



Sounds True, Inc., Boulder, CO 80306

© 2002 Stephen Wolinsky

All rights reserved. No part of this booklet may be used or reproduced in any manner without written permission from the author and publisher. Published 2006. Printed in the United States of America.

Stephen Wolinsky.
Waking from the
Trance

For a free catalog of wisdom teachings for the inner life, please
contact: Sounds True / PO Box 8010 / Boulder CO 80306-8010
Phone (800) 333-9185

www.soundstrue.com

Wakin *from the*

g

Trance

A NOTE TO THE READER

This workbook offers supplementary materials to the audio learning program *Waking from the Trance*. It may be read at any time during the course of study, but will be most useful as reference material upon completion of the audio program.

CONTENTS

| | |
|--|----|
| Introduction to Quantum Psychology | 1 |
| Meditation and the Self-Inquiry Process | 2 |
| Deconstructing Our Concepts of Who We Are and What Reality Is..... | 3 |
| The False Core and the False Self: Our Biggest Psychological Abstraction..... | 4 |
| Exercises for Self-Inquiry | 8 |
| The Foundation Principles of Quantum Psychology..... | 14 |
| Glossary | 17 |
| Additional Resources | 20 |

INTROduCTION TO QuANTum PSYCHOLOGY

Quantum Psychology arose from the teachings of Sri Nisargadatta Maharaj and includes practices from *Gnana Yoga*—the path of unlearning. The path of unlearning is a process designed to deconstruct everything that we falsely think or imagine ourselves to be via a process of rigorous self-inquiry. When a student asked Nisargadatta Maharaj, “Who are you?” he replied, “Nothing perceivable or conceivable.” According to Nisargadatta, “In order to find

out who you are, you must first find out who you are not.” When all that is perceivable or conceivable is deconstructed, we arrive at who we are.

Most forms of psychology attempt to reform or transform the ego, or create a healthier ego. Quantum Psychology uses what we have learned from the natural sciences (i.e., quantum physics and neuroscience) and specific self-inquiry practices in order to deconstruct—take apart, dismantle, or dissolve

—
who we falsely imagine ourselves to be. These self-inquiry practices are designed to examine the processes by which we come to believe we are a particular “I”—or I-identity—and to directly experience and examine the processes by which this “I” is created out of the artifacts of our nervous system and our

early childhood experiences. Quantum Psychology is not interested in creating a healthier ego, but rather in discovering and recovering who we

were—and are—prior to these natural processes and early childhood experiences.

~ ~

~ ~

mEdITATION ANd THE SELF-INQuIRY PROCESS

The self-inquiry process of Quantum Psychology can be experienced through the series of guided practices included in this program. Most of these practices are based on some of the oldest meditation practices in Asia, which train us to notice the space between our inhalations and exhalations, or the gap between our thoughts. These meditation techniques generally serve three functions. First, they gently help us to develop our ability to dis-identify from our thoughts and internal states. Second, through the meditative practice

we naturally develop an experience of ourselves as an observer, rather than a subject (or “I”). Finally, we begin to notice that thoughts arise and subside, and are preceded and followed by a gap, an emptiness, a space, or a void.

The first step of this self-inquiry process is to learn how to witness our thoughts and internal states, and hence realize we are not our thoughts. The twentieth-century sage Ramana Maharshi taught one of the most powerful forms of this practice: that whenever a thought arises in meditation, we ask ourselves, “To whom does this thought arise?” The answer is obviously, “To me.” Then we must ask ourselves, “Who is this ‘I’?” This process of self-examination naturally forces our internal “witnessing” to move from the level of being the subject—or the “I” who is identified with the thought—to witnessing the thought as an object. Nisargadatta Maharaj used to say, “Anything you can witness you cannot be, therefore discard it.”

