

Sri Nisargadatta Maharaj “I Am That”
– Highlights picked by Roger Curley -

The entire purpose of a clean and well-ordered life is to liberate man from the thralldom of chaos and the burden of sorrow.

I know there is a world, which includes this body and this mind, but I do not consider them to be more “mine” than other minds and bodies. They are there, in time and space, but I am timeless and space-less.

Q ; What does witness mean?

Mere knowledge. It rained and now the rain is over. I did not get wet. I know it rained, but I am not affected. I just witnessed the rain.

That in which consciousness happens, the universal consciousness or mind, we call the ether of consciousness. All the objects of consciousness form the universe. What is beyond both, supporting both, is the supreme state, a state of utter stillness and silence. Whoever goes there, disappears. It is unreachable by words, or mind. You may call it God, or Parabrahman, or Supreme Reality, but these are names given by the mind. It is the nameless, content-less, effortless and spontaneous state, beyond being and not being.

Q:

I had cut my hand. It healed. By what power did it heal? By the power of life.

What is that power? It is consciousness. All is conscious.

What is the source of consciousness? Consciousness itself is the source of everything.

Can there be life without consciousness?

M: No, nor consciousness without life. They are both one. But in reality only the Ultimate is. The rest is a matter of name and form. And as long as you cling to the idea that only what has name and shape exists, the Supreme will appear to you non-existing. When you understand that names and shapes are hollow shells without any content whatsoever, and what is real is nameless and formless, pure energy of life and light of consciousness, you will be at peace -- immersed in the deep silence of reality.

But why worry so much about causation? What do causes matter, when things themselves are transient? Let come what comes and let go what goes -- why catch hold of things and inquire about their causes?

Within the prison of your world appears a man who tells you that the world of painful contradictions, which you have created, is neither continuous nor permanent and is based on a misapprehension. He pleads with you to get out of it, by the same way by which you got into it. You got into it by forgetting what you are and you will get out of it by knowing yourself as you are.

There is no 'how' here. Just keep in mind the feeling 'I am', merge in it, till your mind and feeling become one. By repeated attempts you will stumble on the right balance of attention and affection and your mind will be firmly established in the thought-feeling 'I am'. Whatever you think, say, or do, this sense of immutable and affectionate being remains as the ever-present background of the mind.

Q: Then what is worth wanting?

Want the best. The highest happiness, the greatest freedom. Desirelessness is the highest bliss.

M: Those who know only scriptures know nothing. To know is to be. I know what I am talking about; it is not from reading, or hearsay.

Then who is the witness?

I am.

M: So, you know the witness because you are the witness. You need not see the witness in front of you. Here again, to be ... is to know.

What are the uses of self-knowledge?

M: It helps you to understand what you are not and keeps you free from false ideas, desires and actions.

Q: Is the witness-consciousness the real Self?

M: It is the reflection of the real in the mind (buddhi). The real is beyond. The witness is the door through which you pass beyond.

Q: What is the purpose of meditation?

M: Seeing the false as the false, is meditation. This must go on all the time. Q: We are told to meditate regularly.

M: Deliberate daily exercise in discrimination between the true and the false and renunciation of the false is meditation. There are many kinds of meditation to begin with, but they all merge finally into one.

Establish yourself firmly in the awareness of 'I am'. This is the beginning and also the end of all endeavors.

Meditation will help you to find your bonds, loosen them, untie them and cast your moorings. When you are no longer attached to anything, you have done your share. The rest will be done for you.

Q: By whom?

M: By the same power that brought you so far, that prompted your heart to desire truth and your

Mind to seek it. It is the same power that keeps you alive. You may call it Life or the Supreme.

To realize the Eternal is to become the Eternal, the whole, the universe, with all it contains. Every event is the effect and the expression of the whole and is in fundamental harmony with the whole. All response from the whole must be right, effortless and instantaneous.

It cannot be otherwise, if it is right. Delayed response is wrong response. Thought, feeling and action must be one and simultaneous with the situation that calls for them.

You cannot possibly say that you are what you think yourself to be! Your ideas about yourself change from day to day and from moment to moment. Your self-image is the most changeable thing you have. It is utterly vulnerable, at the mercy of a passer by. A bereavement, the loss of a job, an insult, and your image of yourself, which you call your person, changes deeply. To know what you are you must first investigate and know what you are not. And to know what you are not you must watch yourself carefully, rejecting all that does not necessarily go with the basic fact: 'I am'. The ideas: I am born at a given place, at a given time, from my parents and now I am so-and-so, living at, married to, father of, employed by, and so on, are not inherent in the sense 'I am'. Our usual attitude is of 'I am this'. Separate consistently and perseveringly the 'I am' from 'this' or 'that', and try to feel what it means to be, just to be, without being 'this' or 'that'. All our habits go against it and the task of fighting them is long and hard sometimes, but clear understanding helps a lot. The clearer you understand that on the level of the mind you can be described in negative terms only, the quicker you will come to the end of your search and realize your limitless being.

It is like entering a dark room. You see nothing -- you may touch, but you do not see -- no colors, no outlines. The window opens and the room is flooded with light. Colours and shapes come into being. The window is the giver of light, but not the source of it. The sun is the source. Similarly, matter is like the dark room; consciousness -- the window -- flooding matter with sensations and perceptions, and the Supreme is the sun the source both of matter and of light. The window may be closed, or open, the sun shines all the time. It makes all the difference to the room, but none to the sun. Yet all this is secondary to the tiny little thing which is the 'I am'. Without the 'I am' there is nothing. All knowledge

is about the 'I am'. False ideas about this 'I am' lead to bondage, right knowledge leads to freedom and happiness.

When I look at myself, I find I am several persons fighting among themselves for the use of the body.

M: They correspond to the various tendencies (samskara) of the mind. Q: Can I make peace between them?

M: How can you? They are so contradictory! See them as they are -- mere habits of thoughts and feelings, bundles of memories and urges.

How is the Supreme affected?

M: What can affect it and how? The source is not affected by the vagaries of the river nor is the metal -- by the shape of the jewelry. Is the light affected by the picture on the screen? The Supreme makes everything possible, that is all.

From the self's point of view the world is the known, the Supreme -- the Unknown. The Unknown gives birth to the known, yet remains Unknown. The known is infinite, but the Unknown is an infinitude of infinities. Just like a ray of light is never seen unless intercepted by the specs of dust, so does the Supreme make everything known, itself remaining unknown.

am fully conscious, but since no desire or fear enters my mind, there is perfect silence.

How to look for myself?

M: Whatever happens, it happens to you. What you do, the doer is in you. Find the subject of all that you are as a person.

Q: What else can I be?

M: Find out. Even if I tell you that you are the witness, the silent watcher, it will mean nothing to you, unless you find the way to your own being.

Give up all questions except one: 'Who am I'? After all, the only fact you are sure of is that you are. The 'I am' is certain. The 'I am this' is not. Struggle to find out what you are in reality.

What do you love now? The 'I am'. Give your heart and mind to it, think of nothing else. This, when effortless and natural, is the highest state. In it love itself is the lover and the beloved.

What does it matter? It is the mind that is dull or restless, not you. Look, all kinds of things happen in this room. Do I cause them to happen? They just happen. So it is with you -- the roll of destiny unfolds itself and actualises the inevitable. You cannot change the course of events, but you can change your attitude and what really matters is the attitude and not the bare event. The world is the abode of desires and fears. You cannot find peace in it. For peace you must go beyond the world. The root- cause of the world is self-love. Because of it we seek pleasure and avoid pain. Replace self-love by love of the Self and the picture changes. Brahma the Creator is the sum total of all desires. The world is the instrument for their fulfilment. Souls take whatever pleasure they desire and pay for them in tears. Time squares all accounts. The law of balance reigns supreme.

It is true in a way. But a day comes when you have amassed enough and must begin to build. Then sorting out and discarding (viveka-vairagya) are absolutely necessary. Everything must be scrutinised and the unnecessary ruthlessly destroyed. Believe me, there cannot be too much destruction. For in reality nothing is of value. Be passionately dispassionate -- that is all.

Your mind projects a structure and you identify yourself with it. It is in the nature of desire to prompt the mind to create a world for its fulfilment. Even a small desire can start a long line of action; what about a strong desire? Desire can produce a universe; its powers are miraculous. Just as a small matchstick can set a huge forest on fire, so does a desire light the fires of manifestation.

The very purpose of creation is the fulfilment of desire. The desire may be noble, or ignoble, space (akash) is neutral -- one can fill it with what one likes:

You must be very careful as to what you desire.

And as to the people you want to help, they are in their respective worlds for the sake of their desires; there is no way of helping them except through their desires. You can only teach them to have right desires so that they may rise above them and be free from the urge to create and re- create worlds of desires, abodes of pain and pleasure.

M: Just as a sleeping man forgets all and wakes up for another day, or he dies and emerges into another life, so do the worlds of desire and fear dissolve and disappear . But the universal witness, the Supreme Self never sleeps and never dies. Eternally the Great Heart beats and at each beat a new universe comes into being.

M: He is beyond all that the mind conceives. He is beyond being and not being. He is the Yes and

No to everything, beyond and within, creating and destroying, unimaginably real.

Q: God and the Mahatma are they one or two?

M: They are one.

Q: There must be some difference.

M: God is the All-Doer, the jnani is a non-doer. God himself does not say: 'I am doing all.'

To Him things happen by their own nature.

To the jnani all is done by God.

He sees no difference between God and nature. Both God and the jnani know themselves to be the immovable centre of the movable, the eternal witness of the transient. The centre is a point of void and the witness a point of pure awareness; they know themselves to be as nothing, therefore nothing can resist them.

The daily life is a life of action. Whether you like it or not, you must function. Whatever you do for your own sake accumulates and becomes explosive; one day it goes off and plays havoc with you and your world. When you deceive yourself that you work for the good of all, it makes matters worse, for you should not be guided by your own ideas of what is good for others. A man who claims to know what is good for others, is dangerous.

Neither for yourself nor for others, but for the work's own sake. A thing worth doing is its own purpose and meaning, Make nothing a means to something else. Bind not. God does not create one thing to serve another. Each is made for its own sake. Because it is made for itself, it does not interfere. You are using things and people for purposes alien to them and you play havoc with the world and yourself.

Yes, you are always the Supreme. But your attention is fixed on things, physical or mental. When your attention is off a thing and not yet fixed on another, in the interval you are pure being. When through the practice of discrimination and detachment (viveka-vairagya), you lose sight of sensory and mental states, pure being emerges as the natural state.

Q: How does one bring to an end this sense of separateness?

M: By focusing the mind on 'I am', on the sense of being, 'I am so-and-so' dissolves; "I am a witness only" remains and that too submerges in 'I am all'. Then the all becomes the One and the One -- yourself, not to be separate from me. Abandon the idea of a separate 'I' and the question of 'whose experience?' will not arise.

Q: Is love a state of mind?

M: Again, it depends what you mean by love. Desire is, of course, a state of mind. But the realization of unity is beyond mind. To me, nothing exists by itself. All is the Self, all is myself. To see myself in everybody and everybody in myself most certainly is love.

I do not feel that the world is the result of a mistake.

M: You may say so only after a full investigation, not before. Of course, when you discern and let go all that is unreal, what remains is real.

You have a purpose only as long as you are not complete (purna); till then completeness, perfection, is the purpose.

But when you are complete in yourself, fully integrated within and without, then you enjoy the universe; you do not labour at it.

To the disintegrated you may seem working hard, but that is their illusion. Sportsmen seem to make tremendous efforts: yet their sole motive is to play and display.

What is beautiful? Whatever is perceived blissfully is beautiful. Bliss is the essence of beauty.

Where has my happiness gone?

M: Be fully aware of your own being and you will be in bliss consciously. Because you take your mind off yourself and make it dwell on what you are not, you lose your sense of well-being of being well.

Pleasure and pain alternate. Happiness is unshakable. What you can seek and find is not the real thing. Find what you have never lost, find the inalienable.

Weak desires can be removed by introspection and meditation, but strong, deep-rooted ones must be fulfilled and their fruits, sweet or bitter, tasted.

Non-distinction speaks in silence. Words carry distinctions. The unmanifested (nirguna) has no name, all names refer to the manifested (saguna). It is useless to struggle with words to express what is beyond words. Consciousness (chidananda) is spirit (purusha), consciousness is matter (prakriti). Imperfect spirit is matter, perfect matter is spirit. In the beginning as in the end, all is one.

I can help. You too can help. Everybody can help. But the suffering is all the time recreated. Man alone can destroy in himself the roots of pain. Others can only help with the pain, but not with its cause, which is the abysmal stupidity of mankind.

Will this stupidity ever come to an end?

M: In man -- of course. Any moment. In humanity -- as we know it -- after very many years. In creation -- never, for creation itself is rooted in ignorance; matter itself is ignorance. Not to know, and not to know that one does not know, is the cause of endless suffering.

The attitude of pure witnessing, of watching the events without taking part in them.

What will it do to me?

M: Weak-mindedness is due to lack of intelligence, of understanding, which again is the result of non-awareness. By striving for awareness you bring your mind together and strengthen it.

