

# *Rays of the Absolute*

A GITA FOR SRI NISARGADATTA MAHARAJ



# RAYS OF THE ABSOLUTE

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A GITA FOR  
SRI NISARGADATTA MAHARAJ

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THE SONG OF THE ABSOLUTE

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## FORWARD

To the Beloved Sri Nisargadatta Maharaj

*Rays of the Absolute: A Gita For Sri Nisargadatta Maharaj*, is an attempt to offer a song, prose, verses or sutras, to my beloved Teacher, Guru and Spiritual Mentor, as a way to honor him, (The Maharaj Principle) as the Absolute. It is with the deepest reverence that each sentence was written.

To My beloved Sri Nisargadatta Maharaj,  
whose teachings have been with me  
and changed the course of this life.

Some forty years ago, I longed for one document to “tell me the way it is”. I always wanted to cut through all the spiritual roundabout and be exposed to such a form and Teacher. In the early 1970’s, I read my first copy of the Bhagavad Gita, and rejoiced at its, beauty, I actually felt like Krishna was speaking to me, and it was all in one book. Of course “I” came to realize that appreciating and imbibing such a document was a life’s work. By the early 1970’s, words of the Buddha from the Heart Sutra, “Form is emptiness, emptiness is form”, or the Diamond Sutra, “No being has ever entered Nirvana”, began to fall into my hands at the now famous Bodhi Tree Bookstore in Los Angeles, California.

“I” began to fantasize that more than likely the verses, gitas, sutras, etc, were attempts to write down in short Zen-like Koan’s, teachings that were brief sayings



as a way to remember and preserve the teachings as well as the teaching style itself.

By the middle of 1975, “I” was involved with chanting sanskrit verses which gave a way to remember, and arguably disseminate both teachings in a form which was easy for disciples to participate in, as well as somehow meditative. Still the metaphors used sometimes hit, and other times missed my window. In 1976 “I” was fortunate to receive a copy of the now famous, “I Am That” by my beloved Sri Nisargadatta Maharaj. This book was a turning point as his words were short, sutra like, easy to remember, and carried with them the power of a Zen Koan. Moreover, the metaphor-pointers caught hold of me, “like a virus” .

Maharaj used to say,  
Forget me,  
forget Maharaj,  
forget the teachings,  
Stay in the consciousness and  
your own unique path will emerge for you.

In this way Maharaj presented powerful sutra-like teachings as an umbrella. He would present a concept as a thorn to remove a thorn.

To quote Maharaj:

“My words if planted in you will destroy  
all other words and concepts.”

So as not to recreate the wheel, “Rays of the Absolute” was put together is an attempt to make available the teachings of Maharaj, in a concise, provoking, and “meditative” way.

This gita, prose, verses or sutras, are offered to  
Nisargadatta Maharaj.

With my never ending gratitude and reverence to  
my beloved Sri Nisargadatta Maharaj,

Pranams

Your Guru brother  
Stephen H. Wolinsky  
January 31st, 2010

## Dedication

To my beloved Sri Nisargadatta Maharaj, my all and everything, may my life and breath never deviate from reverence, gratitude and service to you.

## Acknowledgements

I would like to thank Acorn Press, for there devotion to Nisargadatta Maharaj through their time and energy making Maharaj's work available to the world.

To Neti Neti films for there work in making Maharaj archival footage available to the world.

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To S. K. Mullarpattan, Maharaj's primary translator for the hours and hours we have spent together both in his home and on the phone over the last so many years.

To Mohan and Jayashri Gaitonde for the gift of sharing over 30 hours of Maharaj audio tape, which he lovingly translated along with the beautiful time in their home..

To Dr. Vanaja, for taking the translated tapes and putting them in a usable format.

To Vijay Sawant, Maharaj's trustee, who spent days with me, (us), just talking about Maharaj and sharing his stories.

To all students and disciples everywhere who, even as this is read, are devoting their, time, energy, and life to Maharaj.

Finally to the memory of Jozef Nauwelaere, and his wife Christianne Baes, for providing me with more than 60 hours of Maharaj audio tapes to convert to CD's. May Jozef rest in the arms of Maharaj, the/his beloved Absolute.



## RECOMMENDED USE

“Rays of the Absolute:  
The Gita For Sri Nisargadatta Maharaj”

This book and CD set has numerous applications. First and foremost it is an “educational and meditative” device, and as such it is recommended to first sit and read the book, while listening to the CD’s . In this way the CD’s (which are an audio version of the book) can guide you effortlessly through its content. (Please note this book will follow the CD’s about 95% of the time. During the recording “some” slight alterations may be present).

Next, as the material becomes more and more absorbed, listen to the CD’s while relaxing, during Hatha Yoga, or just quiet time can help to both relax and realize its message. Please note the material is not recommended while driving, or operating machinery.

Although there are no rules, the CD’s and book will hopefully act as a study guide for appreciating the context of the extraordinary Teaching Master, the beloved Sri Nisargadatta Maharaj.

Nisargadatta Maharaj Ki Jaya!

## NOTE ON THE TEXT

Please note, the book contains some quotations which have page numbers next to them. These quotes come directly from the starred (\*) books in the bibliography.

# RAYS OF THE ABSOLUTE

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A GITA FOR  
SRI NISARGADATTA MAHARAJ

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THE SONG OF THE ABSOLUTE

INTRODUCTORY OVERVIEW

***“We come spinning out of nothingness,  
scattering stars like dust.”***

**Rumi**

*All that is heard is non-existent.  
Understand that there is nothing upon which to  
reflect. The knowledge of the non-existence of  
anything upon which to meditate is the profound  
meditation on the Self. Abidance in the Self, is to be  
free of all errors and all misconceptions.*

Sri Shankara

**Nisargadatta Maharaj:**

**“Stay in the consciousness as a portal to the  
Absolute, be the consciousness as a  
portal to the Absolute ... the Absolute is  
prior to consciousness.”**

All is an illusion,  
Stay in the consciousness,  
Prior to consciousness will be revealed.  
Prior to consciousness is the Absolute.

**Nisargadatta Maharaj:**

**“All you can teach is understanding  
the rest comes on its own.”**

**Discard all as not this not this (neti-neti),  
Be the consciousness, as the portal  
to the Absolute. All layers or veils are  
consciousness to be discarded, The I Am  
and the sense of beingness is a temporary  
state, Prior to them is the consciousness also  
called the Self of All.**

Nisargadatta Maharaj's Guru, *Siddharameshwar* called  
the consciousness the Supra-Causal Body.

Stay in the consciousness, as a way to dissolve, neti  
neti, the mind. When the consciousness is seen as  
temporary the Absolute is revealed.

## NISARGADATTA MAHARAJ IN STAGES

### **IN THE FIRST STAGE**

There is identification with systems, methods, paths, techniques, models, schools, and maps.

**Nisargadatta Maharaj:**

**“I do not believe in spiritual paths ...  
all paths lead to unreality ...”  
Discard as not this not this.**

### **THE SECOND STAGE**

There is identification with, thoughts, memory, emotions, associations, feelings, perceptions, sensations, the body, and the perceiver. For Nisargadatta Maharaj, you are not the mind.

**Nisargadatta Maharaj:**

**“What you know about yourself came from  
outside of you, therefore discard it.”**

Maharaj states that the I Am, that sense of beingness, is that which the mind is dependent upon.

**Nisargadatta Maharaj:**

**Hold onto the I Am, the sense of  
beingness, discard all else.**

By staying in the I Am, and discarding all else, there is no longer a dependence upon thoughts, memories, emotions, associations, perceptions, even a perceiver. Then the stateless state of beingness, the sense of I Am appears. All experiences are dependent on I Am or the sense of beingness.



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## Meditation

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Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you perfect, imperfect or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does perfect or imperfect even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you worthy, worthless or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does worthy or worthless even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you a doer, a non-doer, or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does doing or not doing even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you adequate, inadequate or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does adequate or inadequate even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you a knower, a not knower or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does a knower, or a not knower even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you alone, connected or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does alone or connected even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you complete, incomplete or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does complete or incomplete even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you powerless, powerful or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does powerful or powerless even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you lovable, loveless or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does loveable, loveless, or love even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, or the body:

NOTICE THE NO STATE STATE,  
THE STATELESS STATE OF I AM.

## **THE THIRD STAGE: IDENTIFICATION WITH THE I AM**

Realize that the sense of I Am or beingness is a temporary state, a layer or veil made of consciousness which is to be discarded as not this, not this. As conditioned states dissolve, the underlying consciousness is revealed.

*The Yoga Vasistha*, “Everything is consciousness nothing exists outside of consciousness.”

Everything that appears to exist is made of consciousness.

**Nisargadatta Maharaj Pg. 84:  
“The important thing is consciousness.  
You must give your full attention to the  
consciousness itself. That is the process of  
meditation; then all the secrets are revealed  
to you by the consciousness.”**

## THE FOURTH STAGE: DISSOLVING THE “OF” CONSCIOUSNESS

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Meditation:  
Dissolving the “OF”.

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*Part One: Reviewing the I Am.*

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you crazy, sane or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, what does crazy or sane even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told, are you out of control, in control, or neither?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, or the body, what does out of control or in control, even mean?

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body image, or what you have been told, notice the no state state of the I Am?



Notice the quiet, vastness, or spaciousness of the no state state of I Am without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, the body, or what you have been told,

*Part two: Realizing the Consciousness*

Noticing the quiet, vastness, or spaciousness of the no state state of I Am,

Without depending on thoughts, memory, emotions, associations, perceptions, a perceiver, or the body or what you have been told,

NOTICE THAT YOU ARE CONSCIOUS "OF"  
THE NO STATE OF I AM

ALLOW THE "OF" TO DISSOLVE AND JUST  
BE THE CONSCIOUSNESS

Realize you are the consciousness and that everything that arises and subsides is dependent upon consciousness and is made of consciousness which leads to the next phase.

## THE FIFTH STAGE

As the consciousness fades,  
not only are you not the beingness,  
you are not the I Am,  
you are not the consciousness,  
you are prior to consciousness, the Absolute.  
Nisargadatta Maharaj called it the Parabrahman.

## Five Currents

This is where certain aspects of five currents of teaching meet,

*Advaita*: one substance, not two,

*Vedanta*: The end of the Vedas, neti neti, not this not this. Neti Neti is the process of negating all names and forms, (nama rupa), in order to realize the Self with a Capital S.

*Kashmir Shaivism: The Shiva Sutras*, The disappearance of the universe as something separate from consciousness. Its reduction to sameness with consciousness, and its assimilation with consciousness itself.

*Buddhism: The Heart Sutra*:

Emptiness is form, form is emptiness

Emptiness is Consciousness, Consciousness is Emptiness

Emptiness and Consciousness are two sides of one coin.

Everything is Emptiness, Consciousness is condensed emptiness

Emptiness is a very subtle form of Consciousness

*Madhaymika Buddhism (Middle Way):*

*Nagarjuna, The Eight Negations*

Nothing arises,  
Nothing subsides,

Nothing comes,  
Nothing goes,

There are no similarities,  
There are no differences,

There is no unity,  
There is no duality

This is where certain aspects of the five currents can be “seen” as one with the Absolute Ocean,

The radical teachings of Sri Nisargadatta Maharaj, called *Atma Yoga* or (consciousness yoga ), Nisarga or the natural yoga, pointing to what Maharaj called the Primordial Advaita (the ocean), prior to consciousness.

## THE ABSOLUTE

PRIOR TO EMPTINESS AND CONSCIOUSNESS

NETI-NETI BEYOND CONSCIOUSNESS-EMPTINESS

The Absolute is prior to emptiness and consciousness, Emptiness, the no thingness, the vastness of void appearing as if separate from consciousness, although they are both made of That One Substance.

Emptiness, the subtle side of consciousness is the background screen,

Consciousness being the foreground substance or solidified emptiness,

Everything that appears to exist is made of  
consciousness or condensed emptiness,

The emptiness is that “substance” on which the  
consciousness appears to float in or on.

Yet the consciousness is the same substance as the  
emptiness.

Everything is emptiness, consciousness is condensed  
emptiness

Everything is Consciousness, emptiness is a very subtle  
form of consciousness.

Consciousness is called in *The Shiva Sutras*, “the light  
of emptiness.”

The emptiness and consciousness appear as two,  
yet they are one and the same.

Emptiness is Consciousness... Consciousness is  
emptiness

The Absolute or Ocean of the Absolute is prior to  
consciousness—emptiness,

“Where” the concepts of form and emptiness or  
consciousness- emptiness dissolve,

there is no knower or perceiver or concept of a knower  
or perceiver to know or realize emptiness is form, or  
emptiness and consciousness as the same substance.

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

*Buddhism:* You may not necessarily be aware of your  
own enlightenment.

For Maharaj: “there is no such thing as enlightenment, because there is no entity to be enlightened.”

*The Buddha said it this way,  
Nirvana means extinction or annihilation.  
Therefore, No being has ever entered Nirvana.*

All is consciousness there is no separate individual independent self.

All is Emptiness there is no separate individual independent self.

*Nagarjuna*: Dependent origination or no independent origination revisited

Nothing ever arises independently of something else,  
Or nothing ever arises independently of emptiness-consciousness,

Or there is no independent sourcing or origination independent of something else,

Or there is no independent sourcing or origination independent of emptiness-consciousness.

The concept of source is a metaphor,

The concept of source is consciousness,

There is no source.

All is emptiness-consciousness,

Emptiness-consciousness are one and therefore are not.

This is the *Primordial Advaita*,

Prior to oneness.

“Where” the concept of oneness or non-duality dissolve as a concept,



Consciousness-emptiness is temporary and dependent upon the Absolute

**Nisargadatta Maharaj:  
Enquire: What does consciousness  
depend upon?**

The consciousness-emptiness appear “As If” they are two,

The consciousness bubble appearing on the emptiness screen “As If” they are two,

The two are one, one and the same.

Revealing the Absolute prior to the word Absolute,

Prior to consciousness,

Prior to emptiness.

THE BEGINNING STEP

Everything that appears to exist is made of consciousness or condensed emptiness.

Both consciousness-emptiness appear “As If” they are two, but they are one and the same.

Consciousness, the substance which gives the appearance of form.

Emptiness which gives the illusion of a subtle perceivable thing, appears as its screen,

a vast void-ness on which the consciousness appears to float,

the two are one.

All that appears has consciousness-emptiness as its essential nature.

Anything that appears separate from consciousness-emptiness is an illusion.

All that appears to have a separate independent existence is made of consciousness-emptiness, and is a ripple on the ocean of consciousness.

All words and all examples that are given are only metaphors and are pointers.

And as such they are abstractions.

*Zen Buddhism*: the finger that points at the moon is not the moon.

Therefore all sounds which produce letters which produce words,  
can only produce concepts,  
and are metaphors-pointers,  
and as such are not true,  
there is only consciousness-emptiness, the two are one substance.

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

All pointers-techniques are a thorn to remove a thorn,  
After the thorn is removed, throw away the thorn,  
technique or understanding.

*Prakashananda Baba*: “You cannot realize with a formula, use it and then throw it away.”

Consciousness is the substance of all that appears to exist,

there are no concepts separate from consciousness,  
the appearance of the world is consciousness.  
Within the consciousness bubble lie worlds, gods,  
bodies, layers, universes, veils etc.  
Like peeling back the layers of an onion  
All the layers are still the onion,  
Peel back the layers; neti neti.  
First see everything as consciousness, a supra-causal  
bubble  
Until the Absolute is revealed,  
Abide in that Absolute, prior to the onion itself.  
Deconstruct theories, metaphors or concepts through  
identification with the consciousness,  
appreciate all is made of the same substance as the  
consciousness.  
A bubble which gives the illusory appearance of being  
separate from the emptiness,  
A bubble universe of consciousness appearing to float  
on emptiness,  
Emptiness appears as a conceivable-perceivable VOID  
“As If” it were an actual substance or thing.  
Emptiness as well is the consciousness  
and all perceivables or conceivables is an illusory  
*mirage* on the Absolute, prior to the word Absolute.