A second traditional self-inquiry practice is to examine the space into which thoughts subside. Each time a thought arises in meditation, we ask

ourselves, “To where does that thought subside to?” In this way, we begin to bring our attention to the space between two thoughts. As taught in this program, these practices can also be used to examine not only our thoughts, but also our emotions, memories, images, and internal states.

dECONSTRuCTING OuR CONCEPTS Of WHO WE ARE ANd WHAT REALITY IS

Over 90 percent of our nervous system is not developed at birth, and the way it develops is through a process of modeling. The developing nervous system, later to become the infant, takes on the body posture, belief structures, and even the point of view of its caregivers in its effort to survive and protect

itself. In addition, from the billions of stimuli it is exposed to, it eventually selects only a small percentage of stimuli (approximately .000054 percent) as significant. In this way, much of what we have to come to believe about ourselves and our experience is based on a process of abstraction that exists beneath our level of awareness and that is directed by our nervous system without our conscious control or understanding. This natural process of selection and abstraction performed by our nervous system creates not only our concept of reality and our concepts of ourselves but also our emotional and ideological realities, including our relationship to and understanding of energy, space, mass, and time.

Once we learn how to examine this abstraction process in action, and begin to directly experience the space or void out of which all of our experience arises, all of these constructions of who and what we are and our concepts of energy, space, mass, time, etc., into nothing. Nisargadatta Maharaj said it this way: “‘Nothing is me’ is the first step. ‘Everything is me’ is the next. When this too is given up, you remain who you are, the non-dual Self.”

THE FALSE CORE AND THE FALSE SELF: OUR BIGGEST PSYCHOLOGICAL ABSTRACTION

In Session Three, we will investigate what the field of psychology calls Object Relations. According to Object Relations, an infant at birth believes that he or she is one with the mother. At approximately five to twelve months the infant realizes that they are separate, which produces a shock called “the trauma of the realization of separation.”

Quantum Psychology takes this understanding one step further by postulating that due to this trauma the nervous system—looking for a way to understand and organize this shock—decides that the shock occurred for a reason. The reason (or “conclusion”) becomes what is called a False Core—or the prime concept, belief, or idea that you have about yourself around which you organize everything you experience. This False-Core Conclusion then masks or hides your essential core and acts as a driver of your personality.

Following the creation of a False-Core Conclusion, the nervous system produces a False-Self Compensator in an attempt to ensure that the trauma of the realization of separation shock never occurs again, and as a way to hide, heal, and protect itself from the pain of the initial trauma. In this way the False-Self Compensator is created as a “solution” to the problem of the False- Core Conclusion.

For example, the nervous system might conclude that this separation from the mother is a punishment because “there must be something wrong with me.” Then, in our desire to find a reason to explain our separation, we create a false solution to protect us from experiencing it again—in this case, a False-Self Compensator that attempts to be perfect in order to prove “there is nothing wrong with me.” From this point forward, the False-Core and False- Self Compensator act as the hub of the wheel of our personality, selecting and organizing from our experience whatever seems to apply to our underlying concerns. In effect, our nervous system begins to perceive the world—and to project and fantasize about the way that the world perceives it—through the concerns of this False-Core lens. In this way, the False-Core becomes a prism that abstracts out of all the information available to it only those elements

that reinforce the False-Core and its conclusion. In the case of a False-Core Conclusion that “there must be something wrong with me,” the False-Self Compensator will constantly be on guard to defend itself against being “found out”—usually by acting in ways that will “prove” that it is perfect, and that there is “nothing wrong with me.”

At present, Quantum Psychology theorizes the existence of approximately thirteen False-Cores and compensatory False-Selves, but despite the nervous system's specific conclusion, the effect of the process is the same: the nervous system begins to organize all experiences—even those not even remotely related to each other—into associational networks through the False Core Conclusion. By doing so, the nervous system reinforces itself and stays frozen, and inevitably reexperiences the fears surrounding the initial separation trauma in an attempt to re-experience the original separation and finally heal it. Sigmund Freud called this process “repetition compulsion”

It is this process that follows the creation of a False-Core Conclusion and a False-Self Compensator that must be deconstructed in order for us to unmask and realize our essential self. The self-inquiry process that Quantum Psychology brings to our thoughts and our sense of self can also be brought to examine and deconstruct these False-Core Conclusions and False-Self Solutions. This process is fully explored on Session Three of this program, and, in addition, there is also a guided practice taught in Session Twelve for uncovering your own specific False-Core belief.