What is going on is a projection of your mind. A weak mind cannot control its own projections. Be aware, therefore, of your mind and its projections. You cannot control what you do not know. On the other hand, knowledge gives power. In practice it is very simple. To control yourself -- know yourself.

Only when the alternative is worse than death. But such readiness to die flows from the same source as the will to live, a source deeper even than life itself. To be a living being is not the ultimate state; there is something beyond, much more wonderful, which is neither being nor non-being, neither living nor not-living. It is a state of pure awareness, beyond the limitations of space and time. Once the illusion that the body-mind is oneself is abandoned, death loses its terror, it becomes a part of living.

At the root of all creation lies desire. Desire and imagination foster and reinforce each other. The fourth state (turiya) is a state of pure witnessing, detached awareness, passionless and wordless. It is like space, unaffected by whatever it contains. Bodily and mental troubles do not reach it -- they are outside, 'there', while the witness is always 'here'.

giving it various names and pointing it out in many ways will not help you much, unless you have the capacity to see. A dim-sighted man will not see the parrot on the branch of a tree, however much you may prompt him to look. At best he will see your pointed finger.

First purify your vision, learn to see instead of staring, and you will perceive the parrot . Also you must be eager to see.

You need both clarity and earnestness for self-knowledge. You need maturity of heart and mind, which comes through earnest application in daily life of whatever little you have understood. There is no such thing as compromise in Yoga.

it is not suffering and death that are your problem, but the meanness and madness at their root. Is not meanness also a form of madness? And is not madness the misuse of

the mind? Humanity's problem lies in this misuse of the mind only. All the treasures of nature and spirit are open to man who will use his mind rightly.

All you need is to stop searching outside what can be found only within. Set your vision right before you operate. You are suffering from acute misapprehension. Clarify your mind, purify your heart, sanctify your life -- this is the quickest way to a change of your world.

Just remember yourself. 'I am', is enough to heal your mind and take you beyond. Just have some trust. I don't mislead you. Why should I? Do I want anything from you. I wish you well -- such is my nature. Why should I mislead you?

Commonsense too will tell you that to fulfil a desire you must keep your mind on it. If you want to know your true nature, you must have yourself in mind all the time, until the secret of your being stands revealed.

It is not the worship of a person that is crucial, but the steadiness and depth of your devotion to the task. Life itself is the Supreme Guru; be attentive to its lessons and obedient to its commands. When you personalise their source, you have an outer Guru; when you take them from life directly, the Guru is within. Remember, wonder, ponder, live with it, love it, grow into it, grow with it, make it your own -- the word of your Guru, outer or inner. Put in all and you will get all. I was doing it. All my time I was giving to my Guru and to what he told me.

Physical proximity is least important. Make your entire life an expression of your faith and love for your teacher -- this is real dwelling with the Guru.

Jnani is aware of himself as neither conscious nor unconscious, but purely aware, a witness to the three states of the mind and their contents.

A Jnani nothing has beginning or ending. As salt dissolves in water, so does everything dissolve into pure being. Wisdom is eternally negating the unreal. To see the unreal is wisdom. Beyond this lies the inexpressible.

It is ignorance of yourself that makes you afraid and also unaware that you are afraid. Don't try not to be afraid. Break down the wall of ignorance first.

People are afraid to die, because they do not know what is death. The Jnani has died before his death, he saw that there was nothing to be afraid of. The moment you know

your real being, you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. Then the universe is your own, it becomes your body, an expression and a tool. The happiness of being absolutely free is beyond description. On the other hand, he who is afraid of freedom cannot die.

attachment is bondage, detachment is freedom. To crave is to slave.

When by the laws of his being he finds the way of return (nivritti) he abandons all motives, for his interest in the world is over. He wants nothing -- neither from others nor from himself. He dies to all and becomes the All. To want nothing and do nothing -- that is true creation! To watch the universe emerging and subsiding in one's heart is a wonder.

When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life about. Just flow with it and give yourself completely to the task of the present moment, which is the dying now to the now. For living is dying. Without death life cannot be.

Get hold of the main thing that the world and the self are one and perfect. Only your attitude is faulty and needs readjustment.

This process or readjustment is what you call sadhana. You come to it by putting an end to indolence and using all your energy to clear the way for clarity and charity. But in reality, these all are signs of inevitable growth. Don't be afraid, don't resist, don't delay. Be what you are. There is nothing to be afraid of. Trust and try. Experiment honestly. Give your real being a chance to shape your life. You will not regret.

The true knowledge of the self is not a knowledge. It is not something that you find by searching, by looking everywhere. It is not to be found in space or time. Knowledge is but a memory, a pattern of thought, a mental habit. All these are motivated by pleasure and pain. It is because you are goaded by pleasure and pain that you are in search of knowledge. Being oneself is completely beyond all motivation. You cannot be yourself for some reason. You *are* yourself, and no reason is needed.

Can there be peace apart from yourself?

Are you talking from your own experience or from books only?

Your book knowledge is useful to begin with, but soon it must be given up for direct experience, which by its very nature is inexpressible.

Words can be used for destruction also; of words images are built, by words they are destroyed.

You got yourself into your present state through verbal thinking; you must get out of it the same way.

Q: I did attain a degree of inner peace. Am I to destroy it?

M: What has been attained may be lost again. Only when you realise the true peace, the peace you have never lost, that peace will remain with you, for it was never away. Instead of searching for what you do not have, find out what is it that you have never lost! That which is there before the beginning and after the ending of everything; that to which there is no birth, nor death. That immovable state, which is not affected by the birth and death of a body or a mind, that state you must perceive.

Q: What are the means to such perception?

M: In life nothing can be had without overcoming obstacles.

The **obstacles** to the clear perception of one's true being are desire for pleasure and fear of pain.

It is the pleasure-pain motivation that stands in the way. The very freedom from all motivation,

the state in which no desire arises is the natural state.

Q: Such giving up of desires, does it need time?

M: If you leave it to time, millions of years will be needed. Giving up desire after desire is a lengthy process with the end never in sight. Leave alone your desires and fears, give your entire attention to the subject, to him who is behind the experience of desire and fear.

Ask: 'who desires?'

Let each desire bring you back to yourself.

The only help worth giving is freeing from the need for further help. Repeated help is no help at

all. Do not talk of helping another, unless you can put him beyond all need of help.

Q: How does one go beyond the need of help? And can one help another to do so?

M: When you have understood that all existence, in separation and limitation, is painful, and when you are willing and able to live integrally, in oneness with all life, as pure being, you have gone beyond all need of help. You can help another by precept and example and, above all, by your being. You cannot give what you do not have and you don't have what you are not. You can only give what you are -- and of that you can give limitlessly.

If what I am, as I am, the person I take myself to be, cannot be happy, then what am I to do?

M: You can only cease to be -- as you seem to be now. There is nothing cruel in what I say. To wake up a man from a nightmare is compassion. You came here because you are in pain, and all I say is: wake up, know yourself, be yourself. The end of pain lies not in pleasure. When you realise that you are beyond both pain and pleasure, aloof and

unassailable, then the pursuit of happiness ceases and the resultant sorrow too. For pain aims at pleasure and pleasure ends in pain, relentlessly.

When you are not well, you go to a physician who tells you what is wrong and what is the remedy. If you have confidence in him, it makes things simple: you take the medicine, follow the diet restrictions and get well. But if you do not trust him, you may still take a chance, or you may study medicine yourself! In all cases it is your desire for recovery that moves you, not the physician.

Without trust there is no peace. Somebody or other you always trust -- it may be your mother, or your wife. Of all the people the knower of the self, the liberated man, is the most trust-worthy. But merely to trust is not enough. You must also desire. Without desire for freedom of what use is the confidence that you can acquire freedom? Desire and confidence must go together. The stronger your desire, the easier comes the help. The greatest Guru is helpless as long as the disciple is not eager to learn. Eagerness and earnestness are all-important. Confidence will come with experience. Be devoted to your goal -- and devotion to him who can guide you will follow. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise.

The greatest Guru is your inner self. Truly, he is the supreme teacher. He alone can take you to your goal and he alone meets you at the end of the road. Confide in him and you need no outer Guru. But again you must have the strong desire to find him and do nothing that will create obstacles and delays. And do not waste energy and time on regrets. Learn from your mistakes and do not repeat them.

Whose facts? Yours or mine?

Yours. You cannot deny my facts, for you do not know them. Could you know them, you would not deny them. Here lies the trouble. You take your imagining for facts and my facts for imagination. I know for certain that all is one. Differences do not separate. Either you are responsible for nothing, or for everything. To imagine that you are in control and responsible for one body only is the aberration of the body-mind.

Q: As long as you do not put all the burden of evil on God, I am satisfied. There may be a God for all I know, but to me he is a concept projected by the human mind. He may be a reality to you, but to me society is more real than God, for I am both its creature and its prisoner. Your values are wisdom and compassion; society's sagacious selfishness. I live in a world quite different from yours.

Q My world is an evil world, full of tears, toil and pain. To explain it away by the intellectualizing, by putting forth theories of evolution and karma is merely adding insult to injury. The God of an evil world is a cruel God.

M: You are the god of your world and you are both stupid and cruel. Let God be a concept -- your own creation. Find out who you are, how did you come to live, longing for truth,

goodness and beauty in a world full of evil. Of what use is your arguing for or against God. when you just do not know who is God and what are you talking about. The God born of fear and hope, shaped by desire and imagination, cannot be the Power That is, the Mind and the Heart of the universe.

Q: Therefore, I am here.

M: You are not yet here. I am here. Come in! But you don't. You want me to live your life, feel your way, use your language. I cannot, and it will not help you. You must come to me. Words are of the mind and the mind obscures and distorts. Hence the absolute need to go beyond words and move over to my side.

You give reality to concepts, while concepts are distortions of reality. Abandon all conceptualization and stay silent and attentive. Be earnest about it and all will be well with you.

Why play with ideas? Be content with what you are sure of. And the only thing you can be sure of is 'I am'. Stay with it, and reject everything else.
This is Yoga.

Q: I can reject only verbally. At best I remember to repeat the formula: 'This is not me, this is not mine. I am beyond all this'.

M: Good enough. First verbally, then mentally and emotionally, then in action. Give attention to the reality within you and it will come to light. It is like churning the cream for butter. Do it correctly and assiduously and the result is sure to come.

Q: How can the absolute be the result of a process?

M: You are right, the relative cannot result in the absolute. But the relative can block the absolute, just as the non-churning of the cream may prevent the butter from separating. It is the real that creates the urge; the inner prompts the outer and the outer responds in interest and effort. But ultimately there is no inner, nor outer; the light of consciousness is both the creator and the creature, the experiencer and the experience, the body and the embodied. Take care of the power that projects all this and your problems will come to an end.

What is the root of pain? Ignorance of yourself. What is the root of desire? The urge to find yourself. All creation toils for its self and will not rest until it returns to it.

Must I wait with helping the world until I reach perfection?

By all means help the world. You will not help much, but the effort will make you grow. There is nothing wrong in trying to help the world.

Q: Surely there were people, common people, who helped greatly.

M: When the time comes for the world to be helped, some people are given the will, the wisdom and the power to cause great changes.

But your mind does move. In the now you are both the movable and the immovable. So far you took yourself to be the movable and overlooked the immovable. Turn your mind inside out. Overlook the movable and you will find yourself to be the ever-present, changeless reality, inexpressible, but solid like a rock.

Without words, what is there to understand? The need for understanding arises from misunderstanding. What I say is true, but to you it is only a theory. How will you come to know that it is true? Listen, remember, ponder, visualise, experience. Also apply it in your daily life. Have patience with me and, above all have patience with yourself, for you are your only obstacle. The way leads through yourself beyond yourself. As long as you believe only the particular to be real, conscious and happy and reject the non-dual reality as something imagined, an abstract concept, you will find me doling out concepts and abstractions. But once you have touched the real within your own being, you will find me describing what for you is the nearest and the dearest.

Well, I gave you a very significant clue -- where you see differences, I don't. To me it is enough. If you think it is not enough, I can only repeat; it is enough. Think it out deeply and you will come to see what I see. You seem to want instant insight, forgetting that the instant is always preceded by a long preparation. The fruit falls suddenly, but the ripening takes time. After all, when I talk of trusting me, it is only for a short time, just enough time to start you moving. The more earnest you are, the less belief you need, for soon you will find your faith in me justified. You want me to prove to you that I am trustworthy! How can I and why should I? After all, what I am offering you is the operational approach, so current in Western science. When a scientist describes an experiment and its results, usually you accept his statements on trust and repeat his experiment as he describes it. Once you get the same or similar results, you need not trust him any more; you trust your own experience. Encouraged, you proceed and arrive in the end at substantially identical results.

