



The Teachings of Nisargadatta Explained



Edji Reading from Nisargadatta - *Prior to Consciousness* Dec. 29, Dec. 31, 1980; Jan. 2, 1981 Page 87-92

*Nisargadatta portion from
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This is the groundwork. This is what we are all about—except for the grace. Nisargadatta Maharaj does not talk about the grace here. He talks about it in other books, but not in this one.

[*Prior to Consciousness*, December 29th, 1980, page 87]

Maharaj: *A murderer is loose; he has committed many murders and the international police are after him but unable to catch him. That is like the traditional scriptures not being able to locate or find the Absolute. It is beyond the grasp of the Vedas, Puranas, etc., because it is not conceptual.*

The Absolute is *not* conceptual. What you really are is not conceptual—cannot be grasped with the mind.

This murderer is very proud to escape all the efforts of the police force; he is so fearless that he sits where the plans to catch him are discussed and hence he cannot be caught.

He is right here. He is you.

No matter what you think, he is going to escape you, because the mind cannot grasp him. And he is listening. He is there, where the plans are being made to capture him.

Everyone has to die, so die as your true nature. Why die as a body? Never forget your true nature. It may not be acceptable to many, but it is a fact. If you must have an ambition, have the highest, so that at least while dying, you will be the Absolute. Decide that now, firmly, with certainty and conviction.

A tiger is coming at you: you know that when he attacks you, death is certain. So, why die like a coward? Attack him and maybe he will run away. But if the tiger is passing by, do not unnecessarily attack him! Only when absolutely necessary, jump on him.

That is good advice! If you go to a zoo, do not attack the tiger behind the bars.

God is great and maya is vast, but what are you in the end? The mental modifications take you away from the Self. Nobody wants to enquire about the Self deeply and thoroughly; everybody enquires on a superficial level.

These are the people that dig shallow holes. They go from one discipline and one guru and one teaching to another. They really do not care about the Self. They care about teachings. Directions. Ideas. Knowledge. Something to wrap themselves around. A book—discuss all the meanings, and so forth.

But it is so easy—you just look into yourself. And yet so difficult, because it is not that exciting.

Questioner: *My mind does not stay quiet, it goes here and there.*

Maharaj: *With all these ramblings you will be entertained, but you will not obtain knowledge. This is all spiritual entertainment, because the factual state of affairs is that what you are, you are, without modifications.*

In other words, if you are talking about anything but what you are—your true nature—it is *entertainment*, and that is what most people perceive. They talk about... but this is not on a psychological level. On a psychological level, you talk about all kinds of things—repressions, and denials, and dreams, and dream interpretations, and working on the vasanas [latent tendencies] and...

[Speaking to his cat, Lakshmi] Okay, come on, Lakshmi. Jump, jump, jump! Don't get caught... oh, she got caught again. Here, oh [very concerned] ... there you go. [Loud meowing]

She is a critic now.

She will be back.

[Skipping to page 89]

Maharaj: *Mind and all the concepts are due to your primary concept "I Am." Your parents and you are simultaneous concepts. Now, without trying to experience, what experience are you having?*

In other words, if you are deliberately trying to experience something, like samadhi, that is what you are trying to do. But *without* trying to experience, what is your experience?

Questioner: *I Am.*

Maharaj: *Is it not a concept? There are concepts formed from concepts, it is a vast world of concepts.*

In other words, our life is a vast field of concepts—a network of thought that interpenetrates. One thought links to another. It is an infinite progression of ideas, swirling around in our heads. Ideas, ideas; thoughts—should's, ought-to's, morality—concepts, concepts!

Questioner: *I would like to be free from them.*

Maharaj: *This is to be realized by one's self; it is not to be passed on by word of mouth.*

In other words, the questioner says, “I would like to be free from concepts,” and Nisargadatta says, “This has to be realised by *you*. I cannot give you this freedom. You have to *win* this freedom from concepts. This is something *you* have to do by discovering your true nature. I can give you more concepts, but I cannot give you that freedom. That is for you to do.”

Maharaj: *Who is obtaining the Self-knowledge directly? When did I happen to be? I must know about it myself, first-hand, not from others.*

You are, you know you are—this is the great Lord, the sudden, explosive effulgence. Surrender to it, and you will know all. It is without form or name. It is to be abided in by firm conviction.

This is where Nisargadatta is different from some of the other advaita teachers because he says that one of the keys is not only to dwell in the ‘I Am,’ but to have the *conviction* that you are not the body—that you are consciousness itself. That is the first step.

You are first at the ‘I Am,’ but you have the *conviction* you are not the body. That you are the Absolute. You are even beyond consciousness. And with that conviction, you have one experience after another that tends to reinforce that

conviction, until ultimately you have freedom. You have an awakening experience.

