, the body actually does not even speak. Somehow the body believes it is the focal point and alternately the experiencer of all that is experienced.

Nisargadatta Maharaj:

“The body does nothing, it is the consciousness.”

Even more striking, the body believes it is the breather rather than the one being breathed. The question that emerges is:

Enquiry Koan: *“What is it that breathes?”*

And if the body is not the breather:

Enquiry Koan: *“What is it that actually breathes?”*

The answer rests in the possibility that not only does the body not breathe, the body does not see, the body does not hear, the body does not feel, the body does not know.

Enquiry Koan: *“Who knows and understands these words?”*

If we turn our attention around and look for the knower that knows or has this information, there is only nothingness. And as we stay in the nothingness, we realize that the body does not hear, the body does not see, the body does not feel, the body does not speak or listen or understand or read.

Do not fall into the trap of believing that somehow there is a location or a breather out there.

There is breathing with nobody, the body has no volition.

To appreciate this in another way, due to the automatic abstraction process, the body too is not. The belief in its existence is an abstraction.

(As an aside, the abstraction process is a metaphor/thorn ultimately to be discarded.)

This brings “us” to a phrase which repeats itself throughout the **Diamond Sutra**, “*we refer to it as a being, but there is no being*”..., “*we refer to it as a world, but there is no world*”..., “*we refer to it as transformation, but there is no transformation*”. This is also reminiscent of:

Nisargadatta Maharaj:
“*You are not a person*”

The **Diamond Sutra** or *Diamond Cutter*, cuts through everything, as all is a perception, and all perceptions are abstractions, ergo “*there is no self, there is no soul, there is no life, there is no world.*”

In Buddhism the **Diamond Sutra** covertly implies giving up perception, even the perception of the body.

(As an aside, as Buddhism derived from Yoga, this fulfills the three most basic principles of Yoga:

you're not the body, you're not
the mind, you're not the doer.)

"Buddhism is Hinduism reformed."

Alan Watts

MIND

All forms are impressions of the
one mind.

As the one mind is Buddha.

So all forms are an appearance on
Buddha and made of Buddha.

Paradoxically, as Buddha there is
no Buddha.

*Everything is Buddha and as such
nothing is Buddha.*

Thoughts are more subtle.

People, events and matter are more
solidified.

All impressions are
solidifications of the one mind
called Buddha.

One Function.

One straight shot.

The wave is in the ocean.

The ocean moves with the wave.

One hand clapping.

Meditation

Breathe in without attaching to “internals”.

Breathe out without attaching to “externals”.

Time, Distance, and Location

If there is only one substance, (metaphorically called the ocean) then *cause and effect are one and are not* and there is no time prior to the abstraction process. More shockingly, there is no “time sequences” without abstraction. Time, along with distance and location, disappears with this understanding. Time can only exist if there is something or someone separate from it to say this is so. Take for example:

Zen Koan: *“When a sound occurs, does the sound go to the ear, or the ear to the sound, or does the seen go to the eye or does the seer go to the sight?”*

In both instances we are looking at the same situation. The issue to become unpacked is not only distance and location, but the

psychological corner stone,
the illusionary perception of
separation, along with existing in
a fixed position or location.

Zen Koan: *“Is the flag moving or
is the wind moving?”*

If we explore this Koan even
deeper we come to realize that
there is only one consciousness or
Buddha mind (ocean), appreciating
that it is the mind-consciousness
or Buddha which gives an illusory
appearance of movement.

Another way of understanding
this Zen Koan is: no abstraction-
wave, no “I”, no movement. The
abstraction-wave brings with it
the illusion of the concept of
distance and location because
there can be no movement without
the illusionary fixed localized
perceiver which imagines a
separation.

Once again, if everything is
consciousness or Buddha, then
there is no Buddha.

Master Baso: *“The mind is Buddha.”*

Master Baso: *“The mind is not Buddha.”*

Or

Zen Koan: *“What Buddha is beyond Buddha?”*

The **Master** replies, *“No Buddha.”*

Furthermore, this reveals the answer to so many Zen verses. When a master is asked something profound, he seems to respond with have some tea, have a meal, clean your plate etc. Why? Because as everything is made of the same substance, then each act good or bad, high or low, right or wrong, sacred or profane is the same. And as such, ALL is the Buddha or consciousness. The beauty and simplicity of this cannot be overstated. For a true Zen Teaching Master, no state or experience is permanent and no states or experiences, be they pleasant like love or joy, or unpleasant like hate and anger, are separate from the Buddha nature or consciousness.

