

ESSENCE OF NISARGADATTA

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** Purple ch # = I have a card 2-119; NO #11, 37, 47, 106-108, 125

* = in the Booklet rev. 2014

* Green = card yellow highlight in revising 2020 green highlight use in booklet

8 themes from I Am That **yellow in booklet,** **grey after 94 in booklet** **blue not found yet**

- Themes on meditation: Make yourself vulnerable
- Allow Everything To Be; Just Be; I Am
- Quiet Mind
- Awareness and consciousness: Be aware of Awareness,
- Everything Points
- Effort and no effort: Earnestness Freedom courage
- Shift Identity // As-If Surrender;
- Inside out; Mentalism View: Reality; Body and Universal body;
- Love and Wisdom

Meditation: do your part

- Q: Will meditation help me to reach your state?

M: 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. ch 16*

- This is the first set: do your part...just your small part. Make yourself open to reality.
- And; you made the mess, you clean it up./
- Of course, nothing you do can make you real... but "obstacles are greatly affected."
- PB: every effort needed to remove coverings
- And of course, you are responding to the reality and grace all along... PB: 2.4.67

Q: There is nothing wrong with my convictions; my actions are shaped by circumstances.

M: In other words, you are convinced of the reality of your circumstances, of the world in which you live. Trace the world to its source and you will find that before the world was, you were and when the world is no longer, you remain.

Find your timeless being and your action will bear it testimony. Did you find it?

Q: No, I did not.

M: Then what else have you to do? Surely, this is the most urgent task. Ch 95 *

Note: put first

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

Q: Are you not making realisation the result of practice? Practice operates within the limitations of physical existence. How can it give birth to the unlimited?

M: Of course, there can be no causal connection between practice and wisdom. But the obstacles to wisdom are deeply affected by practice. Ch 76 *

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. ... 22.3.9

Meditation: Inquiry

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. **Ch 16 ***

Both the necessity and justification of meditation lie in this, that one is so preoccupied with his own thoughts that he is never aware of the mind out of which they arise and in which they vanish. The process of stilling these thoughts, or advanced meditation, makes this awareness possible. 4.1.36

- Trust me. You are the pure awareness that illumines consciousness and its infinite content. Realize this, and live accordingly. Or go within inquiring “what am I” or focus your mind on “I am” which is pure and simple being. Ch 10 *

- 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-inquiry. Resolutely reject what you are not, till the real Self emerges in its glorious nothingness. Ch 100 *

- Enquire what is permanent in the transient, real in the unreal. This is Sadhana. Ch 33 *

- You either let yourself be carried by the river of life and love represented by your guru, or you make your own efforts, guided by your inner star. ...Most take the hard way, the way of intelligence and understanding; of discrimination and detachment (*viveka-vairagya*). Ch 66 *

- Q: Little can be said in words, much more conveyed in silence.
- M: First words, then silence. One must be ripe for silence.
- ...There is no other way out of misery, which you have created for yourself through blind acceptance, without investigation. Suffering is a call for inquiry, all pain needs investigation. Don't be lazy to think. Ch 45 *

Meditation: Allow Everything To Be

- Q: What is meditation and what are its uses?

M: As long as you are a beginner certain formalised meditations, or prayers may be good for you. But for a seeker for reality there is only one meditation -- the rigorous refusal to harbour thoughts. To be free from thoughts is itself meditation.

Q: How is it done?

M: You begin by letting thoughts flow and watching them. The very observation slows down the mind till it stops altogether. Once the mind is quiet, keep it quiet. Don't get bored with peace, be in it, go deeper into it. 48 *

- Q: How do I go about it in practice?
- M: Whenever a thought or emotion of desire or fear comes to your mind, just turn away from it.
- Q: must I not use effort?
- M: It has nothing to do with effort. Just turn away, look between the thoughts, rather than at the thoughts. Ch72 *

- Turn away from your desires and fears and from the thoughts they create and you are at once in your natural state.
- Q: No question of reconditioning, eliminating mind, changing?
- M: Absolutely none. 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. Ch72 *

- Q: Your words “beyond the mind: give me no clue.
- M: While looking with the mind, you cannot go beyond it. To go beyond, you must look away from the mind and its contents.
- Q: In what direction am I to look?
- M: All directions are within the mind! 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. Ch 65 *
- Q: What difference does it make?
M: The mind is no more. There is only love in action.
Q: How shall I recognise this state when I reach it?
M: There will be no fear. Ch65 *

- M: 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.** Ch48 *

- M: 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. Ch51 *

Just Be

NOTE: put I Am 35-42 here

- Q: So far I have been following you. Now what am I expected to do?
- M: There is nothing to do. Just BE. No climbing mountains and sitting in caves. I do not even say: “be yourself,” since you do not know yourself. Just be.

Be like that infant, instead of trying to be this or that, be happy to be. Ch. 69 * and ch47 *

- Q: It is hard work, you know
- M: The self is near and the way to it is easy. All you need do is do nothing.
- Q: yet I found my Sadhana very difficult.
- **M: Your Sadhana is to be. The doing happens. Just be watchful. Where is the difficulty in remembering that you are? You are all the time. Ch51 ***

- 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 true nature emerge. Don't disturb your mind with seeking. Ch55 *

- Try to be, only to be... 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. 98 *

Be aware of your being

- 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 yourself, be with yourself all the time. Into self-awareness all blessings will flow. Ch98 *

- M: You can start only from where you are. You are here and now, you cannot get out of here and now.

Q: But what can I do here and now?

M: You can be aware of being-- here and now.

Q: That is all?

M: That is all. There is nothing more to it.

Q: All my waking and dreaming I am conscious of myself. It does not help me much.

M: You were aware of thinking, feeling, doing. You were not aware of your being.

Q: What is the new factor you want me to bring in?

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

Ch30 #118 card

Be Aware of Awareness

- Q: there must be a way for all to tread -- with no conditions attached.

