

WHAT AM I?

Why I chose "*What Am I?*": (1) Because I wanted to start with the idea of a non-"I" consciousness instead of their own "I" with which they are continuously occupied; (2) Because the word Brahman is of neuter gender, neither masculine nor feminine. Brahman in us is Atman, the Self--but utterly impersonal. "What" lends itself more easily to this impersonality than "Who"; (3) The answer to "*What Am I?*" is multiple but it begins with "a part of the world!" and is followed by another question, "What is my relation to this world?" The answer requires the discovery of Mentalism, leading back through the thought of the world, thinker, and consciousness, to Brahman. 8.1.36

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

The ego to which he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart. If identification is then shifted by constant practice from one to the other, he has achieved the purpose of life. 8.1.127

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95