

POINTERS FROM NISARGADATTA MAHARAJ PDF, EPUB, EBOOK



Ramesh S. Balsedar | 223 pages | 31 Dec 1990 | The Acorn Press | 9780893860332 | English | Durham, United States

Pointers from Nisargadatta Maharaj by Ramesh S. Balsekar | Goodreads

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Maharaj with the fires of fanaticism burning in his eyes expressed his shock that Maharaj would not accept the theory of re-birth. If you want to see the book that could agree with sacred text, this is not the book, Balsekar said that Maharaj always want to talk from his own experience.

Davor Katusic. This is the best spiritual book I have ever read. Unlike I am that, it is well structured and condensed upon a different topics. It will shatter your beliefs you thought you have been shure of. It takes a courage to face the facts, but if you are earnest in your spiritual pursuit, that's it. Look no further.

However, start with Eckhart Tolle's, Chopra's, Singer's works before reading Nisargadatta because they tell you the same, but wrap it up with celophane, unlike Nisargadatta who tells you the raw truth. Swarup Mondal. This is the ultimate book. Hands down. Balsekar even though the word "my" is really inappropriate, and it has been used only for the sake of grammatical accuracy. David Green. Author 1 book 1 follower. Another great book for people interested in advaita Siddharth Tripathi. Author 3 books 18 followers. Balsekar captures the essence of Maharaj's teachings. If you had to read one book about his teachings, this should be it. Phil Calandra. Advaita Vedanta Non Dual Philosophy is a very difficult concept to comprehend in solely intellectual terms.

Although the author, Ramesh S Balsekar, makes some very interesting points, I don't believe he succeeds in providing a clear understanding of this philosophy. The author provides a translation of questions and answer exchanges between visitors and Nisargadatta. Many of the exchanges seem unduly harsh and not reflective of the tone and direction of other books written about and by Nisargadatta. Furthermore there seems to be several contradictions that the author makes in terms of the Absolute Unmanifest and Relative Manifest. The author indicates that the state of Unmanifestation or noumenon is one where we do not even know our state of beingness. The author characterizes this as the true self of reality where conversely our individual self really does not exist.

The author maintains that there is no individual entity, that our individual manifestation is the functioning of consciousness that forms these concepts. In a seeming contradiction, the author states "It is through the stirring of consciousness that the unmanifest Absolute becomes aware of its awareness While it can be said that man is part of the Absolute or is an outgrowth of the Absolute, can it really be said that he is the Absolute or is man better described as the reflection of the Absolute allowing It to know Itself. As aforementioned this is a difficult and rather muddled book to comprehend. I have come to this book by "accident" and that accident certainly was a "blessing".

For a long time I've asked questions like "what am I? It's so black and white that initially seems hard to grasp but the more you read and digest his teachings the clearer it gets. There is a degree of intellect to process and understand but once you "apperceive" a new word to my vocabulary what he is trying to convey there's no need for intellect at all. You just feel it.

Pointers From Nisargadatta Maharaj - [PDF Document]

So, with considerable trepidation, I turned round to have a look and I found Maharaj completely relaxed, leaning back in the seat, his eyes closed and the most beatific smile on his lips. The message was clear; he already knew about the articles; he had to know. What is more, he was pleased. When Mullarpattan finished, Maharaj sat up and said, "Let the articles continue, as many of them as would emerge by themselves. The essential point is spontaneity.

Don't persist, don't resist. Maharaj at once agreed that they should be published but insisted that the author's name must be clearly mentioned, "although" he added, "I know that you both are aware that all writing originates in consciousness, that there is writing but no authors. Contents of the book. The renderings of Maharaj's teaching in this book are not reproductions from recorded proceedings of the dialogue sessions. They are essentially subjects discussed at the sessions either when Mullarpattan had done the translating and I was present, or when I had done the translating myself. The subject in each chapter has been dealt with in greater depth than would be the case if merely literal English translation of Maharaj's Marathi words at any one session were given. Whilst a substantial portion of a chapter would be what was discussed at a particular session, further material, to make the points clearer and more complete, had to be drawn from other sessions when the same subject had been dealt with.

Without this liberty the subject would have lacked the depth which it is hoped it now contains. No translation into another language can possibly convey either the exact meaning or the impact which the actual words of Maharaj in Marathi had at the time. The translation of Maharaj's words in this book is not purely literal, but necessarily contains an interpretation of what seemed clearly implied in the imaginative, forceful, sometimes terse but virile use of the Marathi words by Maharaj.

