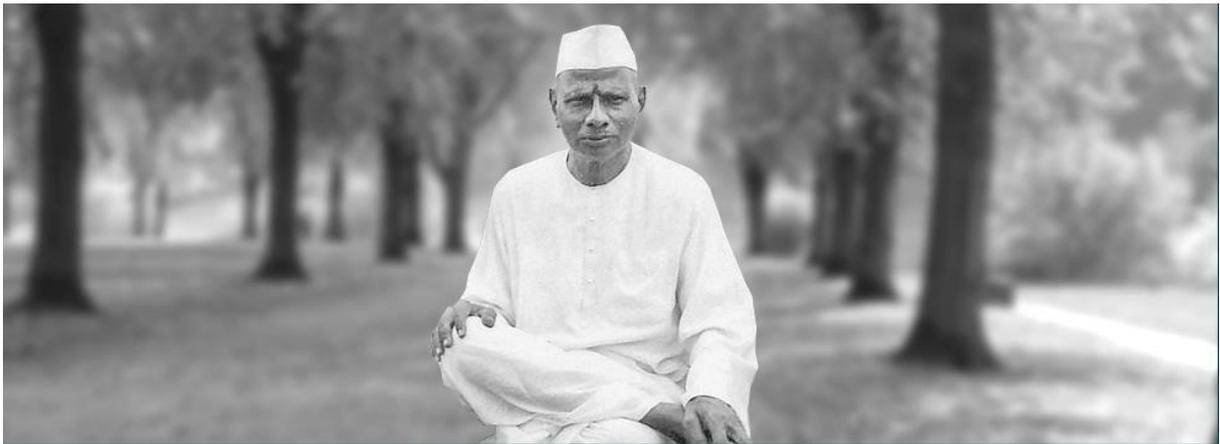


THE NISARGADATTA PATH

The Nisargadatta Maharaj "I am" meditation and practice



"REMEMBER THAT YOU ARE."

~

"All the glories will come with mere dwelling on the feeling 'I am'. It is the simple that is certain, not the complicated. Somehow, people do not trust the simple, the easy, the always available. Why not give a honest trial to what I say? It may look very small and insignificant, but it is the seed that grows into a mighty tree. Give yourself a chance!"

~

"These moments of inner quiet will burn out all obstacles without fail. Don't doubt its efficacy. Try it."

~

"There are always moments when one feels empty and estranged. Such moments are most desirable for it means the soul has 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."

~

"Take one sentence of what has been said here, and stay with it. That is enough; that will lead you to your source."

~

Sri Nisargadatta Maharaj

~

Quotes compiled by Sri Clownananda

- * Be aware of being conscious and seek the source of consciousness. That is all.

- * Give all your attention to the question: "What is it that makes me conscious?", until your mind becomes the question itself and cannot think of anything else.

- * Relax and watch the 'I am'. Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in.

- * Know yourself to be the changeless witness of the changeful mind. That is enough.

- * Stop making use of your mind and see what happens. Do this one thing thoroughly. That is all.

- * The 'I am' is the sole capital that you have. Dwell on this, nothing else is necessary.

- * Keep quiet, undisturbed, and the wisdom and the power will come on their own. You need not hanker. Wait in silence of the heart and mind. It is very easy to be quiet, but willingness is rare.

- * There is nothing to practice. To know yourself, be yourself. To be yourself, stop imagining yourself to be this or that. Just be. Let your nature emerge. Don't disturb your mind with seeking. You have only to look and see. Look at your self, at your own being. You know that you are and you like it. Abandon all imagining, that is all.

- * Stay open and quiet, that is all. What you seek is so near you that there is no place for a way.

* 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.

* Abandon all conceptualization and stay silent and attentive. Be earnest about it.

* Go deep into the sense of 'I am' and you will find. Take the first step first. All blessings come from within. Turn within. 'I am' you know. Be with it all the time you can spare, until you revert to it spontaneously. There is no simpler and easier way.

* The Supreme is the easiest to reach for is your very being. It is enough to stop thinking and desiring anything but the Supreme.

* Your dwelling on the fact 'I am' will soon create another chance of self-realization. For attitude attracts opportunity. All you know is second-hand. Only 'I am' is first-hand and needs no proofs. Stay with it.

* Moods are in the mind and do not matter. Go within, go beyond. Cease being fascinated by the content of your consciousness. When you reach the deep layers of your true being, you will find that the mind's surface play affects you very little.

* Your true home is in nothingness, in emptiness of all content.

* Abandon every attempt, just be; don't strive, don't struggle, let go every support, hold on to the blind sense of being, brushing off all else. This is enough.

* Hang on to the 'I am', which is your only capital, meditate on it, and let that unfold all the knowledge that has to come.

* First of all, abandon all self-identification, stop thinking of yourself as such-and-such, so-and-so, this or that. Abandon all self-concern, worry not about your welfare, material or spiritual. Abandon any desire, gross or subtle, stop thinking of achievement of any kind. You are complete here and now, you need absolutely nothing.

* Deepen and broaden the awareness of yourself and all the blessings will flow. You need not seek anything, all will come to you most naturally and effortlessly.

* Give yourself no name, no shape. In the darkness and the silence reality is found.

* In peace and silence, the skin of the 'I' dissolves and the inner and the outer become one.