**Nisargadatta Maharaj,  
when asked, “Who Are You?” replied,  
“Nothing perceivable or conceivable.”  
All perceivables or conceivables are to be  
discarded as not this, not this.**

**Nisargadatta Maharaj:  
neti neti through negation, until the negator  
too is discarded or negated.**

Neti neti through “seeing” all as made of the same consciousness.

Neti neti until the emptiness-void and the consciousness dissolve as one.

The consciousness bubble universe floating on the knowable or perceivable Void is a picture to be discarded.

All words and language are both binary and dualistic, language produces metaphors which delude by granting the *sense of isness or beingness*,

and in a word existence,

describing things that do not exist as separate independent things or beings separate from the consciousness.

The “*Rays of the Absolute*”, “*The Song of the Absolute*”, is not to create a new system metaphor or school,

rather to give pointers metaphorical thorns or concepts which will destroy all other words and concepts.

**Nisargadatta Maharaj:  
“My words if planted in you will destroy all  
other words and concepts.”**

*A thorn to remove a thorn.*

Consciousness is the substratum, or substance that all that appears to exist or be is made of.

Everything that appears to exist is made of  
consciousness,

any “perceptions” that demonstrate apparent  
differences from this underlying whole are illusions.

Consciousness, is the substratum of all perceivables  
and conceivables,

as such metaphorically consciousness has many names  
and is called The Self of All, One Sole Being, or the  
SELF.

*Siddharameshwar* calls Consciousness the Supra-causal  
body.

Consciousness is the basic substance of all that  
appears to exist,

prior to words and concepts,

prior to the I Am or beingness,

impossible to grasp through the vehicle of language.

There is only consciousness,

Anything that appears separate from consciousness is  
an illusion,

Everything that appears to exist is made of  
consciousness,

a bubble, a ripple on the ocean of consciousness.

### **Nisargadatta Maharaj:**

**“By inquiry, deconstruction through a  
process of negation, neti neti, (not this not  
this), all conditioning that gives the illusion  
or appearances of difference or separation  
from the substratum that is consciousness.”**

Deconstruction through total identification with consciousness is true renunciation.

Through total identification with consciousness, neti neti occurs spontaneously and effortlessly.

Anything which appears separate from consciousness is an illusion,

anything that appears separate from consciousness-emptiness is an illusion

The perceiver is consciousness, and is an illusion.

You are an illusion,

I am an illusion.

All words and all examples that are given are only metaphors and as pointers are therefore not true. There is only consciousness.

**Nisargadatta Maharaj (pg. 176):  
“To go beyond we must pass through  
total negation of everything as having  
independent existence.”**

**Nisargadatta Maharaj (pg. 526):  
“Resolutely reject what you are not until  
the real self (The Absolute) emerges in its  
glorious nothingness. Its not-a-thingness.”**

Negate all attributes like there are separate individuals separate from consciousness-emptiness.

*Ramana Maharshi*: “after negating all as not this not this, awareness of the Self of All remains and THAT I AM.”

**Nisargadatta Maharaj:**  
**“Forget me,  
forget the teachings,  
stay in the consciousness,  
be the consciousness,  
as the portal to the Absolute.”**

All experiences are consciousness dependent,  
a bubble made of consciousness appearing on itself  
“As If“ it is separate from emptiness,  
a temporary illusory *mirage* appearing on the Absolute,  
as the Absolute neither are, or exist separate from  
itself,

And therefore they are not---

you are not---

I am not—

all separate individual experiences are an illusion.

**Nisargadatta Maharaj (pg. 68):**  
**“Once the attention is fixed on the  
substratum of consciousness,  
there is nothing left.”**

**Nisargadatta Maharaj (pg. 21):**  
**“In short, you liquidate that yardstick of  
body-mind as your identity.”**

On the screen made of the subtle form of  
consciousness called emptiness,

Consciousness appearing as energy (also called shakti ) is projected on the screen of the thinned-out consciousness appearing as emptiness, (which is itself).

Metaphorically, this is like a picture made of light (energy or shakti), which is consciousness.

The one consciousness appears as two, consciousness and emptiness---forming a world picture

projected on the movie screen made of emptiness, which is a subtle form of consciousness.

appearing as a picture,

Although the light/shakti, screen and world picture appears separate from consciousness,

All is still made of consciousness.

Realize that the screen, the pictures, and the light, (shakti or energy), and the projector are all made of the same consciousness.

*Prakashananda Baba*: “Shakti is Maya.”

**Nisargadatta Maharaj (pg. 39):**

**“I see only consciousness and know everything to be but consciousness.**

**As you know the picture on the cinema screen to be light.”**

All objects, people and events etc., derive their illusory sense of existence or is-ness from the energy/shakti, an emanation or ripple made of consciousness in and on the screen of consciousness, (called emptiness) which is consciousness.



*Kashmir Shaivism, The Spanda Karikas*: Spanda, the throb or pulsation of the consciousness appearing on itself,

the consciousness, whether called the Self of All, or One Sole Being,

is still only consciousness,

Appearing on the screen of the subtle consciousness called emptiness,

“As If” it is made of a different substance than the consciousness.

Metaphorically, when all pictures made of light or energy or shakti are removed,

what remains is the consciousness-emptiness, as one substance,

In this way consciousness as the One Sole Being, the Self of All with nothing separate from itself is revealed.

The Absolute is revealed as the all, prior to the word all.

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## Meditation

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### Realizing the Spanda

*The Spanda Karikas:*

Focus your full attention on any, thought, memory, emotion, association, perception etc.

Notice when it changes.

That is the spanda, the throb or pulsation.

Realize the underlying movement prior to the change.

### NEXT

Focus attention on the attentioner, (one who is focusing attention).

Notice the underlying movement prior to the attentioner, That is Spanda.

Like the ocean in constant movement,

Waves appearing on the ocean of Consciousness,

The movement is Spanda.

SIDDHARAMESHWAR AND  
THE METAPHOR OF THE BODIES

**THE GROSS PHYSICAL BODY**

Metaphorically, the gross physical body has no consciousness. It is not an independent being.

It is an idea, a mirage giving the illusion “As If” it is the source or center of its world,

a separate, independent, individual entity that can achieve enlightenment or realization.

**Nisargadatta Maharaj (pg. 35):**

**“It is not possible for a phenomenal object to achieve something and this (body) is only a phenomenal object.**

**THE MIND:**

**SUBTLE BODY OR DREAM BODY**

Metaphorically, the mind, also called the subtle body or dream body by *Siddharameshwar*, contains thoughts, memories, emotions, associations, perceptions, a perceiver, the body image.

The mind or subtle or dream body gives the illusion that the body which is a thought or image is independent containing a separate independent self with its own self nature independent of other selves.

Contained within this is the illusion that the mind resides in the body, in the skull,

rather than one mind, which contains everything.

The linguistic metaphor called the mind, brings with it the illusion, that it resides in an individual skull,

Giving the illusion of creating its own thoughts, memories, emotions, associations, perceptions, etc.

This is an illusion in the mind or subtle body.

The body too is a thought form in the mind, which is made of consciousness.

*Contemplate:* “Is there a mind prior to the word mind?”

**Nisargadatta Maharaj, pg. 427:**  
**“In fact, there is no body or a world to contain it. There is only a mental condition, a dream-like state easy to dispel by questioning its reality.”**

There is no separate independent existence separate from the consciousness

### **THE CAUSAL BODY: THE SPACE BETWEEN**

Metaphorically, the space between two thoughts, or gap, or blank space between two breaths. Can be referred to as the space with a small “s”.

or the gap with a small “g”

or the blank with a small “b”,

and metaphorically is “prior” to the mind or subtle body,

and is called by *Siddharameshwar*, the Causal Body.

It appears as the space between two thoughts,

the space or gap between two breathes, but it too is an illusion.

*Ramana Maharshi*: Trace the “I” thought

**Meditation: from where does that thought arise?**

**Meditation: To where does that thought subside?**

The preliminary steps of most “spiritual practice” is to shift attention away from the gross physical body, the subtle body or mind, thoughts, memory, emotions, associations etc.

and place the attention on the space with a small “s”, the causal body or gap with a small “g” or blank with a small “b”, which is the gap or space between two thoughts.

Metaphorically, the subtle body or dream body or mind of thoughts, memory, emotions, associations, perceptions, etc. originates from the causal body.

Metaphorically, the observer as “me”, or the sense of “my” originates from the causal body.

Metaphorically, the witness as “me” which witnesses “my” thoughts memory etc. originates from the causal body.

Metaphorically, the sense of presence originates from the causal body.

Metaphorically, the one who is mindful originates from the causal body.

Metaphorically, the knower of “my” mind originates from the causal body.

Metaphorically, the subtle body or dream body or mind of thoughts etc. originates from the causal body.

This is why the mind persists.

The mind or subtle dream body is not a creator of itself, with its own thoughts etc.

Rather, the mind or subtle dream body is an appearance arising from the causal body.

The causal body or space with a small “s” is *holographic*, and as such recreates the same psychological material of thoughts, memory, emotions, associations, perceptions etc. over and over and over again.

In this way, the space with a small “s”, or gap with a small “g”, is part of a *holographic* puzzle

containing the mind of thoughts, memory, emotions, associations, perceptions, etc. and the space or gap between “As If” they are two separate things.

The space is the container of the mind. And yet is not separate from the mind.

This is why shortly after meditation, the mind of thoughts, memory, emotions, associations, perceptions etc. reappears.

In this way, the space and the mind appear as two, but they are one and the same.

The mind and Causal body are part of the same *holographic* puzzle.

The space, or gap, recreates itself as the mind of thoughts, memory, emotions, associations, perceptions, etc. over and over and over again.

The space contains the mind,

The space is the mind,

The two are one.

## **THE SUPRA-CAUSAL BODY: THE CONSCIOUSNESS**

Metaphorically, the consciousness is called by *Siddharameshwar*, the Supra-Causal body.

Prior to the causal body is the consciousness, the Self of All, the One Sole Being,

which is the substratum of the other 3 bodies.

The consciousness contains the three bodies,

The emptiness is the consciousness,

The consciousness-emptiness is the substance that all that appears to exist is made of,

The consciousness including the emptiness with its awareness nature also known as the Supra-Causal body is prior to the space/gap/or blankness.

For Nisargadatta Maharaj even the consciousness is a temporary appearance, an appearance on the Absolute.

*Kashmir Shaivism, The Vijnana Bhairava:*

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### **Meditation**

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**Notice an Object**

**Eyes closed see an image of the object.**

**Expand awareness and notice the space prior to the image.**

**See them all as consciousness**

THERE ARE NO SPACES BETWEEN THINGS  
THERE IS ONLY CONSCIOUSNESS

In this way all gaps, spaces between thoughts, spaces between breaths, spaces between, all spaces of the subtle body, causal body are made of consciousness, therefore their appearances as separate, independent, individual things is an illusion.

**Meditation: "Experience" the space or gaps or blankness or in-between spaces as consciousness.**

**Meditation: "Experience" the knower of the space, or gap, or blank as consciousness.**

There is only consciousness.

All gaps or spaces between, is an appearance made of consciousness,

a ripple in the ocean of consciousness,

part of the bubble universe made of consciousness.

When the world of thoughts, memories, emotions, associations, perceptions, the body idea, the I Am, the sense of being, the observer, and even the gap with a small "g" and the space with a small "s" and the consciousness-emptiness dissolves

there is only the Absolute.

The Self of All, the consciousness-emptiness, supra-causal body is without divisions,



Without a sense of doer-ship or another,  
Without a sense of things being separate or different  
from other things or objects or people or events,  
All perceivables or conceivables are the  
undifferentiated consciousness which is the self  
of all which appear like a bubble universe made of  
consciousness on the Absolute.  
The great illusion, maya, which is defined by  
Siddharameshwar as that which does not exist,  
is a mental conception,  
A superimposition on the supra-causal body, the  
consciousness, the Self of All.  
However, all superimpositions are the Self of All, the  
undivided consciousness

**Nisargadatta Maharaj:**  
**Go in, prior to thoughts etc, prior to**  
**beingness or consciousness itself.**

The Absolute prior to consciousness.  
Metaphorically everything that seems to exist is made  
of, and contained in the One Sole Being also called the  
consciousness, the Supra-Causal body, the Self of All.  
All of this is consciousness, appearing like a bubble  
floating on the emptiness, (the subtle form of  
consciousness).  
The witness of the 4 bodies, is called the Supreme  
Witness.  
The Supreme Witness can appear as though it is  
independent,  
imagining it is witnessing the Absolute.

The Supreme Witness is a representation of consciousness.

It is consciousness appearing with a dual structure of:

- 1) witnessing the 3 bodies and the consciousness as the Supreme Witness which is a perceptual configuration made of consciousness.
- 2) which imagines it is Witnessing the Absolute, when it is actually, emptiness, (the subtle side of consciousness), witnessing itself.

In *Kashmir Shaivism* it is called the *Supreme Perceiver*. The witness and Supreme Witness are part of the consciousness-emptiness and is an illusion.

*The Vijnana Bhairava*: “When you have a desire to perceive this state you can only perceive it when it comes down one step lower.”

Any perception which utilizes a perceiver is an abstraction containing the automatic omitting process within the consciousness bubble.

As such, the perception of the Absolute as an object, is an illusory appearance made of consciousness.

In this way, whether we call it the Supreme Witness or Supreme Perceiver it is still the consciousness, which perceives, witnesses, and is the knower of the perception, or is the experiencer of the Absolute.

The illusion is that it is the consciousness perceiving/witnessing/knowing the Absolute as it imagines itself to be. This is not the Absolute, rather it is consciousness-emptiness witnessing itself, not the Absolute.

In this way, the Supreme Witness superimposes or projects its fantasized imagined perception of what it imagines the Absolute is like onto the consciousness, which is actually itself.

This is a perception of the Absolute NOT THE ABSOLUTE.

*The Vijnana Bhairava*: “When you have a desire to perceive this state you can only perceive it when it comes down one step lower.”

CONSCIOUSNESS AND THE PERCEIVED  
EMPTINESS AND THE PERCEIVER OF THE  
EMPTINESS IS CONSCIOUSNESS,  
CONSCIOUSNESS-EMPTINESS IS AN  
ILLUSORY LAYER OR VEIL APPEARING ON THE  
ABSOLUTE.

For Nisargadatta Maharaj the consciousness is not it.  
The consciousness is a temporary appearance, a  
gigantic fraud.

The consciousness-emptiness too is an appearance on  
the Absolute.

The Absolute is referred to by Nisargadatta as the  
Parabrahman,

beyond or prior to Brahman (consciousness-  
emptiness),

and therefore is prior to consciousness.

That is the *Primordial Advaita*.

The Absolute is prior to this perceptual veil of  
consciousness. The Supreme Witness, Awareness, and  
the Emptiness.

A GITA FOR  
SRI NISARGADATTA MAHARAJ

**“What is the *Bhagavad Gita*? Gita is the song, sung by Lord Krishna. He sang the song just as I am singing this talk to you now. This is the Gita. Now you are facing the *Bhagavad Gita*. You read it, recite it, remember it...”**

**“That infant Lord Krishna is consciousness... About the infant Lord Krishna—it will tell you ... that the original state is timeless, formless, and that what has come about is merely an illusion.”**

**“Krishna said, “Remember me, I am always there.” What is that state of Krishna? He is beyond the body-mind state; that means he is the consciousness. Further, Krishna is the *Absolute*”...**

VERSE ONE

THE CONSCIOUSNESS

The substratum of all and everything

All perceived differences,  
all experiences of movement,  
all that is seen, felt, heard, touched, smelled, or  
experienced, is a superimposition, an illusion,  
contained within and made of consciousness.

Consciousness is the substratum of all and everything

*Ramana Maharshi:*

“I am not the five cognitive sense organs, I am not the senses of hearing touch sight taste and smell, I am not sound color the tasted, odor, the organs of speech locomotion grasping excretion procreation moving, I am not.”

