

What is the individual? There is a body created out of the 5 elements, and in that body dwells the vital breath (prana) and the consciousness; it is a composite entity. All living forms contain vital breath and the consciousness. And although, the forms are different, they all contain the same elements. So, I ask again: Where is the question of an individual? Basically there is none.

I am essentially nothing identifiable in this consciousness, being only its witness. And what I am in the absolute sense, it is not possible to

convey in any words. In that ultimate Awareness, nobody has any consciousness of being present. The presence itself is not there in the Absolute.

Unless the nature of consciousness is understood, one will not be able to understand one's true identity. Then, having understood the nature of the consciousness, you will also understand that you are not the consciousness. Anything that you have seen or understood, you cannot be that; you, as a subject, can only understand something

which is an object, and you are bound to accept it as such.

You should not meditate on what is, but you should meditate on meditator. When you really meditate on meditator, whatever is not fit for meditation will drop away. And only the meditator will remain without object for meditation. It is easy for anyone to meditate on what is, when that is an object. But it is difficult for one to meditate on oneself. The meditator cannot meditate on another meditator, if the latter is originally himself. But that is to be attained. In the process

of meditation on meditator, the meditation subsides; if you are able to meditate on meditator, on yourself, all the riddles will be solved for you, whatever they may be.

It is out of unconsciousness that consciousness is born; unconsciousness is the source. And that is our experience also. This knowledge "I am", this consciousness, has come out of the prior state when there was no consciousness. The consciousness is a state which is now with us and because of which we suffer; and

before this consciousness came, a state prevailed when we were not conscious and which was a happy state.

There is no question of any efforts being made by anyone. That which is to be understood, is self-effulgent. It does not need anybody's help to exist, and is merely to be understood. And when it is understood, it will also be clear that I am the dawn, I am afternoon, I am the evening, I am the night. I am the good, I am the bad. And what is to be understood is that if consciousness is not there, the

world is not there. And I am not the consciousness; I am apart from it. Although consciousness is so very important - for if there were no consciousness there would be no world, there would be nothing - yet I am not that.

Worshipping God and Guru means worshipping the knowledge "I am" only. So hold on to that principle, the knowledge "I am", the knowledge that you exist, and worship it in the name of your Guru or God.

The principle that witnesses deep sleep does not sleep.

Guna mean "I-am-ness", nir-guna mean "No-I-am-ness". "I am" disappears in the Absolute. Knowingness appears on the non-knowing state. Beingness comes on the background of the Absolute.

The dynamic beingness principle, because of its association with the body, embracing a certain form and certain words and concepts, is suffering. Without that - without form, without words - how can it suffer.

Once you understand that you are not the body nor that you are wrapped up in name and form, and that you are this manifest Brahman only, you are free.

Consciousness is an uncalled-for concept; it has appeared spontaneously.

Whatever you meditate on, you are not that! Whatever you observe, you are not that. So, in this way, reject everything whatever you observe, and finally settle down where no more observation is.

Everything will go, but you will not go, you will not die.

"I-am-ness" has come at a certain time. Prior to that, this "I-am-ness" was not. So how can you say this "I-am-ness" is beyond time? It is time bound. It has appeared; therefore it must disappear.

What is suffering really? Suffering is only something which has been engendered by a thought or a word - the mind. If that does not arise, where is the question of unhappiness?

Only when I interpret what is in the mind, I do become happy or unhappy. So long as the mind does not work and there is no interpretation, there is no question of being happy or unhappy. Whatever you consider as happiness or unhappiness, sin or merit, heaven or hell, all those depend entirely on the meaning of the words; and that is the thought, and that is the mind.

The Consciousness is always the prime factor. And the life force and consciousness within the body are bound to disappear.

I apperceived what is and I apperceived what is not; and when both what is and what is not have disappeared then what remains is "I". I am certainly not presence and not even the presence of absence.

"You are" that itself is the Atman. Atman is not to know anything; that very knowledge is the Atman. Worship Atman as the God; there is nothing else. You worship that principle only; nothing else needs to be done. This very knowledge "you are" will lead you to the highest, to the Ultimate. This "you are" is present so long as vital breath is

present. And when you worship that "you are" as the manifest Brahman only, you reach immortality.