* Don't talk of means, there are no means. What you see as false, dissolves. It is the very nature of illusion to dissolve on investigation. Investigate - that is all. You cannot destroy the false, for you are creating it all the time. Withdraw from it, ignore it, go beyond, and it will cease to be.

* Keep the 'I am' in the focus of awareness, remember that you are, watch yourself ceaselessly and the unconscious will flow into the conscious without any special effort on your part. Wrong desires and fears, false ideas, social inhibitions are blocking and preventing its free interplay with the conscious. Once free to mingle, the two become one and the one becomes all.

* True awareness is a state of pure witnessing, without the least attempt to do anything about the event witnessed. Your thoughts and feelings, words and actions may also be a part of the event; you watch all unconcerned, in the full light of clarity and understanding. You understand precisely what is going on, because it does not affect you. It may seem to be an attitude of cold aloofness, but it is not really so. Once you are in it, you will find that you love what you see, whatever may be its nature. This choiceless love is the touchstone of awareness. If it is not there, you are merely interested, for some personal reasons.

* Learn to live without self concern. For this you must know your own true being as indomitable, fearless, ever victorious. Once you know with absolute certainty that nothing can trouble you but your own imagination, you come to disregard your desires and fears, concepts and ideas, and live by truth alone.

* All you have to do is to abandon all memories and expectations. Just keep yourself ready in utter nakedness and nothingness.

* All you need is to be aware of being, not as a verbal statement, but as ever present fact. 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.

* First of all, establish a constant contact with your self, be with yourself all the time. Into self-awareness all blessings flow.

* A quiet mind is all you need. All else will happen rightly, once your mind is quiet. As the sun on rising makes the world active, so does self-awareness affect changes in the mind. In the light of calm and steady self-awareness, inner energies wake up and work miracles without any effort on your part.

* Refuse all thoughts except one: the thought 'I am'. The mind will rebel in the beginning, but with patience and perseverance it will yield and keep quiet. Once you are quiet, things will begin to happen spontaneously and quite naturally, without any interference on your part.

* You need not get at it, you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Stop imagining yourself being or doing this or that, and the realization that you are the source and heart of all will dawn upon you.

* Try to be, only to be. The all-important word is 'try'. Allow enough time daily for sitting quietly and trying, just trying, to go beyond the personality with its addictions and obsessions. Don't ask how, it cannot be explained. You just keep on trying until you succeed. If you persevere, there can be no failure. What matters supremely is sincerity, earnestness. You must really have had surfeit of being the person you are. Now see the urgent need of being free of this unnecessary self-identification with a bundle of memories and habits. This steady resistance against the unnecessary is the secret of success.

* Your mind is steeped in the habits of evaluation and acquisition, and will not admit that the incomparable and unobtainable are waiting timelessly within your own heart for recognition. All you have to do is to abandon all memories and expectations. Just keep yourself ready in utter nakedness and nothingness.

* Do not bother about anything you want, or think, or do, just stay in the thought and feeling 'I am', focusing 'I am' firmly in your mind. All kinds of experience may come to you - remain unmoved in the knowledge that all perceivable is transient and only the 'I am' endures.

* You want to know yourself. For this 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.

* Look at yourself steadily - it is enough. The door that locks you in, is also the door that lets you out. The 'I am' is the door. Stay at it until it opens. As a matter of fact, it is open, only you are not at it. You are waiting at the non-existent painted doors, which will never open.

* 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. All you need is already within you, you only must approach your self with reverence and love.

* Don't bother about anything, just continue abiding in the 'I am', a moment will come when it will be pleased and reveal all the secrets.

* Go deep into the sense of 'I am' and you will find. How do you find a thing you have mislaid or forgotten? You keep it in your mind until you recall it. The sense of being, of 'I am' is the first to emerge. Ask yourself whence it comes or just watch it quietly. When the mind stays in the 'I am', without moving, you enter a state, which cannot be verbalized, but which can be experienced. All you need to do is to try and try again. After all the sense of 'I am' is always with you, only you have attached all kinds of things to it - body, feelings, thoughts, ideas, possessions and so on. All these self-identifications are misleading, because of these you take yourself to be what you are not.

* Just look away from all that happens in your mind and bring it to the feeling 'I am'. The 'I am' is not a direction. It is the negation of all direction. Ultimately even the 'I am' will have to go, for you need not keep on asserting what is obvious. Bringing the mind to the feeling 'I am' merely helps in turning the mind away from everything else. When the mind is kept away from its preoccupations, it becomes quiet. If you do not disturb this quiet and stay in it, you find that it is permeated with a light and a love you have never known; and yet you recognize it at once as your own nature. Once you have passed through this experience, you will never be the same man again; the unruly mind may break its peace and obliterate its vision; but it is bound to return, provided the effort is sustained; until the day when all bonds are broken, delusions and attachments end and life becomes supremely concentrated in the present.

* The 'I am' has brought you in, the 'I am' will take you out, the 'I am' is the door, stay at it! It's open!

* Distrust your mind and go beyond. Then you will find the direct experience of being, knowing and loving. There are many starting points - they all lead to the same goal. You may begin with selfless work, abandoning the fruits of action; you may then give up thinking and end in giving up all desires. Here, giving up is the operational factor. Or you may not bother about any thing you want, or think, or do, and just stay in the thought and feeling "I am", focusing "I am" firmly in your mind. All kinds of experience may come to you - remain unmoved in the knowledge that all perceivable is transient and only the "I am" endures.