I am consciousness, The sense of “I” or “I Am” or beingness and all that appears separate from consciousness is an appearance made of consciousness, a ripple on the ocean of consciousness.

**Nisargadatta Maharaj pg. 81:  
“The spray of the ocean contains  
innumerable droplets, but they are  
the ocean only.”**

*The Yoga Vasistha:* “Everything is consciousness, nothing exists that is separate from consciousness.”

Anything that appears to exist is made of consciousness.

There is nothing that is not the undivided consciousness; the Self of All, the Supra-Causal body.

The consciousness gives form to an object by looking.

Notice the consciousness prior to looking.

**Nisargadatta Maharaj:  
“The eye does not see, notice the  
consciousness prior to the opening  
of the eye lid.”**

There is nothing perceivable that is separate from the consciousness.

Consciousness is the substratum of all and everything

I am consciousness and there is nothing separate from the consciousness.

I am consciousness and there is nothing separate from the Self of All.

I am consciousness, I have no meaning.

All is without meaning.

I am devoid of meaning.

All is just an appearance made of consciousness, a ripple on the ocean of consciousness.

I am consciousness.

I am nothing.

I am the Self of All.

You are not a being,  
You are not an I Am.

**Nisargadatta Maharaj pg. 200:  
“the basic concept, beingness, is itself  
an illusion.”**

You are not the witness.

The you you call yourself, is consciousness.

I am consciousness, the substratum of the perceiver and all perceivables or conceivable.

The perceiver does not have a location in a body,

There is no location,

The perceiver is consciousness.

There is no perceiver.

The perceiver is an illusion.

There are no good or bad actions there is only consciousness.

**Nisargadatta Maharaj:  
Since you are formless consciousness you  
can perform no action or have  
a particular behavior.**

There is no consequence of actions, there is only consciousness.

All consequences are consciousness.

There are no good or bad thoughts there is only consciousness.

There are no good or bad attitudes there is only consciousness.

There are no good or bad actions there is only consciousness.

There are no good or bad ideas there is only consciousness.

**Nisargadatta Maharaj,  
“Imagining you can realize your true nature  
through actions or behaviors is delusion.”**

There is only consciousness there are no good or bad behaviors.

There is only consciousness there are no good or bad feelings.

There is only consciousness there are no good or bad experiences.

There is only consciousness.

*Kashmir Shaivism, The Vijnana Bhairava:* Take your attention off of the story as to why you feel what you feel, and put your attention on the feeling itself as consciousness.

Experience the feeling and the feeler as consciousness.

Experience the attentioner (one who puts attention on something) as made of consciousness.

All is just an appearance made of consciousness.

I am consciousness there is only consciousness.

All concepts are only consciousness.

The perceiver and the perceived are only consciousness.

This phenomenological world is consciousness.

The world was never created nor does it ever exist.

The world, people, the body and all perceivables, and conceivables are an abstraction.

Nothing is ever separate, or independent from consciousness.

The concept of distance or separation is an illusion

Nothing can ever be separate, or have distance from something else since the substratum is consciousness.

The world is not separate from consciousness.

The world picture appears on the screen made of consciousness.



The world picture and shakti is only consciousness.

All is an illusory appearance made of consciousness, a ripple on the ocean of consciousness.

There is no such thing as the past, the present, and the future.

There is no present time, presence or Now,

They are illusions, superimpositions projected onto consciousness.

There is only consciousness.

**Nisargadatta Maharaj:**

**“The experience of presence is part of the I Am, and should not be there.”**

**Nisargadatta Maharaj (pg. 44):**

**“Jnaneshwar, a great sage, said I don’t tell a lie. Whatever exists has no substance. It is unreal. The present moment is unreal.”**

*Buddha: “There is no fundamental reality.”*

Time is an illusion.

**Nisargadatta Maharaj (pg. 36):**

**“It is very simple: This is time-bound, and anything that is time-bound is untrue.”**

All is an appearance made of consciousness, a ripple on the ocean of consciousness.

Whatever is perceivable or conceivable is only consciousness.

All that arises, all that subsides is just an appearance made of consciousness.

There is only consciousness: The Self of All.

Consciousness is the substratum of all and everything.

Religions, gods, paths, rules and regulations are an illusory appearance made of consciousness.

**Nisargadatta Maharaj (pg. 98):**  
**“If there is no consciousness there is no God. The existence and essence of God are both in this consciousness, and therefore in this body.”**

***The body is consciousness.***

The world is an illusory appearance made of consciousness.

All states and stations. are an illusory appearance made of consciousness.

Identities, personas, roles, the shadow, and all ways of being, doing, and having are consciousness.

The concept of creating is an illusory appearance made of consciousness.

There are no identities, personas, roles and ways of being, doing, having, and the concept of creating.

The shadow is made of consciousness.

There is no shadow.

There is no self, or shadow.

There is only consciousness.

Consciousness is the substratum of all and everything.

Sound is consciousness.

Words are consciousness.

Speech is consciousness.

Sentences also are only consciousness.

The guru is consciousness.

Whatever is heard by the ears, observed by the eyes and senses, the sense of I Am or being in the body is only consciousness.

All is an illusory appearance made of consciousness.

A ripple on the ocean of consciousness.

All spiritual or psychological states and practice are consciousness.

Cause and effect is consciousness.

You cannot separate cause from effect since there is only consciousness.

There is no cause and effect.

**Nisargadatta Maharaj (pg.78):**

**“I have come to the conclusion that the world is spontaneously there without any seed or cause; its creation is cause-less or seedless.”**

**Nisargadatta Maharaj (pg. 66):**

**“Seeking out causes is a past time of the mind. There is no duality of cause and effect.”**

The concept of purpose is only consciousness.

There is no such thing as purpose.

All sense of a separate being separate, distant, different or special is an illusion, there is only consciousness.

All that appears to exist is within the consciousness bubble, as an illusory appearance made of consciousness.

The mind is only consciousness.

Consciousness is formless, therefore there is no-thing like a mind to think.

All thoughts are consciousness.

“Experience” thoughts as consciousness.

All is an illusory appearance made of consciousness.

The words of the guru and all words are consciousness.

*A dog is barking.*

Whatever is associated and any associations are illusions.

Whatever things are perceived as associated with other things is an illusion, there is only consciousness.

All is an illusory appearance made of consciousness.

That the experiencer is associated with the experience is an illusion, there is only consciousness.

That the seer is associated with that which is seen is an illusion, there is only consciousness.

That things that happen now are or can be associated with some imaginary past, all these are illusions, there is only consciousness.

All is an illusory appearance made of consciousness, a ripple on the ocean of consciousness.

Consciousness is the substratum of all and everything.

The doer is only consciousness.

The giver and receiver is only consciousness.  
The enjoyer is only consciousness.

*Krishna*: "I am the doer and enjoyer of all actions."

**Nisargadatta Maharaj:**  
**"I do not say Krishna is a person. It is  
consciousness, the same  
consciousness is you."**

All is an appearance made of consciousness.  
Consciousness is the substratum of all and everything.  
The experience of a self or myself as a separate "I" is  
only consciousness.  
The body is only consciousness.  
Consciousness is the substratum of all and everything.

**Nisargadatta Maharaj (pg. 253):**  
**"You are neither body nor in the body. There  
is no such thing as a body."**

**Nisargadatta Maharaj (pg. 75):**  
**"Just as the universe is contained in  
consciousness so too this physical body is  
merely an appearance in consciousness"**

The perceiver is only consciousness.  
"Experience" the perceiver as made of consciousness.  
All is an illusory appearance made of consciousness.

**Nisargadatta Maharaj (pg. 48):**  
**“The sum total is, whatever experiences you have, whether for a day or for years, it is all an illusion.”**

The seer and seen are consciousness.

“Experience” the seer and seen as made of consciousness.

Consciousness is the listener or hearer.

“Experience” the smeller as consciousness.

The words and what is heard is consciousness.

“Experience” the taste and taster as consciousness.

“Experience” the knower and the knowable as consciousness.

Everything known and knowable is temporary, and is an illusion to be discarded.

**Nisargadatta Maharaj,**  
**“If you can remember it or forget it, it is not it.”**

“Experience” the body and the beingness as consciousness.

**Nisargadatta Maharaj (pg. 79):**  
**“The only solution is for you to give up your identity with the body-mind.”**

**Nisargadatta Maharaj (pg. 68):  
“Once the attention is fixed on the  
substratum of consciousness, there is  
nothing left.”**

The sense of I Am is consciousness.

“Experience the I Am and the beingness as  
consciousness.”

All is an illusory appearance made of consciousness,  
The Self of All.

Form and formlessness are consciousness.

All is an illusory appearance made of consciousness.

Cause and effect are only consciousness.

The concept of a source or location is consciousness.

Anything that appears to exist in a location is an  
illusion.

There is no such thing as causes and effect, merits and  
demerit, good and bad.

Gain and loss are only consciousness.

All is an illusion made of consciousness appearing  
within the consciousness bubble.

All interactions are only consciousness.

All beings in the world are consciousness.

Breath is only consciousness.

The breather is only consciousness,

The I Am and the sense of being are consciousness.

Identities are consciousness, veils or layers are  
consciousness.

All is an illusory appearance made of consciousness.

Mantra is consciousness.

The repeater of the mantra is only consciousness.

The deity or thing the mantra represents is only consciousness.

What is imagined, what will happen from doing the mantra is consciousness.

The concept of a separate individual self or individual soul, called in *Kashmir Shaivism* the pseudo self or empirical self is an illusion there is only one undivided consciousness.

Whatever can be spoken of is only consciousness.  
Thought is consciousness.

The body is consciousness.

**Nisargadatta Maharaj (pg.75):**

**“Just as the universe is contained in consciousness so to this physical body is merely an appearance in consciousness.”**

*The Vijnana Bhairava*: “Experience the body as consciousness, notice the edges, (boundaries) of the body, and “experience” them as consciousness.

*Yoga*: I am not this body

The Guru is consciousness.

The witness is consciousness.

Friends and enemies are consciousness.

All is an illusory appearance made of consciousness, called the Self of All, or the Supra-causal body.

The space with a small “s” called by Siddharameshwar



the causal body is made of consciousness, and appears on the consciousness "AS If" it is separate from the consciousness, This is an illusion.

Consciousness is the mind of thoughts memory emotions associations perceptions and perceiver and a body image called the subtle or dream body.

The concept of the mind exists in language only.

There is no mind, of thoughts memory emotions associations perceptions and perceiver and a body image called the subtle or dream body that exists outside of language.

All sense of a separate being, separate or different is an illusion. There is only consciousness,

All is contained within the consciousness bubble, an illusory appearance made of consciousness.

I am consciousness. I am without volition.

I am consciousness with no sense of a self or myself.

The body is consciousness.

There is no body.

**Nisargadatta Maharaj:  
You are not the body.**

I am consciousness without anything in which to inquire.

I am consciousness there is no inquirer.

All is an illusory appearance made of consciousness also called the One Sole being.

The substratum of all perceivables and conceivable is the non-dual consciousness.

Hearing this from the mouth of a guru is hearing this from consciousness.

The doer doing individual actions are all an illusion.

There is no doer.

There is only consciousness.

Consciousness is the substratum of all and everything perceivable and conceivable.

There are no perceivables or conceivables separate from consciousness

Anything perceived or experienced as separate from consciousness is an illusion, *a snake in a rope*, the child of a barren woman.

**Nisargadatta Maharaj (pg. 63):**  
**“There is only one truth in the world and that is that everything is unreal.”**

All the world, all beings,

All dharmas, all paths, all systems,

All schools, all models, all maps,

All philosophies, psychologies, all spirituality,

All learning and all ignorance are an illusion, like a *snake in a rope*.

Consciousness is the substratum of all and everything perceivable or conceivable.

There are no perceivables or conceivables separate from consciousness.

**Nisargadatta Maharaj (pg. 207):**  
**“Once you understand the object of spirituality, you will also understand that spirituality is unreal.”**

**Nisargadatta Maharaj (pg.10):**  
**All your activities, material and spiritual, are in this illusion**

Whenever you contemplate upon your thoughts, whichever is at any time, whatever is decided upon by the intellect is an illusion, like a *snake in a rope*.

**Nisargadatta Maharaj**  
**”The child of a barren woman.”**

All is just an appearance on consciousness. A ripple on the ocean of consciousness.

Whatever is explained by words is only consciousness.

All words and explanations are an illusion.

There are no perceivables or conceivable separate from consciousness.

Consciousness is the substratum of all and everything perceivable and conceivable.

**Nisargadatta Maharaj (pg.159):**  
**“You must remember that you are prior to the word; kill the words. Don’t frame your knowledge, don’t condition it by words. Be prior to the words.”**

No frames of reference. No references to frame.

Whatever object is renounced, whatever one thinks one is, or is one's own is consciousness.

The concept I am the body is consciousness.

The concept of ownership is an illusion.

Like a *snake in a rope*, the child of a barren woman.

All is an illusory appearance made of consciousness.

**Nisargadatta Maharaj (pg. 69):**

**“I am telling you a simple thing. Get rid of the notion that you are this corpse. The body is dead always. The body is inert  
You are not the body”**

**Nisargadatta Maharaj (pg. 92):**

**“Do nothing else except this; do not identify the consciousness with a body.”**

*Vijnana Bhairava*: experience all feelings and the sense of being as consciousness.

All past impressions are only consciousness.

All is an illusory appearance made of consciousness.

Mind also called the subtle or dream body is consciousness.

The inner subjective experience is consciousness.

The experiencer of the inner subjective experience is only consciousness.

There is no subtle body, mind, dream body, or experiencer of the inner subjective separate from consciousness.

There is only consciousness.

The pairs of opposites and oppositional identities are only consciousness: high and low, good and bad, right and wrong, love and hate.

All is an illusory appearance made of consciousness.

The veils or layers covering the consciousness is consciousness.

Peel back the veils as consciousness.

Reflection, reflecting, the reflector, is only consciousness.

Listening and the listener is only consciousness.

All is an illusory appearance made of consciousness.

The desire for liberation, the waking state called the gross body, the dream state called the subtle body, dream body, or mind, the sleep state called the causal body, and any other states or stations are consciousness.

All is an illusory appearance made of consciousness.

**Nisargadatta Maharaj (pg. 24):  
“Without the experience of waking and sleep  
states, try to explain what you are.”**

Space is consciousness.

Energy is consciousness.

Mass, solidness or matter is consciousness.

Time is consciousness.

Gravity is consciousness.

Electromagnetics is consciousness.

Sound and light are consciousness.

Location is consciousness.

Distance and directions are consciousness.

**Nisargadatta Maharaj (pg.101):**  
**“The realized man has lost the capacity of identifying himself with anything. He is without location, placeless, beyond space and time, beyond the world, beyond words and thoughts is he.”**

**Nisargadatta Maharaj (pg. 302):**  
**“We are neither matter or energy, neither body nor mind.”**

**Nisargadatta Maharaj (pg. 115):**  
**“Time is in the mind. Space is in the mind. The law of cause and effect is just a way of thinking.”**

Location is consciousness.

All is an illusory appearance made of consciousness, the Self of All.

All is contained within the consciousness bubble, an illusory appearance made of consciousness.

The witness is consciousness.

The witness is a veil of consciousness.

All is just an appearance on consciousness.

There is no birth.

The concept of birth is consciousness.

*Nisargadatta Maharaj: The myth of birth.*

All interactions are consciousness.

All images are consciousness.

Experiences and all images or fantasies are consciousness.

Projections or superimpositions are veils made of consciousness, to be peeled back.

They are an illusion, like a *snake in a rope*.

All is an illusory appearance made of consciousness the Supra-causal body.

Colors are unreal.

Types, categories, diagnosis, psychologies and spirituality is consciousness.

All explanations are consciousness.

Consciousness is the substratum of all and everything perceivable or conceivable.

There are no perceivables or conceivables separate from consciousness.

All is an illusory appearance made of consciousness.

The object of perception, the perceiver and the perceived are consciousness.