Q: The Indian mind was made ready for metaphysical experiments by culture and nurture. To the Indian words like 'direct perception of the Supreme Reality' make sense and bring

out responses from the very depths of his being. They mean little to a Westerner; even when brought up in his own variety of Christianity, he does not think beyond conformity with God's commandments and Christ's injunctions. First-hand knowledge of reality is not only beyond ambition, but also beyond conceiving. Some Indians tell me: 'Hopeless. The Westerner will not, for he cannot. Tell him nothing about self-realisation; let him live a useful life and earn a rebirth in India. Then only will he have a chance'. Some say: 'Reality is for all equally, but not all are equally endowed with the capacity to grasp it. The capacity will come with desire, which will grow into devotion and ultimately into total self-dedication. With integrity and earnestness and iron determination to overcome all obstacles, the Westerner has the same chance as the Oriental man. All he needs is the rousing of interest'. To rouse his interest in self-knowledge he needs to be convinced about its advantages.

My questions are typical of the West. There people think in terms of cause and effect, means and goals. They do not see what causal connection can there be between a particular word and the Absolute Reality.

M: None whatsoever. But there is a connection between the word and its meaning, between the action and its motive. Spiritual practice is will asserted and re-asserted. Who has not the daring will not accept the real even when offered. Unwillingness born out of fear is the only obstacle.

M: Meet your own self. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly. You need no other guide. As long as your urge for truth affects your daily life, all is well with you. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call nisarga yoga, the Natural yoga. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless.

Q: When a man tells me that he knows something I do not know, I have the right to ask: 'what is it that you know, that I do not know?'

M: And if he tells you that it cannot be conveyed in words? **Q:** Then I watch him closely and try to make out.

M: And this is exactly what I want you to do! Be interested, give attention, until a current of mutual understanding is established. Then the sharing will be easy. As a matter of fact, all realization is only sharing. You enter a wider consciousness and share in it. Unwillingness to enter and to share is the only hindrance. I never talk of differences, for to me there are none. You do, so it is up to you to show them to me. By all means, show me the differences. For this you will have to understand me, but then you will no longer talk of differences. Understand one thing well, and you have arrived. What prevents you from knowing is not the lack of opportunity, but the lack of ability to focus in your mind what you

want to understand. If you could but keep in mind what you do not know, it would reveal to you its secrets. But if you are shallow and impatient, not earnest enough to look and wait, you are like a child crying for the moon.

Q: Can there be consciousness without the witness?

M: Without the witness it becomes unconsciousness, just living. The witness is latent in every state of consciousness, just like light in every colour. There can be no knowledge without the knower and no knower without his witness. Not only you know, but you know that you know.

Those who make plans will be born to carry them out.
Those who make no plans need not be born.

Q: What is the purpose of pain and pleasure? Do they exist by themselves, or only in the mind?

M: Still, they exist. Never mind the mind.
Pain and pleasure are merely symptoms, the results of wrong knowledge and wrong feeling. A result cannot have a purpose of its own.

Q: In God's economy everything must have a purpose.

M: Do you know God that you talk of him so freely? What is God to you? A sound, a word on paper, an idea in the mind?

Q: By his power I am born and kept alive. And suffer, and die. Are you glad?
It may be my own fault that I suffer and die. I was created unto life eternal.
Why eternal in the future and not in the past. What has a beginning must have an end.
Only the beginning-less is endless.

Q: God may be a mere concept, a working theory. A very useful concept all the same!

M: For this it must be free of inner contradictions, which is not the case. Why not work on the theory that you are your own creation and creator. At least there will be no external God to battle

Q: We are all getting old. Old age is not pleasant -- all aches and pains, weakness and the approaching end. How does a jnani feel as an old man? How does his inner self look at his own senility.

M: As he gets older he grows more and more happy and peaceful. After all, he is going home. Like a traveller nearing his destination and collecting his luggage, he leaves the train without regret.

Q: Imagine, news reach you that I have died. Somebody tells you: 'You know so-and-so? He died'. What would be your reaction?

M: I would be very happy to have you back home. Really glad to see you out of this foolishness.

Q: Which foolishness?

M: Of thinking that you were born and will die, that you are a body displaying a mind and all such nonsense. In my world nobody is born and nobody dies. Some people go on a journey and come back, some never leave. What difference does it make since they travel in dream lands, each wrapped up in his own dream. Only the waking up is important. It is enough to know the 'I am' as reality and also love.

Q: My approach is not so absolute, hence my question. Throughout the West people are in search of something real. They turn to science, which tells them a lot about matter, a little about the mind and nothing about the nature and purpose of consciousness. To them reality is objective, outside the observable and describable, directly or by inference; about the subjective aspect of reality they know nothing. It is extremely important to let them know that there is reality and it is to be found in the freedom of consciousness from matter and its limitations and distortions. Most of the people in the world just do not know that there is reality which can be found and experienced in consciousness. It seems very important that they should hear the good news from somebody who has actually experienced. Such witnesses have always existed and their testimony is precious.

M: Of course. The gospel of self-realization, once heard, will never be forgotten. Like a seed left in the ground, it will wait for the right season and sprout and grow into a mighty tree.

God is only an idea in your mind. The fact is you. The only thing you know for sure is: 'here and now I am'. Remove, the 'here and now' the 'I am' remains, unassailable. The word exists in memory, memory comes into consciousness; consciousness exists in awareness and awareness is the reflection of the light on the waters of existence.

All I can say truly is: 'I am', all else is inference. But the inference has become a habit. Destroy all habits of thinking and seeing. The sense 'I am' is the manifestation of a deeper cause, which you may call self, God, reality or by any other name. The 'I am' is in the world; but it is the key which can open the door out of the world. The moon dancing on the water is seen in the water, but it is caused by the moon in the sky and not by the water.

The main point to grasp is that you have projected onto yourself a world of your own imagination, based on memories, on desires and fears, and that you have imprisoned yourself in it. Break the spell and be free.

Q: How does one break the spell?

M: Assert your independence in thought and action. After all, all hangs on your faith in yourself, on the conviction that what you see and hear, think and feel is real. Why not question your faith? No doubt, this world is painted by you on the screen of consciousness and is entirely your own private world.

Only your sense 'I am', though in the world, is not of the world.
By no effort of logic or imagination can you change the 'I am' into 'I am not'.

In the very denial of your being you assert it.
Once you realize that the world is your own projection, you are free of it.

You need not free yourself of a world that does not exist, except in your own imagination! However is the picture, beautiful or ugly, you are painting it and you are not bound by it. realize that there is nobody to force it on you, that it is due to the habit of taking the imaginary to be real.

See the Imaginary as imaginary and be free of fear.
Just as the colors in this carpet are brought out by light but light is not the color, so is the world caused by you but you are not the world.

That which creates and sustains the world, you may call it God or providence, but ultimately you are the proof that God exists, not the other way round.

For, before any question about God can be put, you must be there to put it.

Q: God is an experience in time, but the experiencer is timeless.

M: Even the experiencer is secondary. Primary is the infinite expanse of consciousness, the eternal possibility, the immeasurable potential of all that was, is, and will be. When

you look at anything, it is the ultimate you see, but you imagine that you see a cloud or a tree.

Learn to look without imagination, to listen without distortion: that is all.

Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, **is in the mind** and not in reality, and you will experience peace and freedom from fear.

Even the sense of 'I am' is composed of the pure light and the sense of being. The 'I' is there even without the 'am'. So is the pure light there whether you say 'I' or not.

Become aware of that pure light and you will never lose it.

The being-ness in being, the awareness in consciousness, the interest in every experience -- that is not describable, yet perfectly accessible, for there is nothing else.

In each case the value lies in bringing you to the need of seeking within. Playing with various approaches may be due to resistance to going within, to the fear of having to abandon the illusion of being something or somebody in particular. To find water you do not dig small pits all over the place, but drill deep in one place only. Similarly, to find your self you have to explore yourself. When you realize that you are the light of the world, you will also realize that you are the love of it; that to know is to love and to love is to know. Of all the affections the love of oneself comes first. Your love of the world is the reflection of your love of yourself, for your world is of your own creation. Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves. but not always wise. A Yogi is a man whose goodwill is allied to wisdom.

Unselfish work leads to silence, for when you work selflessly, you don't need to ask for help. Indifferent to results, you are willing to work with the most inadequate means. You do not care to be much gifted and well equipped. Nor do you ask for recognition and assistance. You just do what needs be done, leaving success and failure to the unknown. For everything is caused by innumerable factors, of which your personal endeavor is but one. Yet such is the magic of man's mind and heart that the most improbable happens when human will and love pull together.

Q: The body is built and maintained by food. Without food the mind usually goes weak. But the mind is not mere food. There is a transforming factor which creates a mind in the body. What is that transforming factor?

M: Just like the wood produces fire which is not wood, so does the body produce the mind which is not the body.

But to whom does the mind appear?
Who is the perceiver of the thoughts and feelings which you call the mind?
There is wood, there is fire and there is the enjoyer of the fire.
Who enjoys the mind?
Is the enjoyer also a result of food, or is it independent?

You yourself are the proof. You have not, nor can you have any other proof. You are yourself, you know yourself, you love yourself. Whatever the mind does, it does for the love of its own self. The very nature of the self is love. It is loved, loving and lovable. It is the self that makes the body and the mind so interest-ing, so very dear. The very attention given to them comes from the self.

It is a matter of actual experience that the self has being independent of mind and body. It is being -- awareness -- bliss. Awareness of being is bliss.

Increase and widen your desires till nothing but reality can fulfil them. It is not desire that is wrong, but its narrowness and smallness. Desire is devotion. By all means be devoted to the real, the infinite, the eternal heart of being. Transform desire into love. All you want is to be happy. All your desires, whatever they may be, are expressions of your longing for happiness. Basically, you wish yourself well.

M: Live your life intelligently, with the interests of your deepest self always in mind. After all, what do you really want? Not perfection; you are already perfect. What you seek is to express in action what you are. For this you have a body and a mind. Take them in hand and make them serve you.

Your mind is free to roam the three worlds -- make full use of it.

You are not in the body, the body is in you! The mind is in you.
They happen to you. They are there because you find them interesting.
Your very nature has the infinite capacity to enjoy. It is full of zest and affection.
It sheds its radiance on all that comes within its focus of awareness and nothing is excluded.
It does not know evil nor ugliness, it hopes, it trusts, it loves.
You people do not know how much you miss by not knowing your own true self. You are neither the body nor the mind, neither the fuel nor the fire.
They appear and disappear according to their own laws.

That which you are, your true self, you love it, and whatever you do, you do for your own happiness.

To find it, to know it, to cherish it is your basic urge.

Since time immemorial you loved yourself,
but never wisely.

Use your body and mind wisely in the service of the self, that is all.

Be true to your own self, love your self absolutely.

Do not pretend that you love others as yourself.

Unless you have realized them as one with yourself, you cannot love them

Don't pretend to be what you are not, don't refuse to be what you are.

Your love of others is the result of self-knowledge, not its cause.

Without self-realization, no virtue is genuine.

When you know beyond all doubting that the same life flows through all that is and you are that life, you will love all naturally and spontaneously.

When you realize the depth and fullness of your love of yourself, you know that every living being and the entire universe are included in your affection.

But when you look at anything as separate from you, you cannot love it for you are afraid of it.

Alienation causes fear and fear deepens alienation. It is a vicious circle.

Only self-realization can break it. Go for it resolutely.

When you love the Self and nothing else, you go beyond the selfish and the unselfish. All distinctions lose their meaning. Love of one and love of all merge together in love, pure and simple, addressed to none, denied to none.

Stay in that love, go deeper and deeper into it, investigate yourself and love the investigation and you will solve not only your own problems but also the problems of humanity.

You will know what to do.

Do not ask superficial questions; apply yourself to fundamentals, to the very roots of your being.

You are not sure of yourself because you never paid attention to yourself, only to your experiences. Be interested in yourself beyond all experience, be with yourself, love yourself; the ultimate security is found only in self-knowledge. The main thing is earnestness. Be honest with yourself and nothing will betray you. Virtues and powers are mere tokens for children to play with. They are useful in the world, but do not take you out of it. To go beyond, you need alert immobility, quiet attention.

The main thing is to be free of negative emotions -- desire, fear etc., the 'six enemies' of the mind. Once the mind is free of them, the rest will come easily. Just as cloth kept in soap water will become clean, so will the mind get purified in the stream of pure feeling. When you sit quiet and watch yourself, all kinds of things may come to the surface. Do nothing about them, don't react to them; as they have come so will they go, by themselves. All that matters is mindfulness, total awareness of oneself or rather, of one's mind.

Q: Is the search for it worth the trouble?

M: Without it all is trouble.

If you want to live sanely, creatively and happily and have infinite riches to share, **search for what you are.**

While the mind is centered in the body and consciousness is centered in the mind, awareness is free. The body has its urges and mind its pains and pleasures. Awareness is unattached and unshaken. It is lucid, silent, peaceful, alert and unafraid, without desire and fear. Meditate on it as your true being and try to be it in your daily life, and you shall realize it in its fullness.

One has to understand that the search for reality, or God, or Guru and the search for the self are the same; when one is found, all are found. When 'I am' and 'God is' become in your mind indistinguishable, then something will happen and you will know without a trace of doubt that God is because you are, you are because God is. The two are one.