* 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 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 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 into light, from inadvertence to awareness. For this, 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.

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

* What comes must go. The permanent is beyond all comings and goings. Go to the root of all experience, to the sense of being. Beyond being and not-being lies the immensity of the real. Try and try again.

* 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.

* 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.

* There will be periods of frustration; there will be periods of doubt. Your worldly involvements would hamper your Sadhana and an atmosphere of defeat would prevail. But, come what may, just throw everything aside, don't bother about anything and continue your abidance in the 'I am' with all earnestness. The 'I am' would test your endurance, but a moment would come when it will be pleased with you, become your friend and release its stranglehold on you, and reveal all the secrets.

- * Stick to your own consciousness, remain in that. All the burden of your concepts, you should fuse into your consciousness.
- * Just sit and know that you are the 'I am' without words. Nothing else has to be done; shortly you will arrive to your natural Absolute state.
- * What is it in you that understands this knowledge 'I am' without a name, title or word? Sink in that innermost center and witness the knowledge 'I am'.
- * Once you reach the state of 'I am' and are aware of that only, you will have transcended all the tendencies (vasanas).
- * The 'I am' is the awareness before thoughts, it cannot be put into words; you have to 'just be'.
- * You are in the 'I am' without any effort, so be there. Don't try to interpret the 'I am'.
- * To stabilize in the 'I am', which has no name and form, is itself liberation.
- * It is the 'I am' that investigates the 'I am' and on realizing its falsehood it disappears and merges into eternity.
- * All knowledge including the 'I am' is formless, throw out the 'I am' and stay put in quietude.
- * On the state of non-beingness, beingness as the 'I am' has occurred. Who that is, is not important. The 'I am' is important, stay there.

* Go to the 'I am' state, remain there, merge, and go beyond. If you were to dwell in the 'I am' and firmly abide in it, all external things will lose their grip on you.

* You have 'to be' before anything else can be, your sense of 'presence' or the feeling 'I am' is really fundamental to anything that has to follow.

* You have to be there before you can say 'I am', the 'I am' is the root of all appearance.

* You have to understand that the 'I am' is even before the arising of any words, thoughts or feelings.

* Only the 'I am' is certain, it's impersonal, all knowledge stems from it, it's the root, hold on to it and let all else go.

* You are sure of the 'I am', it's the totality of being, remember 'I am' and it's enough to heal your mind and take you beyond.

* Immortality is freedom from the feeling 'I am'. To have that freedom remain in the sense 'I am'. It's simple, it's crude, yet it works!

* This 'I am' is here with you, ever present, ever available, it was and still is the first thought, refuse all other thoughts and come back there and stay there.

* Establish yourself firmly in the 'I am' and reject all that does not go with it.

* Only the 'I am' is certain, it's impersonal, all knowledge stems from it, it's the root, hold on to it and let all else go.

- * When the 'I am' goes all that remains is the Absolute. Give all your attention to the 'I am'.
- * In deep meditation, infused only with the knowledge 'I am', it will be intuitively revealed to you as to how this 'I-am-ness' came to be.
- * The beginning and the end of knowledge is the 'I am'. Be attentive to the 'I am'. Once you understand it, you are apart from it.
- * Remain focused on the 'I am' till it goes into oblivion, then the eternal is, the Absolute is.
- * Remember the knowledge 'I am' only and give up the rest, staying in the 'I am' you will realize that it is unreal.
- * By meditating on the knowledge 'I am' it gradually settles down at its source and disappears. Then you are the Absolute.
- * Go on to know the 'I am' without words. You must be that and not deviate from it for even a moment, and then it will disappear.
- * Get stabilized in the primary concept 'I am' in order to loose it and be free from all concepts. In understanding the unreality of 'I am' you are totally free from it.
- * Sitting quietly, being one with the knowledge 'I am', you will lose all concern with the world, then the 'I am' will also go, leaving you as the Absolute.

* Putting aside everything, stabilize in the 'I am'. As you continue with this practice, in the process you will transcend the 'I am'.

* The very core of this consciousness is the quality 'I am'. There is no personality or individual there. Reside there and transcend it.

* Keep focused on the 'I am' till you become a witness to it. Then you stand apart, and you have reached the highest.

* The one who abides in that principle by which he knows 'I am' knows all and does not require anything.

* Having acquired and understood the knowledge 'I am', stay there in seclusion and don't wander around here and there. Once you stabilize in the 'I am', you will realize that it is not the eternal state, but 'you' are eternal and ancient.

* When knowledge abides in knowledge there is transcendence of knowledge.

* The borderline between 'I am' (beingness) and 'I am not' (non-beingness) is the precise location where the intellect subsides. It's the 'Maha-yoga' state. Be there!

* Do nothing but stay in the knowledge 'I am', the 'Moolmaya', or primary illusion, and then it will release its stranglehold on you and get lost.

* Do you require any special effort to know that 'you are'? The 'I am' without words itself is God.

* That 'Brahman' or 'I am' state alone embraces everything and is all the manifestation. You have to forget everything and merge with 'Brahman'.

* Abiding in the 'I am' (which is God) you won't want to leave it, and then it won't leave you!