The world is consciousness.

In Sanskrit, *drishti srishhti vada*, the world is only there as long as there is an "I" there to perceive it.

The perceiver is a veil made of consciousness,

Enquire into the perceiver's nature as the key veil of the subtle body or mind.

Location is consciousness,

Distance and directions are an illusion.

There is only consciousness.

The perceiver has no location,  
The perceiver is consciousness,  
There is no perceiver,  
All is contained within the consciousness bubble an  
illusory appearance made of consciousness.  
Thoughts are only consciousness,  
The thinker is unreal only consciousness,  
All action and inaction are unreal,  
There is only consciousness,  
Consciousness is the substratum of all perceivables  
and conceivable.  
Experience the doer as consciousness

*Krishna: "I am the doer and enjoyer of all actions."*

The power behind seeing or perceiving is only  
consciousness.

All causes and their effects are unreal there is only  
consciousness

**Nisargadatta Maharaj (pg. 4):  
"Things happen without cause"**

All knowledge and the knower is consciousness.  
All is an illusory appearance made of consciousness.  
You are like the *snake in the rope*.  
I am like a *snake in a rope*.

*Ramana Maharshi: "The seer and the objects seen are  
both like the rope and the snake.*



Just as the knowledge of the rope, which is the substratum, will not arise unless the false knowledge of the illusory serpent goes, so the realization of the SELF which is the substratum will not be gained unless the belief that the world is real is removed.”

All subjectivity is a *snake in a rope*.

All is an illusory appearance made of consciousness.

There is no mind of mine or that belongs to a me.

**Nisargadatta Maharaj (pg. 4):**  
**“As to my mind, there is no such thing.**  
**There is consciousness in which**  
**everything happens.”**

All superimpositions are just an appearance made of consciousness, there is nothing perceivable, conceivable or experiencable that is not consciousness.

Consciousness has no purpose or source, and does not remember whatever has been discarded or not discarded.

I am the Self of All

I am the Self of All without time,

I am the Self of All without cause and effect,

The Self of All, devoid of God.

**Nisargadatta Maharaj:**  
**“There is no entity that needs enlightenment.**  
**There is no such thing as enlightenment!”**

All is an illusory appearance made of consciousness.

Consciousness is the substance, the substratum that forms the *mirage-world*.

The meditator and meditation,  
and the witness is an appearance made of  
consciousness.

All people are consciousness, the Self of All.

That which is living or dead is consciousness.

All is the Self of All.

Consciousness is the substance, the substratum that forms the *mirage-world*.

The individual self is consciousness,

The idea of being a person is consciousness.

The Self of All is devoid of all.

The Self of All is without origin.

Nothing that exists, exists separate from the Self of All,  
the One Sole Being.

The Self of All is the past.

The Self of All is the present and future and Now.

The Self of All is presence, therefore all time is  
consciousness.

Time is a superimposition, a veil made of  
consciousness.

Now and the experience of presence is a veil made of  
consciousness.

Nothing exists separate from the consciousness,  
the substance of which the *mirage* is made.

Time, presence, and Now are all superimpositions,  
veils made of consciousness.

As consciousness is the substance the *mirage* is made of.

There is no concept of permanence and impermanence.

As consciousness, there is no knower, nothing knowable and nothing known.

Consciousness, the substance the *mirage* is made of, is without the concept of oneness.

Sound is made of consciousness.

Taste is made of consciousness.

Touch is made of consciousness.

Smell is made of consciousness.

Skin and sensations are consciousness.

Consciousness is the substance.

The substratum that forms the *mirage world*.

Yoga is consciousness.

The Yogi is consciousness.

The guru is consciousness.

All that is seen is consciousness, the Self of All.

The Self of All is myself.

I am the Self of All.

There is nothing separate from the Self of All.

All is the Self of All.

All results of actions are unreal, there is only the Self of All.

The Self of All is the Consciousness.

*Being the consciousness is the worship of consciousness.  
Being the consciousness is the worship of consciousness.  
Being the consciousness is the worship of consciousness.*

The Self of All is consciousness, the One Sole Being

**Nisargadatta Maharaj (pg. 71):**

**“ The worshiper is the consciousness and the  
object of worship is also the consciousness.”**

The I Am and all identities are veils made of  
consciousness.

The concept is and is not, exists in language only.

Existence and non-existence exist in language only and  
is consciousness.

The illusion of action and the performer of action is  
consciousness.

*Krishna: “I am the doer of all actions.”*

There is only consciousness there is no world separate  
from consciousness.

I am not separate from consciousness.

I am not.

You are not separate from consciousness.

You are not.

All states and stations are consciousness, not separate  
from consciousness.

All is an illusory appearance made of consciousness.

*Anything appearing as different from consciousness is  
unreal.*

Any sense of doers, or one doer being separate from  
another doer is unreal.

One action being separate from another action is unreal.

Differences of qualities of nature are unreal.

There is only consciousness,  
the substratum of all that appears to be.

Differences of characteristics are unreal.

All judgment, this is good, this is bad, all is just an appearance made of consciousness.

All evaluation, this means this about me, is unreal.

All significance, that this is better than this, or this is more important than that, is unreal.

All is an illusory appearance made of consciousness.

Differences as this and I and you and another are an illusion.

All is just an appearance made of consciousness, a ripple on the ocean of consciousness.

The worship of God is only consciousness.

The concept of "Great Beings", temporary appearances made of consciousness.

Understanding is only consciousness.

The one who understands or imagines he understands is only consciousness.

The concept of an individual soul is only consciousness.

All is an illusory appearance made of consciousness.

"I" as consciousness am formless and without a body.

There is no body.

There is just consciousness.

The Self of All and the world are not something different.

The Self of All is not separate from anything perceivable or conceivable.

There is nothing separate from the Self of All.

I am the Self of All devoid of a separate, independent, individual existence.

The *mirage self* is an illusion and does not exist.

Consciousness is the substance, the substratum of all that appears to be.

The illusion of mind does not exist.

The illusion of self does not exist.

The mistaken self of the world, the self of the mind, the experience of the self does not exist.

**Nisargadatta Maharaj:  
personality is a mistaken identity.**

All is just a *mirage* made of consciousness.

The illusory self is a *snake in the rope*.

... a ripple on the ocean of consciousness

The conclusions of religion are unreal.

The world has not been created it is only consciousness, trees and grass are not separate from consciousness.

“A dog is barking.”

The results and consequences of actions are consciousness.

All actions and outcomes of actions are an illusion.

All is just a *mirage* made of consciousness.

The Self of All has no divisions.

Consciousness is the seed of the mind.

You are completely non-existent.

All is just a mirage made of consciousness.

I am you, you are me

I am you, you are me

*Jacques Derrida*: “You” and “I” are in the text only.

*Ludwig Wittgenstein*: Nothing exists outside of language. All is a language game.

All is an illusory appearance made of consciousness.

Words and language are abstracted representations of things which do not exist.

“I” is not “I”.

“I” is not “I”.

“I” is not “I”.

There is no “I” prior to the word “I”.

There is no “I” prior to the word “I”.

There is no self, prior to the word self.

There is no self, prior to the word self.

There is no self, prior to the word self.

**Nisargadatta Maharaj:**  
**no you, no me, no you, no me,**  
**no you, no me.**

All is an illusory appearance made of consciousness.

I am an appearance made of consciousness.

You are an appearance made of consciousness.  
A ripple on the ocean of consciousness  
All is just a *mirage* made of consciousness.  
The concept of all is not real.  
There is no such thing as all.  
The concept of all is in the mind.  
All is an illusory appearance made of consciousness.  
Once you see something, say something, feel  
something, or experience something, you assume that  
it is real, it is unreal, an illusion.  
Only consciousness exists.  
There is no reality or unreality.  
Reality or unreality are words. They are nonexistent.  
I am an appearance made of consciousness, a ripple on  
the ocean of consciousness.  
There is only consciousness, the substratum of all and  
everything.  
I am not "I".  
I do not have any name or form.  
I am not the hearer.  
I am not the sound.  
*Bishop Berkeley*: If a tree falls in the forest, and no one  
is there, does it make a sound?  
The veil of the breather and breathe is made of  
consciousness.  
I am not the veil of the mind.  
The veil of the mind is made of consciousness.  
As consciousness I am not the veil of intellectual  
knowledge.



The veil of intellectual knowledge is made of consciousness.

I am not the veil of bliss.

The veil of bliss is made of consciousness.

All veils are made of consciousness.

I am consciousness. The “I” and all is an appearance made of consciousness..

... a ripple on the ocean of consciousness.

The conceptual knowledge that duality or non-duality is real is only due to language.

*There is nothing “prior” to language or the labels that language represents.*

*There is nothing “prior” to language or the labels that language represents.*

*There is nothing “prior” to language or the labels that language represents.*

**Nisargadatta Maharaj:  
BE the consciousness.**

Renounce even the transcendence of all.

Stay in the consciousness.

Renunciation means focusing on and being the consciousness.

By being the consciousness, all else dissolves.

*Being the consciousness is worshipping the consciousness.*

**Nisargadatta Maharaj (pg. 156):**  
**“Abide only in consciousness. In your attention, only consciousness should be there. This is meditation.”**

Whatever has been told so far is non-existent,  
there are no differences there is only consciousness,  
there is no high, no higher state,  
no person is stupid, no person is wise, there is only  
consciousness.

**Nisargadatta Maharaj:**  
**There is no such thing as a person or self**

I am consciousness, the “I” and all is an appearance  
made of consciousness, a ripple on the ocean of  
consciousness

There is no event that occurs.

There are no conversations, only consciousness.

**Nisargadatta Maharaj (pg. 76):**  
**“You have only to abide in that consciousness.”**

All images are unreal.

**Nisargadatta Maharaj (pg. 99):**  
**“Any image you have of yourself is not true.”**

There is no standard or way of behaving or acting as  
the consciousness.

There is no coming into being or a way of being.

There is no deconstruction of ways of being or identities, there is only consciousness.

There is no letting go or working on Identities or a self, there is only consciousness.

There is no avoiding of ways of being.

There is no witness as a way of being.

There is no feeling of oneself as a way of being.

There is only consciousness, the substratum of all.

I am consciousness, the “I” and all is an appearance on consciousness, a ripple on the ocean of consciousness.

All is just a *mirage* made of consciousness.

Consciousness has no differentiation.

Consciousness has no differentiation as truth and non-truth.

Consciousness has no state such as understanding or an understander.

**Nisargadatta Maharaj (pg. 35):**

**“Whatever you understand, you are not that.”**

Consciousness has no idea of an individual.

Consciousness is without a state of comprehension, or a comprehender.

Consciousness is without awareness.

Consciousness is without a self in the veil of the mind.

There is no conception of a self that is in the veil of the mind.

There is no conception of body.

There is only consciousness, the substratum of all.

I am consciousness, the “I” and all is an appearance made of consciousness, a ripple on the ocean of consciousness.

Consciousness has no interpretations or lessons.

Consciousness has no sense of oneness.

The yoga of meditation and all yoga and experiences of the eight limbs of yoga is only consciousness.

All is an illusory appearance made of consciousness.

The body is an illusion.

Association and sensation with or without touch is an illusion, there is only consciousness.

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## Meditation

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**“Experience” the skin boundary, touch and sensations as made of consciousness.**

Clear understanding is an illusion.

The urge for liberation and wanting to live to attain liberation is an illusion.

The “I” and all is an appearance made of consciousness,

a ripple on the ocean of consciousness.

The removal of all conceptual knowledge along with the concept or belief that that will bring you liberation is an illusion.

This world is not created.

The world is not born.

You were never born.

There is no sentience or insentience, there is only consciousness.

**Nisargadatta Maharaj (pg. 78):**  
**“The world is not; it is a mere appearance.”**

The concept of where is an illusion, there is only consciousness.

The concept of how is an illusion, there is only consciousness.

The concept of why is an illusion, there is only consciousness.

The concept of who is an illusion there is only consciousness.

The concept of when is an illusion, there is only consciousness.

All is made of consciousness.

There is only consciousness, the substratum of all.

There is no contemplation.

There is no contemplator, none who remembers, and no forgetfulness.

There is only consciousness.

**Nisargadatta Maharaj:**  
**“If you can forget it or remember it it is not you, therefore discard it.”**

**Nisargadatta Maharaj (pg. 92):  
“You are and I am but only as points in  
consciousness. We are nothing apart  
from consciousness. This must be well-  
grasped. The world hangs on the thread of  
consciousness. No consciousness, no world.”**

All differentiations are consciousness.

Different personalities, different ways of being, doing,  
or having,

different thoughts, feelings, emotions, perceptions and  
memory are an illusion.

There is only consciousness, the substratum of all.

The differentiation of elements air, earth, water, fire,  
and ether,

all different qualities and conclusions are appearances  
in consciousness.

There is only consciousness, the substratum of all.

The concept of a guru, an “I”, and the student is  
consciousness.

As consciousness you are I, and I am you, you are me,  
and I am you.

There is no I.

There is no you.

As there is no such thing as the mind separate from  
consciousness, therefore, there is no separate thing to  
think or a thinker.

There is only consciousness.

As consciousness, there are no creations and no  
creator.

**Nisargadatta Maharaj (pg. 25):  
“There is no creator and nobody  
created me.”**

There is no movable, or immovable.

All moving or movement is a perceptual illusion.

There is only consciousness, the substratum of all.

As consciousness, there is no way to judge anything good or bad.

As consciousness, there is no such thing to call a judge or a judger or judgmental.

As everything is consciousness there is no you, there is no I.

*There is no you, there is no I.*

*There is no you, there is no I.*

All is an appearance made of consciousness.

I am consciousness, the sense of “I” or “I Am” and all is an appearance made of consciousness,

a ripple on the ocean of consciousness.

**Nisargadatta Maharaj:  
“Since the consciousness is formless,  
therefore there is no doer....  
there is no action that has been performed  
by a doer, of a particular behavior”**

As there is only consciousness there is no being or I Am.

As there is only consciousness, there is no beginning, middle or end.

For the consciousness, there is no such thing as identities, trance states, fantasies, thoughts, memories, emotions, associations, perceptions, a perceiver, a perceived, a body, an observer, and experience/er of loving kindness.

For the consciousness, there is no experience or experiencer of mindfulness, and there is no experience or experiencer of compassion.

“Experience” the experiencer, the knower, or that which is mindful as consciousness.

Consciousness has no state or veil of perfection or imperfection.

Consciousness has no state or veil of worthy or worthless.

Consciousness has no state or veil of doing or not doing.

Consciousness has no state or veil of adequate or inadequate.

Consciousness has no state or veil of knowing, knowledge or a knower or a not knower.

Consciousness has no state or veil of alone or connected.

Consciousness has no state or veil of complete or incomplete.

Consciousness has no state or veil that feels powerless or powerful.

Consciousness has no state or veil that feels loved or unlovable.



**Nisargadatta Maharaj: (pg. 101):**  
**“Love is also to be discarded.”**

All veils are consciousness, and as such are illusions.

*The Shiva Sutras:* “The entire universe appears as a form of consciousness.”

*The Vijnana Bhairava:* “Experience the universe in one sweep as consciousness.”

**Nisargadatta Maharaj:**  
**“There is no such thing as a person.”**

Consciousness has no state or veil that feels crazy or sane.

Consciousness has no state or veil that feels out of order, chaos, or in control, or out-of-control.

Consciousness has no state or veil called bondage or liberation.

I am consciousness, the sense of “I” or “I Am” and all is an appearance made of consciousness, a ripple on the ocean of consciousness.

All veils are consciousness.

All that appears is an illusory appearance made of consciousness.

The feeler and that which is felt is consciousness.

The one who understands and what is understood is consciousness.

As consciousness, there is no internal processor, or inner experiencer.

As consciousness, there is nothing that can be called all.

As consciousness, there is no such thing as existence or non-existence, there is only consciousness.

All that appears is an illusory appearance made of consciousness.

As consciousness there is no conditioning.

As consciousness there are no different beings.