Watch your thoughts and watch yourself watching the thoughts. The state of freedom from all thoughts will happen suddenly and by the bliss of it you shall recognize it.

life is to be lived; there is no time for analysis. The response must be instantaneous -- hence the importance of the spontaneous, the timeless. It is in the unknown that we live and move. the known is the past.

I can take my stand on what I feel I am. I am an individual, a person among persons. Some people are integrated and harmonized, and some are not. Some live effortlessly, respond spontaneously to every situation correctly, doing full justice to the need of the moment, while others

M:

fumble, err and generally make a nuisance of themselves. The harmonized people may be called natural, ruled by law, while the disintegrated are chaotic and subject to accidents.

M:

We do not dispense magic here. Everybody does the same mistake: refusing the means, but wanting the ends. You want peace and harmony in the world, but refuse to have them in yourself. Follow my advice implicitly and you will not be disappointed. I cannot solve your problem by mere words.

You have to act on what I told you and persevere.

It is not the right advice that liberates, but the action based on it.

Just like a doctor, after giving the patient an injection, tells him: 'Now, keep quiet. Do nothing more, just keep quiet,' I am telling you: you have got your 'injection', now keep quiet, just keep quiet. You have nothing else to do. My Guru did the same. He would tell me something and then said: 'Now keep quiet. Don't go on ruminating all the time. Stop. Be silent'.

**What you need will come to you,
if you do not ask for what you do not need.**

Yet only few people reach this state of complete dispassion and detachment. It is a very high state, the very threshold of liberation.

There are always moments when one feels empty and estranged.

Such moments are most desirable for it means

the soul had cast its moorings and is sailing for distant places.

This is detachment -- when the old is over and the new has not yet come.

If you are afraid, the state may be distressing; but there is really nothing to be afraid of.

Remember the instruction: whatever you come across -- go beyond.

The waters of life are thundering over the rocks of objects -- desirable or hateful. Remove the rocks by insight and detachment and the same waters will flow deep and silent and swift, in greater volume and with greater power. Don't be theoretical about it, give time to thought and consideration; if you desire to be free, neglect not the nearest step to freedom. It is like climbing a mountain: not a step can be missed. One step less -- and the summit is not reached.

You also use the terms *mahadakash*, *chidakash* and *paramakash*. How are they related to person, witness, and the absolute?

Maharaj: *Mahadakash* is nature, the ocean of existences, the physical space with all that can be contacted through the senses.

Chidakash is the expanse of awareness, the mental space of time, perception and cognition.

Paramakash is the timeless and space-less reality, mindless, undifferentiated, the infinite potentiality, the source and origin, the substance and the essence, both matter and consciousness -- yet beyond both.

It cannot be perceived, but can be experienced as ever witnessing the witness, perceiving the perceiver, the origin and the end of all manifestation, the root of time and space, the prime cause in every chain of causation.

Q: What is the difference between *vyakta* and *avyakta*?

M: There is no difference. It is like light and daylight.

The universe is full of light which you do not see; but the same light you see as daylight.

And what the daylight reveals is the *vyakti*,

The person is always the object, the witness is the subject and their relation of mutual dependence is the reflection of their absolute identity. You imagine that they are distinct and separate states. They are not. They are the same consciousness at rest and in movement, each state conscious of the other.

In *chit* man knows God and God knows man.

In *chit* the man shapes the world and the world shapes man.

Chit is the link, the bridge between extremes, the balancing and uniting factor in every experience. The totality of the perceived is what you call matter.

The totality of all perceivers is what you call the universal mind. The identity of the two, manifesting itself as perceptibility and perceiving, harmony and intelligence, loveliness and loving, reasserts itself eternally.

Happiness is incidental. The true and effective motive is love. You see people suffer and you seek the best way of helping them. The answer is obvious -- first put yourself beyond the need of help. Be sure your attitude is of pure goodwill, free of expectation of any kind. Those who seek mere happiness may end up in sublime indifference, while love will never rest.

As to method, there is only one -- you must come to know yourself -- both what you appear to be and what you are. Clarity and charity go together -- each needs and strengthens the other.

If you have a body, you must have a soul; here your simile of a nest of boxes applies. But here and now, through all your bodies and souls shines awareness, the pure light of *chit*.

Hold on to it unswervingly. Without awareness, the body would not last a second. There is in the body a current of energy, affection and intelligence, which guides, maintains and energises the body. Discover that current and stay with it.

Of course, all these are manners of speaking. Words are as much a barrier, as a bridge. Find the spark of life that weaves the tissues of your body and be with it. It is the only reality the body has.

When you are love itself, you are beyond time and numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive.

It is the other way round. Freedom from all desire is eternity. All attachment implies fear, for all things are transient. And fear makes one a slave. This freedom from attachment does not come with practice; it is natural, when one knows one's true being. Love does not cling; clinging is not love.

Q: How can I find peace when the world suffers? **M:** The world suffers for very valid reasons. If you want to help the world, you must be beyond the need of help. Then all your doing as well as not doing will help the world most effectively.

Yet, you must believe in having lived before.

M: The scriptures say so, but I know nothing about it. I know myself as I am; as I appeared or will appear is not within my experience. It is not that I do not remember. In fact there is nothing to remember. Reincarnation implies a reincarnating self. There is no such thing. The bundle of memories and hopes, called the 'I', imagines itself existing everlastingly and creates time to accommodate its false eternity: To be, I need no past or future. All experience is born of imagination; I do not imagine, so no birth or death happens to me. Only those who think themselves born can think themselves re-born. You are accusing me of having been born -- I plead not guilty!

All exists in awareness and awareness neither dies nor is re-born. It is the changeless reality itself.

All the universe of experience is born with the body and dies with the body; it has its beginning and end in awareness, but awareness knows no beginning, nor end. If you think it out carefully and brood over it for a long time, you will come to see the light of awareness in all its clarity and the world will fade out of your vision. It is like looking at a burning incense stick, you see the stick and the smoke first; when you notice the fiery point, you realize that it has the power to consume

M:

mountains of sticks and fill the universe with smoke. Timelessly the self actualises itself, without exhausting its infinite possibilities. In the incense stick simile the stick is the body and the smoke is the mind. As long as the mind is busy with its contortions, it does not perceive its own source. The Guru comes and turns your attention to the spark within. By its very nature the mind is outward turned; it always tends to seek for the source of things among the things themselves; to be told to look for the source within, is, in a way, the beginning of a new life. Awareness takes the place of consciousness; in consciousness there is the 'I', who is conscious while awareness is undivided; awareness is aware of itself. The 'I am' is a thought, while awareness is not a thought, there is no 'I am aware' in awareness. Consciousness is an attribute while awareness is not; one can be aware of being conscious, but not conscious of awareness. God is the totality of consciousness, but awareness is beyond all -- being as well as not-being.

Before you were born you expected to live according to a plan, which you yourself had laid down. Your own will was the backbone of your destiny.

Q: Surely, *karma* interfered. **M:** *Karma* shapes the circumstances: the attitudes are your own. Ultimately your character shapes your life and you alone can shape your character. **Q:** How does one shape one's character?

M: By seeing it as it is, and being sincerely sorry. This integral seeing-feeling can work miracles.

: I find it hard to grasp what exactly do you mean by saying that you are neither the object nor the subject. At this very moment, as we talk, am I not the object of your experience, and you the subject?

M: Look, my thumb touches my forefinger. Both touch and are touched. When my attention; is on the thumb, the thumb is the feeler and the forefinger -- the self. Shift the focus of attention and the relationship is reversed. I find that somehow, by shifting the focus of attention, I become the very thing I look at and experience the kind of consciousness it has; I become the inner witness of the thing. I call this capacity of entering other focal points of consciousness -- love; you may give it any name you like. Love says: 'I am everything'. Wisdom says: 'I am nothing' Between the two my life flows. Since at any point of time and space I can be both the subject and the object of experience, I express it by saying that I am both, and neither, and beyond both.

All happened as it happened because it had to happen everything happens as it does, because the universe is as it is.

Q: The universe does not seem a happy place to live in. Why is there so much suffering?

M: Pain is physical; suffering is mental. Beyond the mind there is no suffering. Pain is merely a signal that the body is in danger and requires attention. Similarly, suffering warns us that the structure of memories and habits, which we call the person (vyakti), is threatened by loss or change. Pain is essential for the survival of the body, but none compels you to suffer. Suffering is due entirely to clinging or resisting; it is a sign of our unwillingness to move on, to flow with life. As a sane life is free of pain, so is a saintly life free from suffering.

The very fact of observation alters the observer and the observed. After all, what prevents the insight into one's true nature is the weakness and obtuseness of the mind and its tendency to skip the subtle and focus on the gross only. When you follow my advice and try to keep your mind on the notion of 'I am' only, you become fully aware of your mind and its vagaries. Awareness, being lucid harmony (sattva) in action, dissolves dullness and quietens the restlessness of the mind and gently, but steadily changes its very substance. This change need not be spectacular; it may be hardly noticeable; yet it is a deep and fundamental shift from darkness to light, from inadvertence to awareness.

keep steadily in the focus of consciousness the only clue you have: your certainty of being. Be with it, play with it, ponder over it, delve deeply into it, till the shell of ignorance breaks open and you emerge into the realm of reality.

The urge to find oneself is a sign that you are getting ready. The impulse always comes from within. Unless your time has come, you will have neither the desire nor the strength to go for self- enquiry whole-heartedly.

You have brought in duality where there is none. There is the body and there is the Self. Between them is the mind, in which the Self is reflected as 'I am'. Because of the imperfections of the mind, its crudity and restlessness, lack of discernment and insight, it takes itself to be the body, not the Self. All that is needed is to purify the mind so that it can realise its identity with the Self. When the mind merges in the Self, the body presents no problems. It remains what it is, an instrument of cognition and action, the tool and the expression of the creative fire within: The ultimate value of the body is that it serves to discover the cosmic body, which is the universe in its entirety. As you realise yourself in manifestation, you keep on discovering that you are ever more than what you have imagined.

Nothing is a mistake unless repeated.

When more people come to know their real nature, their influence, however subtle, will prevail and the world's emotional atmosphere will sweeten up. People follow their leaders and when among the leaders appear some, great in heart and mind, and absolutely free from self-seeking, their impact will be enough to make the crudities and crimes of the present age impossible. A new golden age may come and last for a time and succumb to its own perfection. For, ebb begins when the tide is at its highest.

Q: But I am not alone to suffer. There are others.

M: When you go to them with your desires and fears, you merely add to their sorrows. First be free of suffering yourself and then only hope of helping others. You do not even need to hope -- your very existence will be the greatest help a man can give his fellow men

Q: Nevertheless, the evil is real.

M: Not more real than you are. Evil is in the wrong approach to problems created by misunderstanding and misuse. It is a vicious circle.

Insanity is universal. Sanity is rare. Yet there is hope, because the moment we perceive our insanity, we are on the way to sanity. This is the function of the Guru -- to make us see the madness of our daily living. Life makes you conscious, but the teacher makes you aware.

You alone can undo the evil you have created. Your own callous selfishness is at the root of it. Put first your own house in order and you will see that your work is done.

Q: Do you mean to say that between good and evil there is no wall?

M: There is no wall, because there is no good and no evil. In every concrete situation there is only the necessary and the unnecessary. The needful is right, the needless is wrong.

In my world love is the only law. I do not ask for love, I give it. Such is my nature.

Reality is indefinable and indescribable.

The objective universe has structure, is orderly and beautiful. Nobody can deny it. But structure and pattern, imply constraint and compulsion. My world is absolutely free; everything in it is self-determined. Therefore I keep on saying that all happens by itself.

There is order in my world too, but it is not Imposed from outside. It comes spontaneously and immediately, because of its timelessness. Perfection is not in the future. It is now.

it is your thinking yourself to be separate from it that creates disorder. Selfishness is the source of all evil.

I make no distinction between the body and the universe. Each is the cause of the other; each is the other, in truth. But I am out of it all. When I am telling you that I was never born, why go on asking me what were my preparations for the next birth? The moment you allow your imagination to spin, it at once spins out a universe. It is not at all as you imagine and I am not bound by your imaginings.

when the seer becomes conscious of himself as the seer, he is not merely interested in the seen, which he is anyhow, but also interested in being interested, giving attention to attention, aware of being aware. Affectionate awareness is the crucial factor that brings Reality into focus.

Mere knowledge is not enough; the knower must be known. The Pandits and the Yogis may know many things, but of what use is mere knowledge when the self is not known? It will be certainly misused. Without the knowledge of the knower there can be no peace.

Calling it destiny explains little. When it happens you cannot say why it happens and you merely cover up your ignorance by calling it *karma* or Grace, or the Will of God.

Calling it destiny explains little. When it happens you cannot say why it happens and you merely cover up your ignorance by calling it *karma* or Grace, or the Will of God.

Q: To try one needs faith.

M: There must be the desire first. When the desire is strong, the willingness to try will come.

You do not need assurance of success, when the desire is strong.

Q: people have neither confidence nor patience. Even a short effort tires them. It is really pathetic to see them groping blindly and yet unable to hold on to the helping hand. They

are such nice people fundamentally but totally bewildered. I tell them: you cannot have truth on your own terms. You must accept the conditions.