* When you go deep inside, nothing is all there is. There is no 'I am'. The 'I am' merges in the Absolute.

* It is the 'I am' that investigates the 'I am'. Realizing its falsehood it disappears and merges into Eternity.

* When you abide for a sufficiently long time in the 'I am', the knowledge 'I am' itself will make everything clear to you. No external knowledge will be necessary.

* To the One who meditates on the knowledge 'I am', everything in the realm of Consciousness becomes clear.

* Once you become the 'I am' it will reveal all the knowledge and you need not go to anybody for guidance.

* The feeling 'I am' is itself an illusion, therefore whatever is seen through this illusion cannot be real.

* There is nobody else but 'me' or 'I am'. This non-dual devotion (Advaita-bhakti) is the highest; to vanish and be lost in the vast unknown.

* The first step is to go and dwell in the 'I am'. From there you go beyond consciousness and no-consciousness to the infinite Absolute, which is the permanent state.

* The 'I am' is only a little distance away from the True state, hence it is unreal, for whatever is away from the True state or Reality is unreal.

* Hold onto the sense of 'I am' to the exclusion of everything else. When thus the mind becomes completely silent, it shines with a new light and vibrates with new knowledge. It all comes spontaneously, you need only hold on to the 'I am'.

* 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!

* I simply followed my teacher's instruction which was to focus the mind on pure being 'I am', and stay in it. I used to sit for hours together, with nothing but the 'I am' in my mind and soon peace and joy and a deep all-embracing love became my normal state. In it all disappeared - myself, my Guru, the life I lived, the world around me. Only peace remained and unfathomable silence

* My teacher told me to hold on to the sense 'I am' tenaciously and not to swerve from it even for a moment. I did my best to follow his advice and in a comparatively short time I realized within myself the truth of his teaching. All I did was to remember his teaching, his face, his words constantly. This brought an end to the mind. In the stillness of the mind I saw myself as I am - unbound.

* When I met my guru, he told me: 'You are not what you take yourself to be. Find out what you are. Watch the sense 'I am', find your real self'. I obeyed him, because I trusted him. I did as he told me. All my spare time I would spend looking at myself in silence. And what difference it made, and how soon! It took me only three years to realize my true nature.

* No way to self-realization is short or long, but some people are more in earnest and some are less. I can tell you about myself. I was a simple man, but I trusted my Guru. What he told me to do, I did. He told me to concentrate on 'I am' – I did. He told me that I am beyond all perceivables and conceivables – I believed. I gave my heart and soul, my entire attention and the whole of my spare time (I had to work to keep my family alive). As a result of faith and earnest application, I realized my Self within three years. You may choose any way that suits you; your earnestness will determine the rate of progress. Establish yourself firmly in the awareness of 'I am'. This is the beginning and also the end of all endeavour.

* Go back to that state of pure being, where the 'I am' is still in its purity before it got contaminated with 'this I am' or 'that I am'. Your burden is of false self-identifications - abandon them all.

* Before the mind - I am. 'I am' is not a thought in the mind. The mind happens to me, I do not happen to the mind. And since time and space are in the mind, I am beyond time and space, eternal and omnipresent.

* Best is the simple feeling 'I am'. Dwell on it patiently. Here patience is wisdom, don't think of failure. There can be no failure in this understanding.

* By being with yourself, the 'I am', by watching yourself in your daily life with alert interest, with the intention to understand rather than to judge, in full acceptance of whatever may emerge, because it is there, you encourage the deep to come to the surface and enrich your life and consciousness with its captive energies. This is the great work of awareness; it removes obstacles and releases energies by understanding the nature of life and mind. Intelligence is the door to freedom and alert attention is the mother of intelligence.

* You must come to a firm decision. You must forget the thought that you are the body and be only the knowledge 'I am', which has no form, no name. Just be. When you stabilize in that beingness it will give all the knowledge and all the secrets to you, and when the secrets are given to you, you transcend the beingness, and you, the Absolute, will know that you are also not the consciousness. Having gained all this knowledge, having understood what is what, a kind of quietude prevails, a tranquillity. Beingness is transcended, but beingness is available.

* When I say: "Remember 'I am' all the time.", I mean: "Come back to it repeatedly."

* The only thing you can be sure of is 'I am'. Stay with it and reject everything else. This is Yoga. First verbally, then mentally and emotionally, then in action. Give attention to the reality within you and it will come to light. Do it correctly and assiduously and the result is sure to come.

* All I can say is: 'I am', all else is inference. But the inference has become a habit. Destroy all habits of thinking and sleeping. The sense 'I am' is a 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.

* In reality there is no person, only the watcher identifying himself with the 'I' and the 'mine'. The teacher tells the watcher: you are not this, there is nothing of yours in this, except the little point 'I am', which is the bridge between the watcher and his dream. 'I am this, I am that' is dream, while pure 'I am' has the stamp of reality on it. You have tasted so many things – all came to naught. Only the sense 'I am' persisted – unchanged. Stay with the changeless among the changeful, until you are able to go beyond.

* All the glories will come with mere dwelling on the feeling 'I am'. It is the simple that is certain, not the complicated. Somehow, people do not trust the simple, the easy, the always available. Why not give a honest trial to what I say? It may look very small and insignificant, but it is the seed that grows into a mighty tree. Give yourself a chance!

* 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.