A **Zen Master** was asked, *“What is the Self?”*

He responded, "An Oak Tree."

Cause and effect are one.

Meditation

Observe: thoughts arise, grow, process, decay.

Enquiry Statement: *The imaginary self has imaginary experiences, the experience you are having right now is one of them.*

Enquiry Statement: *Experiences take place in the temporary waking state. Therefore, any experience which takes place in the waking state is an illusion.*

Wave-Station Three: Identification with the observer of "my" thoughts.

At this wave-station, there is a miss-conception that thoughts, memory, emotions, associations, perceptions, etc. belong to a "me", which has a focus on an "I" which is "in" or around the body.

At this wave-station-state there might be an identification with the one being mindful, also

called the observer and sometimes referred to as the witness.

Meditation

Find the source of your images...
With each source return to the space.

Wave-Station Four: Identification with the "space" between two thoughts or the "space" between two breaths.

In this wave-station there is belief that the space with a small "s", the gap with a small "g", the emptiness with a small "e", or the blank with a small "b" is somehow "IT". Although this is a quiet, still, silent space, it is still the subtle side of the holograph of thoughts, memory etc. Appreciating this space as the other side of the coin of thoughts etc. and as a temporary wave-station helps to understand why the space with a small "s" re-coagulates (holographically) into thoughts etc, shortly after meditation.

Enquiry Koan: *“From where does the space appear?”*

Enquiry Koan: *“What is space an abstraction of?”*

This wave-station may contain the illusion that this vastness or spaciousness is somehow “me” or “mine”. This is obviously not the case as it is a temporary state and there is a perceiver, or knower present.

Enquiry Koan: *“From where does the attention appear?”*

Enquiry Koan: *“What is attention an abstraction of?”*

This is not unlike Ramana Maharshi’s: to where does that thought arise or subside? However, in this scenario, it would be: to where does attention arise or subside. Beyond the knower, to what in Zen is called *non-minding*. Non-minding is prior to mindfulness. In mindfulness, there is a subtle assumption that these are my thoughts etc. or that “I” am mindful of thoughts that belong to a “me”. In non-minding, these

are not my thoughts. So why bother minding them?

**Wave-Station Five:
The Belief that I am in the
presence, present time or Now,
or that there is a presence,
present time or Now, or
beingness.**

In this wave-station the space is labeled as presence or present time or Now. Although this is “forward” of Wave-Station Four (the space) it is placed “here” because as the space appears there is a “rapid” labeling of the space as Now, presence, present moment, or the illusion of beingness etc. Subtly this state might carry with it the sense of ownership, with a slight identification with “me”, As If “I” can be or “I am” in the NOW or am in present time, or presence, or am a being.

The problem here is, as we believe this, there is a tendency to “move-ripple forward”(loop) into the state of “my” presence or “my beingness”, the belief in a Now, (with its subtext that Now

exists and is better than past or future), which might lead to the miss-perception of choice. Or, that this mind is mine (ownership). This also might carry with it an abstracted sense of time sequence as in “Now”, “Past”, “Present time”, or “Future”.

Although a popular state, undoubtedly it carries with it all of the “problems” of nesting there.

**Wave-Station Six:
Identification with the witness
of the spaciousness with a small
“s”, emptiness with a small “e”,
a gap with a small “g”.**

The problem with this wave-station is that the spaciousness, or empty space with a small “s”, also has the salient side of the holographic puzzle of thoughts, memory, etc.

Here the spaciousness or vastness is illusioned as “it” carries with it the “forward-wave-loop-movement” into solidness.

Another problem with this seductive station is that it can be called "The Inner Witness", which implies an "inner," which is inside a body or inside something which is, as mentioned earlier, a perceptual illusion. Recall, (*above*) the body is an abstraction and as such is a perceptual illusion.

And anything based on a perceptual illusion has to be part of the illusion.

The "Inner Witness" as a concept is dependent upon a perceptual abstraction. In this way, the "Inner Witness" forms a loop with thoughts etc., ergo it is continually reorganizing or re-coagulating the earlier wave-stations.

