

Nisargadatta



I am That

Mira

After all the sense of
'I am' is always with you -
only you have attached
all kinds of things to it -
body, feelings, thoughts, ideas,
possessions and so on. All
these identifications are
misleading. Because of them
you take yourself to be that
you are not.

All you need to get rid of the tendency to define yourself.

In going beyond the limiting, dividing and opposing mind, in ending the mental processes as we know it, when this comes to an end, that mind is born.

The mind by its very nature divides and opposes.

Can there be some other mind, which unites and harmonises, which sees the whole in the part and the part as totally related to the whole?

Like everything mental, the so called law of causation contradicts itself. No thing in existence has a particular cause; the entire universe contributes to the existence of even the smallest thing; nothing could be as it is without the universe being what it is. When the source and ground of everything is the only cause of everything, to speak of causality as a universal law is wrong.

The natural State - only by
negation - as uncaused, indep-
endent, unrelated, undivided,
uncomposed, unshakeable,
unquestionable, unreachable
by effort.

All experience is time bound.
Whatever has a beginning,
must have an end.

My world is just like yours.
I see, I hear, I feel, I think,
I speak in a world I perceive,
just like you. But with you
it is all. With me it is
almost nothing.

You must watch yourself
continuously - particularly your
mind - moment by moment.

It is your fixed idea that you must be something or the other that blinds you. If you trust me, believe when I tell you that you are the pure awareness that illumines consciousness, and its infinite content. Realise this and live accordingly. If you do not believe me, then go within, enquiring 'Who am I.'

The universe does not come to tell you that you are a part of it. It is you who have invented a totality that you are a part.

What happened to your energy? Did you not scatter it over so many contradictory desires and pursuits?

And what is liberation after all? To know you are beyond birth and death. By forgetting who you are and imagining yourself a mortal creature, you created so much trouble for yourself that you have to wake up, life from a bad dream.

Once you create for yourself a world in time and space, governed by causality, you are bound to search for and find causes for everything. You put the question and impose the answer.

The craving for anything for anything blocks all deeper experience. Nothing of value can happen to a mind which knows exactly what it wants. For nothing that the mind can visualise and want is of much value

But why worry so much about causation? What do causes matter, when things themselves are transient? Let come what comes and let go what goes - why catch hold of things and enquire about causes?

Not making use of the mind is Samadhi. You just leave the mind alone. You want nothing from your body or your mind.

What harm is there in making automatic, what is habitual and repetitive?



What is normal? Is your life obsessed by desires and fears, full of strife and struggle, meaningless and joyless natural?

A thing is as it is, because
the world is as it is.

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A. Again you have split yourself
into God and witness- Both are one

Theories are neither right or wrong. They are attempts at explaining the inexplicable. It is the earnestness that liberates, not the theory. Theories are good as starting points, but must be abandoned - the sooner the better.

Living is life's only purpose
Once you know with absolute
certainty that nothing can
trouble you but your own
imagination, you come to
disregard your desires and
fears, concepts and ideas
and live by truth alone.

Weak desires can be removed by introspection and meditation, but strong deep-rooted ones must be fulfilled and their fruits, sweet or bitter, tasted.

In reality, each step brings you to your goal, because to be always on the move, learning, discovering, unfolding is your eternal destiny.

There is no purpose in opposing
the Yogi to the Bhogi. The way
of outgoing (pravritti)
necessarily precedes the
way of returning (nivritti).

Pain and Pleasure are both
ananda (bliss). Pain and
Pleasure are the crests and
valleys of the ocean of bliss.
Deep down there is fullness.

- What is your happiness worth if you have to strive and labour for it? True happiness is spontaneous and effortless. What you can seek and find is not the real thing. Find what you have never lost.

Who am I?

Why desire at all? Desiring a state of freedom from desire will not set you free. Nothing can set you free, because you are free.

What a man appears to do, or not to do, is often deceptive. His apparant lethargy may be just a gathering of strength. The causes of our behaviour are very subtle. One must not be quick to condemn or even to praise.

How can you have insight into my state when you are without insight into your own? When the very instrument of insight is lacking, is it not important to find it first?

There may be a god for all I know, but to me he is a concept projected by the human mind. The god born of fear and hope, shaped by desire and imagination cannot be the power that is the mind and heart of the universe

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

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

Get hold of the main thing that
the world and the self are one
and perfect. Only your attitude
is faulty and needs readjustment
The process of readjustment is
sadhana.

- No attitude nothing is happening. A building collapses. Nothing happened to space

First of all you must attend to the way you feel, think and live. Unless there is order in yourself, there can be no order in the world. In reality, nothing happens.

To see that all knowledge is
a form of ignorance is itself a
movement of reality.

When there is a self, self
awareness is the witness. When
there is no self to witness,
there is no witnessing either

Chaos and cosmos: are they
not two aspects of the
same state?



Realise that whatever you
think yourself to be is just a
stream of events - separate the
observed from the observer and
abandon false identifications.

Do what you feel like doing.
Don't bully yourself. Violence
will make you hard and
rigid. Do not fight with what
you take as obstacles. Just
be interested in them. Let
anything happen. But don't let
yourself to be submerged by
what happens.