* You need not worry about your worries. Just be. Don't be restless about 'being quiet', miserable about 'being happy'. Just be aware that you are and remain aware - don't say: "Yes I am, what next?" There is no 'next' in 'I am'. It is a timeless state.

* Don't you see that it is your very search for happiness that makes you feel miserable? Try the other way: indifferent to pain and pleasure, neither asking nor refusing, give all your attention to the level on which 'I am' is timelessly present. Soon you will realize that peace and happiness are in your very nature and it is only seeking them through some particular channels that disturbs. Avoid the disturbance, that is all.

* Hold on to the sense 'I am' to the exclusion of everything else. When thus the mind becomes completely silent, it shines with a new light and vibrates with new knowledge. It all comes spontaneously, you need only hold on to the 'I am'.

* True meditation only begins when initially, using your discrimination, you cut off everything that does not go with the 'I am' - which includes the body-mind identification, which is the major obstacle. You should not have the feeling "I am so-and-so meditating" or "I am sitting at this particular place, in this posture, meditating on..." all these externalities must go. It should be only the knowledge 'I am' that should be meditating on itself. It is only when the purity of 'I am' is maintained in meditation that there is a chance that it will disappear.

* Who is going to give you eternal peace? It is only the sun, the 'I am'. If you embrace that Self-effulgent sun everything else will go, but you will prevail eternally.

* If you have regard for me, remember my words: the knowledge 'I am' is the greatest God, the Guru, be one with that, be intimate with it. That itself will bless you with all the knowledge relevant for you in the proliferation of that knowledge, it will lead you to the state which is eternal.

* If you sit in meditation thinking "I am so-and-so meditating", there is no chance that you can become one with the 'I am'. All external links have to be totally severed and only the 'I am' should remain, devoid of the body idea. It should be the 'I am' in its utmost purity, it was in its utmost purity when it arose, that is the reason for the necessity to go back and recapture that nascent 'I am'. Do this repeatedly till you stabilize in that 'I am' that is without words, you have been through that phase, so it is only a question of application and endurance. When the knowledge 'I am' without words abides in itself there is a chance of transcending it.

* Whenever you are quiet, hold on to yourself, meditate on the Self only. That knowledge itself will give you all knowledge. Start with shorter periods and in due course you will realize what 'you are'. Stay in the 'you are' only, then you will realize that everything happens in the knowledge 'I am'.

* Self-remembrance, awareness of 'I am', ripens man powerfully and speedily. Give up all ideas about yourself and simply be.

* It is like cleansing a mirror. The same mirror that shows you the world as it is will also show you your own face. The thought 'I am' is the polishing cloth. Use it.

* The concentration on 'I am' is a form of attention. Give your undivided attention to the most important thing in your life – yourself. Of your personal universe you are the center – without knowing the center what else can you know?

* My advice to you is very simple – just remember yourself, 'I am', it 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.

* No particular thought can be mind's natural state, only silence. Not the idea of silence but silence itself. When the mind is in its natural state, it reverts to silence spontaneously after every experience, or rather, every experience happens against a background of silence.

* Tirelessly I draw your attention to the one incontrovertible factor – that of being. Being needs no proofs – it proves itself. If only you go deep into the fact of being and discover the vastness and the glory, to which the 'I am' is the door, and cross the door and go beyond, your life will be full of happiness and light. Believe me, the effort needed is as nothing when compared with the discoveries arrived at.

* It is not important where you are, once you are established in the 'I am'. It is like space – it neither comes nor goes; just as when you demolish the walls of a building only space remains.

* Begin with feeling 'I am'. All else is neither true nor false, it seems real when it appears, it disappears when it is denied. A transient thing is a mystery. The real is simple, open, clear and kind, beautiful and joyous. It is completely free of contradictions. It is ever-new, ever-fresh, and endlessly creative. Being and non-being, life and death, all distinctions merge in it.

* Theoretically you always have a chance for self-realization. In practice a situation must arise, when all the factors necessary for self-realization are present. This need not discourage you. Your dwelling on the fact of 'I am' will soon create another chance. For attitude attracts opportunity. All you know is second-hand. Only 'I am' is first-hand and needs no proofs. Stay with it.

* You know you are sitting here. Be attentive to that knowledge only. Just be in your beingness. That knowingness 'I am' has created the entire universe. Hold on to that; nothing has to be done. Once you recognize that principle it becomes tranquil. Become one with that and all your needs will be satisfied.

* You must maintain this knowledge 'I am' in proper order. All the dirt, which is not the towel, should be removed. Similarly 'I am' is the tool through which you get all the knowledge. You worship that 'I am', remove all the adulteration, the dirt.

* Remember the knowledge 'I am' – that alone pervades everything – be only that and give up the rest.

* To know these senses, to understand these secrets, you surrender to that very principle 'I am', and that consciousness alone will lead you to this. Presently stabilize in the consciousness. If you don't do that, your very concepts will be very dangerous to you – they will throttle you to death. The knowledge you are, is the very source of all energy, the source of all Gods, of all types of knowledge. This is the simplest method, you know you are, just be there.

* Be one with the knowledge 'I am', the source of sentience, the beingness itself. If you are seeking that peace which is priceless, it can only be in establishing yourself in the consciousness with steadfast conviction. By conviction I mean never doubted, firm, unshakable, never wavering – have that kind of conviction in your beingness.

