

I Am practice from I Am That

Q: What is the Sadhana for achieving the natural state?

M: 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”

...You will recognize that you have returned to your natural state by a complete absence of all desire and fear. After all, at the root of all desire and fear is the feeling of not being what you are. *Ch 69*

There is nothing to seek and find, for there is nothing lost. 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. *Ch 99*

M: 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.

When the 'I am myself' goes, the 'I am all' comes. When the 'I am all' goes, 'I am' comes. When even 'I am' goes, reality alone is and in it every 'I am' is preserved and glorified. Diversity without separateness is the Ultimate that the mind can touch.

Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. *Ch 49*

Q: Can I think 'I am God'?

M: Don't identify yourself with an idea. If you mean by God the Unknown, then you merely say: 'I do not know what I am'. If you know God as you know your self, you need not say it. 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 undertaking.

Q: My thoughts will not let me.

M: Pay no attention. Don't fight them. Just do nothing about them, let them be, whatever they are. Your very fighting them gives them life. Just disregard. Look through. Remember to remember: 'whatever happens -- happens because I am'. All reminds you that you are. Take full advantage of the fact that to experience you must be. You need not stop thinking. Just cease being interested. It is disinterestedness that liberates. *Ch51*

Just disregard. Look through. Remember to remember: 'whatever happens -- happens because I am'. All reminds you that you are. Take full advantage of the fact that to experience you must be. You need not stop thinking. Just cease being interested. It is disinterestedness that liberates. Don't hold on, that is all.

Q: How is it done?

M: Refuse all thoughts except one: the thought 'I am'.

Q: If my real self is peace and love, why is it so restless?

M: It is not your real being that is restless, but its reflection in the mind appears restless because the mind is restless. It is just like the reflection of the moon in the water stirred by the wind. The wind of desire stirs the mind and the 'me', which is but a reflection of the Self in the mind, appears changeful. But these ideas of movement, of restlessness, of pleasure and pain are all in the mind. The Self stands beyond the mind, aware, but unconcerned.

Q: How to reach it?

M: You are the Self, here and now. Leave the mind alone, stand aware and unconcerned and you will realise that to stand alert but detached, watching events come and go, is an aspect of your real nature.

Q: What are the other aspects?

M: The aspects are infinite in number. Realise one, and you will realise all. *Ch.8*

Q: To know myself must I practise awareness?

M: There is nothing to practise. To know yourself, be yourself. To be yourself, stop imagining yourself to be this or that. Just be. Let your true nature emerge. Don't disturb your mind with seeking. *Ch 55*

Q: So far I have been following you. Now, what am I expected to do?

M: There is nothing to do. Just be. Do nothing. Be. No climbing mountains and sitting in caves. I do not even say: 'be yourself', since you do not know yourself. Just be. Having seen that you are neither the 'outer' world of perceivables, nor the 'inner' world of thinkables, that you are neither body nor mind -- just be. *Ch 69*

M: Of course the self based on memory is momentary. But such self demands unbroken continuity behind it. You know from experience that there are gaps when your self is forgotten. What brings it back to life? What wakes you up in the morning? There must be some constant factor bridging the gaps in consciousness. If you watch carefully you will find that even your daily consciousness is in flashes, with gaps intervening all the time. What is in the gaps? What can there be but your real being, that is timeless; mind and mindlessness are one to it. *Ch 69*

Q: How do I get at it?

M: You need not get at it, for 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 realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. *Ch1*

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 beingness in being, the awareness in consciousness, the interest in every experience -- that is not describable, yet perfectly accessible, for there is nothing else. *Ch 44*

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 realise your limitless being. *Ch. 18*

Give up the idea of being a person, that is all. You need not become what you are anyhow. There is the identity of what you are and there is the person superimposed on it. All you know is the person, the identity -- which is not a person -- you do not know, for you never doubted, never asked yourself the crucial question -- 'Who am I'. The identity is the witness of the person and sadhana consists in shifting the emphasis from the superficial and changeful person to the immutable and ever-present witness. *Ch. 86*

Q: Then, what am I to do?

M: Try to be, only to be. The all-important word is 'try'. Allot 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. After all, you are what you are every moment of your life, but you are never conscious of it, except, maybe, at the point of awakening from sleep. **All you need is to be aware of being, not as a verbal statement, but as an ever-present fact. The awareness that you are will open your eyes to what you are.** It is all very simple. First of all, establish a constant contact with your self, be with yourself all the time. Into self-awareness all blessings flow. Begin as a centre of observation, deliberate cognisance, and grow into a centre of love in action. 'I am' is a tiny seed which will grow into a mighty tree -- quite naturally, without a trace of effort. *Ch 98*