M: There is such a way, open to all, on every level, in every walk of life. Everybody is aware of himself. The deepening and broadening of self-awareness is the royal way. Call it mindfulness, or witnessing, or just attention -- it is for all. None is unripe for it and none can fail.

But, of course, you must not be merely alert. Your mindfulness must include the mind also. Witnessing is primarily awareness of consciousness and its movements.

M: There is nothing wrong with the world, but for the people who make it bad. Go and ask them to behave.

Q: Desire and fear make them behave as they do.

M: Exactly. As long as human behaviour is dominated by desire and fear, there is not much hope.

And to know how to approach the people effectively, you must yourself be free of all desire and fear.

Only when wrongly applied, desire and fear are destructive. By all means desire the right and fear the wrong. But when people desire what is wrong and fear what is right, they create chaos and despair.

Q: What is right and what is wrong?

M: Relatively, what causes suffering is wrong, what alleviates it is right. Absolutely, what brings you back to reality is right and what dims reality is wrong.

M: You merely talk of helping. Have you ever helped, really helped, a single man? Have you ever put one soul beyond the need of further help? Can you give a man character, based on full realisation of his duties and opportunities at least, if not on the insight into his true being? When you do not know what is good for yourself, how can you know what is good for others?

Once you realise that bodily existence is but a state of mind, a movement in consciousness, that the ocean of consciousness is infinite and eternal, and that, when in touch with consciousness, you are the witness only, you will be able to withdraw beyond consciousness altogether.

am conscious and unconscious, both conscious and unconscious, neither conscious nor unconscious -- to all this I am witness -- but really there is no witness, because there is nothing to be a witness to. I am perfectly empty of all mental formations, void of mind -- yet fully aware. This I try to express by saying that I am beyond the mind.

Q: How can I reach you then?

M: Be aware of being conscious and seek the source of consciousness. That is all. Very little can be conveyed in words.

It is the **doing** as I tell you that will bring light, **not my telling you.**

The means do not matter much;

it is the desire, the urge, the earnestness that count.

You are neither the mirror nor the image in the mirror. Having perfected the mirror so that it reflects correctly, truly, you can turn the mirror round and see in it a true reflection of yourself -- true as far as the mirror can reflect. But the reflection is not yourself -- you are the seer of the reflection. Do understand it clearly -- whatever you may perceive you are not what you perceive.

You can see both the image and the mirror. You are neither. Who are you? Don't go by formulas. The answer is not in words. The nearest you can say in words is: I am what makes perception possible, the life beyond the experiencer and his experience.

There are so many things you are doing without knowing how to do it. You digest, you circulate your blood and lymph, you move your muscles -- all without knowing how. In the same way, you perceive, you feel, you think without knowing the why and how of it. Similarly you are yourself without knowing it. There is nothing wrong with you as the Self. It is what it is to perfection. It is the mirror that is not clear and true and, therefore, gives you false images. You need not correct yourself -- only set right your idea of yourself. Learn to separate yourself from the image and the mirror, keep on remembering: I am neither the mind nor its ideas: do it patiently and with convictions and you will surely come to the direct vision of yourself as the source of being -- knowing -- loving, eternal, all-embracing all-pervading. You are the infinite focussed in a body. Now you see the body only. Try earnestly and you will come to see the infinite only.

All experience is necessarily transient. But the ground of all experience is immovable. Nothing that may be called an event will last. But some events purify the mind and some stain it. Moments of deep insight and all-embracing love purify the mind, while desires and fears, envies and anger, blind beliefs and intellectual arrogance pollute and dull the psyche.

Without it you will be consumed by desires and fears, repeating themselves meaninglessly in endless suffering. Most of the people do not know that there can be an end to pain. But once they have heard the good news, obviously going beyond all strife and struggle is the most urgent task that can be. You know that you can be free and now it is up to you. Either you remain forever hungry and thirsty, longing, searching, grabbing, holding, ever losing and sorrowing, or go out whole-heartedly in search of the state of timeless perfection to which nothing can be added, from which nothing -- taken away. In it all desires and fears are absent, not because they were given up, but because they have lost their meaning.

Go forth, unburdened with ideas and beliefs. Abandon all verbal structures, all relative truth, all tangible objectives. The Absolute can be reached by absolute devotion only. Don't be half-hearted.

There is in you the core of being which is beyond analysis, beyond the mind. You can know it in action only. Express it in daily life and its light will grow ever brighter.

M:

The legitimate function of the mind is to tell you what is not. But if you want positive knowledge, you must go beyond the mind.

Q: In all the universe is there one single thing of value? **M:** Yes, the power of love.

The goal is shown by the Guru, obstacles are discovered by the disciple. The Guru has no preferences, but those who have obstacles to overcome seem to be lagging behind. In reality the disciple is not different from the Guru. He is the same dimensionless centre of perception and love in action. It is only his imagination and self-identification with the imagined, that encloses him and converts him into a person. The Guru is concerned little with the person. His attention is on the inner watcher. It is the task of the watcher to understand and thereby eliminate the person. While there is grace on one side, there must be dedication to the task on the other.

Whatever you think about with desire or fear appears before you as real. Look at it without desire or fear and it does lose substance. Pleasure and pain are momentary. It is simpler and easier to disregard them than to act on them.

To know the nature of the mind, you need intelligence & the capacity to look at the mind in silent and dispassionate awareness.

Most of people's activities are valueless, if not outright destructive. Dominated by desire and fear, they can do nothing good. Ceasing to do evil precedes beginning to do good.

Hence the need for stopping all activities for a time, to investigate one's urges and their motives, see all that is false in one's life, purge the mind of all evil and then only restart work, beginning with one's obvious duties. Of course, if you have a chance to help somebody, by all means do it and promptly too, don't keep him waiting till you are perfect. But do not become a professional do-gooder.

Q: What are the fruits of self-awareness?

M: You grow more intelligent. In awareness you learn. In self-awareness you learn about yourself. Of course, you can only learn what you are not. To know what you are, you must go beyond the mind.

Q: Is not awareness beyond the mind?

M: Awareness is the point at which the mind reaches out beyond itself into reality. In awareness you seek not what pleases, but what is true.

All changes in consciousness are due to the 'I-am-the-body' idea. Divested of this idea the mind becomes steady. There is pure being, free of experiencing anything in particular. But to realise it you must do what your teacher tells you. Mere listening, even memorizing, is not enough. If you do not struggle hard to apply every word of it in your daily life, don't complain that you made no progress. All real progress is irreversible. Ups and downs merely show that the teaching has not been taken to heart and translated into action fully.

Q: In the beginning we may have to pray and meditate for some time before we are ready for self-enquiry.

M: If you believe so, go on. To me, all delay is a waste of time. You can skip all the preparation and go directly for the ultimate search within. Of all the Yogas it is the simplest and the shortest.

Leave your mind alone, that is all. Don't go along with it. After all, there is no such thing as mind apart from thoughts which come and go obeying their own laws, not yours. They dominate you only because you are interested in them. It is exactly as Christ said 'Resist not evil'. By resisting evil you merely strengthen it.

Relationship is a living thing. Be at peace with your inner self and you will be at peace with everybody.

realize that you are not the master of what happens, you cannot control the future except in purely technical matters. Human relationship cannot be planned, it is too rich and varied. Just be understanding and compassionate, free of all self seeking.

you are compelled to desire. In Hinduism the very idea of free will is non-existent, so there is no word for it. Will is commitment, fixation, bondage.

The person is of little use. It is deeply involved in its own affairs and is completely ignorant of its true being. Unless the witnessing consciousness begins to play on the person and it becomes the object of observation rather than the subject, realization is not feasible. It is the witness that makes realization desirable and attainable.

The knower is the manifested, the known is the manifested. The known is always on the move, it changes, it has no shape of its own, no dwelling place. The knower is the immutable support of all knowledge; Each needs the other, but reality lies beyond. The *jnani* cannot be known, because there is nobody to be known. When there is a person, you can tell something about it, but when there is no self-identification with the particular, what can be said? You may tell a *jnani* anything; his question will always be: 'about whom are you talking? There is no such person'. Just as you cannot say anything about the universe because it includes everything, so nothing can be said about a *jnani*, for he is all and yet nothing in particular. You need a hook to hang your picture on; when there is no hook, on what will the picture hang? To locate a thing you need space, to place an event you need time; but the timeless and space-less defies all handling. It makes everything perceivable, yet itself it is beyond perception. The mind cannot know what is beyond the mind, but the mind is known by what is beyond it. The *jnani* knows neither birth nor death; existence and non-existence are the same to him.

The universe is your personal experience. How can it be affected? You might have been delivering a lecture for two hours; where has it gone when it is over? It has merged into silence in which the beginning, middle and end of the lecture are all together. Time has come to a stop, it was, but is no more. The silence after a life of talking and the silence after a life of silence is the same silence. Immortality is freedom from the feeling: 'I am'. Yet it is not extinction. On the contrary, it is a state infinitely more real, aware and happy than you can possibly think of. Only self-consciousness is no more.

Q: The person goes and only the witness remains.

M: Who remains to say: 'I am the witness'. When there is no 'I am', where is the witness? In the timeless state there is no self to take refuge in.

The mind has its limits. It is enough to bring you to the very frontiers of knowledge and make you face the immensity of the unknown. To dive in it is up to you.

Q: Another question: can we visualize the person and the self as two brothers small and big? The little brother is mischievous and selfish, rude and restless, while the big brother is intelligent and kind, reasonable and considerate, free from body consciousness with its desires and fears. The big brother knows the little one. but the small one is ignorant of the big one and thinks itself to be entirely on its own. The Guru comes and tells the smaller one: 'You are not alone, you come from a

M:

very good family, your brother is a very remarkable man, wise and kind, and he loves you very much. Remember him, think of him, find him, serve him, and you will become one with him'. Now, the question is are there two in us, the personal and the individual, the false self and the true self, or is it only a simile?

M: It is both. They appear to be two, but on investigation they are found to be one. Duality lasts only as long as it is not questioned. The trinity: mind, self and spirit (vyakti, vyakta, avyakta), when looked into, becomes unity. These are only modes of experiencing: of attachment, of detachment, of transcendence.

Everybody desires to be, to survive, to continue, for no one is sure of himself. But everybody is immortal. You make yourself mortal by taking yourself to be the body.

Attachment destroys courage. The giver is always ready to give. The taker is absent. Freedom means letting go. People just do not care to let go everything. They do not know that the finite is the price of the infinite, as death is the price of immortality. Spiritual maturity lies in the readiness to let go everything. The giving up is the first step. But the real giving up is in realizing that there is nothing to give up, for nothing is your own. It is like deep sleep -- you do not give up your bed when you fall sleep -- you just forget it.

Existence is momentary, always in time and space, while reality is changeless and all-pervading.

Take Christianity that says: Jesus is your Savior, believe and be saved from sin. When I ask a sinning Christian how is it that he has not been saved from sin in spite of his faith in Christ, he answers: My faith is not perfect. Again we are in the vicious circle -- without perfect faith -- no salvation, without salvation -- no perfect faith, hence no salvation. Conditions are imposed which are unfulfillable and then we are blamed for not fulfilling them.

The mind can operate with terms of its own making, it just cannot go beyond itself. That which is neither sensory nor mental, and yet without

M:

Is truth within the realm of the mind or beyond? It is neither, it is both.

It cannot be put into words.

This is what I hear all the time -- inexpressible (anirvachaniya).

It does not make me wiser.

which neither sensory nor the mental can exist, cannot be contained in them. Do understand that the mind has its limits; to go beyond, you must consent to silence.

The innermost light, shining peacefully and timelessly in the heart, is the real Guru. All others merely show the way.

'the outer is transient, the innermost -- permanent and changeless', though ever new in appearance and action.

The outer Guru gives the instructions, the inner sends the strength; the alert application is the disciple's. Without will, intelligence and energy on the part of the disciple the outer Guru is helpless. The inner Guru bids his chance. Obtuseness and wrong pursuits bring about a crisis and the disciple wakes up to his own plight. Wise is he who does not wait for a shock, which can be quite rude.

It is only in duality that non-violence becomes the unifying law.

Q: I do understand that the outer Guru is needed to call my attention to myself and to the urgent

need of doing something about myself. I also understand how helpless he is when it comes to any deep change in me. But here you bring in the sadguru, the inner Guru, beginning-less, changeless, the root of being, the standing promise, the certain goal. Is he a concept or a reality?

M: He is the only reality. All else is shadow, cast by the body mind (deha-buddhi) on the face of time. Of course, even a shadow is related to reality, but by itself it is not real.

Q: Does the inner Guru also teach?

M: He grants the conviction that you are the eternal, changeless, reality-consciousness-love, within and beyond all appearances.

Q: A conviction is not enough. There must be certainty.

M: Quite right. But in this case certainty takes the shape of courage. Fear ceases absolutely. This state of fearlessness is so unmistakably new, yet felt deeply as one's own, that it cannot be denied. It is like loving one's own child. Who can doubt it?

Q:

We hear of progress in our spiritual endeavours. What kind of progress do you have in mind? When you go beyond progress, you will know what is progress.