* I have experienced all four kinds of speech and transcended them. Rarely will anybody follow this hierarchy to stabilize in the consciousness and transcend consciousness. Starting from 'Vaikhari' (word), normally we listen to words; from 'Vaikhari' we go to 'Madhyama' (mind-thought); in watching the mind we are in 'Pashayanti' where the concept formation takes place and from there to 'Para' ('I am' without words), and finally from 'Para' to prior to consciousness. This is the line to follow, but only a rare one follows it – receding, reversing.

* The only spiritual way to understanding your true nature is to find out the source of this concept 'I am'. Before the sense of presence arrived I was in that state in which the concept of time was never there. So what is born? It is the concept of time, and that event which is birth, living, and death together constitute nothing but time, duration.

* The Guru tells you 'Get rid of concepts, just be yourself'. The seeker having understood what the Guru said gets rid of the concepts, and now, as the first step, the seeker dwells in the state 'I am', just being. First of all there is the knowingness 'I am', without words, with that knowingness the world is. Now when the seeker goes into meditation, that knowingness goes into no-knowingness. This is the highest state in the hierarchy when the body aspect is there because this knowing and no-knowing are aspects of the body, and body means consciousness, and in the realm of consciousness, knowingness and no-knowingness exist. The Absolute transcends knowingness and no-knowingness. So, no-knowingness is the highest in the hierarchy of spirituality, and the destination is the transcendence of knowingness and no-knowingness.

* Ultimately one must go beyond knowledge, but the knowledge must come, and knowledge can only come by constant meditation. By meditating, the knowledge 'I am' gradually settles down and merges with universal knowledge, and thereby becomes totally free, like the sky or the space. It is not possible for you to acquire knowledge, you 'are' knowledge. You are what you are seeking.

* Who has the knowledge 'I am'? Somebody in you knows the knowledge 'I am'. Who is it? It is very obvious that you know you are, but what or who is it that knows you are?

* Get to know that 'I am' without words, which arises in the morning. Knowing the Self, abiding in the Self-knowledge, is not a mere intellectual knowing. You must be that, and you should not move away from it. Remain firm.

* 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.

* The riddle of spirituality cannot be solved by the intellect. At the most, your intellect can provide you with livelihood. Whatever you try to become, that is not you. Before the words come out, before you say 'I am', that is you. You must be concerned with only yourself. Don't worry about anybody else. What are you?

* Are you not even before you have spoken the words 'I am'? Stay put there only. There begins your spirituality, the foremost 'you', 'I am' without words, before the beginning of words. Be there; out of that grows the experience 'I am'. Witnessing happens to that principle which prior to your saying the words 'I am'. There is no such thing as deliberate witnessing. Witnessing just happens, by itself.

* But how can such a state be attained? Only if one totally accepts the knowledge 'I am' as oneself with full conviction and faith and firmly believes in the dictum 'I am that by which I know I am'. This knowledge 'I am' is the 'Charan-amrita'. Why is it called 'Amrita' – the nectar? Because it is said, by drinking nectar one becomes immortal. Thus a true devotee, by abiding in the knowledge 'I am' transcends the experience of death and attains immortality.

* To be stabilized in that beingness, which has no name and form, that itself is liberation.

* Do nothing, absolutely nothing! Just be, be the knowledge 'I am' only and abide there. To imbibe this, meditate on beingness only. Catch hold of the knowledge 'I am' in meditation. In this process, the realization occurs that 'I' the Absolute am not the 'Guna' 'I am'; therefore in meditation nothing is to be retained in memory. Nevertheless something will appear on the memory screen, but be unconcerned, just be, do nothing. Refrain from grasping anything in meditation; the moment you do, otherness begins, and so does duality. Nothing is to be done. Then all your riddles will be solved and dissolved. 'Moolmaya' – that is, the primary illusion – will release her stranglehold on you and will get lost.

* When you sit in deep meditation, your sense of being is totally infused with the knowledge 'I am' only. In such a state it will be revealed to you intuitively as to how and why your sense of 'I-amness' emerged. Consciousness, beingness, sense of being, 'I-amness', all are the same in you, prior to emanation of any words.

* You have to stabilize in your present true nature, 'I am'. All other secondary and redundant objects should be got rid of. Do not focus your attention on any of these things. The whole process is to be in your source. At present, what is your source? 'I am'. Catch hold of that 'I-amness' and be in it. You have to realize your own self. You must be at the borderline between 'I am' and 'Not-I am'.

* Remember yourself and watch your daily life relentlessly. Be earnest, and you shall not fail to break the bonds of inattention and imagination.

* The discipline ('sadhana'), is only this: the knowledge which is dwelling in this body, the quintessence of these three 'gunas' – the knowledge 'I am', 'I am that' – this is the initial step. You must be one with it; you must abide in that only. You have to think 'I am not the body but I am that formless, nameless knowledge indwelling in this body'; that is 'I am'. When you abide sufficiently long in this state, whatever doubts you may have, that knowledge 'I am' itself will sprout out with life and meaning for you, intended for you only, and everything will become clear. No external knowledge will be necessary.