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.**

67 *

- Q: how does one go beyond consciousness into awareness?
- M: since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. Therefore, the very consciousness of being conscious is already a movement in awareness. Interest in your stream of consciousness takes you to awareness. It is not a new state. It is at once recognized as the original, basic existence, which is life itself and also love and joy. Ch 11 *

**The only happiness worth the name is
the natural happiness of conscious
being. * ch 66**

- Q: To do what you tell me I must be ceaselessly aware.
- M: 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. dup
- You are always conscious of the mind, but you are not aware of yourself as being conscious.
- Q: everybody is conscious, but not everybody is aware.
- M: Don't say: "everybody is conscious." Say: "there is consciousness," in which everything appears and disappears. Ch 48 * some dup

Pointers to your self

- Whatever happens points to your existence as a perceiving center. Disregard the pointers and be aware of what they are pointing to. It is quite simple, but it needs to be done. What matters is the persistence with which you keep on returning to yourself. Ch 48 *

At present your being is mixed up with experiencing. All you need is to unravel being from the tangle of experiences. Once you have known pure being, without being this or that, you will discern it among experiences and you will no longer be misled by names and forms. Ch 46 *

- 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. Ch 44 *

- 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. Ch 45 *

- Don't be afraid, don't resist, don't delay. Be what you are. There is nothing to be afraid of. Try and try. Experiment honestly.

Give your real being a chance to shape your life. You will not regret it.

ch98* and ch33 *

I Am

- 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 *

- ...remember -- you are not what happens, you are he to whom it happens. Delve deeply into the sense 'I am' and you will surely discover that the perceiving centre is universal, as universal as the light that illumines the world. All that happens in the universe happens to you, the silent witness. On the other hand, whatever is done, is done by you, the universal and inexhaustible energy. Ch99 *

- 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 *
- Connect to other place

- 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: 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. Ch51 *

- Q: Who is the conscious living being?
- M: Your questions contains its answer: a conscious living being is a conscious living being. The words are most appropriate, but you do not grasp their full import. Go deep into the meaning of the words: being, living, conscious. Ch 87 *

- Q: Why should self-remembrance bring one to self-realisation?

M: Because they are but two aspects of the same state. Self remembrance is in the mind, self-realisation is beyond the mind. The image in the mirror is of the face beyond the mirror. 32 *

The Gap

- 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.

Ch69 *

Quiet Mind

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. ch99 *

“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. *23.5.202*

M: 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. Ch47 *

- Q: To know perfectly I need a perfect mind.
M: 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. 65 *
- Q: You mean to say that the greatest work is done by not working?
M: Exactly. Do understand that you are destined for enlightenment. Co-operate with your destiny, don't go against it, don't thwart it. Allow it to fulfil itself. All you have to do is to give attention to the obstacles created by the foolish mind.

- **When the mind is in its natural state, it reverts to silence spontaneously after every experience or, rather, every experience happens against the background of silence. Ch51 ***

- 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 c

Awareness and Consciousness

Q: You use the words awareness and consciousness. What is the difference?

M: Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. ...

Awareness is absolute, consciousness is relative to its content; consciousness is always of something.

Consciousness is partial and changeful, awareness is total, changeless, calm and silent. And it is the common matrix of every experience. Ch11 *

- Within the immensity of space floats a tiny atom of consciousness and in it the entire universe is contained. Ch55 * dup

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we call witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person. In reality there is only one state; when distorted by self-identification it is called a person, when colored with the sense of being it is the witness; when colorless and limitless, it is called the Supreme. Ch79 *

- To reach the deeper layers of suffering you must go to its roots and uncover their vast underground network, where fear and desire are closely interwoven and the currents of life's energy oppose, obstruct and destroy each other.
- 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. Ch 59*

- The nature of the self is pure awareness, pure witnessing, unaffected by the presence or absence of knowledge or liking. Undeceive yourself and be free. You are not a person. Ch 34 *

Q: As I can make out, you give distinct meanings to the words 'mind', 'consciousness', and 'awareness'.

M: Look at it this way. The mind produces thoughts ceaselessly, even when you do not look at them. When you know what is going on in your mind, you call it consciousness. This is your waking state -- your consciousness shifts from sensation to sensation, from perception to perception, from idea to idea, in endless succession. Then comes awareness, the direct insight into the whole of consciousness, the totality of the mind. The mind is like a river, flowing ceaselessly in the bed of the body; you identify yourself for a moment with some particular ripple and call it: 'my thought'. All you are conscious of is your mind; awareness is the cognisance of consciousness as a whole. **Ch 48** *

- Q: What is the purpose in reminding oneself all the time that one is the watcher?

M: 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 realise that nothing observable, or experienceable is you, or binds you. Take no notice of what is not yourself.

Ch 48 *

While the mind is centred in the body and consciousness is centred 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 realise it in its fullness.

Mind is interested in what happens, while awareness is interested in the mind itself. Ch
48

The body appears in your mind, your mind is the content of your consciousness; you are the motionless witness of the river of consciousness which changes eternally without changing you in any way. Your own changelessness is so obvious that you do not notice it. Have a good look at yourself and all these misconceptions will dissolve.

ch44 *

Q: Can the witness be without the things to witness?

M: There is always something to witness. If not a thing, then its absence. Witnessing is natural and no problem. The problem is excessive interest, leading to self-identification. Whatever you are engrossed in you take to be real. Ch71 (or 72?) *

Q: Are there levels of awareness?

M: There are levels in consciousness, but not in awareness. Awareness' reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in Awareness. The source is simple and single, but its gifts are infinite. Only do not take the gifts for the source. Realize yourself as the source and not the reflections. Ch 80 *

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. Ch49

- Once you realize that all happens by itself (call it destiny or the will of God or mere accident) you remain as witness only, understanding and enjoying, but not perturbed. Know yourself to be the cause of desire and fear, itself free from both.

Ch87 *

Shift Identity: AS IF

- M: 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 behavior 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. Ch82 *

- You are the all-pervading, all-transcending reality. Behave accordingly: think, feel and act in harmony with the whole and the actual experience of what I say will dawn upon you in no time. No effort is needed. Have faith and act on it. Ch51 *

- 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. Ch83 *

- **above all have patience with yourself,
for you are your only obstacle. Ch 37 ***

- **You cannot manufacture a crisis. It must be genuine.**

Q: How does a genuine crisis happen?