This demonstrates the overall problem of meditation. The abstracted "I" still imagines it is meditating and having experiences.

Enquiry Koan: *Are you the meditator, or does the meditator and meditation occur/appear in or*

*on the “you” prior to the word
“you”?”*

Enquiry Koan: *“What is the witness
an abstraction of?”*

*All “spiritual” experiences are
“I”-perceiver-wave-abstraction
dependent and are therefore
illusions.*

*And all experiences occur in a
temporary state called the waking
state.*

*The waking state plus all
experiences give the powerful
illusion of “beingness” or
“Iamness”.*

*In 1977 I asked Prakashananda
Baba, “What is your spiritual
experience?”*

*He replied, “If I tell you my
experience I will think I had
them...Spiritual Experiences are
ego.”*

**Wave-Station Seven:
No dependence on thoughts-
memories-emotions-
associations-perceptions-a
perceiver-the body.**

This is called by Nisargadatta Maharaj the I Am, and represents more than 90% of Maharaj's teachings. This is because, most everyone, including "me", was just trying to get beyond the mind, and the earlier stations. (By the way, at the time, none of us knew this was just a station). This wave-station represents the destination of almost all "spiritual" practice, i.e. realizing you are not the mind.

However, Maharaj points out that the "I am" also is a temporary state, in the style of the Zen Masters of old, he refuses to allow you to "nest" as this is not "It", or "you".

**Wave-Station Eight:
Nature with no "I"**

"Here" there is nature, with no "I". However it still contains a knower with a known.

This no “I” state represents the “other side” of the “I” and is still a state. As such, the no “I” state will eventually reveal the “I” state. Simply stated if you nest in the no “I” state, (*which could be called the No “I” “I”, as there is an “I” which knows there is no “I”*), the “forward”-wave-current will re-coagulate the no “I” “I” state you thought you were, and reconstitute the “I”. This is a very familiar “occurrence” for Neo-Advaita fans who nest in the no “I” “I” state, only to find “themselves” thrown back into “I” land.

Enquiry Koan: *“What is the background of nature without an “I”?”*

Enquiry Koan: *“Who is the knower of nature with no “I”?”*

**Wave-Station Nine:
Identification with the
consciousness or, there is only
one substance.**

*A monk asked, “What is myself?”
The Master said, “The oak tree in
the front garden.”*

Once the “OF” dissolves (as in conscious “OF”) the emptiness-space-gap or I Am, the consciousness is realized. (For more detail see *Rays of the Absolute.*)

This is clearly a hallmark milestone. As the consciousness, all stories, reasons, rationalizations and justifications dissolve. It is a seamless “state”, without, energy, space, mass, time or location, now or presence.

The problem lies in consciousness being part of the illusion. And according to Nisargadatta Maharaj consciousness is a “...*gigantic fraud...*”. As consciousness is part of the illusion, the “forward” current or re-coagulation persists.

Enquiry Koan: *”From where does the experiencer of consciousness emanate?”*

“Current Forward”: As the current “moves forward” the illusion emerges that somehow consciousness is contained within the skull and

is somehow mine or body-related, or has the body as its reference point or source.

There is not ONE substance.

Why is this so extraordinary? Because when everything is the same substance, there is no substance.

*As a note, experiencing no separation is a state, (metaphorically, an age-regressed state). The experience of Non-duality is part of the illusion. As “that”, there is no such thing as non-duality. This description is stated most beautifully by Nagarjuna: *“There is no duality, there is no unity”* (non-duality).

**NO beginning, NO End:
Deconstructing time**

Metaphorically, if you ask an astronomer where the universe came from you will probably get this story:

Around 13 ½-14 billion years ago, everything blasted out from a primordial fireball—an unimaginably dense, hot soup of

fundamental particles—in a one-of-a-kind event called the **Big Bang**. Paul J. Steinhardt and Neil Turok asked, “What was the universe like before the Big Bang?”

They propose a “cyclic universe” model, in which our Big Bang is just one act in an eternal cycle of expansion and contraction. A trillion years from now, by their calculations, space, time, and matter will **crunch** down into another fireball and re-emerge as another Big Bang. For eternity, the universe will swing between **Big Bang and Big Crunch**, a cosmic pendulum clock that never winds down. Instead of the universe accelerating into oblivion as current cosmological thinking predicts, their model regards expansion as just a passing phase.