* This is the greatest miracle, that I got the news 'I am', have you any doubts that you are? It is self-evident. Prior to knowing that you are, what knowledge did you have? 'Dhyana' means to have an objective. You want to consider something. You 'are' that something, just to be, you are. Just being the being 'I am'. You meditate on something; that knowledge 'I am' is yourself. Abide only there. How can you ask any questions at this point? Because, that is, the beginning of knowledge.

* This conviction can be strengthened by meditation, 'dhyana'. And 'dhyana' means the knowledge must remain in meditation with the knowledge. Now, what is meditation? Meditation is the knowledge 'I am' remaining in that knowledge. There is the waking state and the sleep state, and the knowledge that you are, I exist, and I know that I exist. Other than that what capital does anyone have than merely knowledge 'I am'? 'Dhyana' is when this knowledge, this consciousness that I am, meditates on itself and not on something other than itself.

* When you say you sit for meditation, the first thing to be done is to understand that it is not this body identification that is sitting for meditation, but this knowledge 'I am', this consciousness, which is sitting in meditation and is meditating on itself. When this is finally understood, then it becomes easy. When this consciousness, this conscious presence, merges in itself, the state of 'samadhi' ensues. It is the conceptual feeling that I exist that disappears and merges into the beingness itself. So this conscious presence also gets merged into that knowledge, that beingness – that is 'samadhi'.

* What equipment you are having is that 'prana' (life force/energy entering the body through the breath). 'Upasana' means worship, worship of 'prana' itself. For doing that what equipment do you possess? It is 'prana' itself. Along with 'prana' there is that knowledge 'I am', or consciousness. These two things are available to you to do anything, nothing more than that.

* Where there is the vital breath, the knowledge 'I am' is present. There being no vital breath, the knowledge of 'I amness' is absent. Take full advantage of the naturally available capital with you – that is, your life force and the knowledge 'I am'; they always go hand in hand. Right now, exploit it to the utmost. All worldly activities are going on only because of the knowledge 'I am' together with that motive force which is the life force, the vital breath. And that is not something apart from you; you are that only. Investigate and study this exclusively, abide in that, worship that only.

* This primary concept is the knowledge 'I am', it is the mother of all other concepts. In order to get that satisfaction, you must find the source of this primary concept 'I am'. You should give attention to the knowledge 'I am' and meditate on that itself. Knowledge is to be got hold of knowledge only. This will produce the seed, which, through this process of meditation, slowly grows into a big tree, and that itself will give you all the knowledge. It will not be necessary for you to ask anyone what is what.

* These two entities are available to you, the vital force and the knowledge 'I am', the consciousness. They appear without any effort; they are there. Now, in order to be one with 'Ishwara', to understand the non-duality you must worship the vital force. Then that knowledge, which is in seed form, slowly grows. And the seeker becomes full of knowledge; in the process he transcends that, and the ultimate state is achieved.

* If you establish in the vital breath as 'I am', that in itself will get you there. Don't be dishonest to your vital breath, worship it, and when you do so, it can lead you anywhere, to any heights – this is the quintessence of my talks. In such simplified fashion, nobody has expounded this profound teaching.

* Nothing can make you happier than you are. All search for happiness is misery and leads to more misery. The only happiness worth the name is the natural happiness of conscious being.

* Complete self-surrender by itself is liberation.

* Don't fight with what you take to be obstacles on your way. Just be interested in them, watch them, observe, enquire. Let anything happen - good or bad. But don't let yourself be submerged by what happens. The mind must learn that beyond the moving mind there is the background of awareness, which does not change. The mind must come to know the true self and respect it and cease covering it up, like the moon which obscures the sun during solar eclipse. Just realize that nothing observable, or experienceable is you, or binds you. Take no notice of what is not yourself. You are aware anyhow, you need not try to be. What you need is to be aware of being aware. Be aware deliberately and consciously, broaden and deepen the field of awareness. You are always conscious of the mind, but you are not aware of yourself as being conscious.

* Refuse attention to things, let things come and go. Desires and thoughts are also things. Disregard them. Since immemorial time, the dust of events was covering the clear mirror of your mind, so that only memories you could see. Brush off the dust before it has time to settle, this will lay bare the old layers until the true nature of your mind is discovered. It is all very simple and comparatively easy, be earnest and patient, that is all. Dispassion, detachment, freedom from desire and fear, from all self-concern, mere awareness, free from memory and expectation, this is the state of mind to which discovery can happen. After all, liberation is but the freedom to discover.

* Give yourself no name, no shape. In the darkness and the silence, reality is found.

* Your destination is the whole. But you are afraid that you will lose your identity. This is childishness, clinging to the toys, to your desires and fears, opinions and ideas. Give it all up and be ready for the real to assert itself. This self-assertion is best expressed in the words: 'I am'. Nothing else has being. Of this you are absolutely certain.

* Whatever you may have to do, watch your mind. Also you must have moments of complete inner peace and quiet, when your mind is absolutely still. If you miss it, you miss the entire thing. If you do not, the silence of the mind will dissolve and absorb all else.

* Shift your attention from words to silence and you will hear.

* 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.

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

* The desire to find the self will be surely fulfilled provided you want nothing else. But you must be honest with yourself and really want nothing else. If in the meantime you want many other things and are engaged in their pursuit, your main purpose may be delayed until you grow wiser and cease being torn between contradictory urges. Go within, without swerving, without ever looking outward.

* As salt dissolves in water, so does everything dissolve in pure being.