M: It happens every moment, but you are not alert enough. A shadow on your neighbour's face, the immense and all-pervading sorrow of existence is a constant factor in your life, but you refuse to take notice. **Ch 86 ***

- If you were really compassionate, you would have abandoned long ago all self-concern and entered the state from which alone you can really help. Ch95 *

Earnestness Freedom and courage

Q: Is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life. Just flow with it and give yourself completely to the task of the present moment, which is dying now to the now. For living is dying. Without death life cannot be. Ch33 *

- 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.
- Save all your energies and time for breaking the wall your mind has built around you. Believe me, you will not regret it. Ch81 *

- Rebel against your slavery to your mind, see your bonds as self-created and break the chains of attachment and revulsion. Keep in mind your goal of freedom, until it dawns on you that you are already free, that freedom is not something in the distant future to be earned with painful efforts, but perennially one's own, to be used! Liberation is not an acquisition but a matter of courage, the courage to believe that you are free already and to act on it. Ch99 *

- To act from desire and fear is bondage, to act from love is freedom. Ch.94 *

- Nothing can block you so effectively as compromise, for it shows lack of earnestness, without which nothing can be done. Ch31 *

- 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. Ch38 *

- Q: Are there not good desires and bad.
- M: All desires are bad, but some are worse than others.
- Q: Even the desire to be free of desire?
- **M: Desiring a state of freedom from desire will not set you free. Nothing can set you free, because you are free. See yourself with desireless clarity, that is all. Ch21 ***

- 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 the realizing that there is nothing to give up, for nothing is your own. Ch73 *

Q: We are told that total surrender to the Guru is enough, that the Guru will do the rest.

M: Of course, when there is total surrender, complete relinquishment of all concern with one's past, presents and future, with one's physical and spiritual security and standing, a new life dawns, full of love and beauty; then the Guru is not important, for the disciple has broken the shell of self-defence.

Complete self-surrender by itself is liberation. Ch84 *

Q: It seems too good to be true.

M: Don't be misled by the simplicity of the advice. Very few are those who have the courage to trust the innocent and the simple.

To know that you are a prisoner of your own 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. Only such earnestness, born of true despair, will make you trust. Ch83 *

Q: If there is no such thing as the knowledge of the real, then how do I reach it?

M: You need not reach out for what is already with you. Your very reaching out makes you miss it. Give up the idea that you have not found it and just let it come into the focus of direct perception, here and now, by removing all that is of the mind.

Ch81 *

- You have put so much energy into building a prison for yourself. Now spend as much on demolishing it. In fact, demolition is easy, for the false dissolves when it is discovered. All hangs on the idea “I Am.” Examine it very thoroughly. It lies at the root of every trouble. It is a sort of skin that separates you from the reality. ... ch63 *

- Q: What is the right use of mind?
M: Fear and greed cause the misuse of the mind. The right use of mind is in the service of love, of life, of truth, of beauty.
- Clarify your mind, purify your heart, sanctify your life -- this is the quickest way to a change of your world. 32 *

- M: The real world is beyond the mind's ken; we see it through the net of our desires, divided into pleasure and pain, right and wrong, inner and outer. To see the universe as it is, you must step beyond the net. It is not hard to do so, for the net is full of holes. Ch 4 *

- Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. Ch72 *

Truth

NOTE move after inside/out

- Q: I am full of desires and fears. Does it mean that I am not eligible for truth?
- M: Truth is not a reward for good behavior, nor a prize for passing tests. It is the primary the unborn, the ancient source of all that is. You are eligible because you are. You need not merit truth. It is your own. Just stop running away by running after. Stand still, be quiet. [ch74](#) *

- Your daily life vibrates between desire and fear. Trace every action to its selfish motive and look at the motive intently till it dissolves.
- Discard every self-seeking motive as soon as it is seen and you need not search for truth: truth will find you. Ch66 *

Inside/Out

- M: You cannot live without action, and behind each action there is some fear or desire. **Ultimately, all you do is based on your conviction that the world is real and independent of yourself. Were you convinced of the contrary, your behaviour would have been quite different. 95 ***

- Q: The world is full of events which do not appear in my consciousness.
M: Even your body is full of events which do not appear in your consciousness. This does not prevent you from claiming your body to be your own. You know the world exactly as you know your body -- through your senses. **It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living.... Ch 65 ***

- Q: It is all very tempting, but how am I to proceed to realise my universal being?

M: You have two ways: you can give your heart and mind to self-discovery, or you accept my words on trust and act accordingly. In other words, either you become totally self-concerned, or totally un-self-concerned. It is the word 'totally' that is important. You must be extreme to reach the Supreme.

Q: How can I aspire to such heights, small and limited as I am?

- M: Realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. 65 * more

- 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. ch 44 *

- M: Your expectation of something unique and dramatic, of some wonderful explosion, is merely hindering and delaying your self-realisation. You are not to expect an explosion, for the explosion has already happened -- at the moment when you were born, when you realised yourself as being-knowingfeeling. **There is only one mistake you are making: you take the inner for the outer and the outer for the inner.** What is in you, you take to be outside you and what is outside, you take to be in you. The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche. This is the basic confusion and no new explosion will set it right. You have to think yourself out of it. There is no other way. Ch 51 *

- Q: Since all is preordained, is our self-realisation also preordained? Or are we free there at least?
M: Destiny refers only to name and shape. Since you are neither body nor mind, destiny has no control over you. You are completely free. The cup is conditioned by its shape, material, use and so on. But the space within the cup is free. It happens to be in the cup only when viewed in connection with the cup. Otherwise it is just space. As long as there is a body, you appear to be embodied. Without the body you are not disembodied -- you Just are. [Ch 48](#) *

Reality and Realization

- Q: why do you deny being to the world?
- M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. Ch7 *
- Within the immensity of space floats a tiny atom of consciousness and in it the entire universe is contained. Ch55 * dup

- Q: Surely, there are degrees of realisation.
NM: There are no steps to self-realization. There is nothing gradual about it. It happens suddenly and is irreversible. You rotate into a new dimension, seen from which the previous ones are mere abstractions. Just like on sunrise you see things as they are, so on self-realization you see everything as it is. The world of illusions is left behind. Ch69 *

- God is the All-Doer, the gnani is a non-doer.
To God things happen by their own nature.
To the gnani all is done by God. [ch24 #*](#)

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. 57 *more card

- 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. Ch 68 #101 c

Remember:

- **Stop, breathe, listen, stillness, shift to awareness**
- **Where are you putting your precious consciousness?**
- **It is always here, with and within you**
- **All you need is awareness**
- **Let contents be—**
- **Affirm Reality, Is-ness, Awareness**

- **Reality is not an event, it cannot be experienced... or can we not say**
- **It is as it is**
- **It is all that we experience**
- **And infinitely more**

- **No effort is needed to reach the Self:**
- **(because it is effortlessness and because you are already there)**
- **But every effort is needed to remove the obstacles to realizing and recognizing it.**

- **Let thoughts go**
- **Let thoughts flow**
- **Let yourself be**
- **Let God be God in you**
- **Believe in its present with, within, as you.**

- **Even the “every effort is needed” is not effort**
- **It is a refusal to allow the contents to usurp attention.**

- **Turn away, turn 180 degrees**
- **Stop, shift, I-Am is not a direction.**
- **The Compass points to God**
- **Everything points to Awareness/Being**