There is no cause-and-effect, there is just consciousness.

“I” am consciousness.

The sense of “I” or “I Am” and all is an appearance made of consciousness,

a ripple on the ocean of consciousness.

Knowledge or information you have about yourself is just consciousness.

*Shiva Sutras*: “Knowledge is bondage.”

Consciousness is not associated in any way with the world or any concept of individuals.

“I am” consciousness, the witness, is an appearance made of consciousness.

Experience the witness and that which is being witnessed as being made of the same consciousness.

The witness is only consciousness, an appearance made of consciousness.

“I am” consciousness.

Consciousness is prior to sound, since sound is a perceivable it is an illusion.

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

**Nisargadatta Maharaj (pg. 232):**  
**“All knowledge is a form of ignorance.”**

All objects are consciousness and as such they are an appearance made of consciousness.

All that is perceived or conceived is a *snake in the rope*.

**Nisargadatta Maharaj**  
**“There is no birth, there is no death, there is no person, it’s all concept it’s all an illusion.”**

There is only consciousness.

There is no volition or free will.

As grass cannot will itself into being green.

As the sun cannot will itself into being hotter or cooler.

As a mountain cannot will or choose to be bigger.

**Nisargadatta Maharaj:**  
**“You are like grass growing.”**

The concept of volition or free will arises as an explanation, an abstracted experience.

All explanations and experiences are illusions, appearances made of consciousness.

There is no such thing as choice.

As an apple tree cannot choose to be a banana tree.

As a dog cannot choose to be a cat.

So to, you cannot choose to be anything other than what you are already.

All experiences of choice are illusions,  
appearances made of consciousness.

A dog is barking.

As consciousness there are no reasons, or patterns.

All reasons and patterns are illusory appearances made  
of consciousness.

*Heraclitus*: “You never put your foot in the same river  
twice.”

As consciousness, there is no logic.

Logic is an illusion.

The search for logical reasons, or an explanation is  
consciousness.

The logic, the one who desires logic, and the logical  
concepts or maps are concepts made of consciousness.

There is no logic, one who desires a logic, or the  
logical.

There is only consciousness, the substratum of all and  
everything.

Anything that appears separate from consciousness is  
an illusion.

Anything that appears separate from consciousness is  
an illusion.

Anything that appears separate from consciousness is  
an illusion.

The “I Am” and feeling of differences, separations,  
feeling special, the perception or experience of  
beingness, is only consciousness, and therefore they  
are an illusion.

All is an illusory appearance made of consciousness,  
the One Sole Being is consciousness.

Desire, resistance or aversion for an object, event, experience, thought etc. is only consciousness. Therefore it is an illusion.

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## Meditation

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*Kashmir Shaivism, The Vijnana Bhairava:*  
"Experience" desires, resistance, or aversions as consciousness.

Take the label off of the object of desire, aversion, or resistance and place your attention on the desire, aversion or resistance itself as consciousness.

The one who gives attention to, is consciousness.

All is an appearance made of consciousness, a ripple in the ocean of consciousness.

Rules and regulations are only consciousness, therefore they are an illusion.

As consciousness, there is only consciousness.

As the layers of the onion are still the onion, so too there no such thing as maya, there is only consciousness.

As consciousness there are no consequences for actions,

nor are there any connections from one thing to another,

nor are there any associations between things, events, perceptions,

nor are there any patterns.

There is no such thing as patterns, there is only consciousness.

Heraclitus: "You never put your foot in the same river twice."

There is only consciousness.

All perceivables and conceivable are an illusion.

There is only consciousness.

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

"I am" consciousness even the veils that cover me are illusions made of consciousness.

The meditator and the meditation, and the object of meditation are only consciousness.

The ultimate meditation is to be the consciousness.

God is consciousness appearing as something separate from consciousness but is still only consciousness.

Therefore it is an illusion.

The concept of being a certain way or having an identity is the consciousness and is an illusion.

All experiences and experiencers are only consciousness.

**Nisargadatta Maharaj (pg. 67):  
"Whatever the experiencer feels or thinks is  
all in the consciousness, and is not real."**

Creating your experience, being responsible or appropriate, are maps, ideas or models superimposed on consciousness.

**Nisargadatta Maharaj (pg. 405):  
“All experience is illusory, limited and temporal. Expect nothing from experience”.**

The focused attention of the mind is only consciousness.

The one that gives attention to an object as well as the object of attention is only consciousness.

The focuser, focusing, or object focused upon is an appearance made of consciousness.

All is only consciousness, a ripple on the ocean of consciousness.

As consciousness, there is no waking state, dream state, or deep sleep state.

Consciousness is the substratum of these and all states.

**Nisargadatta Maharaj (pg. 281):  
“The waking state, all the three states of waking, dreaming and sleeping .... They all are contained within the life bubble in consciousness called “I”.  
The real world lies beyond the self.”**

For the consciousness there is no you and no me,  
there is no concept of you,  
there is no concept of me.

As consciousness, there is no name or form or universe.

As consciousness, the universe has no form.

**Nisargadatta Maharaj:  
“Consciousness has no shape or design.”**

**Nisargadatta Maharaj:  
You are formless consciousness, therefore  
you can perform no action and  
have no behavior.**

The consciousness has no motivation, or reason to perform any action,

nor is there any desired result from action or work.

The consciousness has no enquiry or enquirer with conclusions.

There is only consciousness.

The consciousness has no concept of one, or oneness.

The consciousness is without states.

The consciousness is without the veil of the self.

The consciousness is without the veil of the body.

The consciousness is without the veil of the breath.

The consciousness is without the veil of the I Am.

The consciousness is without the veil of thoughts.

The consciousness is without the veil of memory.

The consciousness is without the veil of emotions.

The consciousness is without the veil of loving kindness.

The consciousness is without the veil of the server.

The consciousness is without the veil of mindfulness.



The consciousness is without the veil of ownership.  
The consciousness is without the veil of the perceiver.  
*H. H. Dalai Lama:* “The mind is devoid of mind.”

**Nisargadatta Maharaj (pg. 72):**  
**“Not only is the body-mind unreal, but this  
manifest consciousness, this universe,  
is also unreal. The I am-ness is  
dream-like, ephemeral.”**

The consciousness is without the veil of the conceiver  
or the conceived.

*Ramana Maharshi:* “After negating all of this as, not  
this, not this, awareness of the Self of All remains and  
That I Am.”

The consciousness has no experience or experiencer of  
having a body.

The consciousness has no experience or experiencer of  
a separate individual self.

The consciousness is neither space nor a non-space.

The consciousness is prior to words and the object  
those words represent.

The consciousness is formless without any concepts,  
like evolution, spiritual progress and personal growth.

Anything that appears separate from the consciousness  
is an illusion like a *snake in a rope*.

As consciousness, all yoga is a *snake in a rope*.

Self-effort, determination, volition, choice, free will,  
are only consciousness,  
they are a *snake in a rope*.

**Nisargadatta Maharaj:**  
**“You are the child of a barren woman.”**

The consciousness pulsates which is called *spanda*.

Shakti is consciousness which emanates from consciousness.

Shakti which emanates and forms the world is consciousness.

As Consciousness the picture of the world is made of shakti and is an illusion.

*Prakashananda Baba:* “Shakti is maya.”

All appearances separate from consciousness are an illusion and are not.

The consciousness has no past, and there is no accumulation of past experiences.

The consciousness has no meaning.

The perception of the Absolute is consciousness and is an illusion.

The mantra given by the guru is consciousness.

*Consciousness is the Guru of the Guru.*

*The consciousness is the Guru of the Guru.*

*The teachings of the Guru are consciousness.*

**Nisargadatta Maharaj:**  
**“My teacher told me that consciousness  
is the Guru.”**

**Nisargadatta Maharaj (pg. 120):**  
**“I talk only to the consciousness about  
the consciousness.”**

A dog is barking.

As consciousness, goals are illusions.

As consciousness, consequences of actions are never separate from consciousness and are illusions.

There is only consciousness.

What is felt is only consciousness.

The feeler is consciousness and is therefore non-existent.

There is only consciousness.

All explanations are consciousness.

The explainer is consciousness.

The devoted, devotion, and the object of devotion, are only consciousness,

Consciousness is the Guru of the Guru.

Therefore they are an illusion.

There is only consciousness.

The inner world of subjectivity is consciousness.

The external world is consciousness.

**Nisargadatta Maharaj (pg.100):  
“I have come to the conclusion that  
consciousness and whatever appears in  
consciousness is nothing but  
a gigantic fraud.”**

There is no initiation, initiator, or recipient of initiation which is not consciousness.

There is no superimposition that is separate from the consciousness.

All is an appearance made of consciousness,  
a ripple on the ocean of consciousness.

As consciousness there is no variation or separation  
between past, present, Now, and future.

All delineated separations are in the mind and are an  
illusion.

There is only consciousness, and therefore no time.

**Nisargadatta Maharaj:**  
**“Anything that appears in time is an  
illusion to be discarded.”**

The past, present, the future, and even the Now is a  
superimposition made of consciousness.

The consciousness has no differences in place or  
location.

The consciousness has no distance from objects, nor  
does consciousness have directions.

There is no location.

There is no distance,

There are no directions.

There is only consciousness.

**Nisargadatta Maharaj Enquiry (pg. 193):**  
**“From where do you know that you are?”**

As consciousness referred to as the Self of All, there is  
no self, there is no not self. There is no Self of All.

As Consciousness, there is no reasoning or one who  
reasons,

no reflection or reflectioner.

They are an illusion.

There is only consciousness.

For consciousness,

All people,

all interactions,

all philosophies,

all schools,

all psychologies,

all paths,

all systems,

all models,

all maps,

all dharmas,

all yogas,

are made of consciousness.

Appearances in consciousness,

superimpositions on consciousness, therefore they are illusions, a *snake in a rope*.

Consciousness is the substratum of all and everything.

The perception of and appearance of “Great Beings”, is made of consciousness.

Worshipping “Great Beings”, Masters, as people, is to worship a temporary appearance made of consciousness, which is a *snake in a rope*.

All is an appearance made of consciousness.

A ripple on the ocean of consciousness.

The perceiver of, and the perceived of the world where individuals are separate individual beings, or “I Am’s” are all superimpositions made of consciousness.

All of the veils are only consciousness.

The veil of the body is consciousness.

The veil of the mind is consciousness.

The veil of the observer is consciousness.

**Nisargadatta Maharaj (pg. 6):**  
**“Ultimately even the observer you are not.”**

The veil of the “I Am” is consciousness.

The veil of being is consciousness.

The veil of consciousness is consciousness.

The perceiver and the perception of the Absolute is a veil made of consciousness.

All superimpositions are the substratum of consciousness.

Anything that is known is unreal.

What appears with the capacity to understand is only consciousness.

Anything that is enquired into is consciousness.

Anything that is spoken of is consciousness.

Whatever way a thing is experienced, it is still only consciousness.

The world and beings are superimpositions, appearances on the substratum of consciousness.

Temples, gods, service, intense devotion, repetition of mantra, is all unreal.

There is only consciousness.

The experience and experiencer of all of them is consciousness.

There is only consciousness.

The experiencer, experience, ego, desires, differences, are all only consciousness.

All consequences, the trail of consequences, intelligence, the effect of intelligence, all actions are inconsequential, all are appearances made of consciousness.

What appears as oneself is not real, there is only consciousness.

What appears as one's own is not real, there is only consciousness.

What appears as you and I is unreal, there is only consciousness.

What appears as all is unreal, there is only consciousness.

All appearances are unreal, there is only consciousness.

There is only consciousness, the substratum of all and everything.

What appears as the doer is unreal, there is only consciousness.

What appears as action is unreal, there is only consciousness.

All action is inconsequential, there is only consciousness.

What appears as real is unreal, there is only consciousness.

All appearances are unreal, there is only consciousness.

There is only consciousness the substratum of all and everything.

What appears to exist is not real.

All faults are unreal.

Desire and desirelessness is unreal.

*Kashmir Shaivism, The Vijnana Bhairava: Focus on the desire itself, rather than the object of desire.*

*Take the label off and "experience" desires as made of consciousness.*

All sense of being separate, different, or special is all unreal.

All things that grow up are not real.

All conditioning is unreal.

Any sense being is only consciousness.

Uncertainty is consciousness.

All experiences of the knowledge of the Supreme is only consciousness.

All connections are not real, there is only consciousness.

As consciousness all techniques, methods, goals, mantras, yantras, tantras, yogas, are only

Consciousness.

The manifested with paths, yogas, and self-improvement, philosophies, psychologies, systems, etc. can never reveal the screen of consciousness,

which their illusory appearance covers up, conceals and hides.

They are superimpositions projected onto consciousness.



Can something which is not, reveal the consciousness?

**Nisargadatta Maharaj (pg. 79):  
“There is no path or technique”**

**Nisargadatta Maharaj:  
“I do not believe in spiritual paths...  
the purpose of spiritual paths is to enmesh  
you in the world of knowledge...  
while reality resides prior to it.”**

## THE BHAKTI OF NISARGADATTA MAHARAJ

*Being consciousness is the worship of consciousness.*

*Being consciousness is the worship of consciousness.*

*Being consciousness is the worship of consciousness.*

**Nisargadatta Maharaj (pg. 32):  
“That is the devotional path. What I am  
giving you is Atma-Yoga.”**

As consciousness I am devoid of God.

Meditation and the meditator are consciousness.

As consciousness nothing is ever cognized,

There is no cognizer,

nor is there anything cognizable.

All appearances are unreal, there is only consciousness  
the substratum of all and everything.

The perceiver is consciousness.

The knower is consciousness.

The experience and experiencer is consciousness.

**Nisargadatta Maharaj (pg. 194):  
“What I mean by meditation is to reject all  
experiences and to be in the  
experience-less state.”**

The body is consciousness.

Being is consciousness.

The sense of I Am is consciousness.

The mind is consciousness.

*Kashmir Shaivism, The Shiva Sutras*: “The entire universe appears as a form of consciousness.”

*Kashmir Shaivism, The Vijnana Bhairava*: “Experience the universe in one sweep as consciousness.”

The consciousness has no sense of “I”, has no sense of “me”, has no sense of “mine”.

As consciousness, I am the substratum of the veil of location.

As consciousness, I am the substratum of the veil of distance.

As consciousness, I am the substratum of the veil of the self.

As consciousness, I am the substratum of the veil of the I Am.

As consciousness, I am the substratum of the veil of the perceived experience of the Absolute.

The seeker after consciousness is only consciousness.

What is sought is consciousness.

As consciousness, *You Are That* which you are seeking.

As consciousness there is no such thing as differences.

As consciousness there is no karma, and no individual affected by karma.

Consciousness has no dimensions and has no directions.

The consciousness has no height.

The consciousness has no width.

The consciousness has no depth.

There is no creator or creation, there is only consciousness.

There are no functions of the mind, there is only consciousness.

There never is any imaginer or imagining, there is only consciousness.

Names, called nama produced by words do not exist.

Forms called rupa expressed by those names and words do not exist.

Neti Neti is a process of negating all names and forms, nama rupa until the SELF is revealed.

As the world is the combination of words which yields information,

information is an illusion.

*Kashmir Shaivism, The Shiva Sutras:* “Knowledge (information) is bondage.”

Nothing that appears is apart from consciousness, or has an independent nature.

Consciousness pervades all, and is all.

Consciousness pervades all, and is all.

Consciousness pervades all, and is all.

The substance that forms the waking state is consciousness.

The substance that forms the dream state is consciousness.

**Nisargadatta Maharaj:**

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

The mind is the subtle or dream body.

**Nisargadatta Maharaj (pg. 114):**  
**“It is easier to understand that the entire manifestation is in the nature of a dream, or a mirage, but you interpret the rest of the manifestation as being a mirage and won’t let go of the seer of a phenomenon, the seer too is also part of the mirage.”**

I am the consciousness without any state of mind or categories or divisions, or groups.

All categories, division, diagnosis, types exist in language only,

They are illusions,  
concepts made of consciousness.