Appreciating this as an abstraction, “one” realizes that all cosmology is a creation myth.

Wave-Station Ten: Identification with the Emptiness with a big "E".

As the consciousness is apprehended as a temporary state, the subtle side of consciousness referred to as Emptiness appears.

Buddhism takes us into the emptiness with a big "E". However, emptiness is consciousness, consciousness is emptiness, and as such is part of the illusion. The Emptiness is still a "known" and as such it carries with it the elusive trap of a "knower". It is the knower that knows the no "I" or Emptiness and with it the perception of the Emptiness. The knower of the Emptiness the experiencer of the Emptiness is emptiness.

However the emptiness is not emptiness, it is a perception called emptiness. Emptiness is empty of emptiness without a knower.

Zen Story: A man goes to a Zen Master and says, *"My friend is always in the emptiness, what*

advice can you give him?" The Zen Master says, "Tell him to give-up the emptiness."

Master Setcho: *"Voidness is lamentable, therefore reject it."*

Wave-Station Eleven: Identification with the Supreme Witness or Supreme Perceiver.

"Witnessing/Awaring" the Absolute from the Supreme Perceiver-Supreme Witness.

Probably one of the most difficult things to appreciate is that there is no such thing as location or distance. To begin to deconstruct this:

Meditate

"Where are you? Or where am "I"?"

The Supreme Witness, also called the Supreme Perceiver in **Kashmir Shaivism**, still has a tinge of isness or beingness, and when abstracted slightly "forward" the ***delusional experience of non-duality*** appears. The Supreme Witness, fused with a perceiver-

experiencer-knower witnesses the consciousness and the Emptiness (which is itself), while also *imagining* that it is aware of the “Absolute”, not appreciating that its perception is an abstraction/perception of the Absolute, and not the Absolute. The perception of the Absolute by the Supreme Witness is not the Absolute, but rather, a perception. This “perception” is The Supreme Witness fused with a “Knower”, witnessing the Emptiness, which it does not realize is itself.

Zen Koan: “Realize the substance of mind that dwells on nothing.”

Zen Story: The Emperor asked Bodhidharma, “*What is the ultimate meaning of the truth in Buddhism?*” Bodhidharma replied, “*Vast emptiness, no holiness.*”

Enquiry Saying: *The experience of nothingness is a perception.*

Enquiry Saying: *We call it nothingness when actually the experience of nothingness is just a name for a perception.*

Wave-Station Twelve: Identification with Awareness, (which still contains a knower).

The new Holy Grail, assumed to be the final pinnacle is referred to as "Awareness." *It is here non-duality and all its aforementioned delusional concepts arise.* The "problem" with this wave-station, is that the light of this Awareness too is part of the illusion and "prior" to it, is not.

Awareness, (the light of Awareness) is part of the "illusion", as it has a knower of Awareness.

Enquiry Koan: *"Who or what is the knower of awareness?"*

Nisargadatta Maharaj

"What knower is knowing that?"

Each knower has separate knowing. With each bit of knowledge-experience-perception there is a different knower. By asking, "What knower is knowing that?" the knower-known or knower-

experiencer-experience dyad
dissolves.

Nisargadatta Maharaj referred to
prior to awareness or prior to the
light of awareness as unawareness.
Or another way of saying it is Not
Awareness.

To illustrate another level of
Not Awareness or *Not the Light of
Awareness*, we can recall the Zen
story mentioned in Wave-station
One, namely:

Te-shan was sitting outside doing
zazen.

Lung-t'an asked him why he didn't
go back home.

Te-shan answered, "Because it is
dark."

Lung-t'an then lit a candle and
handed it to him.

As Te-shan was about to take it,
Lung-t'an blew it out. Te-shan had
a sudden realization, and bowed.

BUBBLE UNIVERSES: (REALMS)

Metaphorically, all that is perceivable and conceivable is in a bubble universe or realm. As awareness expands outward past our physical universe, our perceivable universe, notice all is floating like a bubble in Emptiness.

Contained within this bubble universe are friends, enemies, assumptions, energy, space, past, time, distance, location, the body - in short, all perceivables and conceivables.

