

Pointers From I AM That...

I AM

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

Q: No, I did not.

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

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: 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: 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

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.** Ch 32

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.

All I can say truly is: 'I am', all else is inference. But the inference has become a habit.

Therefore find yourself, for in finding that you find all. Everybody is glad to be. But few know the fullness of it. You come to know by **dwelling in your mind on 'I am', 'I know', 'I love'** -- with the will of reaching the deepest meaning of these words. Ch 51

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

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. 51

M: **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.

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. *Ch 98*

POINTERS

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*

Awareness of being is bliss. *Ch 46*

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 44/45*

whatever happens, points to your existence as a perceiving centre. 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*

BE STILL

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. *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**. *Ch 65*

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. *Ch 51*

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*

JUST BE

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.

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.. Ch 69

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. Ch 98

Give your real being a chance to shape your life. You will not regret. Ch 33

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. Ch 72

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. Ch 1

SELF-AWARENESS

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. Ch 67

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

M: **realise 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. Ch 65

. 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. 65

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

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. Ch 44

SHIFT IDENTITY

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

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. Ch 57

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: 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.** Ch 7