- **“If you could give God as much attention”**
- **Don't change: THERE IS NO NEED AND YOU CAN'T ANYWAY BE WHAT YOU ARE NOT.**
- **All you need is the radical shift inside-out: to recognize and remember what you really ARE:**

- **It is impossible for you to become something other than what you are.**
- **Instead of changing yourself, realize that the real is already here**
- **Radically shift your view of who and what you are.**
- **Instead: shift your view here and now.**
- **You are IS-- not a person.**
- **I am This makes no sense**

ESSENCE OF NISARGADATTA prior

- EVERYTHING POINTS
- DISCERNMENT: INQUIRY
- SHIFT IDENTITY
- JUST BE
- LET EVERYTHING BE
- BE STILL
- EFFORT AND NO EFFORT
- AS IF
- DESIRE AND FEAR
- THE MIND
- EARNEST
- CONSCIOUSNESS
- REALITY – REALIZATION
- JNANI

ESSENCE OF NISARGADATTA

- **Themes on meditation 5**
- **Pointers 5**
- **Just Be 5**
- **Allow Everything To Be 3**
- **Be aware of your being 2**
- **I Am 7**
- **The Gap 1**
- **Awareness and Consciousness 7**
- **Be Still 5**
- **Thought 3**
- **Earnestness Freedom and courage 12**
- **Shift Identity/ As-If 5**
- **Mentalism View 8**
- **Body and Universal body 2**
- **Reality and Realization 6**

- Q: If both dream and escape from dream are imaginings, what is the way out?

M: There is no need of a way out! Don't you see that a way out is also a part of the dream? All you have to do is to see the dream as dream.

Q: If I start the practice of dismissing everything as a dream where will it lead me?

M: Wherever it leads you, it will be a dream. The very idea of going beyond the dream is illusory. Why go anywhere? Just realise that you are dreaming a dream you call the world, and stop looking for ways out. The dream is not your problem. Your problem is that you like one part of your dream and not another. Love all, or none of it, and stop complaining. When you have seen the dream as a dream, you have done all that needs be done. Ch 29

- You have put so much energy into building a prison for yourself. Now spend as much on demolishing it. In fact, demolition is easy, for the false dissolves when it is discovered. All hangs on the idea “I Am.” Examine it very thoroughly. It lies at the root of every trouble. It is a sort of skin that separates you from the reality. ... ch63

- 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. ch33 #*

- Q: How does one reach the Supreme State?
M: By renouncing all lesser desires. As long as you are pleased with the lesser, you cannot have the highest. Whatever pleases you, keeps you back. Until you realise the unsatisfactoriness of everything, its transiency and limitation, and collect your energies in one great longing, even the first step is not made. On the other hand, the integrity of the desire for the Supreme is by itself a call from the Supreme. Nothing, physical or mental, can give you freedom. You are free once you understand that your bondage is of your own making and you cease forging the chains that bind you. ch64

- First we must know ourselves as Witnesses only, dimensionless and timeless centers of observation, and then realize that immense ocean of pure awareness, which is both mind and matter and beyond both. Ch. 45[^]

- Q: What is austerity?

M: Once you have gone through an experience, not to go through it again is austerity. To eschew the unnecessary is austerity. Not to anticipate pleasure or pain is austerity. Having things under control at all times is austerity. Desire by itself is not wrong. It is life itself, the urge to grow in knowledge and experience.

It is the choices you make that are wrong. To imagine that some little thing -- food, sex, power, fame -- will make you happy is to deceive yourself. **Only something as vast and deep as your real self can make you truly and lastingly happy.**

Q: Since there is nothing basically wrong in desire as an expression of love of self, how should desire be managed?

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. 46 *

- Q: Life is effort. There are so many things to do.

M: What needs doing, do it. Don't resist. Your balance must be dynamic, based on doing just the right thing, from moment to moment. Don't be a child unwilling to grow up. Stereotyped gestures and postures will not help you. **Rely entirely on your clarity of thought, purity of motive and integrity of action. You cannot possibly go wrong . Go beyond and leave all behind. Ch51 ***

REALITY - REALIZATION

- Q: The experience of reality, when it Comes, does it last?
M: 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.
Q: Is self-realisation so important?
M: 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. **69**

- Q: Am I not under the sway of destiny, of my karma? What can I do against it? What I am and what I do is pre-determined. Even my so-called free choice is predetermined; only I am not aware of it and imagine myself to be free.

M: Again, it all depends how you look at it. Ignorance is like a fever -- it makes you see things which are not there. karma is the divinely prescribed treatment. Welcome it and follow the instructions faithfully and you will get well. A patient will leave the hospital after he recovers. To insist on immediate freedom of choice and action will merely postpone recovery. Accept your destiny and fulfil it -- this is the shortest way to freedom from destiny... Ch 94 *

- Q: If you are the world, how can you be conscious of it? Is not the subject of consciousness different from its object?

M: Consciousness and the world appear and disappear together, hence they are two aspects of the same state. ch7

- I live in a world of realities, while yours is of imagination. Your world is personal, private, unshareable, intimately your own. Nobody can enter it, see as you see, hear as you hear, feel your emotions and think your thoughts. In your world you are truly alone, enclosed in your ever-changing dream, which you take for life. My world is an open world, common to all, accessible to all. In my world there is community, insight, love, real quality; the individual is the total, the totality -- in the individual. All are one and the One is all. ch7

- Of what use are small miracles to me when the greatest of miracles is happening all the time? The world itself is a miracle. Whatever you see it is always your own being that you see. Go ever deeper into yourself, seek within. . I am beyond miracles—I am absolutely normal.

... ch 100

- Q: Was your realization sudden or gradual.

M: Neither. One is what one is timelessly. It is the mind that realizes as and when it get cleared of desires and fears.

- Q: Even the desire for realisation?