Within our bubble universe lies the concept of consciousness.

Outside of that bubble universe, which we call "ours", there is no consciousness nor is there a concept of consciousness.

Earlier saints and sages talked about visiting other universes, other "lokas", other worlds, i.e. movements from one bubble universe to another.

Unfortunately neglecting to point out the background screen on which all bubble universes appear

to appear. Each bubble universe or realm, (the reflection in the mirror) is made of the same substance as the Emptiness screen, (the other side of the mirror, or the object which is being reflected in the mirror) on which the bubble universes or realms appear.

SMASH THE MIRRORS

Enquiry Koan: *“What is on the other side of the screen on which the bubble universes or realms appear to appear?”*

If the bubble universes or realms are made of the same substance as the screen then there is no no nothing.

Tear the screen.

What is prior to the Emptiness screen and the bubble universes once the bubble is burst?

Once the bubble and the bigger screen are “seen” as made of the same substance, the “Absolute” is “revealed.”

At that point there is no longer the emptiness-consciousness or even a bubble universe or realm which contains the concept of consciousness or any of the components such as energy, space, mass, time etc., or a knower which knows space and time which holds the bubble universe or realm in the concept of location (where things are located and where "I" am located in a place as perceiver within a perceivable picture).

We are in a bubble universe.

The consciousness (Buddha), as well as the emptiness (Buddha), are in this bubble universe or realm.

Prior to consciousness, which can be termed **No Buddha**, or Nisargadatta Maharaj's **Absolute**.

There is no Buddha, and yet all bubble universes appear in and on the Buddha, which is no Buddha. Beyond the body-mind, there is no Buddha.

It is only in the bubble universe that the Buddha concept appears.

Therefore, as a working metaphor only, we could say we are all Buddha (consciousness).

The concept of non-duality and Buddhas and gods etc. appears within the bubble universe along with body-mind.

These bubble universes float in and on the consciousness-emptiness. The consciousness-emptiness appears on the Absolute, "where" there is no concept of a Buddha (no Buddha), nor a knower or the concept or knowingness to know them.

In this way, there is no Buddha outside of the bubble universes in which Buddhas appear.

The Buddha of the No Buddha Absolute appears as a bubble universe, "As If" it is.

Appreciating this brings the "realization":

That on which the Emptiness and the bubble universes or realms float is beyond unchanging. It is the essential you-Buddha-

NO Buddha, prior to “your” appearance.

*Yet it is not a thing, and it is that which can never be, or become, it is **That** which you always are.*

You are your Buddha Nature

Prior to the screen and the bubble universe and the consciousness-emptiness and the awarer, the knowingness-awareness “resides”. All of that appears “within” the “Absolute”, like foam bubbles appearing on waves within the ocean. The ocean knows nothing of the foam, bubbles, waves or currents. In the same way the “Absolute”, ocean, knows nothing of the foam bubbles, called “your” universe.

Wave Thirteen: The Absolute Without Awareness: NO Buddha

The Absolute and no Absolute.

Master Nansen: *“It has no mind, it has no Buddha, it is not a thing.”*

THE ABSOLUTE: The Ultimate Thorn

Realize that empty is empty of empty (there is no such thing as empty).

And that empty is still a perceiver-knower-awarer-experiencer-based perception.

We can appreciate that the “Absolute” is a way to deconstruct “*All That Is*”.

Because the “Absolute” is not a perceivable-knowable-experiencable awarer-based perception.

It is prior to the reflected world and the consciousness-emptiness illusionary mirror.

Without a knower-perceiver-experiencer-awarer there to know it

The dream ends

There is “waking-up”

Without

Nisargadatta Maharaj:
*“Nothing perceivable or
conceivable.”*

Enquiry Koan Story: *When you go to sleep at night, and dream of a house. Upon awakening the house is gone. Where did the house go? What was the house made of?*

Indian Metaphor: *A man walks down a road. There is a rope in the middle of the road. Given the poor light, he mistakes the rope and sees a snake. Does the snake exist?*

Buddha: *“...what we refer to as a being, or a world. But the being or world does not exist. We just call it a world or a being.”*

There is no such thing as non-duality prior to the word non-duality

Enquiry Koan: *“Is there such a thing as non-duality outside of the duality-non-duality dream?”*

Zen Story: *A monk asked Daizui, “When the I Am dies, so does “your” world and everything in it?”*

Master Daizui replied,
“Everything.”