All spiritual philosophy,  
all spiritual explanations,  
all philosophy,  
all psychology exist in language only.

They are illusions,  
all concepts are made of consciousness.

It is all consciousness.

It is all consciousness.

It is all consciousness.

There is only one being.

There is only one SELF.

There is only one Self of All.

Consciousness is the Self of All,  
without purpose, meanings, reasons, motivations or a plan,

without any anthropomorphic projections or superimposition.

There is only consciousness.

The perception or feeling or sense that I am the one supreme is a veil of consciousness,

The experience or sense that I am the Self of All is a veil of consciousness,

a perceptual experiential illusion.

The experiential perception of the Absolute is a veil, an illusion.

All appearances are unreal, there is only consciousness, the substratum of all and everything.

Speech, and all that results from speech, such as classification, groupings, diagnosis, categories, systems and paths are unreal, their appearances are only consciousness.

Consciousness is the inner feeling of which all urges and ideas are made.

All is just an appearance made of consciousness, a ripple on the ocean of consciousness.

*The worship of consciousness is being consciousness.*

*Being consciousness is the worship of consciousness.*

**Nisargadatta Maharaj:**  
**“My religion is to worship the  
consciousness.”**

The entire world appears and dissolves on the substratum of consciousness.

All illusions are made of consciousness.

Nothing existed anytime.  
Nothing is destroyed at any time.  
Nothing at any time exists at all.  
Nothing is created at any time.  
There is only consciousness.

**Nisargadatta Maharaj (pg. 406):**  
**“In reality nothing happens.**  
**There is no past, no future.”**

All appearances are made of the substratum which is consciousness.

Peel the onion.

Peel the onion.

Peel the onion.

Neti neti is peeling the onion's layers which are consciousness.

Being the consciousness, realize the onion's layers, which are consciousness.

Each layer of the onion is still consciousness.

There are no layers, only consciousness.

The body is consciousness.

You are consciousness.

As consciousness which is formless there can be no separate individual doer or action performed by a separate self.

The sense of I Am is an appearance made of consciousness.

Any duality or non-duality is an appearance made of consciousness.

*Nagarjuna Revisited:*

Coming or going, is an appearance made of consciousness.

Arising or subsiding, is an appearance made of consciousness.

Unity or duality, is an appearance made of consciousness.

Similarities or differences, is an appearance made of consciousness.

Guru or disciple, is an appearance made of consciousness.

Ego is an appearance made of consciousness.

All states are appearances made of consciousness.

The waking state, the deep sleep state, the dream state, is an appearance made of consciousness.

All is just an appearance made of consciousness,  
a ripple on the ocean of consciousness.

**Nisargadatta Maharaj (pg. 316):  
“That which makes you think that you  
are human is not human. It is but a  
dimensionless point of consciousness;  
a conscious nothing.”**



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## Meditations

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Meditation: not my thoughts, one thought.

Meditation: not my breath, one breath.

Meditation: not my mind, one mind.

All illusions originate from consciousness.

All longings originate from consciousness.

All understanding originates from the consciousness.

The truth is that consciousness is the substratum of all and everything originates from the consciousness, The Self of All.

**Nisargadatta Maharaj:**

**“Realization is not your realization, but  
Krishna’s realization.”**

**Nisargadatta Maharaj:**

**“I do not say Krishna is a person,  
it is consciousness.”**

**Nisargadatta Maharaj:**

**“Be the consciousness as a portal to the  
absolute... a true bhakti worships  
the consciousness.”**

**Nisargadatta Maharaj (pg. 114):**  
**“So long as you consider yourself a separate  
entity wanting spiritual salvation,  
all this is useless.”**

As Consciousness is the substance of the dream state,  
so consciousness is the substance of the waking state.

So too Consciousness is the substance of the space  
with a small “s” or “causal” body.

By being the consciousness there is no need for  
renunciation, all just falls away.

Knowledge or information has no origin, there is only  
consciousness.

The experiential perception of consciousness is a  
station.

Consciousness came from nothing or nowhere, prior to  
the words nothing or nowhere.

Consciousness is spontaneous and instantaneous.

All appearances are unreal, there is only consciousness  
the substratum of all and everything.

Prior to the Self of All is the Absolute without a  
concept of self or non-self.

**Nisargadatta Maharaj (pg. 150):**  
**“In the end, one has to give up even the  
association with consciousness itself.  
This is the ultimate aim.”**

Consciousness is temporary and an illusion.

**Nisargadatta Maharaj (pg. 26):  
“You are consciousness. Where is the  
question of your merging with the  
consciousness?”**

**Nisargadatta Maharaj (pg. 184):  
“We think that when the body is destroyed,  
the consciousness is also destroyed; it is not  
destroyed; it becomes one with the  
universal consciousness.”**

## VERSE TWO

The Emptiness: The Subtle Side of Consciousness

As the consciousness stills and fades,  
the subtle screen of consciousness appears as a Void or  
Emptiness.

This emptiness or void is “perceived” or “witnessed” as  
a substance or a thing.

At first glance the Void is imagined to be the Absolute,  
which it is not.

The consciousness now appears like a sun in the  
middle of this empty void.

Like a sun in the middle of the emptiness, the  
consciousness shines.

And there, within the distant consciousness sun,

The unperceivable universe appears made  
metaphorically of the rays of the consciousness sun.

The sun, consciousness, bubble universe, appears on  
the Emptiness or Void.

The world universe peopled with gods and levels  
appears to emerge.

As the emptiness the worlds are no longer visible,  
only the consciousness appearing like a sun is  
witnessed,

through the Awareness aspect of the Supreme Witness.

The consciousness is actually an appearance perceived  
and maintained by the illusion that the Emptiness-  
Void is made of a different substance from the  
consciousness-sun.

The two are one and the same.

Emptiness, consciousness and void are synonyms.

*Buddhism, The Heart Sutra:*

Form is emptiness, emptiness is form.

So too consciousness is emptiness,

Emptiness is consciousness,

Therefore, neither is.

*Kashmir Shaivism, The Shiva Sutras:* “The entire  
universe appears as a form of consciousness.”

Consciousness is emptiness.

Emptiness is consciousness.

Consciousness is condensed emptiness.

They are one and the same.

*The Vijnana Bhairava:* “Experience the skin boundaries  
as a wall.”

*Contemplate:* there is nothing substantial inside it.

Experience the void “inside” the body.

*The Vijnana Bhairava:* “With the body as void, then  
meditate until the body’s edges dissolve.”

---

## Meditate

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Without depending on thoughts, memory, emotions, associations, the body, or what you have been told, is there anything “inside” the body?

Without any conditions such as the mind, remain as the indescribable void.

*The Vijnana Bhairava:* “Experience the Void in all directions.”

“Experience” the universe in one sweep as void.

I am the Self of All, the void of all the veils.

All veils and layers are void.

“Experience” the body as void.

*Buddhism:* “Experience” the perceiver as void-ness or emptiness.

Do not try to get rid of the body, or the “I am the body” idea or experience.

Realize, the “I am the body,” is an idea, an assumption, just a thought, that is void.

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## Meditation

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Look for the “I” in the body.

Notice there is no “I” in the body.

The Emptiness or Void contains a Supreme Witness, Knower or Supreme Perceiver with the quality called awareness.

They are all appearances made of the consciousness-emptiness-void.

The consciousness-emptiness-void has as its nature the quality of awareness.

The consciousness-emptiness-void is made of the same substance.

The awareness within the emptiness sometimes called the Supreme Witness is witnessing itself "As If"

the Supreme Witness, the emptiness-void, and awareness are different things, made of different substances.

The consciousness-emptiness-void with its nature being awareness is a subtle temporary appearance.

*A man went to a Zen Master and asked, "My friend is always in the emptiness, what advice can you give him?"*

*The Zen Master replied, "Tell him to give up the emptiness."*

"When" consciousness-emptiness-void, along with the appearance of the Supreme Witness, and awareness, "see" each other as one,

they dissolve,

like a droplet of water dissolves in the ocean.

## VERSE THREE

### Awareness Is Emptiness

Awareness often times can be imagined to be the end of it all.

Sometimes awareness fused with a Supreme Witness or Supreme perceiver can be imagined to be the Absolute.

Awareness once un-fused from the Supreme Witness appears as a floating almost amoeba like lens, floating on the Emptiness.

The experience of witnessing the Absolute is called the Supreme Witness.

The Supreme Witness does not actually witness the Absolute.

Rather it witnesses its perception of the Absolute.

*The Vijnana Bhairava*: “When you have a desire to perceive this state you can only perceive it when it comes down one step lower.”

In this way, the emptiness which is also consciousness, appears as the ,Supreme Witness which witnesses the emptiness, “As If” the emptiness is something different, and is not itself.

This is why in *The Shiva Sutras* the Supreme Witness is called the *Supreme Perceiver*.

The Supreme Witness witnesses the emptiness or void, with awareness as its nature.

Actually the witnessed emptiness and the emptiness and awareness are one and the same.

## **AWARENESS IS THE NATURE OF THE SUPREME WITNESS**

However, awareness too is a “perceivable-  
experiencable” perception,

floating on the emptiness,

an expression of the nature of the Supreme Witness.

However, as the last station or state between the  
Emptiness or consciousness and the Absolute,

awareness appears “As If” it is prior to consciousness.

Awareness is a subtle aspect of the Supreme Witness  
which witnesses the emptiness, which is itself,

and as such confuses the emptiness with the Absolute.

Awareness is a way to describe the witnessing aspect of  
the Supreme witness which is actually itself,  
“As if” it were different from itself, the emptiness-  
consciousness.

As an illusory appearance, The Supreme Witness and  
awareness floats on itself as the emptiness,

resting between the consciousness bubble and the  
Absolute.

The emptiness-void-consciousness - supreme-witness  
-awareness, appear as many different states or stations.

Yet they are one and the same.

For this reason, it is easy to confuse the emptiness  
awareness and/or the Supreme Witness with the  
Absolute.

“Prior” to Supreme Witness, emptiness-consciousness  
and awareness is its substratum, the Nameless



Absolute, which Maharaj called the Parabrahman.

## WITHOUT A KNOWER OR A KNOWN

VERSE FOUR

The Absolute  
The Void of Void

**Nisargadatta Maharaj pg.102:**  
**“The consciousness is the soul of the  
manifest world, and you, the Absolute are  
the soul of the consciousness.”**

The Absolute is that on which the consciousness-emptiness-void appears.

*Buddha:* “There is no fundamental reality.”

### THE MANTRA

*I am the Absolute, the Absolute I am.*

*I am the Absolute, the Absolute I am.*

*I am the Absolute, the Absolute I am.*

The Absolute is the Guru of the consciousness-emptiness-void with its nature being awareness and is referred to as the Sadguru.

Supreme Witness-Awareness, although appearing “As If “ it is prior to consciousness, is made of consciousness-emptiness.

The Supreme Witness-Awareness is an appearance that can be aware of the emptiness which is itself, and which floats on the Absolute also called the Nameless Absolute.

“Prior” to that, the Supreme Witness-Awareness that is aware of the emptiness-consciousness is the Nameless Absolute, the substratum on which the emptiness-consciousness and awareness appear.

It is upon recognition that the Awareness-Supreme Witness and the consciousness-emptiness-void is a temporary appearance, and one and the same, that it dissolves and the Nameless Absolute, the substratum of all, is revealed.

**Nisargadatta Maharaj (pg.19):**

**“Consciousness is a temporary condition which is upon the total, timeless, space-less, changeless state. It is a happening which has come and which will disappear.”**

Consciousness, whether appearing as the emptiness-void or Supreme Witness-Awareness or just consciousness is the substance of the world illusion. And can appear like a cloud or sun of consciousness, or just emptiness-void to the Supreme Witness-Awareness.

Within the cloud is the world-universe,  
Within which the “I”, and “you”, and gods etc. appear

“As If” they are separate independent entities.

This cloud substance referred to as consciousness appears on itself, with the emptiness or void as its screen.

And even as there might be an Awareness or Supreme Witness of the cloud mirage world bubble floating on the empty void,

that too is an illusion.

*Like a snake in a rope.*

I am the Absolute prior to this emptiness-void or Supreme Witness-Awareness.

I am prior to any and all appearances.

I am THAT, on which all appearances appear.

“Prior” to the Consciousness, Self of All, One-Sole-Being, Supra-Causal Body.

“Prior” to emptiness.

“Prior” to the Supreme Witness-Awareness.

All is an appearance on the Absolute.

The Void is an appearance on the Absolute.

The Absolute is the substratum of all,

The Absolute is your original state.

**Nisargadatta Maharaj (pg. 181):**

**“I take my stand in the original state where  
I was not aware that I am.”**

*Zen Buddhism:* “Show me your original face before your mother was born.”

The Absolute is “prior” to consciousness.

The Absolute is “prior” to the Self of All.

The Absolute is “prior” to the Witness and the Supreme Witness,

“prior” to the emptiness-void,

“prior” to Awareness-Supreme Witness itself, which is the last station of dissolution of illusory appearances on the Absolute.

*Nisargadatta Maharaj called the Absolute the Parabrahman.*

“Prior” to that Sadguru, the Absolute, who is the ocean on which the emptiness-awareness-consciousness and the perceivable universe appears to appear,

“prior” to the Self of All,

“prior” to awareness,

“prior” to consciousness on which even the awareness and Supreme Witness and consciousness appear to appear and float.

**Nisargadatta Maharaj (pg. 316):  
“That which makes you think that you  
are human is not human. It is but a  
dimensionless point of consciousness.  
A conscious nothing.”**

The Nameless Absolute is prior to consciousness.

The Absolute has no consciousness or non-consciousness.

The Absolute has no emptiness or awareness.

It is the *void of void prior to the void concept* or perceivable experience of awareness.

**Nisargadatta Maharaj (pg. 34):  
“The Absolute is without quality  
and beyond consciousness.”**

“The Supreme state is the very center of consciousness and yet beyond consciousness.”

“The Supreme Absolute is beyond consciousness”.

The experience of witnessing the Absolute is called the Supreme Witness.

The Supreme Witness witnesses the emptiness-void with awareness as its nature.

Neither of these is the Absolute.

Rather it is a projection of consciousness-emptiness on itself through the vehicle of the Supreme Witness or awareness,

the last station before dissolution.

The Supreme Witness is an appearance made of consciousness therefore it too is an appearance on the Absolute, an illusion to be discarded.

**Nisargadatta Maharaj pg. 328:  
“Really there is no witness because there is  
no thing to be witness to ...  
seek the source of consciousness.”**

The appearance of the void is still an appearance on the Absolute.

The appearance of the emptiness is still an appearance on the Absolute.

## THE ABSOLUTE IS WITHOUT

The Absolute is without any associations.

The Absolute is without the concept of meaning or purpose.

The Absolute is without the concept of will, intention, or attention.

The Absolute is without the concept of source, distance, or location.

The Absolute is without the concept of I, Me, or Mine.

The Absolute is without the concept of I Am or beingness or presence.

The Absolute is without the concept of a body.

The Absolute has no body.

The Nameless Absolute is without the concept of the subtle body of thoughts, memory, emotions, associations, perceptions, a perceiver, or a body image.

The Absolute is prior to consciousness-emptiness-void or Supreme Witness-Awareness.

The Absolute is without the concept of a path, system, philosophy, or school, or dharma.

*Buddhism, The Diamond Sutra:* "Forsake all dharmas."

The Absolute is without the concept of model, a map, a technique.

**Nisargadatta Maharaj:**

**"I do not believe in spiritual paths...  
all spiritual paths lead to unreality...  
while reality lies prior to it."**

*Zen Buddhism:* The path is the obstacle.

The Nameless Absolute is without the concept of liberation or bondage.

The Absolute is prior to consciousness-emptiness-void-awareness.

The Absolute is without the concept of an observer.

The Absolute is without the concept of mindfulness.

The Absolute is without the concept of a self.

The Absolute is prior to consciousness-emptiness-void or awareness.