And this is his way. There is a heavy emphasis on concepts-to-end-concepts; and at the same time, a direct pointing to your Self.

[Skipping to page 90, December 31st, 1980]

Questioner: *Is there something which I can do to help me to grow, to progress?*

Maharaj: *Consciousness does not undergo any progress. Even the space cannot have any progress and the space is number three.*

One is the Absolute, two is consciousness, three is space. Where there was no knowledge "I Am," that is number one;

- the Absolute -

...later on there is the sense "I Am," that is number two; then there is space—number three. Passing the examination of the Upanishads, does it give you knowledge of the Self?

In other words, he is talking about your experience where there is no knowledge—that is the Absolute. Number two is consciousness, or the sense of presence—the 'I Am.' And number three is the emptiness, the space that contains all of the manifestation.

Now he says, "Passing the examination of the *Upanishads*,"—those are the end of the Vedas, the last books of the Vedas—"does it give you knowledge of the Self?"

Questioner: *No. However it does something.*

The questioner is holding onto the idea that the Upanishads *somehow* give you something. The Vedas, the learning, the book learning, the concepts that teachers give you—they *mean* something. They *give* you something. It *does* something.

Maharaj: *In my case, everything is spontaneous—that is my dharma. If the knowledgeable people come and tell me I am foolish, I will say, "This foolishness is my richness, my freedom. That knowingness which has come over me, that itself is foolishness."*

You are a very gentle woman; if someone comes and abuses you, thinking you are a man, you will get very angry at this misunderstanding. To identify with anything, "I am like this," is abuse of your nature.

So, he is pointing once again: do not identify with the body. Do not identify with any thing. Your true nature has nothing to do with any manifestation.

Questioner: *How to lose this identification with the body?*

This is very important. Listen to this carefully.

Maharaj: *Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness. There is nobody who can have the knowledge of the Truth, the Eternal. It is one's eternal true state, but it is not a knowledgeable state—you cannot know It. So-called knowledge is boundless and plenty in the state of attributes, "I Am."*

I have no idea what that last sentence means, but... [repeating]

Increase the conviction that you are the formless consciousness. You develop your firm conviction that you are the total manifestation, universal consciousness.

The universal consciousness which manifests through worms, and flies, and cats, and dogs, and other people. Do not identify with your particular body. Identify with consciousness itself; as a first step.

There is nobody who can have the knowledge of the Truth, the Eternal.

That is your true state! You cannot have knowledge of it. That is you! But is it not a *knowledgeable* state. You cannot *know* it.

[Pause]

And now, the last part. Let me see...

[Skipping to page 91, January 2nd, 1981]

Questioner: *It seems that I am more and more busy, and I don't have much time anymore for meditation.*

Isn't that most of us?

Questioner: *I want instruction from Maharaj on how to come to Self-realization.*

But he does not want to meditate.

Maharaj: *Carry on your work in the world but your work can only take place if you are there—the sense of being must be there. That is enough.*

Questioner: *Is it necessary for me to constantly remind myself of that, to be aware of that?*

Maharaj: *Who can be conscious of consciousness other than consciousness itself? Is there any other entity? It is there, the consciousness is always aware of itself.*

[Repeating]

It is there, the consciousness is always aware of itself. The trouble is that consciousness has identified with the body. Do nothing else except this: do not identify the consciousness with a body.

Again, that sentence is garbled. [Repeating]

Do nothing else except this: do not identify the consciousness with a body.

In other words, you cannot be aware of awareness, because you are always aware of awareness. That is the nature of consciousness, is to be self-aware. But remember what your true identification is—not with the body but with awareness itself, or consciousness itself.

By doing something or not doing something, is there any change in the consciousness? There is no need of any sadhana except being aware of the fact that it is only in this consciousness that everything takes place.

Relatively you are the consciousness and the consciousness has no form. You can only sense consciousness, you cannot see it.

You can see things. You can see manifestation, but you cannot see consciousness itself.

You know it; you know that you are.

That knowing is a different kind of knowing. It is an intuition, an apprehension; but it is not grasped by the vision or by the mind. It is your beingness.

Who directs the body to do what it does? It can only be the consciousness, there is no entity. Consciousness does whatever is to be done through the various bodies. You are that consciousness and the love that consciousness has for itself.

[Repeating]

You are that consciousness and the love that consciousness has for itself.

And here is the most important:

Questioner: *Then there is really nothing in particular that you can do to realise this and you can't try to do nothing. It just is. That's the way it is and that's all.*

Maharaj: *Yes. Just understand. Just be your Self.*

Just be yourself.

Questioner: *Should one have faith in the Self?*

Maharaj: *Once you are your Self, where is the question of faith? Just be your Self.*

Operation is brought to a standstill. When you are that, it is finished—the circle is closed, you are your Self.

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