The one who has the firm conviction that except for the "I-am-ness" there is no other self, he stabilizes in the Parabrahman.

The one who abides in that principle by which he knows "I am", he is the manifest. He abides in that manifest Brahman all the twenty-four hours.

How could there be bondage or shackles to the Atman? It is only the meaning of the words which one

accepts for oneself that becomes the shackles. We want only that "self-knowledge" which is acceptable or palatable to the mind, not true knowledge. But that which is accepted by the mind is only a yoke.

The Atman principle remains untouched by the meaning of the words that flow from it. Even the four aspects of the language - para, pashyanti, madhyama and vaikhari - do not touch it. Words trying to describe that original, primordial state invariably fail. That is why the

mind sinks into quietude and why the Vedas settle into quietude.

We stick to the words and the meaning, forgetting that what we are is prior to even the beginning of not only the word but also the first basic thought.

Your true nature is such that it can have no color or design.

The highest state is unborn state, in which there is no experience.

I am nirguna and nirrajas, I have no attributes; in my state that beingness is absent.

In the saguna-Brahman state, the body is there, the vital breath is there, the mind is there, and that knowingness or "I-am-ness" is there. All that is being entertained by maya. The state in the absence of this beingness or maya is that nirguna-nirrajas state - mayatita, the Absolute state.

This knowingness has to discover itself; it should realize itself. Then, in the process of its realization it is

able to quit this state and abide in the Absolute, in the non-knowing state. So one must abide in oneself first, the knowingness state.

Get rid of the notion that you are this corpse. The body is dead always, the body is inert. It is alive only by means of your "I-am-ness". You are not the body hold on to this concept very firmly, and then whatever happens, it is not yours.

Actually, you had no knowledge that you are or you were. But at this moment, you know you are. Why is that? Understand its cause. You

alone know why you are; why it is offered to you that you are, you alone know. Don't ask anyone else about it, but enquire by yourself. Don't bother about others; worry only about your own self. That knowledge "I am" is the product of what, is due to what? How and why? Inquire only into this matter.

You were not there earlier. At present you are; how has this confluence taken place, from the "you-are-not" state?

Treat that as the highest God which gives us the sense of presence - this

conscious presence, which makes us feel that we are, we exist, we are alive, we are present. If you do it will unfold itself and gives us all the necessary knowledge.

Accept your own Self as the Guru. The final prerequisite for this spiritual precept is self-confidence, a firm faith in one self.

By donating the self, you get the Brahman state; and when you donate the Brahman state, you get the Parabrahman state.

You must have the firmest conviction that this consciousness is our parent principle, the highest God; then, you will have all the necessary knowledge. If there is one principle that can save us, which is our only capital, it is that which gives us the sense of presence, this consciousness. Be one with it, pray to it, and treat it as the only God.

This Consciousness is free of inhibitions, any conditions, and being without obstructions, it is totally free. If we resort to it, it will make us also free.

You came to know yourself, "I am". To abide in that itself is bhakti, the devotion.

Before you occurred to yourself as "I am", you were in the highest state - the guru of the gurus - the Parabrahman state. Later on you started filling up with all kinds of grosser matters, and you came down to the body sense - "I am the body". So all these impurities have to be removed. Until then, you have to stay put in quietude.

So long as the Consciousness "I am" is not stimulated into knowingness,

there is no knowingness at all. That very stimulus, that "I-am-ness" is the source of the entire manifest world of yours. In the absence of awakening of this "I-am-ness", where is the question of "mine" and "thine"? Only after the appearance of "I-am-ness", I and others come into play. Without this "I-am-ness", there can be neither "I am" nor others. If you investigate this aspect of spirituality, then, there is no question of birth and death. But if you don't investigate this particular aspect, you remain involved in the cycle of birth and death.

From the no-knowing state, the first veil I took was that of "I am". That was formless, nameless. But I embraced the body, I got a form for myself, I got a name for myself. This was the fall. Therefore all sages advice: give up the shackles of the body! "I am the body" - these are the shackles. Give them up.