The reader may feel that I could have avoided the repetitions of many of Maharaj's words, which occur again and again in the various chapters. But such repetitions could not be avoided because repetitions are what Maharaj calls hammer-blows at the tremendous conditioning that has taken place and which makes individuals identify themselves as separate entities and which prevents the seeing of the Truth; and Maharaj wants us to remember always that we should not allow ourselves to be entangled in the branches and forget the root; that it is for this reason that he brings us back to the root and the source again and again, repeatedly: "What were you before you were 'born'? Here I may also refer to Maharaj's oft-made assertion, that the clear understanding in depth of even a single statement of his would lead to an apperception of the whole Truth. Along with this must also be remembered his oft-repeated warning that any apperception of the Truth is valid only when the apperception itself disappears, that is to say, only when the seeker himself disappears as an entity.

Any knowledge can be acquired, he says, only in consciousness, and consciousness itself must be realized as being only a concept. In other words, the basis of all 'knowledge' is a concept! It seemed necessary to include in this volume a short biographical note about Maharaj but, on second thoughts, I dropped the idea. This was not only because the known events of Maharaj's simple and straightforward life are too meager to write about, but essentially because Maharaj himself had been averse to it, "This is dead matter as dead as the ashes of a burnt-out fire.

I am not interested in it. Why should you be? If you do so, you will find that Time has no substance as such; it is only a concept. Kasbekar, I. I am

particularly grateful to my dear friend Saumitra Mullarpattan, who not only broached the subject to Maharaj and secured for me his gracious blessings for the book, but also encouraged me constantly with his constructive comments as the manuscript progressed. My special thanks are due to Sudhakar S.

Dikshit, whose critical reading of the manuscript in its final stage led to quite a few improvements. When he came to know that I had written something about Maharaj, he approached me and, after a mere glance at the manuscript, offered to publish it. I am happy that my MS is in most competent hands, for Dikshit's editorial experience and expertise. Lorem Ipsum is simply dummy text of the printing and typesetting industry. Lorem Ipsum has been the industry's standard dummy text ever since the 1500s, when an unknown printer took a galley of type and scrambled it to make a type specimen book.

By creating an account, you agree to our terms and conditions. Already member? Please login to see all pages. Author: npis4ol. Category: Documents. Sri Nisargadatta Maharaj conobbe Every Saturday 6pm to 8pm, traditional bhajans and Holybooks - Download books of Nisargadatta Maharaj free. Download holy books, sacred texts and spiritual PDF ebooks in full length for free. The Last Days : Last Teachings. Our beloved Master's vitals had been consumed by cancer and we knew his frail body would fall soon, perhaps sooner than we feared. Note from the publisher of e-Book: I am glad to inform all Self-seekers from Gujarat area, as we are publishing the translation of Sri Nisargadatta Maharaj lived here. This was where Maharaj lived. The room where the discourses were given was a loft Biography of Nisargadatta Maharaj. Sri Nisargadatta Maharaj was born on April 17, 1897, at break of dawn, the full moon of Chaitra, to Shivramant Kambli and Parvatibai, About Nisargadatta Maharaj. Sri Nisargadatta, with his direct and minimalistic explanation of non-dualism, is considered the most famous teacher of Advaita since Ramana Maharshi.

According to Sri Nisargadatta Maharaj, the purpose of spirituality is simply to know who you are. His discussions are not for academic scholars. He is a rebellious spirit, abrupt in his style of discussion, provocative, and immensely profound, cutting to the core and wasting little effort on essentials.

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Other Popular Editions of the Same Title. Search for all books with this author and title. Customers who bought this item also bought. Stock Image. The reader may feel that I could have avoided the repetitions of many of Maharaj's words, which occur again and again in the various chapters. But such repetitions could not be avoided because repetitions are what Maharaj calls hammer-blows at the tremendous conditioning that has taken place and which makes individuals identify themselves as separate entities and which prevents the seeing of the Truth; and Maharaj wants us to remember always that we should not allow ourselves to be entangled in the branches and forget the root; that it is for this reason that he brings us back to the root and the source again and again, repeatedly: "What were you before you were 'born'?"

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By creating an account, you agree to our terms and conditions. Already member? Please login to see all pages. Author: npis4ol. Category: Documents. Sri Nisargadatta Maharaj conobbe Size px x x x Ramesh communicates with both heartfelt conviction and profound insight into the dynamics of that most sacred relationship between Master and devotee. This is not another abstract, philosophical treatise on Advaita Vedanta, but a living, dynamic portrayal of what can happen when an illumined jnani encounters a small group of sincere and earnest though confused seekers. He encouraged to inquire into the origin of consciousness and the illusory nature of arising phenomena. Original Title Pointers from Nisargadatta Maharaj. This edition Format pages, Paperback. Published January 1, by The Acorn Press. Language English. More details. Ramesh S. Balsekar 67 books 42 followers. Balsekar was a disciple of the late Sri Nisargadatta Maharaj, a renowned Advaita master.