M: The desire to put an end to all desires is a most peculiar desire, just like the fear of being afraid is a most peculiar fear. One stops you from grabbing and the other from running. You may use the same words, but the states are not the same. The person who seeks realisation is not addicted to desires; he is a seeker who goes against desire, not with it. A general longing for liberation is only the beginning; to find the proper means and use them is the next step. The seeker has only one goal in view: to find his own true being. Of all desires it is the most ambitious, for nothing and nobody can satisfy it; the seeker and the sought are one and the search alone matters. Ch 48.* # 95

- Q: Surely everybody deserves peace.
- M: Only those deserve it who don't disturb it. You must ask with an undivided heart and live an integrated life. Detach yourself from all that makes your mind restless. Renounce all that disturbs its peace. If you want peace, deserve it.
- Q: in what way do I disturb peace?
- M: by being a slave to your desires and fears.
- Seek a clear mind and a clean heart. All you need is to keep quietly alert, enquiring into the real nature of yourself. This is the only way to peace. Ch 8 #99

- 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. Ch 18 #89

- Understand your own mind and its hold on you will snap. The mind misunderstands, misunderstanding is its very nature. Right understanding is the only remedy, whatever name you give it. ch99* & #88

- All that lives, works for protecting perpetuating and expanding consciousness. This is the world's sole meaning and purpose. It is the very essence of yoga. ... in that sense the entire universe becomes a school of Yoga (*yogaksetra*). Ch58 * #80

- M: If you want to be beyond suffering, you must meet it half way and embrace it. Relinquish your habits and addictions, live a simple and sober life, don't hurt a living being; this is the foundation of Yoga. ... Ch99 #111

- There can be gradation between desires, but between the most sublime desire and the freedom from all desire there is an abyss which must be crossed. The unreal may look real, but it is transient. Ch 69 #93

- 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. Ch31*
#78

- **Q: How am I to find that love?**
**M: 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. Ch21**
- **#126**
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- Q: Does my pursuing a vocation deny my earnestness?
M: I told you already. As long as you allow yourself an abundance of moments of peace, you can safely practice your most honourable profession. These moments of inner quiet will burn out all obstacles without fail. Don't doubt its efficacy. Try it.
Q: But, I did try!
M: Never faithfully, never steadily. Otherwise you would not be asking such questions. You are asking because you are not sure of yourself. And 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. Ch47 #130

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- Q: Must it be the 'I am' formula? Will not any other sentence do? If I concentrate on 'there is a table', will it not serve the same purpose?

M: As an exercise in concentration -- yes. But it will not take you beyond the idea of a table. You are not interested in tables, 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.

Q: Is there any causal link between my focussing the 'I am' and the breaking of the shell?

M: 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 wholeheartedly. Ch58 #131

- Q: I am lucky to have come here: though I am leaving tomorrow, one talk with you may affect my entire life.
M: Yes, once you say 'I want to find Truth', all your life will be deeply affected by it. All your mental and physical habits, feelings and emotions, desires and fears, plans and decisions will undergo a most radical transformation.
Q: Once I have made up my mind to find The Reality, what do I do next?
M: It depends on your temperament. If you are earnest, whatever way you choose will take you to your goal. It is the earnestness that is the decisive factor.
Q: What is the source of earnestness?
M: It is the homing instinct, which makes the bird return to its nest and the fish to the mountain stream where it was born. The seed returns to the earth, when the fruit is ripe. Ripeness is all. Ch66 #134

- Q: How is one to be free from the “I” sense?
- M: You must deal with the “I” sense if you want to be free of it. Watch it in operation and at peace, how it starts and when it ceases, what it wants and how it gets it, till you see clearly and understand fully.
- After all, all the Yogas, whatever their source and character, have only one aim—to save you from the calamity of separate existence, of being a meaningless dot in a vast and beautiful picture. Ch 63 #94

- Q: I must begin with some absolute truth. Is there any?
M: Yes, there is, the feeling: “I am.” Begin with that.
- Q: Nothing else is true?
- M: 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.
- Q: I thought the real is the mystery.
- M: How can it be? The real is simple, open, clear and kind, beautiful and joyous. It is completely free of contradictions. It is ever-new, ever-fresh, endlessly creative. Being and non-being, life and death, all distinctions merge in it. Ch 70 #102

- Q: how can anything be without cause?
- M: In every event the entire universe is reflected. The ultimate cause is untraceable. The very idea of causation is only a way of thinking and speaking. We cannot imagine uncaused emergence. This however, does not prove the existence of causation. Ch41 #105

- Q: Where does it all lead me?

M: 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 recognise 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. Ch 65

- #123

- To go beyond the mind, you must have your mind in perfect order. You cannot leave a mess behind and go beyond. The mess will bog you up. 'Pick up your rubbish' seems to be the universal law. And a just law too.
- 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. 32

- Q: The memory of my wonderful experiences haunts me. I want them back.
M: Because you want them back, you cannot have them. The state of craving for anything blocks all deeper experience. Nothing of value can happen to a mind which knows exactly what it wants. For nothing the mind can visualise and want is of much value.
Q: Then what is worth wanting?
M: Want the best. The highest happiness, the greatest freedom. Desirelessness is the highest bliss. 16

- M: How do you go about finding anything?
By keeping your mind and heart in it.
Interest there must be and steady
remembrance. To remember what needs
to be remembered is the secret of success.
You come to it through earnestness. 5

- Q: After I have heard you, what am I to do?
M: Only hearing will not help you much.
You must keep it in mind and ponder over it and try to understand the state of mind which makes me say what I say. I speak from truth; stretch your hand and take it. You are not what you think yourself to be, I assure you. The image you have of yourself is made up from memories and is purely accidental. ch70

- Q: How is it that here my mind is engaged in high topics and finds dwelling on them easy and pleasant. When I return home I find myself forgetting all I have learnt here, worrying and fretting, unable to remember my real nature even for a moment. What may be the cause?
M: It is your childishness you are returning to. You are not fully grown up; there are levels left undeveloped because unattended. 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. ch62

- Q: How can I possibly enjoy pain?
Physical pain calls for action.
- M: Of course. And so does mental. The bliss is in the awareness of it, in not shrinking, or in any way turning away from it. All happiness comes from awareness. The more we are conscious the deeper the joy. Acceptance of pain, non-resistance, courage and endurance—these open deep and perennial sources of real happiness, true bliss. Ch59* #79

- Q: Once the Supreme State is reached, can it be shared with others?

M: The Supreme State is universal, here and now; everybody already shares in it. It is the state of being -- knowing and liking. Who does not like to be, or does not know his own existence? But we take no advantage of this joy of being conscious, we do not go into it and purify it of all that is foreign to it. This work of mental self-purification, the cleansing of the psyche, is essential. Just as a speck in the eye, by causing inflammation, may wipe out the world, so the mistaken idea: 'I am the body-mind' causes the self-concern, which obscures the universe. It is useless to fight the sense of being a limited and separate person unless the roots of it are laid bare. Selfishness is rooted in the mistaken ideas of oneself. Clarification of the mind is Yoga. Ch49

- M: Ask yourself: ‘To whom it all happens?’ Use everything as an opportunity to go within. Light your way by burning up obstacles in the intensity of awareness. When you happen to desire or fear, it is not the desire or fear that are wrong and must go, but the person who desires and fears. There is no point in fighting desires and fears which may be perfectly natural and justified; It is the person, who is swayed by them, that is the cause of mistakes, past and future. The person should be carefully examined and its falseness seen; then its power over you will end. After all, it subsides each time you go to sleep. Ch 86

- 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. Ch 71*

- Q: Everybody is conscious, but not everybody is aware.