What makes us progress?

Silence is the main factor. In peace and silence you grow.

The mind is so absolutely restless. For quieting it what is the way?

Trust the teacher. Take my own case. My Guru ordered me to attend to the sense 'I am' and to give attention to nothing else. I just obeyed. I did not follow any particular course of breathing, or meditation, or study of scriptures. Whatever happened, I would turn away my attention from it and remain with the sense 'I am', it may look too simple, even crude. My only reason for doing it was that my Guru told me so. Yet it worked! Obedience is a powerful solvent of all desires and fears.

Just turn away from all that occupies the mind; do whatever work you have to complete, but avoid new obligations; keep empty, keep available, resist not what comes uninvited. In the end you reach a state of non-grasping, of joyful non-attachment, of inner ease and freedom indescribable, yet wonderfully real.

Yes, it goes both ways. I cannot separate the two, nor go beyond, I cannot say something is, unless I experience it, as I cannot say something is not, because I do not experience it. What is it that you experience that makes you speak with such assurance?

M: I know myself as I am -- timeless, space-less, causeless. You happen not to know, being engrossed as you are in other things.

M: Of course, there can be no causal connection between practice and wisdom. But the obstacles to wisdom are deeply affected by practice.

Q: What are the obstacles?

M: Wrong ideas and desires leading to wrong actions, causing dissipation and weakness of mind and body. The discovery and abandonment of the false remove what prevents the real entering the mind.

Q:

Neither. The two are one and the same state, in space and time. Beyond, there is the timeless. What is the connection between time and the timeless?

The timeless knows the time, the time does not know the timeless. All consciousness is in time and to it the timeless appears unconscious. Yet, it is what makes consciousness possible. Light shines in darkness. In light darkness is not visible. Or, you can put it the other way -- in the endless ocean of light, clouds of consciousness appear -- dark and limited, perceivable by contrast. These are mere attempts to express in words something very simple, yet altogether inexpressible.

M: Word refers to a state of mind, not to reality. The river, the two banks, the bridge across -- these are all in the mind.

Words alone cannot take you beyond the mind.

There must be the immense longing for truth,

or absolute faith in the Guru. Believe me, there is no goal, nor a way to reach it.

**You are the way
and the goal,**

there is nothing else to reach except yourself.

All you need is to understand and understanding is the flowering of the mind.

The tree is perennial, but the flowering and the fruit bearing come in season.

The seasons change, but not the tree.

You are the tree. You have grown numberless branches and leaves in the past and you may grow them also in the future -- yet you remain. Not what was, or shall be, must you know, but what is.

Yours is the desire that creates the universe.

Know the world as your own creation and be free.

M: There is nothing in the world that you cannot know, when you know yourself. Thinking yourself to be the body you know the world as a collection of material things. When you know yourself as a centre of consciousness, the world appears as the ocean of the mind. When you know yourself as you are in reality, you know the world as yourself.

Consciousness is power. Be aware of what needs be done and it will be done. Only keep alert -- and quiet. Once you reach your destination and Know your real nature, your existence becomes a blessing to all. You may not know, nor will the world know, yet the help radiates.

There are people in the world who do more good than all the statesmen and philanthropists put together. They radiate light and peace with no intention or knowledge. When others tell them about the miracles they worked, they also are wonder struck. Yet, taking nothing as their own, they are neither proud, nor do they crave for reputation. They

are just unable to desire anything for themselves, not even the joy of helping others knowing that God is good they are at peace.

you must begin by being the dispassionate observer. Then only will you realise your full being as the universal lover and actor. As long as you are enmeshed in the tribulations of a particular personality, you can see nothing beyond it. But ultimately you will come to see that you are neither the particular nor the universal, you are beyond both. As the tiny point of a

M:

pencil can draw innumerable pictures, so does the dimensionless point of awareness draw the contents of the vast universe. Find that point and be free.

You will be afraid until you experience freedom and its blessings. Of course, some memories are needed to identify and guide the body and such memories do remain, but there is no attachment left to the body as such; it is no longer the ground for desire or fear. All this is not very difficult to understand and practice, but you must be interested. Without interest nothing can be done.

Having seen that you are a bundle of memories held together by attachment, step out and look from the outside. You may perceive for the first time something which is not memory. You cease to be a Mr-so-and-so, busy about his own affairs. You are at last at peace. You realise that nothing was ever wrong with the world -- you alone were wrong and now it is all over. Never again will you be caught in the meshes of desire born of ignorance.

Q: - tell us the manner of your realization?

Whatever I did, came from within, un-asked and unexpected.

I did nothing deliberately. All came by itself -- the desire to let go, to be alone, to go within.

I found myself desiring and knowing less and less, until I could say in utter astonishment: 'I know nothing, I want nothing.'

The mind ceased producing events. The ancient and ceaseless search stopped -- I wanted nothing, expected nothing -- accepted nothing as my own. There was no 'me' left to strive for. Even the bare 'I am' faded away. The other thing that I noticed was that I lost all my habitual certainties. Earlier I was sure of so many things, now I am sure of nothing. But I feel that I have lost nothing by not knowing, because all my knowledge was false. My not knowing was in itself knowledge of the fact that all knowledge is ignorance, that 'I do not know' is the only true statement the mind can make. Take the idea 'I was born'. You may take it to be true. It is not. You were never born, nor will you ever die. It is the idea

that was born and shall die, not you. By identifying yourself with it you became mortal. Just like in a cinema all is light, so does consciousness become the vast world. Look closely, and you will see that all names and forms are but transitory waves on the ocean of consciousness, that only consciousness can be said to be, not its transformations. In the immensity of consciousness a light appears, a tiny point that moves rapidly and traces shapes, thoughts and feelings, concepts and ideas, like the pen writing on paper. And the ink that leaves a trace is memory. You are that tiny point and by your movement the world is ever re- created. Stop moving, and there will be no world.

Look within and you will find that the point of light is the reflection of the immensity of light in the body, as the sense 'I am'.

There is only light, all else *appears*

Q: Is 'I am' itself the witness, or are they separate?

M: Without one the other cannot be. Yet they are not one. It is like the flower and its color. Without flower -- no colors; without color -- the flower remains unseen. Beyond is the light which on contact with the flower creates the color. realize that your true nature is that of pure light only, and both the perceived and the perceiver come and go together. That which makes both possible, and yet is neither, is your real being, which means not being a 'this' or 'that', but pure awareness of being and not-being.

When awareness is turned on itself, the feeling is of not knowing.

When it is turned outward, the knowables come into being.

To say: 'I know myself' is a contradiction in terms

for what is 'known' cannot be 'myself'.

Q: If the self is for ever the unknown, what then is realized in self-realization?

M: To know that the known cannot be me nor mine, is liberation enough. Freedom from self- identification with a set of memories and habits, the state of wonder at the infinite reaches of the being, its inexhaustible creativity and total transcendence, the absolute fearlessness born from the realization of the illusoriness and transiency of every mode of consciousness -- flow from a deep and inexhaustible source.

To know the source as source and appearance as appearance, and oneself as the 'source only' ... is self-realization.

To see reality is as simple as to see one's face in a mirror. Only the mirror must be clear and true. A quiet mind, undistorted by desires and fears, free from ideas and opinions,

clear on all the levels, is needed to reflect the reality. Be clear and quiet -- alert and detached, all else will happen by itself.

The unconscious is in the grip of destiny, it is destiny, in fact. One may have to wait. But however heavy may be the hand of destiny, it can be lifted by patience and self-control. Integrity and purity remove the obstacles and the vision of reality appears in the mind.

M: For realization, understanding is essential. Action is only incidental. A man of steady understanding will not refrain from action. Action is the test of truth.

Q: There will be always this sorrowful world to contend with.

M: Don't anticipate. You do not know. It is true that all manifestation is in the opposites. Pleasure and pain, good and bad, high and low, progress and regress, rest and strife they all come and go together -- and as long as there is a world, its contradictions will be there. There may also be periods of perfect harmony, of bliss and beauty, but only for a time. What is perfect, returns to the source of all perfection and the opposites play on.

Q: How am I to reach perfection?

M: Keep quiet. Do your work in the world, but inwardly keep quiet. Then all will come to you. Do not rely on your work for realization. It may profit others, but not you. Your hope lies in keeping silent in your mind and quiet in your heart. realized people are very quiet.

Is self-realization a matter of time only, or does it depend on factors other than time?

Maharaj: All waiting is futile. To depend on time to solve our problems is self-delusion. The future, left to itself merely repeats the past. Change can only happen now, never in the future.

All experience is illusory, limited and temporal. Expect nothing from experience. realization by itself is not an experience, though it may lead to a new dimension of experiences. Yet the new experiences, however interesting, are not more real than the old. Definitely realization is not a new experience. It is the discovery of the timeless factor in every experience. It is awareness, which makes experience possible. Just like in all the colors light is the colorless factor, so in every experience awareness is present, yet it is not an experience.

Q: What is matter?

M:
What you do not understand is matter.
Science understands matter.

Science merely pushes back the frontiers of our ignorance.

And what is nature?

The totality of conscious experiences is nature. As a conscious self you are a part of nature. As awareness, you are beyond. Seeing nature as mere consciousness is awareness.

Q: Are there levels of awareness?

M: There are levels in consciousness, but not in awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in their source. The source is simple and single, but its gifts are infinite. Only do not take the gifts for the source. realise yourself as the source and not as the river; that is all.

As an 'I am' you are the river, flowing between the banks of the body. But you are also the source and the ocean and the clouds in the sky. Wherever there is life and consciousness, you are. Smaller than the smallest, bigger than the biggest, you are, while all else appears.

Without awareness there would be no consciousness, nor life, which transforms matter into a vehicle of consciousness.

Karma is only a store of unspent energies, of unfulfilled desires and fears not understood. The store is being constantly replenished by new desires and fears. It need not be so for ever. Understand the root cause of your fears -- estrangement from yourself: and of desires -- the longing for the self, and your karma will dissolve like a dream. Between earth and heaven life goes on. Nothing is affected, only bodies grow and decay.

The effort to understand yourself is Yoga. Be a Yogi, give your life to it, brood, wonder, search, till you come to the root of error and to the truth beyond the error.

Meditation is a deliberate attempt to pierce into the higher states of consciousness and finally go beyond it.

The art of meditation is the art of shifting the focus of attention to ever subtler levels, without losing one's grip on the levels left behind.

In a way it is like having death under control. One begins with the lowest levels: social circumstances, customs and habits; physical surroundings, the posture and the breathing of the body, the senses, their sensations and perceptions; the mind, its thoughts and feelings; until the entire mechanism of personality is grasped and firmly held.

The final stage of meditation is reached when the sense of identity goes beyond the 'I-am-so-and-so', beyond 'so-I-am', beyond 'I-am-the-witness-only', beyond 'there-is', beyond all ideas into the impersonally personal pure being.

But you must be energetic when you take to meditation.

It is definitely not a part-time occupation.

Limit your interests and activities to what is needed for you and your dependents' barest needs. Save all your energies and time for breaking the wall your mind had built around you. Believe me, you will not regret.

At the end of your meditation all is known directly,
no proofs whatsoever are required.

Just as every drop of the ocean carries the taste of the ocean, so does every moment carry the taste of eternity.

Definitions and descriptions have their place
as useful incentives for further search,

but you must go beyond them into what is undefinable and indescribable,
except in negative terms.

After all, even universality and eternity are mere concepts,
the opposites of being place and time- bound.

Reality is not a concept, nor the manifestation of a concept.

It has nothing to do with concepts.

Concern yourself with your mind, remove its distortions and impurities.

Once you had the taste of your own self,
you will find it everywhere and at all times.

Therefore, it is so important that you should come to it.

Once you know it, you will never lose it.

But you must give yourself the opportunity

through intensive, even arduous meditation.

Give your heart and mind to brooding over the 'I am', what is it, how is it, what is its source, its life, its meaning. It is very much like digging a well. You reject all that is not water, till you reach the life-giving spring.

We differ only in the contents of our dreams. You are after perfection -- in the future.

We are intent on finding it -- in the *now*.

The limited only is perfectible.

The unlimited is already perfect. You are perfect, only you don't know it.

Learn to know yourself and you will discover wonders.

All you need is already within you,

only you must approach your self with reverence and love.

Self- condemnation and self-distrust are grievous errors.

Your constant flight from pain and search for pleasure is
a sign of love you bear for your self, all I plead with you is this:

make love of your self perfect. Deny yourself nothing –

glue your self infinity and eternity and discover that you do not need them;

you are beyond.

Strife and struggle are a part of existence.

Why don't you enquire who is responsible for existence?

Q: Why do you say that existence and conflict are inseparable? Can there be no existence without strife? I need not fight others to be myself.

M: You fight others all the time for your survival as a separate body-mind, a particular name and form. To live you must destroy. From the moment you were conceived you

started a war with your environment -- a merciless war of mutual extermination,
until death sets you free.

In our ignorance we are innocent; in our actions we are guilty.

We sin without knowing and suffer without understanding.

Our only hope: to stop, to look, to understand and to get out of the traps of memory.

For memory feeds imagination and imagination generates desire and fear.