He wrote more than 20 books, was president of the Bank of India, and received guests daily in his home in Mumbai until shortly before his death. Balsekar taught from the tradition of Advaita Vedanta nondualism. His teaching begins with the idea of an ultimate Source, Brahman, from which creation arises. Once creation has arisen, the world and life operate mechanistically according to both Divine and natural laws. While people believe that they are actually doing things and making choices, free will is in fact an illusion. All that happens is caused by this one source, and the actual identity of this source is pure Consciousness, which is incapable of choosing or doing. Search review text. Displaying 1 - 10 of 13 reviews.

Good read and contains some hard hitting pointers from an absolute Nondual perspective.

The only proviso is that it is much more Balsekar than Nisargadatta who explained things in much more every day terms and language, and certainly spoke to people as individuals rather than non-entities, and the contents are mostly framed within Balsekar's context and philosophy- ie nondualism, no entity to do anything etc. This book helped with the clearing away in this reader of obstacles to seeing the root and 'solution' to the whole issue of apparent 'problems'. Daniel Prasetyo. This book is reliable for people who interested to the teachings of Sri Nisargadatta Maharaj, not only Balsekar an ardent devotee of Him, he is a jnani himself, I found a wide range topics of Non-duality in this book, Balsekar really make the teachings of Maharaj become easy, direct, and clear.

The most intriguing chapter of this book is chapter 41 There can't be Re-birth.

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Published by arrangement with Chetana Pvt. First American ed. First Acorn paperback, reprinted, ISBN Cover photograph by Jitendra Arya. Printed in the United States of America. The material that appears in this volume emerged spontaneously, dictated, in a line frenzy that surcharged my being, by a compulsive power that could not be denied. There was no alternative but to write, to reduce to a verbal level the abstract comprehension of the Master's words. Actually it was more like listening than writing though my pen apparently formed words and sentences on the paper before me. When the first piece, now a chapter in this book, was written, I found that my thoughts were running way ahead of the writing. And what I wrote was put away in a folder without even being read over again. I did not then expect that there would be more of such writing let alone as many as fifty-odd pieces.

Each time there would be this feeling of compulsion to put in writing a particular topic which Maharaj might have dealt with; and each time the article was put away in the folder without being revised or even read over. While we were discussing a particular point, I happened to mention that some writing had come about on that very subject only the previous day. Of course Keki, keen as ever, would not let me slip out of what had already been said and was insistent that he be allowed to read the article. Then, of course, he had to read the others too. He then arranged to have them typed, with one copy for himself, of course! At this time I found myself in a real predicament because I had not mentioned to Maharaj anything about these intuitive writings.

In fact I had not said anything about this to anyone, not even to my particular friend and colleague, Saumitra Mullarpattan, who had been doing the translating of Maharaj's talks long before I also was asked by Maharaj to do so. By the time I told Mullarpattan about the intuitive writing and my predicament, the number had increased to about twenty-five. Inspiration for writing seemed to come at irregular intervals of time; I would compulsively dash off five or six pieces at a time and then nothing for a few days. One morning, after the usual session, Mullarpattan and I were taking Maharaj out for a drive in the car when suddenly Mullarpattan brought up the matter of these articles.

He was, like me, aware of the fact that Maharaj generally discouraged his devotees from writing or lecturing on his teaching, presumably for two reasons: a) the writer concerned might have understood the subject not deeply enough, or he might have understood it only superficially, or might not have really understood it at all, and b) it might tempt him to establish himself as a pseudo-Guru and do considerable damage all round. So, Mullarpattan went about it tactfully, bringing out very clearly that the entire writing was essentially spontaneous and it was not as if I had deliberately sat at a desk with pen and paper to write on specific subjects, and that the very speed with which the words had come pouring out on paper showed that the writing was not contrived. I was sitting in the front seat of the car and Maharaj and Mullarpattan were in the rear.

While Mullarpattan was saying all this, there was no vocal reaction of any sort from Maharaj, not a sound! He encouraged to inquire into the origin of consciousness and the illusory nature of arising phenomena. Cart 0 Banyen Books and Sound. Login Register. Paperback Book. June, Banyen's Description. Community Reviews Login or Register to post a review. Other titles by: Ramesh S Balsekar. Advaita and the Buddha. David Green. Author 1 book 1 follower.

Another great book for people interested in advaita Siddharth Tripathi. Author 3 books 18 followers. Balsekar captures the essence of Maharaj's teachings. If you had to read one book about his teachings, this should be it. Phil Calandra. Advaita Vedanta Non Dual Philosophy is a very difficult concept to comprehend in solely intellectual terms. Although the author, Ramesh S Balsekar, makes some very interesting points, I don't believe he succeeds in providing a clear understanding of this philosophy. The author provides a translation of questions and answer exchanges between visitors and Nisargadatta. Many of the exchanges seem unduly harsh and not reflective of the tone and direction of other books written about and by Nisargadatta. Furthermore there seems to be several contradictions that the author makes in terms of the Absolute Unmanifest and Relative Manifest.

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