M: Don't say: 'everybody is conscious'. Say: 'there is consciousness', in which everything appears and disappears. Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it. Ch 48 some dup

- 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. Ch 48 *

- Q: At what point does one experience reality?
- M: ... **Reality is not an event, it cannot be experienced.** It is not perceivable in the same way as an event is perceivable. **If you wait for an event to take place, for the coming of reality, you will wait for ever,** for reality neither comes nor goes. It is to be perceived, not expected. It is not to be prepared for and anticipated. **But the very longing and search for reality is the movement, operation, action of reality.** All you can do is to grasp the central point, that reality is not an event and does not happen and whatever happens, whatever comes and goes, is not reality. See the event as event only, the transient as transient, experience as mere experience and you have done all you can. **Then you are vulnerable to reality, no longer armoured against it, as you were when you gave reality to events and experiences.** But as soon as there is some like or dislike, you have drawn a screen. **Ch 42 card**

Q: How long will it take me to get free of the mind?

M: It may take a thousand years, but really no time is required. All you need is to be in dead earnest. Here the will is the deed. If you are sincere, you have it. After all, it is a matter of attitude. Nothing stops you from being a jnani here and now, except fear. You are afraid of being impersonal, of impersonal being. It is all quite simple. Ch72

- 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. Ch58 card

- Q: How can I just be? Changes are inevitable.
M: Changes are inevitable in the changeful, but you are not subject to them. You are the changeless background, against which changes are perceived.. 69 card

- Q: I can only investigate the mind with the mind.
M: 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 realise 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. Ch 99

M: Freedom is from something. What are you to be free from? Obviously, you must be free from the person, you take yourself to be, for it is the idea you have of yourself that keeps you in bondage.

...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.

Being needs no proofs -- it proves all else. If only they go deeply 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, their life will be full of happiness and light. Ch ?

- When you are not in a hurry and the mind is free from anxieties, it becomes quiet and in the silence something may be heard which is ordinarily too fine and subtle for perception. The mind must be open and quiet to see. What we are trying to do here is to bring our minds into the right state for understanding what is real. Ch 98

- When you demand nothing of the world, or of God, when you want nothing, seek nothing, expect nothing, then the Supreme State will come to you uninvited and unexpected! Ch 43

When the mind is quiet it reflects reality.
When it is motionless through and through, it
dissolves and only reality remains. Ch 94

You need no more experiences. The past ones are sufficient. And if you feel you need more, look into the hearts of people around you. You will find a variety of experiences which you would not be able to go through in a thousand years. Learn from the sorrows of others and save yourself your own. It is not experience that you need, but the freedom from all experience. **Don't be greedy for experience; you need none.** Ch66 card

M: If you seek reality you must set yourself free of all backgrounds, of all cultures, of all patterns of thinking and feeling. ...

So, 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 every desire, gross or subtle, stop thinking of achievement of any kind. You are complete here and now, you need absolutely nothing.

Ch66

Reality is what makes the present so vital, so different from the past and future, which are merely mental. If you need time to achieve something, it must be false. The real is always with you; you need not wait to be what you are. Only you must not allow your mind to go out of yourself in search. When you want something, ask yourself: do I really need it? and if the answer is no, then just drop it. Ch66

No university can teach you to be yourself. The only way to learn is by practice. Right away begin to be yourself. Discard all you are not and go ever deeper. Just as a man digging a well discards what is not water, until he reaches the water-bearing strata, so must you discard what is not your own, till nothing is left which you can disown. ...

You are not even a human being. You just are -- a point of awareness, co-extensive with time and space and beyond both, the ultimate cause, itself uncaused.

Ch66

- 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 seen.

Ch94 #83 card

- **M: Just as every wave subsides into the ocean, so does every moment return to its source. realisation consists in discovering the source and abiding there. ch81**

- Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it. Ch48 card DUP

- 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. Ch. 99

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.

Q: I find that awareness brings about a state of inner silence, a state of psychic void.

M: It is all right as it goes, but it is not enough. Have you felt the all-embracing emptiness in which the universe swims like a cloud in the blue sky? Ch. 71

True awareness (samvid) is a state of pure witnessing, without the least attempt to do anything about the event witnessed. 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. Ch. 76

- The person is never the subject. You can see a person, but you are not the person. You are always the Supreme which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person.
- The source of consciousness cannot be an object to consciousness. To know the source is to *be* the source. When you realize that you are not the person, but the pure and calm witness, and that fearless awareness is your very being, you *are* the being. **ch20 #108**

Put your awareness to work, not your mind. The mind is not the right instrument for this task. The timeless can be reached only by the timeless. Your body and your mind are both subject to time; Only awareness is timeless, even in the now. In awareness you are facing facts and reality is fond of facts.

Ch85

Q: But when you look at yourself, what do you see?

M: It depends how I look. When I look through the mind, I see numberless people. When I look beyond the mind, I see the witness. Beyond the witness there is the infinite intensity of emptiness and silence.

Ch72

Q: What about the witness? Is it real or unreal?

M: It is both. The last remnant of illusion, the first touch of the real. To say: I am only the witness is both false and true: false because of the 'I am', true because of the witness. **It is better to say: 'there is witnessing'.**

Ch73

Q: Is the sense 'I am' real or unreal?

M: Both. It is unreal when we say: 'I am this, I am that'. It is real when we mean 'I am not this, nor that'.

The knower comes and goes with the known, and is transient; but that which knows that it does not know, which is free of memory and anticipation, is timeless. Ch78

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 colour. Without flower -- no colours; without colour -- the flower remains unseen. Beyond is the light which on contact with the flower creates the colour. realise 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, Ch78

M: You can observe the observation, but not the observer. You know you are the ultimate observer by direct insight, not by a logical process based on observation. You are what you are, but you know what you are not. The self is known as being, the not-self is known as transient. But in reality all is in the mind. The observed, observation and observer are mental constructs. The self alone is.... Ch47

Q: What comes first: consciousness or awareness?

M: Awareness becomes consciousness when it has an object. The object changes all the time. In consciousness there is movement; awareness by itself is motionless and timeless, here and now.