Once we have identified the False-Core Conclusion that drives our personality, and our False-Self Solution that compensates for the False-Core, we can begin to investigate the process by which we came to internalize much of our beliefs about ourselves and the world and to deconstruct them. The following is a list of some of the most common False Cores and compensatory False Selves, as taught in this program.

False-Core Conclusions

There is something wrong with me.

I am worthless.

I cannot do.

I am inadequate.

I do not exist.

existence.

I am alone.

I am incomplete.

I am powerless.

I am not powerful. I am unlovable.

overly loving.

I am out of control.

I am chaotic. I am crazy.

I am trapped.

I am not safe.

False-Self Compensators

I must be perfect.

I must prove my worth.

I must over-do.

I must prove that I am

I must prove my

I must connect.

I must become complete.

I must be overly

I must be

I must control the

I must be sane.

I must get free.

I have to create safety.

EXERCISES FOR SELF-INQUIRY

This section offers exercises to help identify the witness, go beyond the witness, and deconstruct your experiences of fear.

Part One: Exercises for Noticing the Witness **(Ramana Maharshi's exercises from the book *Hearts on Fire*)**

Exercise A: To Whom Does This Thought Arise?

The purpose here is to move you from subject "I" to object: to witness that the thought is not you.

1. When a thought arises in meditation, ask yourself, "To whom does this thought arise?"
2. Answer, "To me."
3. Then ask, "Who is this 'I'?"
4. Notice that when it is inquired into, the thought subsides and space remains.

Exercise B: To Where Does That Thought Subside?

The purpose is to disidentify from thoughts, to develop the concept of the "observer," and to notice the space prior to the emergence of a thought.

1. Each time a thought arises ask, "To where does that thought subside?"
2. Notice the space between two thoughts.
3. Repeat when the next thought arises.

Additional Exercises for Noticing the Witness
(from the book The Tao of Chaos)

Noticing the Witness Exercise #1: Thoughts

1. Notice a thought.
2. Is the observer giving attention to the thought, receiving attention from the thought, or exchanging attention with the thought?
3. Be the witness of the thought.

Noticing the Witness Exercise #2: Emotions

1. Notice an emotion.
2. Is the observer giving attention to the emotion, taking attention from the emotion, or exchanging attention with the emotion?
3. Be the witness of the emotion.

Noticing the Witness Exercise #3: Images

1. Notice an image.
2. Ask yourself if the observer is giving attention to the image, taking attention from the image, or exchanging attention with the image.
3. Be the witness of the image.

Part Two: Exercises for Going Beyond the Witness

Beyond the Witness Exercise #1: Thoughts

1. Notice a thought.
2. Notice the observer of the thought.
3. Is the observer giving attention to, receiving attention from the thought, or exchanging attention with the thought?
4. Experience the observer of the thought and the thought as being made of the same consciousness.

Beyond the Witness Exercise #2: Memories

1. Notice a memory.
2. Notice the observer of the memory.
3. Is the observer giving attention to the memory, receiving attention from the memory, or exchanging attention with the memory?
4. Experience the observer of the memory and the memory as being made of the same consciousness.

Beyond the Witness Exercise #3: Emotions

1. Notice an emotion.
2. Notice the observer of the emotion.

3. Notice if the observer is giving attention to the emotion, receiving attention from the emotion, or exchanging attention with the emotion.
4. Experience the observer of the emotion and the emotion as being made of the same consciousness.

Beyond the Witness Exercise #4: Internal States

1. Notice an internal image.
2. Notice the observer of the internal image.
3. Is the observer giving attention to the internal image, receiving attention from the internal image, or exchanging attention with the internal image?
4. Experience the observer of the internal image and the internal image as being made of the same consciousness.

Part Three: Exercises Deconstructing the Illusion of Separation (from the book *Hearts on Fire*)

Deconstructing Emotions

1. Focus your attention on the emotion rather than on the story of why you feel the emotion.
2. Experience the emotion as made of energy.