The light of consciousness passes through the film of memory and throws pictures on your brain. Because of the deficient and disordered state of your brain, what you perceive is distorted and colored by feelings of like and dislike. Make your thinking orderly and free from emotional overtones, and you will see people and things as they are, with clarity and charity.

The witness of birth, life and death is one and the same. It is the witness of pain and of love. For while the existence in limitation and separation is sorrowful, we love it. We love it and hate it at the same time. We fight, we kill, we destroy life and property and yet we are affectionate and self-sacrificing. We nurse the child tenderly and orphan it too. Our life is full of contradictions. Yet we cling to it. This clinging is at the root of everything. Still, it is entirely superficial. We hold on to something or somebody, with all our might and next moment we forget it; like a child that shapes its mud-pies and abandons them light-heartedly. Touch them -- it will scream with anger, divert the child and he forgets them.

For our life is *now*, and the love of it is *now*. We love variety, the play of pain and pleasure, we are fascinated by contrasts. For this we need the opposites and their apparent separation. We enjoy them for a time and then get tired and crave for the peace and silence of pure being. The cosmic heart beats ceaselessly. I am the witness and the heart too.

To love and worship a god is also ignorance.

My home is beyond all notions, however sublime.

Q: But God is not a notion! It is the reality beyond existence.

M: You may use any word you like.

Whatever you may think of - I am beyond it.

Attachment to life is attachment to sorrow.

We love what gives us pain. Such is our nature.

For me the moment of death will be a moment of jubilation, not of fear.

I cried when I was born and I shall die laughing.

Produce to distribute, feed before you eat, give before you take, think of others,
before you think of yourself.

Only a selfless society based on sharing can be stable and happy.

This is the only practical solution. If you do not want it -- fight.

Society is built on motives. Put goodwill into the foundations and you will not need
specialized social workers.

Q: The world is getting better.

M: The world had all the time to get better, yet it did not.

What hope is there for the future?

Of course, there have been and will be periods of harmony and peace, when *sattva* was
in ascendance, but things get destroyed by their own perfection.

A perfect society is necessarily static and, therefore, it stagnates and decays.

From the summit all roads lead downwards. Societies are like people -- they are born,
they grow to some point of relative perfection and then decay and die.

Q: Is there not a state of absolute perfection which does not decay?

M: Whatever has a beginning must have an end.

In the timeless all is perfect, here and now.

In due course we shall come back to the starting point.

Time cannot take us out of time, as space cannot take us out of space.

All you get by waiting is more waiting.

Absolute perfection is here and now, not in some future, near or far.

The secret is in action -- here and now. It is your behaviour that blinds you to yourself. Disregard whatever you think yourself to be and act as if you were absolutely perfect -- whatever your idea of perfection may be.

All you need is courage.

Be Brave!

Q: Where do I find such courage? In yourself, of course. Look within.

If you know what you teach, you can teach what you know, Here seership and teachership are one. But the Absolute Reality is beyond both.

Mistrust all, until you are convinced. The true Guru will never humiliate you, nor will he estrange you from yourself. He will constantly bring you back to the fact of your inherent perfection and encourage you to seek within. He knows you need nothing, not even him, and is never tired of reminding you. But the self appointed Guru is more concerned with himself than with his disciples.

In a way yours is a most hopeful case. There is an alternative to *sadhana*, which is trust.

If you cannot have the conviction born from fruitful search, then take advantage of my discovery, which I am so eager to share with you.

I can see with the utmost clarity that you have never been, nor are, nor will be estranged from reality, that you are the fullness of perfection here and now and that nothing can deprive you of your heritage, of what you are.

You are in no way different from me, only you do not know it.

You do not know what you are and therefore you imagine your self to be what you are not.
Hence desires and fear and overwhelming despair.

And meaningless activity in order to escape.

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. Remember it, think of it, act on it. Abandon all sense of separation, see yourself in all and act accordingly.

With action bliss will come and, with bliss, conviction.

After all, you doubt yourself because you are in sorrow.

Happiness, natural, spontaneous and lasting cannot be imagined. Either it is there, or it is not. Once you begin to experience the peace, love and happiness which need no outer causes, all your doubts will dissolve. Just catch hold of what I told you and live by it.

the *sadguru*, the eternal Guru, is the road itself.

Once you realize that the road is the goal and that you are always on the road, not to reach a goal, but to enjoy its beauty and its wisdom, life ceases to be a task and becomes natural and simple, in itself an ecstasy.

Instead of struggling with the person to make it become what it is not,
why not go beyond the waking state and leave the personal life altogether?

It does not mean the extinction of the person;

it means only seeing it in right perspective.

You are bent on knowledge, I am not. I do not have that sense of insecurity that makes you crave to know. I am curious, like a child is curious. But there is no anxiety to make me seek refuge in knowledge. Therefore, I am not concerned whether I shall be reborn, or how long will the world last. These are questions born of fear.

Before you agree or disagree, why not investigate the very idea of a body? Does the mind appear in the body or the body in the mind? Surely there must be a mind to conceive the 'I-am-the-body' idea. A body without a mind cannot be 'my body'. 'My body' is invariably absent when the mind is in abeyance. It is also absent when the mind is deeply engaged in thoughts and feelings. Once you realize that the body depends on the mind, and the mind on consciousness, and consciousness on awareness and not the other way round, your question about waiting for self-realization till you die is answered. It is not that you must be free from 'I-am-the-body' idea first, and

then realize the self. It is definitely the other way round -- you cling to the false, because you do not know the true. Earnestness, not perfection, is a precondition to self-realization. Virtues and powers come with realization, not before.

Q: Is not awareness a form of consciousness?

M: When the content is viewed without likes and dislikes, the consciousness of it is awareness. But still there is a difference between awareness as reflected in consciousness and pure awareness beyond consciousness. Reflected awareness, the sense 'I am aware' is the witness, while pure awareness is the essence of reality. Reflection of the sun in a drop of water is the reflection of the sun, no doubt, but not the sun itself. Between awareness reflected in consciousness as the witness and pure awareness there is a gap, which the mind cannot cross.

And there can be no salvation, without investigation, because non-investigation is the main cause of bondage.

Q: What are the signs of progress in spiritual life?

M: Freedom from anxiety; a sense of ease and joy; deep peace within and abundant energy without.

Once you know that death happens to the body and not to you, you just watch your body falling off like a discarded garment.

Trusting Bhagavan is trusting yourself. Be aware that whatever happens, happens to you,

by you, through you, that you are the creator, enjoyer and destroyer of all you perceive and you will not be afraid. Unafraid, you will not be unhappy, nor will you seek happiness.

In the mirror of your mind all kinds of pictures appear and disappear. Knowing that they are entirely your own creations, watch them silently come and go, be alert, but not perturbed. This attitude of silent observation is the very foundation of *Yoga*. You see the picture, but you are not the picture.

you will be concerned as long as the picture clashes with your own sense of truth, love and beauty. The desire for harmony and peace is in eradicable. But once it is fulfilled, the concern ceases and physical life becomes effortless and below the level of attention. Then, even in the body you are not born. To be embodied or bodyless is the same to you. You reach a point when nothing can happen to you. Without body, you cannot be killed; without possessions you cannot be robbed; without mind, you cannot be deceived. There is no point where a desire or fear can hook on. As long as no change can happen to you, what else matters?

M: the dying man is rarely conscious.

Does he return to consciousness?

M: It is very much like sleep. For a time the person is out of focus and then it returns.

Q: The same person?

M: The person, being a creature of circumstances, necessarily changes along with them, like the flame that changes with the fuel. Only the process goes on and on, creating time and space.

Q: Well, God will look after me. I can leave everything to Him.

M: Even faith in God is only a stage on the way.

**Ultimately you abandon all,
for you come to something so simple that there are no words to express it.**

Q: Is it not obligatory to live out one's natural span of life?

M: Natural -- spontaneously -- easy -- yes. But disease and suffering are not natural. There is noble virtue in unshakable endurance of whatever comes, but there is also dignity in the refusal of meaningless torture and humiliation.

Q: Why is there so much suffering in the world?

M: Selfishness is the cause of suffering. There is no other cause.

Differences and distinctions are not the causes of sorrow. Unity in diversity is natural and good. It is only with separateness and self-seeking that real suffering appears in the world.

Maharaj: Many ways will be offered to you which will but take you round and bring you back to your starting point. First realize that your problem exists in your waking state only, that however painful it is, you are able to forget it altogether when you go to sleep. When you are awake you are conscious; when you are asleep, you are only alive. Consciousness and life -- both you may call God; but you are beyond both, beyond God, beyond being and not-being. What prevents you from knowing yourself as all and beyond all, is the mind based on memory. It has power over you as long as you trust it; don't struggle with it; just disregard it. Deprived of attention, it will slow down and reveal the mechanism of its working. Once you know its nature and purpose, you will not allow it to create imaginary problems.

Truth and love are man's real nature and mind and heart are the means of its expression.

You need not be attached to the non-essentials. Only the necessary is good.

There is peace only in the essential.

Q: It is truth I seek, not peace.

M: You cannot see the true unless you are at peace.

A quiet mind is essential for right perception, which again is required for self-realization.

Freedom is freedom from worry. Having realised that you cannot influence the results, pay no attention to your desires and fears. Let them come and go. Don't give them the nourishment of interest and attention.

M: The person, the 'I am this body, this mind, this chain of memories, this bundle of

desires and fears' disappears, but something you may call identity, remains. It enables me to become a person when required. Love creates its own necessities, even of becoming a person.

To act from desire and fear is bondage, to act from love is freedom.

he preparation alone is gradual, the change itself is sudden and complete. Gradual change does not take you to a new level of conscious being. You need courage to let go.

Complete conviction generates both desire and courage. And meditation is the art of achieving faith through understanding. In meditation you consider the teaching received, in all its aspects and repeatedly, until out of clarity confidence is born and, with confidence, action. Conviction and action are inseparable. If action does not follow conviction, examine your convictions, don't accuse yourself of lack of courage. Self-depreciation will take you nowhere. Without clarity and emotional assent of what use is will?

M: Clarity and charity is action. Love is not lazy and clarity directs. You need not worry about

action, look after your mind and heart. Stupidity and selfishness are the only evil.

Q: Are austerities and penances of any use?

M: To meet all the vicissitudes of life is penance enough! You need not invent trouble. To meet cheerfully whatever life brings is all the austerity you need.

Q: What about sacrifice?

M: Share willingly and gladly all you have with whoever needs -- don't invent self-inflicted cruelties.

Q: What is self-surrender?

M: Accept what comes.

Know yourself correctly. There is no substitute to self-knowledge.

'I am' is an ever-present fact, while 'I am created' is an idea. Neither God nor the universe have come to tell you that they have created you. The mind obsessed by the idea of causality invents creation and then wonders 'who is the creator?' The mind itself is the creator. Even this is not quite true, for the created and its creator are one. The mind and the world are not separate. Do understand that what you think to be the world is your own mind.

A day will come when you will long for the ending of the dream, with all your heart and mind, and be willing to pay any price; the price will be dispassion and detachment, the loss of interest in the dream itself.

M: Christianity is one way of putting words together and Hinduism is another. The real is, behind and beyond words, incommunicable, directly experienced, explosive in its effect on the mind. It is easily had when nothing else is wanted. The innards created by imagination and perpetuated by desire.

Q: I find being alive a painful state.

M: You cannot be alive for you are life itself. It is the person you imagine yourself to be that suffers, not you. Dissolve it in awareness. It is merely a bundle of memories and habits. From the awareness of the unreal to the awareness of your real nature there is a chasm which you will easily cross, once you have mastered the art of pure awareness.

By all means use your mind to know your mind. It is perfectly legitimate and also the best preparation for going beyond the mind. Being, knowing and enjoying is your own. First realize your own being. This is easy because the sense 'I am' is always with you. Then meet yourself as the knower, apart from the known. Once you know yourself as pure being, the ecstasy of freedom is your own.

M: Before you can accept God, you must accept yourself, which is even more frightening. The first steps in self acceptance are not at all pleasant, for what one sees is not a happy sight. One needs all the courage to go further. What helps is silence. Look at yourself in total silence, do not describe yourself. Look at the being you believe you are and remember -- you are not what you see. 'This I am not -- what am I?' is the movement of self-enquiry. There are no other means to liberation, all means delay. Resolutely reject what you are not, till the real Self emerges in its glorious nothingness, its 'not-a-thingness.'

M: As long as you divide events into good and evil, you may be right. In fact, good becomes evil and evil becomes good by their own fulfilment.

Q: What about love? When it turns to lust, it becomes destructive.

M: What is lust? Remembering -- imagining -- anticipating. It is sensory and verbal. A form of addiction.

Q Is *brahmacharya*, continence, imperative in *Yoga*?

A life of constraint and suppression is not *Yoga*. Mind must be free of desires and relaxed. It comes with understanding, not with determination, which is but another form of memory. An understanding mind is free of desires and fears.

Q: How can I make myself understand?

M: By meditating which means giving attention. Become fully aware of your problem, look at it from

all sides, watch how it affects your life. Then leave it alone. You can't do more than that.