The one who knows the memory and non-memory states is bodyless; he is prior to the body and mind. If you can imbibe totally the essence of what is being said right now, you will stabilize in the Parabrahman state only.

The one who distinguishes between different states - this is with body, that is bodiless, this is this, that is that - stands quite apart from all those things. And you are the one who distinguishes. You are the one that is the purest, the most auspicious, the cleanest. Since that is your state, you are in a position to access the quality of other states.

Liberation means liberation from body-mind sense. When you firmly come to the conclusion: "I am not the body, nor the vital breath", the illumination is perfect.

When it is a qualitative "I-am-ness" state, the world is. Once this state is transcended, there is no world. In the "I-am-ness", in the Consciousness, the manifest world is there. In the "no-I-am-ness" state there is no world.

The knower of this "I-am-ness" state and the world... within that "knower state", there is no world. But in the "I-am-ness" state there is world.

When one sees the situation as it really is, that no individual is involved, that what is present is

Presence as a whole and merely the expression of the Absolute, then the moment this is perceived there is liberation. Liberation is nothing else than seeing this with full conviction.

Since when does one come to know the experience of suffering? Only since form was created out of the five elements and there was Consciousness in that form. But what was the situation before the form was created and the Consciousness came in to it? One was unmanifest. One had no knowledge of one's experience; there was no question of any

experience, and therefore there was a state which was beyond the gross concept of happiness or unhappiness. That was the unicity when there was not even any question of having experience.

All thoughts that come will be based on the firm primary thought "I am the Parabrahman". Unless one adheres to this fundamental principle - and most of us don't - we accept that we are the body and continue as such till our deaths.

The deep sense in you that "you are" must accept that you are

Parabrahman, not the mind. Don't be a slave to the meaning which the mind imposes on you.

Who has the knowledge "I am"? Somebody in you knows the knowledge "I am". Who is it? It is very obvious that you know you are, but what or who is it that knows you are?

"I-am-ness" is illusory only. It is not a perfect state, it is illusion. Who knows the illusion? A non-illusory state can only know the illusory state.

"Awareness" means pure. Since "Awareness" knows "I am", it is other, it is more than "I am". That is the highest; there is no gradation in Awareness. In the Absolute, the Parabrahman state, there is no question of impure awareness or pure awareness.

In the perfect state, that state does not want to become something other than what it is. Nor does it want to be. Therefore, that beingness is not there, the feeling of "I-am-ness" is not present in the perfect state. Everything is complete.

True knowledge is beyond concept, prior to concept. The conceptless, wordless, speechless state is the knowledge.

Even this primary concept "I-am-ness" is dishonest, just because it is still only a concept. Finally one has to transcend that also and be in the nirvikalpa state, which means the concept free state. Then you have no concept at all, not even of "I am". In that state one does not know that one is. This state is known as Parabrahman: Brahman transcended. Brahman is transcended, Parabrahman is

beyond that, prior to that: the Absolute.

Whatever you caught in your attention, that attention should eventually turn into no-attention. The state that is finally left over is Awareness, Parabrahman.

I am addressing the Consciousness. The instrument of Consciousness for comprehension is attention. Anything is absorbed in the attention and whatever is really understood goes through that attention, which itself is then dissolved into and as

Consciousness. So what remains? No concept is left. Thus, attention also turns into no-attention.

Jnani is that principle where there is no question of a person - transcends this "I-am-ness" state. It is "no-I-am-ness" state. The jnani dismisses the Consciousness. A jnani has no scope at all for any pride, because there are no props left for supporting his pride.

The absolute state is prior to consciousness; it means the unborn state. Since Parabrahman is the unborn state, prior to

Consciousness, can it have an iota of knowledge?

An unborn child does not know of his existence. Similarly, the Parabrahman state does not know itself, that it is.