~ ~

~ ~

Deconstructing Fear

1. Recall a time you felt afraid.
2. Notice where in your body you feel the fear.
3. Take your attention off the story as to why you feel fear and focus your attention on the fear itself.
4. Take the label off the fear and experience it as made of energy or consciousness.
5. Notice you are the observer.
6. Experience the observer and the emotion as being made of the same energy or consciousness.

Deconstructing Sadness

1. Recall a time you felt sad.
2. Notice where in your body you feel the sadness.
3. Take your attention off the story as to why you feel sad and focus your attention on the sadness itself.
4. Take the label off the sadness and experience it as made of energy or consciousness.
5. Notice you are the observer.
6. Experience the observer and the emotion as being made of the same energy or consciousness.

Deconstructing Sex

1. Recall a time you felt sexual.
2. Notice where in your body you feel sexual.
3. Take your attention off the story as to why you feel sexual and focus your attention on the sexual feelings.
4. Take the label off the sexual feelings and experience it as made of energy or consciousness.
5. Notice you are the observer.
6. Experience the observer and the emotion as being made of the same energy or consciousness.

Deconstructing Anger

1. Recall a time you felt afraid.
2. Notice where in your body you feel the anger.
3. Take your attention off the story as to why you feel angry and focus your attention on the anger itself.
4. Take the label off the anger and experience it as made of energy or consciousness.
5. Notice you are the observer.
6. Experience the observer and the emotion as being made of the same energy or consciousness.

THE fOuNdATION PRINCIPLES Of QuANTum PSYCHOLOGY

Below are some of the foundation principles of Quantum Psychology discussed in the audio learning program.

Nine Basic Principles of the Teachings of Nisargadatta Maharaj

1. There is only one substance.
2. What you know about yourself came from outside of you, therefore discard it.
3. Question everything, do not believe anything.
4. In order to find out who you are, you must first find out who you are not.
5. In order to let go of something, you must first know what it is.
6. The experiencer is contained within the experience itself.
7. Anything you think you are, you are not.
8. Hold on to the “I AM”—let go of everything else.
9. Anything you know about you cannot be.

The Two Levels of “I Am”

1. The first level of “I AM” is the non-verbal “I AM”—which is who you are without using any thoughts, memory, emotions, associations, perceptions,

attention, or intentions. According to the practices of Quantum Psychology, anything coming into consciousness after the non-verbal “I AM” should be discarded as “not this, not this.”

2. The second level of “I AM” is the verbal “I AM.” The only thing you can say about yourself is “I AM”—anything coming into consciousness after that is questionable. If you cannot hold onto on the non-verbal “I AM ” than just stay in the verbal “I AM” and discard everything else.

Buddhism’s Three Principles:

1. Form is emptiness, emptiness is form—there is only one substance.
2. There is no individual, separate, independent self or soul that transmigrates or incarnates from lifetime to lifetime. There is only one substance, therefore no independent, separate, individual self or soul; just one substance.
3. Since there is only one substance, *nirvana* is *samsara*—and *samsara* is *nirvana*. Thus, anyone who seeks for nirvana is ignorant; and anyone who seeks *samsara* is just as ignorant.

Six Basic Different Dimensions of Awareness

1. The external world—the world that you see, feel, smell, touch, etc.
2. The thinking dimension—all your thoughts, belief systems, and ideas and images about yourself.

3. The emotional dimension—anger, sadness, fear, etc.
4. The biological dimension—the body's basic mechanisms are focused on survival, including eating, sleeping, going to the bathroom, having sex, and making money. There is also a natural biological learning response and a natural merging response—the urge to merge.
5. Essence—consists of qualities such as peace, joy, love with no object, and spaciousness.
6. “I AM”—no thoughts, memories, emotions, associations, perceptions, attentions, and intentions.

gLOSSARY

Advaita: “One substance, not two.”

Dharana: Concentration (the first level of meditation). In all eight-limbed yogas (which originate with Raja Yoga, or the King of Yogas), dharana is known as limb six.

Dhyana: Meditative contemplations (the second level of meditation). In all eight-limbed yogas (which originate with Raja Yoga, or the King of Yogas), dhyana is known as limb seven.