Mind is interested in what happens, while awareness is interested in the mind itself. The child is after the toy, but the mother watches the child, not the toy. Ch47

M: You must deal with the 'I'-sense if you want to be free of it. Watch it in operation and at peace, how it starts and when it ceases, what it wants and how it gets it, till you see clearly and understand fully. **After all, all the Yogas, whatever their source and character, have only one aim: to save you from the calamity of separate existence, of being a meaningless dot in a vast and beautiful picture. Ch47**

- Q: What I do not follow is what you say about going beyond consciousness. I understand the words, but I cannot visualise the experience. After all, you yourself have said that all experience is in consciousness.
M: You are right, there can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness, which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is pure awareness free from the subject object nexus. ch 65

Q: Is not consciousness and its content one and the same?

M: Consciousness is like a cloud in the sky and the water drops are the content. The cloud needs the sun to become visible, and consciousness needs being focussed in awareness.

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. Ch 85

Q: Does it not depend on the way you look at it? The mind says there is a difference. The heart says there is none.

M: Of course there is no difference. The real sees the real in the unreal. It is the mind that creates the unreal and it is the mind that sees the false as false. Ch 85

... Put your awareness to work, not your mind. The mind is not the right instrument for this task. The timeless can be reached only by the timeless. ,, Only awareness is timeless, ever in the now. Ch 85

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. Ch 39

Q: If the unconditioned cannot be experienced, for all experience is conditioned, then why talk of it at all?

M: How can there be knowledge of the conditioned without the unconditioned? There must be a source from which all this flows, a foundation on which all stands. Self-realisation is primarily the knowledge of one's conditioning and the awareness that the infinite variety of conditions depends on our infinite ability to be conditioned and to give rise to variety. To the conditioned mind the unconditioned appears as the totality as well as the absence of everything. Neither can be directly experienced, but this does not make it not-existent. Ch 39

Q: Is the 'I am' real or unreal? Is the 'I am' the witness? Is the witness real or unreal?

M: What is pure, unalloyed, unattached, is real. What is tainted, mixed up, dependent and transient is unreal. Do not be misled by words -- one word may convey several and even contradictory meanings. The 'I am' that pursues the pleasant and shuns the unpleasant is false; the 'I am' that sees pleasure and pain as inseparable sees rightly. The witness that is enmeshed in what he perceives is the person; the witness who stands aloof, unmoved and untouched, is the watch-tower of the real, the point at which awareness, inherent in the unmanifested, contacts the manifested. There can be no universe without the witness, there can be no witness without the universe. Ch 39

- King Janaka once dreamt that he was a beggar. On waking up he asked his Guru -- Vasishta: Am I a king dreaming of being a beggar, or a beggar dreaming of being a king?
- The Guru answered: You are neither, you are both. You are, and yet you are not what you think yourself to be. You are because you behave accordingly; you are not because it does not last. Can you be a king or a beggar for ever? All must change. You are what does not change. What are you?
- Janaka said: Yes, I am neither king nor beggar, I am the dispassionate witness. Ch 49

- The Guru said. This is your last illusion that you are a jnani, that you are different from, and superior to, the common man. Again you identify yourself with your mind, in this case a well-behaved and in every way an exemplary mind. As long as you see the least difference, you are a stranger to reality. You are on the level of the mind. Ch 49

- Forget your past experiences and achievements, stand naked, exposed to the winds and rains of life and you will have a chance. Ch35 card

- Unless you make tremendous efforts, you will not be convinced that effort will take you nowhere. The self is so self confident, that unless it is totally discouraged, it will not give up. Mere verbal conviction is not enough. Hard facts alone can show the absolute nothingness of the self-image.

ch.100 card

- Stop searching and see--it is here and now—it is that “I am” you know so well. All you need to do is to cease taking yourself to be within the field of consciousness.
- Unless you have already considered these matters carefully, listening to me once will not do. Ch35 card

The man who carries a parcel is anxious not to lose it -- he is parcel-conscious. The man who cherishes the feeling 'I am' is self-conscious. The jnani holds on to nothing and cannot be said to be conscious. And yet he is not unconscious. He is the very heart of awareness. We call him digambara clothed in space, the Naked One, beyond all appearance. There is no name and shape under which he may be said to exist, yet he is the only one that truly is.

Q: I cannot grasp it.

M: Who can? 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. Ch73

Q: Is there no such thing as self-preparation?
We hear so much about yoga sadhana?

M: It is not the person that is doing sadhana.
The person is in unrest and resistance to the
very end. It is the witness that works on the
person, on the totality of its illusions, past,
present and future.

The death of the mind is the birth of wisdom.

- Ch73

Q: How am I to practice desirelessness?

M: No need of practice. No need of any acts of renunciation. Just turn your mind away, that is all. Desire is merely the fixation of the mind on an idea. Get it out of its groove by denying it attention.

Q: That is all?

M: Yes, that is all. Whatever may be the desire or fear, don't dwell upon it. Try and see for yourself. Here and there you may forget, it does not matter. Go back to your attempts till the brushing away of every desire and fear, of every reaction becomes automatic. Ch70

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.

Ch 71

M: 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

Q: You are telling me to live by memory?

M: You are living by memory anyhow. I am merely asking you to replace the old memories by the memory of what I told you. As you were acting on your old memories, act on the new one. Ch83

repeated attempts to go beyond the words is called meditation. Sadhana is but a persistent attempt to cross over from the verbal to the non-verbal. Ch85

- Q: Please tell me which road to self-realisation is the shortest.

M: No way is short or long, but some people are more in earnest and some are less. Ch 5

M: 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.

Q: What brings about a change?

M: With crystal clarity see the need of change. This is all. Ch80

Q: What exactly do you want me to do?

M: 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. Ch81

- Q: What arouses interest?
- M: Earnestness, the sign of maturity.
- Q: And how does maturity come about?
- M: By keeping your mind clear and clean, by living your life in full awareness of every moment as it happens, by examining and dissolving one's desires and fears as soon as they arise. Ch 101 #97

- Q: How difficult it is to see the world as purely mental! The tangible reality of it seems so very convincing.
M: This is the mystery of imagination, that it seems to be so real. You may be celibate or married, a monk or a family man; that is not the point. Are you a slave of your imagination, or are you not? Whatever decision you take, whatever work you do, it will be invariably based on imagination, on assumptions parading as facts.
Q: Here I am sitting in front of you. What part of it is imagination?
M: The whole of it. Even space and time are imagined.