What is the meaning of the word "truth"? We understand what is unreal, that which is not going to last. But what is the meaning of "real"? What is the meaning of "truth"? It is whatever is eternal. Whatever we experience including the beingness, is unreal because it is not going to last. These are all

non-eternal, and one experiences only non-eternal items. The knowledge "I am" is a primary concept and is also non-eternal. The One, the Absolute, which is eternal and aware, why should he worry about anybody else? Because in that state, whatever appearance takes place is That only. There is no other, so the question about any inquiry about others does not even arise.

Eternal means: Now and forever. When the state is now and forever, why should one worry about anything else? Whatever is eternal

is the truth. That state transcends knowledge and ignorance. It is beyond gnana and agnana, knowledge and ignorance. It is a most fascinating state, radiant, brilliant, glorious - you may give it all sorts of titles. It is like the unborn child, the child of a barren woman. The truth is like that. The eternal is like that. The eternal means: the Unborn.

Understand whatever is time-bound and eliminate all time-bound stages. The one who recognizes all these time-bound stages, that one is beyond time, is prior to time. Stay

put there. You can understand all these time-bound stages only from a pedestal which is not time-bound. Be there!

"You are alive" is a concept and it is false. In this body there is the principle which we know as "yourself". That principle has no form, but you understand that as the knowledge "I am". We also call it the consciousness, the "I"-consciousness or the beingness. Now the various names are the names of this consciousness only. The consciousness gives rise to the world. The world is within that

consciousness. Try to understand that.

In the universal consciousness there are no individuals. We are looking at different forms, we give them names like: man, God, donkey and such. But ultimately there is this consciousness only, the universal consciousness. And we should not identify ourselves as a separate entity, a separate body. We are that knowledge; it has no name or form. That is the essence of my teaching.

When you come here, you will be cremating yourself. Whatever identity you have, whatever idea you have about your own self, will be cremated. Would you like this type of knowledge, which I am exposing here? This love to be, this consciousness, unsolicited, spontaneously, it has come - for no reason. And since then it occupies itself with all activities. All these worldly activities are only due to that, self-love, love to be. But self-love is not real. It cannot be eternal; it is a passing phase. All this knowledge, in final analysis, is of no use. Since you will liquidate that very consciousness, finally

whatever you have heard here is of no use. Because only within the realm of consciousness is knowledge innocent. But having heard whatever I have said, if you retain it in your memory and because of your association with that knowledge, some new knowledge will also sprout in you. All this is of no use really. But it has one use: you will be able to parade your knowledge before the ignorant masses, and you have a chance to become a guru.

Once you reject what you are not, whatever finally remains, the

leftover, is yourself. Whatever you catch hold of cannot be real.

Presently whatever you know is "I am". This "I am" is the product of the five elements. Out of the elements comes the food body and because of the food body, that "I-am-ness" is sustained. And you are also not that "I am". "I am" is the taste, or the fragrance, of this food body. The ultimate "you" has no fragrance, no taste, no touch of "I-am-ness".

Nobody created the world. Spontaneously it has come about.

Prior to knowing this knowingness, "I-am-ness" where is the illusion? The primary illusion is only this knowingness "I am". Prior to that there was no illusion. This very consciousness is the source of illusion. This illusion or consciousness or "I-am-ness" does not remain as something eternal. It is liberated; this non-eternal consciousness is liberated. When the knowingness is transformed into non-knowingness, that is the liberation.

You must look at yourself. You meet the consciousness. Consciousness

must look at the consciousness. "I-am-ness" must look at the "I-am-ness". It is neither looking backward, forward, or upside down. Just be as you are. Just Be! Don nothing.

The mind flow is always external, never internal. In the inward journey of self-discovery, that external mind flow comes to a complete halt. So when you are going inward into yourself, you will not have the mental inclinations to flow outward, like doing social work. That is a natural corollary. It is possible to do both things

simultaneously in some fashion, but when you are truly seriously going inward the mind flow stops altogether; there will be no more outgoing movement.

The subject can see, think and analyze an object, but the subject cannot see itself; that is where the difficulty arises.

You want to hang on to certain words; you interpret them in such a fashion, in your own words and you hang on to those words. You must remember that you are prior to words; kill the words. Don't frame

your knowledge, don't condition it
by words. Be prior to words.
Stabilize yourself prior to words.