



The Teachings of Nisargadatta Explained



Edji Reading from Nisargadatta - *Prior to Consciousness* Dec. 28 & 29, 1980 Page 85-86

*Nisargadatta portion from
[November 26, 2011 – Online Satsang](#)*

Now for the educational part of our satsang, where I read from Nisargadatta... and sometimes explain him.

But what you have to understand is that freedom comes when you are free of even Nisargadatta's concepts. You have got to let go of Nisargadatta. These are the final concepts. These are the last, preliminary concepts that you have, that will take you away from what you had always believed yourself to be.

So, although they are very powerful and they go very deep, they are not the ultimate truth. The ultimate truth is having no mind whatsoever.

[*Prior to Consciousness*, December 28th 1980, page 85]

Maharaj: *Can any of your concepts grasp the total, the Ultimate? Have you understood that knowledge itself is ignorance? If it were real it would have been there eternally—it would not have had a beginning and an end.*

And this is what Robert meant by “not real,” or impermanent. It did not last. It has a beginning and an end, and it is unreal from that point of view, of being transient.

Now the experience "I Am" is felt, earlier that experience was not. When it was not, no proof was called for, but once it is, lots of proof is required.

That is, when there was no ‘I Am,’ there was no awareness. There was no consciousness. It did not require any proof that nothing was there, but once *you* are there, all kinds of questions arise— “Who am I? What am I? What is consciousness? What is my purpose in life?”

How did you wake up in the morning? Why did you wake up at all? It is not the mind which knows—somebody knows because of the mind.

It is not the mind that knows. Somebody, or something, knows because of the mind.

Now my hand has lifted, who knows? The one who has lifted my hand knows it has lifted it.

I know that I lifted my hand. I am the one that knows that it has lifted.

You are before the mind; because you are there the mind is working.

In other words, you are more fundamental than the mind. The mind makes all kinds of judgements and knows that the hand lifts, and I can lift the hand and the mind knows that I have lifted the hand.

When will you wake up? Provided you are, you wake up.

... The purpose of Sat-Guru is to tell you what you are like prior to the building up of all those concepts of others. Your present spiritual storehouse is filled up with the words of others—demolish those concepts. Sat-Guru means the eternal state which will never be changed: what you are.

Sat-Guru means the eternal state which will never be changed: what you really are.

You are that immutable, eternal, unchangeable Absolute. Sat-Guru tells you to get rid of all these walls built around you by the hearsays and concepts of others.

In other words, all of these concepts we have about the nature of the world—that there is a world outside of us, and that there is an inside of us, and the mind sets orders and understands how the world works. Get rid of all of these ideas. Get to an empty mind. Or, as Seung Sahn Sunim says, get dumb as a brick. Dumb as a rock.

Everybody says the same thing—get rid of the concepts. Get rid of your mind. Just see directly, which means shut the fuck up for a while, and just listen.

You have no form, no design. The names and forms you see are your consciousness only—the Self is colorless but it is able to judge colors, etc.

Listen to this.

You have no form, no design.

In other words, you are formless. You are spaceless. You have no content. You have no shape. You are not an object.

The names and forms you see are your consciousness only—the Self is colorless but it is able to judge colors, etc.

The Self—that prior to the mind—does all kinds of things. And then the mind fills in the gaps.

You know, this is very different from what Psychology or the pop gurus are saying, which is that the mind is what creates the world, and that emotions are there because of the stories the mind perceives. But in fact, the emotions *precede* the mind, and the mind can add a story to the emotion. But the emotion is more primary, because it is *deeper* than the mind.

And it is ... I have been through all of this before. You know what I am talking about. Etcetera, etcetera, etcetera; blah, blah, blah.

The one who is directed by a Sat-Guru has no more birth.

[Repeating]

The one who is directed by a Sat-Guru has no more birth.

That means that when you understand your true nature, you do not come back again. When you feel that inner guru inside of you, when you know who you really are, you do not come back again.

Your sadhana is over, you have reached this place.

And here, I think he is referring to coming to him, to his teaching place. “You have come here. Your sadhana [spiritual practice] is over. There is no more birth for you.”

To you who search for the Self, I explain this type of knowledge, I lead you to a state where there is no hunger, no desire.

When you have knowledge you see the "I" as all-pervasive, as long as the consciousness is there, but the witness of the consciousness has no "I Am," that is your true eternal nature.

[Repeating]

When you have knowledge you see the "I" as all-pervasive,

Okay. When there is awareness, when there is consciousness, the 'I Am' is there and it pervades everything. It sees everything. It knows everything. But the *witness* of this consciousness is not the 'I Am.'

The 'I Am' is *witnessed* by this witness, the Absolute—and that is what you really are.

He said:

Giving up the body is a great festival for me.

And that is because he was dying, so you have to know the background of this.

[*Prior to Consciousness*, December 29th 1980, page 86]

Sitting in meditation helps the consciousness to blossom. It causes deeper understanding and spontaneous change in behavior. These changes are brought about in the consciousness itself, not in the pseudo-personality. Forced changes are at the level of the mind. Mental and intellectual changes are totally unnatural and different from the ones that take place in the birth principle. These take place naturally, automatically, by themselves, due to meditation.

In other words, personality is not what changes. The ego is not what is changed. But fundamental things take place in the nature of the 'I Am'—your identification with who and what you are. That is what really changes. Not the functioning of the ego or the functioning of your body. Fundamental changes in terms of how you see yourself and how you understand take place, and these are what he is saying are the real, real deep changes.

Most of the people see the tree of knowledge and admire it, but what is to be understood is its source—the seed, the latent force from which it sprouts. Many people talk about it but only intellectually; I talk about it from direct knowledge.

A small speck of consciousness, which is like a seed, has all the worlds contained in it. The physical frame is necessary for it to manifest itself.

All the ambitions, hopes and desires are connected with an identity, and so long as there is an identity, no truth can be apperceived.

Now, he says, like I have said, that spirituality is all about your identity. And here he is talking about identification as a person, as a personal entity. But you can learn to identify with all different kinds of experiences: with emptiness, with presence, with energies, with the body, with the personality, with your sense of presence. All of these identities become available to you—all the different rooms of the spiritual mansion.

You have to learn to be comfortable in all of them. But he is saying that as long as there is a *definite* identity that you are associated with, no truth can be apperceived. You have to be *empty* to let these truths in... any kind of new truth come in.

Questioner: *Is there any destiny for the total manifestation or the phenomena as a whole?*

In other words, is there any purpose to the universe?

Maharaj: *As there is no single identity, where will it go?*

What possibly could happen to the universe? Because the universe is not a thing, it is a multitude of things. Where is it going to go, as a whole? Where is it going to go?

The fuel is the destiny of the flame; so also, the food essence body is the destiny of the consciousness. Consciousness alone offers destiny and destiny offers

suffering. Because of the mistaken identity we think of personalized consciousness, but actually it is vast and limitless.

He is saying because we identify with the body-mind, we think that this consciousness is personal, that it belongs to this body, to “me.” But in fact, consciousness is the same in everyone: in the worm, in a grasshopper, in the monk named Kane, Ed Muzika, Jo-Ann ‘Mamaji.’ The consciousness is the same.

It is the universal consciousness, manifest individually in all of us. And, as the universal aspect, it is actually vast and limitless, because it contains everybody. It is in everybody and everything, either as an object or the subject; of the sight, of whatever the object is.

This did not seem as deep as some of his stuff, but that is the reading for today.

<http://www.wearesentience.com>