False Core: The one concept, conclusion, belief, or idea that you have about yourself that you use to organize everything in your universe, and through which you view the world and imagine the world views you. This False Core hides or masks your essential core. The False Core can also be called a False-Core Driver as it drives the personality. Note: The False Core and the False Self are two sides of one coin (or the False Core-False Self). For this reason, they are one piece and work as a unit reinforcing each other. Therefore in Quantum Psychology they must be deconstructed or dismantled as one piece.

False Self: The False Self is an infantile solution and acts as a compensator in an attempt to heal, reform, and transform the infantile solution of the False- Core conclusion to overcome itself. Note: The False Core and the False Self are two sides of one coin (or the False Core-False Self). For this reason they are one piece and work as a unit reinforcing each other. Therefore in

Quantum Psychology they must be deconstructed or dismantled as one piece.

The Heart Sutra: “Form is none other than emptiness, emptiness is none other than form.”

“I AM”: the essence of essence, which is quality-less.

Multi-Dimensional Awareness: Multi-dimensional awareness is the ability to be aware of as many dimensions as you possibly can, or to focus on any dimension or no dimension.

Nirvana: Extinction, annihilation.

Raja Yoga: The King of Yogas.

Samadhi: In all eight-limbed yogas (which originate with Raja Yoga, called the King of Yogas), this is considered limb eight. Simply stated, samadhi means “no me.”

Samsara: The world.

Self-Remembering: (from Gurdjieff, as described by Ouspensky) Focusing your attention in two directions simultaneously—one direction outward, and the other inward, in a balanced way.

Spanda: The divine throb or pulsation.

Spanda Karikas: A classic tantric text. Karikas means “lessons in” or “discussions of”—thus, spanda karikas translates as “lessons in the divine pulsation or throb.”

The Tantra Asana: “One rises by that which one falls.”

Vedanta: The end of the Vedas, actually Vedanta can be described as “Neti neti”—or “not this, not this.”

Vijnana Bhairava: A tenth-century text which includes 112 yoga tantras, or practices for concentrating and focusing your attention.

ADDITIONAL RESOURCES

BOOKS

- Wolinsky, Stephen H. *Hearts on Fire: The Tao of Meditation*. Albuquerque, New Mexico: The Quantum Institute, 2001.
- Wolinsky, Stephen H. *The Tao of Chaos*. Putney, Vermont: Bramble Books, 2001.
- Wolinsky, Stephen H. *The Way of the Human, Volume 1: Developing Multi-Dimensional Awareness*. Albuquerque, New Mexico: The Quantum Institute, 1999.
- Wolinsky, Stephen H. *The Way of the Human, Volume 2: The False Core and the False Self*. Albuquerque, New Mexico: The Quantum Institute, 1999.
- Wolinsky, Stephen H. *The Way of the Human, Volume 3: Beyond Quantum Psychology*. Albuquerque, New Mexico: The Quantum Institute, 1999.

DVDS

- Benazzo, Maurizio, and Stephen H. Wolinsky. *I Am That I Am: Experience the Teachings of Sri Nigargadatta Maharaj*. neti neti films (DVD).
- Benazzo, Maurizio, and Stephen H. Wolinsky. *I Am That I Am, Part 2*.

neti neti films (DVD).



STEPHEN WOLINSKY

... began his clinical practice in 1974 as a Gestalt and Reich-ian therapist and trainer. In 1977 he journeyed to India to study meditation for nearly six years. He has trained in classical hypnosis, psychosynthesis, and transactional analysis, and taught Ericksonian hypnosis and family therapy. Stephen Wolinsky is the founder of Quantum Psychology and the author of *You Are Not, I Am That I Am*, *Trances People Live*, *Quantum Consciousness*, *The Tao of Chaos*, *Hearts on Fire*, *Intimate Relationships*, *The Way of the Human* trilogy, *The Beginner's Guide to Quantum Psychology*, and many other books.



Sounds
True PO BOX 8010 /
BOULDER CO / 80306
www.soundstrue.com

F1083W