* How do you understand anything? Any knowledge of any kind that you think you have can only be in the consciousness. How can the consciousness, which came later, give you any knowledge about that state which exists prior to its arrival? Any thought that you have reached or are going to reach that state is false. Whatever happens in consciousness is purely imaginary, an hallucination; therefore, keep in mind the knowledge that it is consciousness in which everything is happening. With that knowledge, be still, do not pursue any other thoughts which arise in consciousness. What is necessary is to understand with sure conviction is that all is temporary, and does not reflect your true state.

* Deal with consciousness only, get to know it thoroughly. That is all that can be done. Know the inside-out of consciousness and recognize it as useless; it is a fraud. When you transcend it you will say: "I can manage without this. This is imperfect!" Therefore, meditate in order to know consciousness.

* Just turn away, look between the thoughts, rather than at the thoughts. When you happen to walk in a crowd, you do not fight every man you meet, you just find your way between. When you fight, you invite a fight. But when you do not resist, you meet no resistance. When you refuse to play the game, you are out of it.

* To remain without thought in the waking state is the greatest worship.

* Once the attention is fixed on the substratum of consciousness, there is nothing left.

* If you just try to keep quiet, all will come - the work, the strength for work, the right motive. Must you know everything beforehand? Don't be anxious about your future - be quiet now and all will fall in place.

* To know that you are a prisoner of your mind, that you live in an imaginary world of your own creation is the dawn of wisdom. To want nothing of it, to be ready to abandon it entirely, is earnestness.

* To expound and propagate concepts is simple, to drop all concepts is difficult and rare.

* Abandon false ideas, that is all. There is no need of true ideas. There aren't any. If you keep absolutely quiet, then concepts will be strangled to death. You are so used to the support of concepts that when your concepts leave you, although it is your true state, you get frightened and try to cling to them again. That is the meeting point of that immanent principle and the Eternal, the borderland. Why is the intellect puzzled then? That beingness which you are experiencing is melting away. When that concept of "I Am" goes, intellect also goes. So the intellect gets that frightening experience of "I am going". Just watch that moment. One who feels "I am dying" is not your true state. Your true state is beyond the primary concept of "I Am".

* When all names and forms have been given up, the real is with you. You need not seek it. Plurality and diversity are the play of the mind only. Reality is one.

* To be aware is to be awake. Unaware means asleep. You are aware anyhow, you need not try to be. What you need is to be aware of being aware. Be aware deliberately and consciously, broaden and deepen the field of awareness. You are always conscious of the mind, but you are not aware of yourself as being conscious.

* Just give full attention to what in you is crude and primitive, unreasonable and unkind, altogether childish, and you will ripen. It is the maturity of heart and mind that is essential. It comes effortlessly when the main obstacle is removed - inattention, unawareness. In awareness you grow.

* Now keep quiet. Do nothing more, just keep quiet. Stop, be silent. When thought has no customers, thought vanishes.

* Your very search for safety and joy keeps you away from them. Stop searching, cease losing. The disease is simple and the remedy equally simple. It is your mind only that makes you insecure and unhappy. Anticipation makes you insecure; memory, unhappy. Stop misusing your mind and all will be well with you. You need not set it right, it will set itself right, as soon as you give up all concern with the past and the future and live entirely in the now.

* Because of you there is a world. To know what you are, you must first investigate and know what you are not, you must watch yourself carefully, rejecting all that does not go with basic fact: 'I am'. Separate consistently and perseveringly the 'I am' from 'this' or 'that' and try to feel what it means to be, without being 'this' or 'that'.

* Realization of absolute being is here and now. It is not a process that takes time as such. Every breath you take should be looking ever more deeply into "I am", which is like a mantra beyond mere mantra. Every breath, every moment, you have your inmost doorway into the absolute being, absolute awareness, absolute joy and peace. Just keep going through your inner doorway of "I am" and you will find yourself more and more beyond time, effort and anxious struggle, more and more beyond all relative struggle, success or failure about anything whatsoever. Looking into "I am" in every breath is like using time to go beyond time. It introduces the timeless into time, the breathless into breathing, the thoughtless into thought. It cannot possibly fail, for each pulse of this central inquiry into awareness of being is itself an ultimate success. That you would decide to do this central self-realization is central self-realization. All results of this will take care of themselves. Anything you cannot do will be done for you.

* 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.

* Consciousness does not shine by itself. It shines by a light beyond it in which it appears, which gives it being. Don't be all the time immersed in your experience. Remember that you are beyond the experiencer, ever unborn and deathless. In remembering it, the quality of pure knowledge will emerge, the light of unconditional awareness.

* Keep very quiet and watch what comes to the surface of the mind. Reject the known, welcome the so far unknown and reject it in its turn. Thus you come to a state in which there is

no knowledge, only being, in which being itself is knowledge. To know by being is direct knowledge. It is based on the identity of the seer and the seen. Indirect knowledge is based on sensation and memory, on proximity of the perceiver and his percept, confined with the contrast between the two.

* I am not asking you to look in any particular direction. Just look away from all that happens in your mind and bring it to the feeling 'I am'. The 'I am' is not a direction. It is the negation of all direction. Ultimately even the 'I am' will have to go, for you need not keep asserting what is obvious. Bringing the mind to the feeling 'I am' merely helps turning the mind away from everything.