The Absolute is without the concept of loving kindness.

The Absolute is without the concept of the witness or Supreme Witness.

The Absolute is without the concept of space-gap-blank called the causal body.

The Absolute is prior to supra-causal body called consciousness-emptiness-void-awareness.

The Absolute is prior to the appearance of the Void or Emptiness.

The Absolute is prior to the knower called the Supreme Witness-Awareness of the emptiness screen.

Awareness and the Supreme Witness is part of the screen

and therefore part of the illusion.

The Absolute is prior to all.

The Absolute is without the concept of reasons or motivations.

The Absolute is without the concept of creation or destruction.

The Absolute is without the concept of understanding or one who understands.

The Absolute is prior to consciousness-emptiness-void-awareness.

The Absolute is without the concept of coming or going.

The Absolute is without the concept of arising or subsiding.

The Absolute is without the concept of unity, duality, or non-duality.

The Absolute is without the concept of similarities or differences.

The Absolute is prior to consciousness-emptiness-void-awareness.

The Absolute is without the concept of why.

The Absolute is without the concept of what.

The Absolute is without the concept of how.

The Absolute is without the concept of where.

The Absolute is without the concept of who or when.

The Absolute is without the concept of past.

The Nameless Absolute is without the concept of present.

The Absolute is without the concept of future.

The Nameless Absolute is without the concept of now.

The Nameless Absolute is without the concept of presence.

The concept of Now or presence is a superimposition projected on the Absolute through the vehicle of the consciousness-emptiness-void-awareness.



The Nameless Absolute is prior to the concept of energy.

The Absolute is prior to the concept of space.

The Nameless Absolute is prior to the concept of mass.

The Absolute is prior to the concept of time.

The Absolute is prior to the concept of distance.

The Absolute is prior to the concept of location.

The Absolute is prior to the concept of source.

The Nameless Absolute is prior to the concept of direction, distance or location.

The Absolute is prior to the concept of gravity.

The Absolute is prior to the concept of light.

The Absolute is prior to the concept of sound.

The Nameless Absolute is prior to the concept of earth.

The Absolute is prior to the concept of air.

The Absolute is prior to the concept of water.

The Absolute is prior to consciousness-emptiness-void-supreme witness-awareness.

All is an appearance on the Nameless Absolute, which is prior to their appearance, including the emptiness screen with its knower/Supreme Witness-Awareness.

The Nameless Absolute is prior to the concept of sattva.

The Absolute is prior to the concept of raja.

The Nameless Absolute is prior to the concept of tama.

The Nameless Absolute is prior to the concept of ether.

The Absolute is prior to the concept of identities.

The Nameless Absolute is prior to the concept of a

person, persona, a personality, or shadow self.

The Absolute is prior to the concept of veils or layers.

All is an appearance on the Absolute, which is prior to their appearance, including the emptiness void screen on which they all appear.

*There is no such thing as prior.*

The Absolute is without the concept of free will.

The Nameless Absolute is without the concept of choice.

The Absolute is without the concept of volition.

The Nameless Absolute is without the concept of a self.

The Absolute is without the concept of a world.

The Nameless Absolute is without the concept of the mind.

All is an appearance on the Nameless Absolute, which is prior to their appearance, including the screen on which they all appear.

There is no such thing as prior.

The Absolute is without the concept of the universe.

The Absolute is without the concept of a doer.

The Absolute is without the concept of the witness.

The Nameless Absolute is without the concept of the Supreme Witness.

The Absolute is without the concept of awareness.

The Nameless Absolute is without the concept of consciousness.

The Absolute is without the concept of enlightenment.

The Nameless Absolute is without the concept of spirituality.

**Nisargadatta Maharaj:**  
**“I do not believe in spirituality ...**  
**Spirituality is as discardable as dishwater ...**  
**I am nothing, and even the word nothing**  
**has no meaning.”**

All is an appearance on the Nameless Absolute.

The Nameless Absolute has no interior subjectivity or exterior world.

The Absolute has no origin, or originating source point that exists in a location.

The Nameless Absolute has no yoga.

The Absolute is devoid of the knowledge that liberates.

The Nameless Absolute should be realized as the “I” of “I”.

*Ramana Maharshi* called it the “I-I”.

*The I of I.*

The Absolute is prior to consciousness-emptiness-void-awareness.

The Nameless Absolute has no consciousness.

The Absolute cannot be described or experienced with an experiencer.

I am the Absolute, I am without a body.

The Absolute I am the void in the non-void.

I am beyond the fruits of the good and the bad.

All is an appearance on the Absolute, which is prior to their appearance.

The Absolute is prior to consciousness-emptiness-void-awareness.

*There is no such thing as prior.*

The Nameless Absolute has no form.

There is no “I” to abide in the Absolute.

There is no thought in the Absolute.

There is no experience or experiencer of the Absolute.

There is no perception or perceiver of the Absolute.

There is no knower of the Absolute, nor can it be known like an object.

The observer, presence, awareness, gaps, now-ness, spaces, are only consciousness.

**Nisargadatta Maharaj (pg. 32):**

**“Whatever you meditate on, you are not that. Whatever you observe you, are not that, so in this way, reject whatever you observe and finally settle down where no more observation is.”**

The concept of consciousness is a veil on the Absolute.

The concept of emptiness-void is a veil on the Absolute.

The concept of the Supreme Witness is a veil on the Absolute.

*The concept of Awareness is a veil on the Absolute.*

*The concept of Awareness is a veil on the Absolute.*

*The concept of one is a veil on the Absolute.*

*The concept of one is a veil on the Absolute.*

The Nameless Absolute is the void of void prior to consciousness-emptiness-void-awareness/Supreme Witness.

*Zen Buddhism: When a Zen Master was asked, "Does a dog have Buddha Nature?"*

*The Zen Master replies "MU".*

*"MU" means no, nothing, prior to the word no or nothing.*

*Mu means without.*

*Buddhism: Everything is Buddha*

*Zen Koan: "What Buddha is beyond Buddha?"*

*Answer: "No Buddha." (The Absolute)*

The Absolute is the substratum of consciousness-emptiness-void-awareness without knowing or knowingness or a knower.

The sense of being or I am appears like a cloud made of consciousness.

Which is consciousness-emptiness-void-awareness.

The Absolute is prior to this and NOT THIS, NOT THIS, neti neti.

The Nameless Absolute is without the knowledge of a mind.

I am the Absolute there is no mind.

The Absolute is without the knowledge of the concepts of attention.

The Absolute is without the knowledge of the concept of an attentioner.

The Absolute, there is no observation or an observer.

The Absolute, there is no being-ness.

All that appears to exist,  
all that gives the illusion of being is made of  
consciousness sometimes disguised as something other  
than consciousness-emptiness-void-awareness.  
Consciousness-emptiness appears like a mist floating  
on the Absolute.

**Nisargadatta Maharaj (pg. 382):**

**“To go beyond them you must be beyond  
consciousness which is possible only when  
you look at consciousness as something that  
happens to you and not in you, as something  
external, alien, superimposed.”**

**Nisargadatta Maharaj (pg. 425):**

**“Just trust me and live by trusting me. I  
shall not mislead you. You are the Supreme  
Reality beyond the world and its creator.  
Beyond consciousness and its witness.  
Beyond all assertions and denials.”**

**Nisargadatta Maharaj (pg. 36):**

**“In the true state nothing is.”**

**Nisargadatta Maharaj (pg. 124):**

**“The absolute state is prior to consciousness;  
it means the unborn state. If the  
Parabrahman is the unborn state, prior to  
consciousness can it have an  
iota of knowledge?”**

The Absolute is without sound.

Sound is the medium of letters.

*The Shiva Sutras* calls this matrika.

Letters form words.

Words form concepts.

The Absolute is without sound, letters or words.

The Absolute is without meaning or meanings.

The Absolute is without the knowledge of light and pictures.

The Absolute has no sound or pictures or a world picture.

The Absolute is without the knowledge of the witness or Supreme Witness.

The Absolute has no witness or supreme witness.

The Absolute is without the knowledge of presence.

The Absolute has no presence.

The Absolute is without the knowledge of loving kindness.

The Absolute has no loving kindness.

The Absolute is without the knowledge of compassion or spirituality.

The Absolute has no concept of compassion or spirituality.

The Absolute has no Now.

The concept of Now appears in the cloud of consciousness-emptiness,  
a temporary cloud on the sky of the Absolute.

All is an appearance on the Absolute, which is prior to their appearance.

*The metaphor of prior is an illusion.*

*There is no prior.*

**Nisargadatta Maharaj:  
“Consciousness depends on the Absolute,  
the Absolute does not depend  
on the consciousness.”**

**Nisargadatta Maharaj:  
“The Absolute prior to consciousness  
is the Parabrahman.”**

*Kashmir Shaivism* calls it the Parashiva.

The Nameless Absolute has no concept of evolution.

The Absolute has no mantras, yantras, or tantras.

All is made of consciousness even as it gives the appearance of emptiness.

All is just a temporary appearance made of consciousness,

an appearance on the Absolute.

For the Absolute, the world was never created.

For the Absolute, there is no universe.

For the Absolute, there is no lesson to be learned, soul to be incarnated and no karma to be balanced.

**Nisargadatta Maharaj:  
“There is no karma in the state of  
Parabrahma.”**

As the Absolute, there was never a world to be dissolved out of existence.



As the Absolute which is the substratum of consciousness, there is no picture of the world which is made of consciousness.

The Absolute has no illusion.

The Nameless Absolute has no ego.

The Absolute has no body.

The Absolute has no action.

The Absolute has no doer.

The Absolute has no cause, there is no effect.

**Nisargadatta Maharaj (pg. 49):**

**“There is no reason, no cause, no purpose.  
It is spontaneously happening.  
Everything is an illusion.”**

The Absolute is devoid of time and space, energy and mass.

The Absolute is devoid of all differences.

The Absolute is devoid of all separation.

The Absolute is devoid of all feelings.

The Absolute is devoid of being separate or different or special.

The Absolute is devoid of distance and location.

The Absolute is devoid of consciousness-emptiness-void-awareness.

The Absolute is devoid of all.

The Absolute has no aims or motivations, no reasons, no logic, and no purpose.

I am the Absolute without any consciousness.

The Absolute is.

*Ramana Maharshi*: the “I-I”.

The Absolute is the “I of I”.

There is no “I” prior to the word “I”.

The “I” is not “I”.

**Nisargadatta Maharaj (pg.108):  
“In the unmanifest Absolute, there is no  
consciousness at all – no consciousness  
of existence.”**

The Absolute is nothing at all.

The Absolute is nothing at all.

Non-dual awareness is only consciousness.

The experience of non-dual awareness or non-duality is not real.

Non-dual awareness or non-duality is a projective conceptual experience superimposed on the emptiness-consciousness.

The experience of non-duality is an appearance made of consciousness-emptiness, appearing on the Absolute.

The witness and awareness are an appearance on the Absolute.

The experience of non-duality or non-dual awareness is not real,

It is a concept superimposed on the emptiness-consciousness.

The Absolute has no result or goal to be obtained.

The Absolute is without the concept of change, self-improvement, or personal growth.

The Absolute is without paths, ways, methods, means, or practices for attainment.

I am the Absolute there is nothing to be attained.

The Absolute has no corresponding personality.

The personality is an illusion.

There is no persona, way of being or correlation, connection or link between personality, the world and the Absolute.

There is no integration between the conditioned mind, and the Absolute.

The concept of integration of the conditioned mind and the Absolute is a subtle illusion between the perceived emptiness of non-duality or a non-dual state and the conditioned mind,  
a superimposition projected on the Absolute.

**Nisargadatta Maharaj:**  
**“There is no link or mark or connection  
between the Absolute and the  
illusory person or self.”**

I am the Absolute, nothing was ever born.

**Nisargadatta Maharaj;**  
**“Your conviction that you were born  
is an illusion ...”**

**Nisargadatta Maharaj (pg. 64):**  
**“That high state is the unborn state, in which  
there was no experience.”**

**Nisargadatta Maharaj:**  
**“Eight days prior to conception or 1000  
years back who were you?”**

Consciousness when inquired into, the emptiness or void is revealed.

“When” the Emptiness or Void is inquired into, awareness is revealed.

“When” awareness dissolves and the emptiness and consciousness are one and the same,  
the Absolute is revealed.

**Nisargadatta Maharaj:**  
**“It will be revealed to you.”**

In the Absolute there is no concept of oneness or one.

The Absolute cannot be comprehended, nor is there one to comprehend.

As consciousness, I am you.

You are me.

I am you.

You are me.

As the absolute,

No you, no me.

No one or oneness.

**Nisargadatta Maharaj:**  
**No you, no me, no you, no me. You are Not.**

Discard even the thought of being consciousness.

The Absolute is devoid of any conditioning.

The Absolute is without the world.

The Absolute is without the mind.

The Absolute eliminates all appearances.

The Absolute has no existence.

The Absolute has no consciousness.

The Absolute is nothing.

The Absolute has no oneness.

The Absolute has no origin, or concept that one thing came about from another, or “sourced” another.

“I Am the Absolute”, without the concept that something came about or occurred through a process.

VERSE FIVE

The Shift

**Nisargadatta Maharaj:**  
**We Are All Rays Of The Absolute**

**THE DIVINE PARADOX**

I am that Absolute, there is no is or not is.

Yet the is and not is appear as rays appear from the sun.

As rays of the sun are not the sun itself.

Yet the rays of the sun cannot be separated from the sun.

The sun, being the same substance as the rays, cannot know the rays.

The rays form reflected images of the sun.

The rays appear as reflected images or pictures which do not know their source or nature.

The reflected images, formed by the rays of the sun, appear separate, independent and real to themselves.

Still the reflected images formed by the rays are not separate from the sun.

We are images formed by rays of the sun,  
reflected rays of the sun.

So too, we are rays of the Absolute.

We are reflected rays of the Absolute,  
Appearing on itself,

“As if” it were not itself,

The consciousness-emptiness-void-awareness-Supreme  
Witness are all Rays of the Absolute.

The one and only Absolute.

*Zen Buddhism: One moon many reflections.*

We are all rays of the Absolute.

Emptiness, a subtle form of consciousness, and  
consciousness is an appearance on the Absolute, and  
yet is an emanation of the Absolute.

**Nisargadatta Maharaj;**  
**WE ARE ALL RAYS OF THE ABSOLUTE**

THE MANTRA

I am the Absolute the Absolute I am

I am the Absolute the Absolute I am

I am the Absolute the Absolute I am

I Am That That I Am

I Am That That I Am

I Am That That I Am

Prior to consciousness.

Beyond consciousness, the Self of All,

The substratum of all.

And I am all.

*Beyond and Prior are metaphors-pointers, descriptive representations of things that do not exist.*

I am the Absolute the Absolute I am, I Am That That I Am,

prior to emptiness,

and beyond emptiness and its witness and awareness itself.

Yet 'I am' the substratum of emptiness-consciousness, and am all.

*There is no beyond or prior.*

I am the Absolute the Absolute I am, without a self or other.

I Am That That I Am, without the Supreme Witness.

I am the Absolute the Absolute I am, without awareness.

I Am That That I Am the Absolute without consciousness.

I am the Absolute the Absolute I am, devoid of emptiness.

I am the Absolute the Absolute I am, the “I” prior to the word “I” which is only myself.

I am the Absolute the Absolute I am, I Am That That I Am devoid of everything which is myself.

I am the Absolute the Absolute I am, I do not merge with anything and am everything.

I Am That That I Am, I am void, there is nothing that I am, yet I appear as everything.

I am the Absolute the Absolute I am, there is nothing that I can be, yet I am all.

I Am That That I Am, I cannot be grasped or understood, there is no understander or grasper.

As the Absolute there is nothing at all.

As the Absolute I am all.

All is me.

I Am That That I Am, totally independent and yet am all.



I am the Absolute, the Absolute I am, without any attributes.

The Absolute never had a body.

Yet it all appears as a *mirage*,

And yet is me, the Absolute.