Q: Will it set me free?

M: You are free from what you have understood. The outer expressions of freedom may take time to appear, but they are already there. Do not expect perfection. There is no perfection in manifestation. Details must clash. No problem is solved completely, but you can withdraw from it to a level on which it does not operate.

Q: Are you sometimes the self and sometimes the person?

M: How can I be? The person is what I appear to be to other persons. To myself I am the infinite expanse of consciousness in which innumerable persons emerge and disappear in

endless succession.

Ignorance causes sorrow. Happiness follows understanding.

Q: Why should ignorance be painful?

M: It is at the root of all desire and fear, which are painful states and the source of endless errors.

wonder is the dawn of wisdom. To be steadily and consistently wondering is *sadhana*.

Q: You are asking me to give up the world, while I want to be happy in the world.

M: If you ask for the impossible, who can help you? The limited is bound to be painful and pleasant in turns. If you seek real happiness, unassailable and unchangeable, you must leave the world with its pains and pleasures behind you.

Q: How is it done?

M: Mere physical renunciation is only a token of earnestness, but earnestness alone does not liberate. There must be understanding which comes with alert perceptivity, eager enquiry and deep investigation. You must work relentlessly for your salvation from sin and sorrow.

Q: What is sin?

M: All that binds you.

The basic meditations and mindful daily practices I've laid out on this page are Non-denominational and every one of every faith will benefit greatly by following these guidelines towards a life that makes more sense and gets less painful from 'unrealistic' fears that don't need to be fed any energy.

All of this inspires one to love themselves, find that glimmer of inner peace and begin to expand one's circle of Loving embrace to ultimately include all living beings and this world we live on.

If only 10% of humanity truly took this to heart, it would be enough to create the classic 'Tipping Point' required for all of society to evolve their 'world view'. This alone would be enough to solve every man made problem that we have created with our High Tech and Low Human Awareness.

This next section deals with a wee bit more in depth and real view of who we really are.

Have you ever wondered or pondered on the question about 'yourself',?

such as 'who am I'?

Am "I" really just this body that dies at the end of my 'life'?

Perhaps, I'm my brain... or maybe my thoughts or mind... could "I" be my heart?

But even those are just material elements grown by food and will all go upon death...

These all sort of remain our unresolved mysteries of life...

and Souls?...

A lot of folks are somewhat of the feeling that we might have a *soul* that goes on to whatever afterlife one's particular 'Faith' ascribes to.

With over 4200 known 'Religions', there is quite a wide range of "afterlives" mankind has pondered over the ages. A lot of these religions have figured out the ineffable afterlife with such details as to who will be Ruling over the world just like earthly pompous Kings and assure themselves they will receive eternal glory attained after only one earthly incarnation, a true believer gets to sit at the feet of their 'Lord" for all eternity... some get a large number of virgins to eternally de-flower if they kill a non-believer of their version of god... With all due respect, one will believe what they will...

For those that are not quite convinced of these ethnocentric views of the afterlife and at least vaguely feel that somehow, some part of "us" continues somehow after we discard our old body like old clothes...

You could ponder that if 'we' continue somehow...

then It's likely that 'we' were already before ye 'ol body was born.

What is it of 'us', that continues as it were eternal...

if so, you would ask...

Who Am I ?

Think of your entire life so far right up to this moment.
Your current view of your entire life so far mists into old memories...

Like fleeting dreams... While dreaming felt so bold and invigorating but most experiences dissolve with the waking up from slumber; so does our perspective of our past.

Can you recall all of your experiences at 3:33pm yesterday, or last week, or month... and the longer one goes back, the more of a detachment our feelings tend to perceive our memory recall's perspective. And thus Perhaps "this" may be how our 'real eternal Self' witnesses this life our body is living.

From the perspective of an eternal 'self' that is completely unaffected by death and so it is unaffected by pain and suffering. By shifting your view to the perspective of your True Self, you will begin to loosen your attachments to the outcomes one endeavors and begin living more in the moment.

This in itself alleviates pain and suffering. For most in the world that have not 'Awoken' to their True Self, there is much pain and suffering. Aside from physical pain, most pain and suffering are in the ways of mental anguish and frustration, which can be alleviated after one shift's their perspective to their True Self.

The full Awareness of our True Self reveals an awakening of consciousness that transcends consciousness to the condition we have all heard about... "Being at 'One' with yourself" is instantly a realization of being 'One' with 'All'.

When one is 'One' with All, All is One and there is no second. There is no longer the separate perspectives of me & my earthly personality, my True eternal self, God and everything that arises. - This is True Awareness – A Non Duel view of being 'One with it All'.

It all starts with yourself and your quite, calming meditative looking within. Knowing yourself, knowing how to compartmentalize your ever changing circumstances into their true needs and functions and then 'standing back' to see your life from a broader view point, thus allowing you to more empirically and unemotionally determine the most adequate decisions.

Living your life as your True Self sees fit to,

is a most Liberating freedom from being a slave to our emotions and egos.

There are many Hindu Spiritual Traditions that diligently instruct 'disciples' the ways of Non-Dual Realization. Their techniques and finely tuned teachings are continuously built upon 1000's of years of dedicative devotion to Spirit. This knowledge takes years to learn for the best and decades for the rest, Then the practice of putting that knowledge into action creates an experience that becomes a very useful Wisdom. The Wisdom of one's own Awakening will inspire others to their Awakenings.

This kind of helping others by helping ourselves is the cycle of Love that inspires us.

Sri Nisargadatta Maharaj was part of the Navnath Sampradaya, the lineage of the nine gurus.

Maharaj teaches an approach that does not rely on religion or on rigorous Jnani Yoga training.

Its simplicity, both in theory and in practice...

His Enlightenment came after years of casually but earnestly contemplating the concept of "I AM".

This process starts with the knowing of negatives.

Since we are trying to find our True Self, it is obvious that we don't 'us' yet and don't really know what to look for.

But

We can empirically determine what we are Not. such as:

"I am not my foot, I can loose a foot and still be 'me'".

"I am not my body"... brain, mind or thoughts.

As these are all organic elements in nature, they do not follow "Me" and my eternal journeys.

I have highlighted about the top 10% of his teachings from his conversation with deeply spiritual Seekers in 1971. At this time, he was about 74 and had been enlightened for about 40 years. The words and Wisdoms are timeless in that they will be of equally or greater importance as time goes by for humanity.

I will highly recommend any Spiritual Seeker to savor the flavor of these words...

Knowing that the "True Taste" and Meaning of these Words are

Within the Experience of Being...Within.

Within One's Self.

At One with Oneself, and at one with all.

To somewhat begin to describe the true “I am” state...
Experience how it feels to just sit quietly and contemplate your whole life so far.
Your life will sort of play back to you one memory at a time
and not typically in a sequence of ‘time’,
as each memory will trigger other memories that are not necessarily sequential in time.

As you witness these memories,
it is easy to take the perspective of “I am Not the body”,
as the vague dreamlike images flash across your thoughts...
It is from this perspective that we view or review our past memories
in a sort of ‘out of body’ ‘witnessing’.

Even when recalling past minor injuries, we review the memories with an obvious
‘detachment’. As we don’t feel the pain or trauma, we remain, for the most part,
free of the suffering, but not of empathy or compassion.

This ‘out of body’ perspective is a way to get the feel of being ‘the witness’ – the I Am.
One can only view their whole life, right up to the last moment,
as just a memory.

The perspectives and teaching Maharaj describes is a point of view that needs to be
undertook with the utmost focus.
Obsessive Earnestly is relentlessly required.

For most,
Requiring this all or nothing approach to the denial of our bodies
and this earthly existence as ‘real’ is a bit much to absorb at first.
Keep in mind,
You are urged to continue your life as you know it.
Love your wife or find a wife if you wish.
Work is needed, toil is needed
as food and shelter is of the basic needs that is unavoidable.

Do what you must to support yourself and your family.
Integrate into your normal daily routines the
Wider and Broader, Deeper and Higher perspectives of your True Self
And
in the natural course of your life you will become more aware
of the subtleness of the enlightenment that is ‘**Always Already**’ there...
It will begin to glow from within and manifest as an inspiring outlook on life that will
blossom to full enlightenment.

All will attain this enlightenment
Some do early in life, most others later in life
The rest will achieve an Enlightenment with the ending of our physical bodies...
And if not a Full Enlightenment, then we'll be right back to "Life" to give it another go...
Eternity is a cycle, it's not something measured in anyway by time.

Learn these perspectives and it will become a natural progression
towards a peaceful acknowledgment of the general way of things...
This slight change in perspective of the many ways of life,
will help us greatly overcome the pain and suffering that is so naturally unavoidable
in the physical life or our earthy here & now.

To Live as a Yani or a celibate monk is a most revered and Highest path,
but
To avoid the true beauties that are indeed in the physical/material world
That our True Self is Witnessing from the body incarnate, seems a bit too ascetic and
withdrawn from making the most of this world we are currently in.
Integrating Self Awareness into creating a creative Life
will inspire many to be of service to many others in physical improvements
such as in medicine or mental issues with new innovative psychology
and infinitely more ways to help Humanity while
Being the most our *Being* can be.

Whether we instantly incarnate into another life after death,
or we linger in the timeless bliss of it all... until some sort of Kosmic kalling'
sends one back into the temporary illusion of Maya all over again
with no apparent recall of anything of it.
If our true self is truly eternal...
Then why be so concerned about denying this unique opportunity to enjoy each aspect of
this life to it's fullest potential.
Is it best for 'All' to just sit alone in deep mediation
as if to live this grand opportunity at this life with your eyes closed and mind off 'task'.
That in itself sounds like it is not 'Mindful Living'.

This 'apparent physical' life is ours to make the best use of.

Our True 'I am', is conceptually eternal, which, by golly does sound like a long time...
However, these bodies did not just get born yesterday... or when we were born.

They evolved from transcending and including each and every part of our collective past.
Our bodies natural tendency to have sex is not completely of free will.
We can deny ourselves of sex and deal with the psychosis that will follow suite,
or we can just try to live a complete and full and useful life, expressing our Love
and compassion towards an ever expanding circle of embrace.

We need to do in our earthly ways to relentlessly work towards
a more collective awareness and human development.
We Should Live in Divine and Earthly Balance in the Here & Now.
We will have an eternity to enjoy the afterlife...
After this precious experience!
Besides,
we came here to this 'existence' on our own free will,
it is not a prison to endure and shun.

Life is like a road trip. Enjoy the ride and never mind the vehicle – True self or physical.
Don't forget to smell the roses of life along your journey towards Enlightenment.
This road is never meant to be a speedway to blaze blindly thru,
it's more like a scenic touring road... so savor it... and make something of it.

Stop and breath in the views,
Take a detour to discover something True about yourself like a musical talent
or writing talent or adventurous free spirit of nature...

One does not have to spend an entire lifetime on a prayer mat to 'find God'.
Sure, it's nice to be open to the Kosmic wonder of it all...
but it's better to use your earnest inspirations towards looking within
and finding your True Self.
This is what is classically referred to as Awakening,
becoming 'Self Realized'.

This Awakening will happen in its due time and each will find it in their own way.
We are all here for a reason,
a reason that will remain a mystery to most for most if not their whole time here.

The lessons of life are what is needed for most until they can come to a point in life where
the 'Inner Pull' of Self Realization begins to arise as an Inspiration to seek Within
to become Aware of that subtle **Source**.

– **This is Spirituality** –

Do your daily meditations, Yoga or Yoga-like stretches, stay fit, eat well and generally sort
out your mental processes in a psychologically balanced manner. Then with time, more
and more of those "**ah ha**" **moments** will occur in which it will

All start to makes sense.
Of where we've been, where "We" are and where we are going
and the perspectives in which we bring it All into our Awareness.

If there were such a thing,
it would be a 'Sin' to miss out on so many of life's pleasures,
just as it would be a shame not to enjoy anything along the way to one's destination.
- Life is like Sailing –
It's not so much the destination, but the 'Journey' is key to it all.

Allow the 'I Am' to be at one with it's True self,
while fully integrating the entire mind body system into most efficient
and healthy state reasonably possible.
Too much body and earthly **denials** will soon extremely limit our mind's ability to focus
and concentrate, thus leaving us with no real way to find our real Self Within.

A balanced foundation is always required for all matter of earthy and personal ways.

To deny so much of this life and to abstain so ardently seems to miss the 'Kosmic ' point
of ever even having had the chance of being here.

If we are to so fully block out this life we are in,
Why do so many believe we will re-Incarnate into life after life... like an endless cycle.
If we are to ignore the lessons these lives have to offer, 'that' ignorance seems just as
bad as the ignorance of not knowing our True Self.

Please read my highlights of
Sri Nisargadatta Maharaj
"I Am That"

Get your own copy of the latest version and his other writings as well.

Don't be put off by the apparent denial of our earthly bodies
and the world that we have always viewed as 'real'.

Absorb what you can and savor it all
Read these Sage words with Lectio Divina
Read a question or series of questions,
Then reflect upon you own understanding, until you feel a resonance with it.
Quiet contemplation will open your wittiness