Upon awaking from dreaming of a house, does the house remain?

Wave-Station Fourteen: All is the Absolute Not: The Shift

The Absolute neither is, nor is not.

The Absolute does not become anything.

As the ocean does not become a wave without an “outside perceiver.”

“When” all “things” are the Absolute, is the ultimate shift from *not this not this* to *and this and this* to **NOT**

As there is no “all that is”

Nisargadatta Maharaj:

“We all are rays of the Absolute.”

Waves of the Absolute

Abstractions of the “Absolute”

MU

No dream

No dreamer

We are all waves of the Absolute

We are all abstractions of the

Absolute

Enquiry Koan: *What are we
abstractions of?*

Without Absolute

BIBLIOGRAPHY

Nisargadata Maharaj *Seeds of Consciousness* edited by Jeanne Dunn Acorn 1990

Nisargadata Maharaj *I am That* edited by Maurice Friedman copyright 1973 Chetana Bookstore Bombay India. Acorn Press in the United States 1982

Nisargadata Maharaj *Prior to consciousness* edited by Jeanne Dunn Acorn Press 1985

Nisargadata Maharaj *The Ultimate Medicine* Edited by Robert Powell North Atlantic Books 2006

Nisargadata Maharaj *The Experience of Nothingness* Edited by Robert Powell North Atlantic Books 1996

Nisargadata Maharaj *Their Nectar of Immortality* Robert Powell

Nisargadata Maharaj *Consciousness and the Absolute* edited Edited by Jeanne Dunn Acorn Press 1994

Two Zen Classics: The Gateless Gate and the Blue Cliff Records by Katsuki Sekida Shambhala Publications Inc., Boston MA. Copyright 1995

The Gateless Barrier: The Wu-men Kuan, (Mumonkhan) By Robert Aitken
copyright 1991 The Diamond Sangha

The Gateless Barrier by Zenkei Shibayama
Shambhala Publications Inc., Boston MA. Copyright 1974

The Gateless Gate by Koun Yamada
Widom Publications, Boston, MA.
Copyright 2004

Unlocking the Zen Koan by Thomas Cleary,
Noth Atlantic Books, Berkeley CA. copyright 1993

The Diamond Sutra by Wong Mou-tam
Shambhala Publications Inc., Boston MA. Copyright 1972

Paul Reps *Zen flesh Zen Bones*
1957 Charles Tuttle Co. New York

Jaideva Singh *Shiva Sutras*
Mooltilal Banarsidass, New Delhi, India 1979

Lakshman Joo *Siva Sutras* Edited by John Hughes
Munshiram Manoharlal New Delhi, India 2007

Jaideva Singh *Vijnana Bhairava*
Mooltilal Banarsidass, New Delhi, India 1979

Lakshman Joo *Vijnana Bhairava*
Edited by John Hughes Universal Shaiva Fellowship,
Culver City, Ca. 2007

The Sound of One Hand Translated
by Yoel Hoffmann Basic Books, New
York 1975

Talks with Ramana Maharishi Inner
Directions San diego, CA.

Stephen Wolinsky, *Rays of the
Absolute*, Mirage Library copyright
2010

Stephen Wolinsky *Hearts On Fire*
Quantum Institute Press copyright
1984

Stephen Wolinsky *Quantum
Consciousness* Bramble Books 1993

Stephen Wolinsky *The Nirvana
Sutras* Quantum Institute Press
2004

Stephen Wolinsky *You Are Not*
Quantum Institute Press 2002

StephenWolinsky *Walden III* Quantum
Institute Press 2003

The Blue Cliff Record: Zen Echos,
David Rothenberg, Codhill Press,
New Paltz New York, copyright 2001

Two Zen Classics Katsuki Sekida,
Shambhala Publishing, Boston, MA.,
copyright 2005

The Blue Cliff Record Thomas
Cleary, and J. C. Cleary Shambhala
Publishing, Boston MA., copyright
1977

Secrets of the Blue Cliff
Record Thomas Cleary, Shambhala
Publishing, Boston MA., copyright
2000