**Nisargadatta Maharaj:**

**“In spite of the body, I am in the Vijnana  
(Absolute) state. Worlds come and go.  
I am the original being.”**

I am the Absolute the Absolute I am, I Am That That I Am,

without self or not self,

yet I am all selves.

I am *that* Absolute I am, I Am That That I Am, void and immutable.

I am the Absolute the Absolute I am, I am always the complete void of void.

I Am That That I Am, devoid of all activities of the mind, yet the mind appears on me, and is me.

*Zen Buddhism: The mind is Buddha (consciousness).*

*Zen Buddhism: The Master asks, “What Buddha is Beyond Buddha?”*

*Answer, “No Buddha” (The Absolute)*

I am the Absolute the Absolute I am, there is no movement or motion.

I Am That That I Am, I am the mind and the mind is a  
*Ray of the Absolute.*

*Zen Buddhism: Your own mind is the Buddha,*  
*(consciousness).*

We are all reflected *Rays of the Absolute.*

Appearing on itself,

“As If” it were not itself, the Absolute.

I am that Absolute without the concept of beginning,  
middle and end.

I Am That That I Am without the concept of form or  
emptiness, yet I am form and emptiness and neither.

*Buddhism, The Heart Sutra:* “Form is emptiness,  
emptiness is form.”

The Absolute is form-emptiness-consciousness.

Form-emptiness-consciousness are *Rays of the Absolute.*

Since they are both the same, then neither are.

There is only the Absolute.

The Absolute is the Void of Void.

I Am That That I Am there is no knower/known/or  
knowledge/knowing.

**Nisargadatta Maharaj:**  
**“Nothing is.”**

I am the Absolute the Absolute I am, without any ways  
of being or associations.

Yet I am all ways of being and all associations.

I am the Absolute the Absolute I am.

I am not consciousness.

I Am That That I Am

There is no consciousness.

I am the Absolute the Absolute I am. The consciousness appears on me as me.

I am the Absolute the Absolute I am, without the concept of an I am.

I am the Absolute the Absolute I am.

You are not.

I Am That That I Am

I am not.

I am that Absolute no you, no me.

I Am That That I Am, there is no "I" or doer.

I am the Absolute the Absolute I am, there is no action, event or happening separate from me.

Therefore they are not.

I am the Absolute the Absolute I am, all states or stations are an illusion.

I Am That That I Am, the universe never exists separate from me.

I am the Absolute the Absolute I am, the world does not exist separate from me.

I am the Absolute the Absolute I am, the concept that it is the mind that thinks is an illusion.

I Am That That I Am, knowledge of the self is an illusion.

I am the Absolute the Absolute I am, knowledge of other or the world is an illusion.

I am the Absolute the Absolute I am, there is no world which is not me.

I am the Absolute the Absolute I am, consciousness depends on me, appears separate from me, and yet is me.

I am the Absolute the Absolute I am, which is beyond the picture of the world.

I am the Absolute the Absolute I am without the concept of oneness which is an illusion, an idea in the *Buddha mind*.

The concept of oneness is an illusion.

The concept of origination is an illusion.

I am the Absolute the Absolute I am, I am all illusions.

Therefore there are no illusions, there is only me.

The Nameless Absolute is without a world.

The reflection in the mirror is without a world that reflects.

The reflection in the mirror is an appearance.

There is no object that was reflected.

The emptiness-consciousness is the object being reflected.

The Self of All is without a world.

There is only the Absolute.

*The Vijnana Bhairava*: The world is a magician's trick where something appears from nothing.

*When sleeping at night a dream world appears,*

*What is, or is there a substance the dream is made of?*

I am the Absolute the Absolute I am, there is no Supreme Witness and no witness.

The witness is an illusion.

**Nisargadatta Maharaj: (pg. 108):**  
**“Abidance in the non-witnessing state is the Advaita state, the highest.”**

**Nisargadatta Maharaj (pg. 121):**  
**“You must exist prior to witnessing for witnessing to happen.”**

I am the Absolute the Absolute I am, there is no awareness separate from me therefore there is no awareness.

I am the Absolute the Absolute I am, I myself am the goal.

I am the Absolute the Absolute I am, I am not the consciousness, yet the consciousness is me, therefore there is no consciousness.

**Nisargadatta Maharaj: (pg. 6):**  
**“Having understood the nature of consciousness you will also understand that you are not the consciousness.”**

**Nisargadatta Maharaj: (pg. 9):**  
**“I am not the consciousness ...  
I am not that.”**

I am the Absolute the Absolute I am, the consciousness appears on me.

I am the Absolute the Absolute I am, the consciousness is me.

I am the Absolute the Absolute I am.

I am all.

**Nisargadatta Maharaj:**  
**“WE ARE ALL RAYS OF THE ABSOLUTE.”**

*Consciousness is an illusion.*

*Consciousness is an illusion.*

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

*THE DREAM*

*When sleeping at night a dream world appears. What is, or is there a substance the dream world is made of?*

*Consciousness is the name given to the dream substance which does not exist.*

*The “experience of “nothingness” is an illusion.*

*Nothingness is not a thing or a substance, it is a name given to a perception, which is non-existent.*

*THERE IS ONLY THE ABSOLUTE. WHICH IS NOT*

**Nisargadatta Maharaj:**  
**“We are all rays of the Absolute.”**

I am undivided and devoid of all.

I am the Absolute which is unborn.

The Absolute which is attribute-less and formless.

I am the Absolute which is devoid of the concept and illusion of change.

The concept of change is an illusion, appearing in a consciousness bubble universe made of me.

The I Am and beingness is an illusion made of consciousness,

The mist of the Absolute.

Like steam arising from water,

Like a mist arising from the ocean,

Consciousness, I Am and beingness are a mist, steam arising from the Absolute.

The I Am and beingness is the mist of the Absolute.

*AS THE ABSOLUTE THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:  
“We are all rays of the Absolute.”**

I am the Absolute the Absolute I am, the mist and steam are only the water.

I am the Absolute the Absolute I am.

The consciousness is the Absolute.

I am the Absolute the Absolute I am.

All is myself.

I am the Absolute the Absolute I am, as the Absolute I am nothing prior to the word nothing “MU”.

As the reflection in a mirror is the world,

As the consciousness-emptiness too is a reflection in its own mirror.

*SMASH THE MIRRORS!*

I am the Absolute without the concept of movement.

I am the Absolute there is no ignorance or wisdom.

Consciousness appears as a self which is the Absolute.

I am the Absolute there is no good quality or bad quality or mistake.

I am the Absolute there is no friend or enemy.

There is no I am,

The Absolute has no praise or blame, there is no desire or anger.

I am the Absolute the Absolute I am, there is no I am, beingness or "Great Beings."

The concept of a "Great Being" is an illusion made of consciousness, which is the Absolute, and therefore is non-existent.

I am the Absolute there is no concept of bondage or liberation.

The Absolute is the substratum of all,

And yet there is no substratum of all,

The Nameless Absolute is the essence of all.

***BUDDHA: THERE IS NO FUNDAMENTAL REALITY***

***BUDDHA: THERE IS NO FUNDAMENTAL REALITY***

***BUDDHA: THERE IS NO FUNDAMENTAL REALITY***



*AS THE ABSOLUTE THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:  
“We are all rays of the Absolute.”**

I am the Absolute there is no experiencer or experience.

I am the Absolute there is no integral state.

I am the Absolute there is no I am.

I am the Absolute there is no there is.

I am the Absolute there is no evolution or spiritual progress.

I am the Absolute there is no self or not self.

**Nisargadatta Maharaj (pg. 30):  
“In the highest state there is no experience.  
Experience, experiencing, experiencer –  
everything is only one.”**

I am the Absolute the Absolute I Am, there is no possessor of the body.

I am the Absolute the Absolute I am, there is no birth or death.

**Nisargadatta Maharaj:  
“THERE IS NO BIRTH THERE  
IS NO DEATH.”**

**THERE IS ONLY THE ABSOLUTE  
AS THE ABSOLUTE THERE IS  
NO ABSOLUTE**

**Nisargadatta Maharaj:**  
**“We are all rays of the Absolute.”**

I am the Absolute there is no superposition separate from the consciousness which is me.

I am the Absolute there is no sound no words, and no speaker of these words which is not me.

I am the Absolute, there is no listener or explanations or explainer of these words which is not me.

***AS THE ABSOLUTE THERE IS  
NO ABSOLUTE***

**Nisargadatta Maharaj:**  
**“We are all rays of the Absolute.”**

*The Beauty of Nagarjuna: As The Absolute.*

As the Absolute there are no similarities or differences,

As the Absolute there is no coming or going,

As the Absolute there is no arising and subsiding,

As the Absolute there is no unity no non-duality and duality,

They are just words,

Abstracted representations of things which do not exist.

There is only the Absolute.

**Nisargadatta Maharaj: (pg. 203):**  
**“One who is completely rid of coming and going, and, finally, one who is completely rid of one’s very own concept that I am, is completely liberated.”**

I am the Absolute I have no consciousness.

I am the Absolute there is no name and no form that has arisen.

I am the Absolute the Absolute I am, there is no coming there is no going separate from me.

I am the Absolute the Absolute I am, there is no arising, no subsiding separate from me.

I am the Absolute there is no unity there is no duality, there is no non-duality, not one nor two separate from me.

I am the Absolute the Absolute I am. There is no non-duality prior to the word non-duality.

I am the Absolute there are no similarities there are no differences separate from me.

All is the Absolute labeled by Maharaj the Parabrahman, nothing is as separate from me.

*AS THE ABSOLUTE THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:**  
**“We are all rays of the Absolute.”**

I am the Absolute the Absolute I am. Awareness appears giving the illusion of ‘is-ness’ to consciousness.

I am the Absolute the Absolute I am awareness is a station appearing on me,

I am the Absolute prior to the cloud mist of consciousness containing the illusion of an experiential subject.

I am the Absolute the Absolute I am, Awareness is not ME.

I am the Absolute the Absolute I am, prior to Awareness unknowable and un-'be'-able.

I am the Absolute the Absolute I am, Awareness is a subtle mist on the ocean of the Absolute which is me prior to the word me.

I am the Absolute the Absolute I am, consciousness is the steam appearing on the water of the Absolute.

*AS THE ABSOLUTE, THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:**

**“WE ARE ALL RAYS OF THE ABSOLUTE.”**

Any experience of the Absolute, by an experiencer is an illusion.

I am the Absolute the Absolute I am prior to the perceptual experienced veil of the absolute.

I am the Absolute the Absolute I am prior to the perceptual experienced veil of nonduality.

I am the Absolute the Absolute I am prior to the experiencer, I am prior to words, I am prior to sound.

I am the Absolute the Absolute I am, I have no way of being or point of view.

I am the Absolute the Absolute I am, there is no seer or seen or objective world.

I am the Absolute the Absolute I am, I make no decisions.

I am the Absolute prior to words without a form.

I am the Absolute without illusions, and yet I am all illusions.

I am the Absolute without cause-and-effect.

I am the Absolute the Absolute I am without the concept of going beyond.

*There is no such thing as “going beyond”, or “prior”.*

The concept of “going beyond” or “prior to” are illusions, a mist, or steam made of consciousness on the ocean of the Absolute,

Which too is the Absolute.

**Nisargadatta Maharaj: pg. 35:**  
**“There is no question of going beyond.**  
**I was never born, will never die.”**

I am the Absolute the Absolute I am, there are no individuals.

I am the Absolute the Absolute I am, without being and beingness.

I am the Absolute the Absolute I am, without Awareness.

I am the Absolute the Absolute I Am without the concept of awareness or an awarer.

I am the Absolute which has no veils, coverings, layers, which are not itself.

I am the Absolute which has no vibrations or shakti which is not itself.

## ***THERE IS ONLY THE ABSOLUTE***

*AS THE ABSOLUTE, THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:**  
**“WE ARE ALL RAYS OF THE ABSOLUTE.”**

First realize the substratum of all perceivables and conceivable is Consciousness.

Realize the Absolute on which the mist of consciousness appears.

Realize that consciousness-emptiness is the mist, the medium, the screen of all perceivables and conceivable on which this and all appear to appear.

And That I Am,

And That I Am.

**Nisargadatta Maharaj: pg. 89:**  
**“I am nothing, have nothing, can do nothing,  
yet all comes out of me, the source is me,  
the root, the origin is me.”**

### *THE DREAM*

*When sleeping at night a dream world appears. What is, or is there a substance the dream world is made of?*

I am the Absolute the Absolute I am, the substratum of the dream substance called consciousness, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called emptiness, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called the Self of All, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called the Supra-causal body, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called the One Sole Being, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called the witness, the Supreme Witness, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called awareness, yet as the Absolute it is not.

I am the Absolute the Absolute I am, the substratum of the dream substance called the experience of non-duality, yet as the Absolute it is not.

I am the Absolute the Absolute I am, I am the substratum of the dream substance called consciousness and I am the consciousness, yet as the Absolute it is not.

I am the Absolute the Absolute I am, I am the emptiness, yet as the Absolute I am not.

I am the Absolute the Absolute I am, I am the Self of All, yet as the Absolute I am not.

I am the Absolute the Absolute I am, I am the Supra-Causal Body, yet as the Absolute I am not.

I am the Absolute the Absolute I am, I am the One Sole Being, yet as the Absolute I am not.

I am the Absolute the Absolute I am, I am the witness and the Supreme Witness, yet as the Absolute I am not.

I am the Absolute the Absolute I am, I am awareness yet as the Absolute I am not.

I am the Absolute the Absolute I am... I am all... and not all.

*Krishna*: "I am in every being, I am not in any being."

*Krishna*: "I am in everything and nothing is in me."

*Krishna*: "I am in all, yet none are in me."

*ALL IS THE ABSOLUTE AND AS THE ABSOLUTE  
THERE IS NO ABSOLUTE*

**Nisargadatta Maharaj:**  
**"We are all rays of the Absolute."**

I am the Absolute the Absolute I am, I have no location.

I am neither here nor there.

There is no here, and there is no there.

The consciousness appears out of me, and is witnessed by the Supreme Witness.

Yet I am neither beyond, prior to, and yet am all.

All is the Absolute.



And as such are not.

There are no words to describe it.

**Nisargadatta Maharaj:  
“We are all rays of the Absolute.”**

**Nisargadatta Maharaj:  
“You can never say what it is.  
Anything you say it is it isn’t.”**

I Am the Absolute the Absolute I Am there is no  
experience of the Absolute.

I Am the Absolute the Absolute I Am there is no  
experiencer of the Absolute.

I Am the Absolute the Absolute I Am there is no  
consciousness.

I Am the Absolute the Absolute I Am there is no Self of  
All.

I Am the Absolute the Absolute I Am there is no  
awareness.

I Am the Absolute the Absolute I Am there is no non-  
duality.

There is no one.

I Am the Absolute the Absolute I Am there is no supra-  
causal body.

There is no emptiness.

I Am the Absolute the Absolute I Am there is no  
witness or Supreme Witness.

I Am the Absolute the Absolute I Am there is no  
awareness.

I Am the Absolute the Absolute I Am there is no non-duality.

There is no Nameless Absolute.

There is no Absolute.

*THE GREAT PARADOX.*

*Krishna:* "I am in every being. I am not in any being."

*SINCE EVERYTHING IS THE ABSOLUTE.....AS  
THE ABSOLUTE THERE IS NO ABSOLUTE!*

*YET*

**Nisargadatta Maharaj:  
"WE ARE ALL RAYS OF THE  
ABSOLUTE."**

Salutations to the Sadguru Avahut Nityananda for "his" spark that brought me to Nisargadatta Maharaj, and to my beloved Sri Nisargadatta Maharaj who taught the meaning of *I Am The Absolute, The Absolute I Am, I Am That That I Am, I Am the Absolute, The Absolute I Am*

Prior to words

Prior to Consciousness, The Absolute,

The last appointed lineage holder of the Navanath Sampradaya

Nisargadatta Maharaj ki Jaya!

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