CH 25

- Q: I can see that my world is subjective. Does it make it also illusory?

M: It is illusory as long as it is subjective and to that extent only. Reality lies in objectivity.

Q: What does objectivity mean? You said the world is subjective and now you talk of objectivity. Is not everything subjective?

M: Everything is subjective, but the real is objective.

Q: In what sense?

M: It does not depend on memories and expectations, desires and fears, likes and dislikes. All is seen as it is. ... It is solid, steady, changeless, beginningless and endless, ever new, ever fresh.

Q: How is it reached?

M: Desirelessness and fearlessness will take you there. 19

- Q: Surely there is a factual world common to all.
M: The world of things, of energy and matter?
Even if there were such a common world of things and forces, it is not the world in which we live. Ours is a world of feelings and ideas, of attractions and repulsions, of scales of values, of motives and incentives, a mental world altogether. Biologically we need very little, our problems are of a different order. Problems created by desires and fears and wrong ideas can be solved only on the level of the mind. You must conquer your own mind and for this you must go beyond it. 32

- **Body: individual and universal**

- Q: The very words 'I' and 'universal' are contradictory. One excludes the other.

M: They don't. The sense of identity pervades the universal. Search and you shall discover the Universal Person, who is yourself and infinitely more.

Anyhow, begin by realising that the world is in you, not you in the world.

Q: How can it be? I am only a part of the world. How can the whole world be contained in the part, except by reflection, mirror like?

M: What you say is true. Your personal body is a part in which the whole is wonderfully reflected. But you have also a universal body. You cannot even say that you do not know it, because you see and experience it all the time. Only you call it 'the world' and are afraid of it. 65 c

- Q: I feel I know my little body, while the other I do not know, except through science.

M: Your little body is full of mysteries and wonders which you do not know. There also science is your only guide. Both anatomy and astronomy describe you.

Q: Even If I accept your doctrine of the universal body as a working theory, in what way can I test it and of what use is it to me?

M: Knowing yourself as the dweller in both the bodies you will disown nothing. All the universe will be your concern; every living thing you will love and help most tenderly and wisely. There will be no clash of interests between you and others. All exploitation will cease absolutely. Your every action will be beneficial, every movement will be a blessing. ch. 65 c

- Q: Surrounded by a world full of mysteries and dangers, how can I remain unafraid?
M: Your own little body too is full of mysteries and dangers, yet you are not afraid of it, for you take it as your own. What you do not know is that the entire universe is your body and you need not be afraid of it. c

- You may say you have two bodies; the personal and the universal. The personal comes and goes, the universal is always with you. The entire creation is your universal body. You are so blinded by what is personal, that you do not see the universal. This blindness will not end by itself -- it must be undone skilfully and deliberately. When all illusions are understood and abandoned, you reach the error-free and perfect state in which all distinctions between the personal and the universal are no more. c

- Q: I am a person and therefore limited in space and time. I occupy little space and last but a few moments; I cannot even conceive myself to be eternal and all-pervading.

M: Nevertheless you are. As you dive deep into yourself in search of your true nature, you will discover that only your body is small and only your memory is short; while the vast ocean of life is yours. Ch. 65 #84 c

- 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.
- You are the Self, here and now. Leave the mind alone, stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.
- Q: what are the others?
- M: the aspects are infinite in number. Realize one, and you will realize all. Ch8 #85 c

- Q: Is there any difference between the experience of the Self (atman) and of the Absolute (brahman)?

M: There can be no experience of the Absolute as it is beyond all experience. On the other hand, the self is the experiencing factor in every experience and thus, in a way, validates the multiplicity of experiences. The world may be full of things of great value, but if there is nobody to buy them, they have no price. The Absolute contains everything experienceable, but without the experience they are as nothing. That which makes the experience possible is the Absolute. That which makes it actual is the Self. 69 c

Q: What is the link between the Self (Vyakta) and the Supreme (Avyakta)?

M: 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.

Q: Does it mean that the Unknown is inaccessible?

M: Oh, no. The Supreme is the easiest to reach for it is your very being. It is enough to stop thinking and desiring anything, but the Supreme. 20

Q: What is the relation between reality and its expressions?

M: No relation. In reality all is real and identical. As we put it, saguna and nirguna are one in Parabrahman. There is only the Supreme. In movement, it is saguna. Motionless, it is nirguna. But it is only the mind that moves or does not move. The real is beyond, you are beyond. Once you have understood that nothing perceivable, or conceivable can be yourself, you are free of your imaginations. To see everything as imagination, born of desire, is necessary for self-realisation. We miss the real by lack of attention and create the unreal by excess of imagination.

You have to give your heart and mind to these things and brood over them repeatedly. It is like cooking food. You must keep it on the fire for some time before it is ready. 94

- 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 realised 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-realisation, 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... 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. Ch 46*&

Q: Do you mean to say that God is just having fun, that he is engaged in purposeless action?

M: God is not only true and good, he is also beautiful (satyam-shivam-sundaram). He creates beauty -- for the joy of It

Q: Well, then beauty is his purpose!

M: Why do you introduce purpose? Purpose implies movement, change, a sense of imperfection. God does not aim at beauty -- whatever he does is beautiful. Would you say that a flower is trying to be beautiful? It is beautiful by its very nature. Similarly God is perfection itself, not an effort at perfection. 25

Q: And what is nature?

M: 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. Ch 80

- M: By all means do feel lost! As long as you feel competent and confident, reality is beyond your reach. Unless you accept inner adventure as a way of life, discovery will not come to you. ch 96 c

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- Q: As I listen to you, my mind is all in the now and I am astonished to find myself without questions.

M: You can know reality only when you are astonished. Ch 88 c

- Wonder is the dawn of wisdom. To be steadily and consistently wondering is sadhana. Ch. 101 card

- Q: If the real is beyond words and mind, why do we talk so much about it?
M: For the joy of it, of course. The real is bliss supreme. Even to talk of it is happiness. 85 card

- **Q: In love there must be duality, the lover and the beloved.**

M: In love there is not the one even, how can there be two? Ch 72

ESSENCE OF NISARGADATTA

- EVERYTHING POINTS
- DISCERNMENT: INQUIRY
- SHIFT IDENTITY
- JUST BE
- LET EVERYTHING BE
- BE STILL
- EFFORT AND NO EFFORT
- AS IF
- DESIRE AND FEAR
- THE MIND
- EARNEST
- CONSCIOUSNESS
- REALITY – REALIZATION
- JNANI

ESSENCE OF NISARGADATTA

- **Themes on meditation 5**
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