

## I Am That: 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*

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*

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*

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*

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.

You're not going to recognize who you are with your mind.

It's only when the mind is still that you see, you can really see

Right... and the mind doesn't actually have to be still, because you're the awareness of the noise of the mind. But once you recognize that stillness behind the mind, then the mind becomes still.

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