Who is the guru after all?
He who knows the state in
which there is neither the world,
nor thought of it. To find him
means to reach a state in
which imagination is no longer
taken for reality.

M: But the self is there. Your desires are there. Your longing to be happy is there. Both indulgence and austerity have the same purpose — To make you happy

A. Wait! Who told you you should not? What is wrong with wanting to be happy

First we must know ourselves
as witnesses only. Dimensionless
and timeless centres of
observation, and then realise
that immense ocean of pure
awareness

It is not desire that is wrong,
but its narrowness and smallness

All your problems arise because you have defined and therefore limited yourself. When you do not think yourself to be this or that, all conflicts cease

Proclaiming oneself to be omnipotent, omniscient and omnipresent deity is a clear sign of ignorance

For everything is caused by innumerable factors of which your personal endeavour is just one. You are merely a link in the long chain of causation.

- In each case the value lies in bringing you to the need to seek within. Playing with different approaches may be due to ~~ignorance~~ resistance to going within, to the fear of having to abandon the illusion of being something or somebody in particular.

There are no distinctive marks of gñāna. Only ignorance can be recognised not gñāna. Nor does a gñāna claim to be something special. All those who proclaim their own greatness are not gñānis. They are mistaking some unusual developments as gñāna.

- The new is a total denial of the old. The permissive new is not really new. It is but an attitude of the old. The really new obliterates the old completely.

Instead of trying to be this or that, be happy to be.

Everything is most wonderfully
inexplicable

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Just know that you are
beyond all things and thoughts
What you want to be you
are already.

All the three states - of waking, dreaming and sleeping - are subjective, personal and intimate. They all happen and are contained within the little bubble of consciousness. The real world lies beyond the self.

A frog in the well knows
nothing about the birds
in the sky.

Behave as if you were pure
awareness, bodiless, and
mindless, spaceless and
timeless, beyond 'where'
'when' and 'how'.
Dwell on it, think of it, learn
to accept its reality.

The very fact of observation alters the observer and the observed.

Awareness, being lucid harmony in action, destroys dullness and quiets the restlessness of the mind. The change need not be spectacular - yet it is a deep fundamental shift.

Until I met my guru I thought I
knew so many things. Now I
know nothing, for all my
knowledge is in dream only, and
not valid

Insanity is Universal.
Sanity is rare

Q. Meat eating implies killing?
A. Obviously. I make no claims
of consistency. You think
absolute consistency is possible,
prove it by example. Don't preach
what you do not practice

Q: You smoke

A: My body kept a few habits
which may as well continue
till I die. There is no harm in
them.

There are always moments when one feels empty and estranged. Such moments are most desirable for it means the soul has cast its moorings and is sailing to distant places. This is detachment — when the old is over and the new is yet to come. If you are afraid, the state may be distressing, but there is nothing to be afraid of.

You want something like
round the clock ecstasy —
Ecstasies come and go. In
nature nothing is a standstill —
everything comes and goes — in
waves — breath, digestion, sleep....

By its very nature, experience comes and goes. Self Realisation is not an acquisition. It is more in the nature of understanding. Once arrived, it cannot be lost. On the other hand, consciousness is changing, flowing, undergoing transformation from moment to moment.

If you expect any benefits
from your search - material,
mental or spiritual, you
have missed the point.

Truth gives no advantage.

It gives you no higher status
no powers over others,
all you get is truth and
the freedom from the false.

Ultimately even the 'I am' will have to go, for you do not need to keep on asserting what is obvious. Bringing the mind to the feeling 'I am' merely helps in turning the mind away from everything else

As long as you deal with terms like real-unreal, awareness is the only reality that can be. But the Supreme is beyond all distinctions and to it, the term real does not apply.

-The way to Truth lies through the destruction of the false. To destroy the false, you must question your most inveterate beliefs. Of these the idea that you are the body is the worst. With the body comes the world, with the world—God, who is supposed to have created the world and thus it starts—fears, religions etc.

All the Yogas have only one aim - to save you from the calamity of a separate existence, of being a meaningless dot in a vast and beautiful picture.

The only radical solution is to dissolve the separate sense of 'I am such and such a person' once and for good. Being remains but not self-being.

You can have it as you like.
You can distinguish in your
life a pattern or see merely
a chain of accidents.
Explanations are meant to
please the mind.

There is enough space in
a point for an infinity of
universes

Whatever pleases you, Keeps
you back

There can be no knowledge
of the unmanifested. The
potential is unknowable.
Only the actual can be known.

You are what you think yourself
to be, but you cannot think
yourself to be what you have
not experienced.

moment to moment. Do
not hold on to consciousness
and its content. To try to
perpetuate a flash or insight, or
a burst of happiness is
destructive to what it wants to
preserve

You divide people into noble
and ignoble and you ask the
noble to help the ignoble. You
separate, you evaluate, you
judge, you condemn - in the
name of truth you destroy it

While looking at the mind,
you cannot go beyond it. To go
beyond, you must look away
from the mind and its contents

You have put so much energy
into building a ~~person~~
prison for yourself. Now
spend as much time in
demolishing it

No ambition is spiritual. If you want progress give up all idea of personal attainment. A man's desire for a woman is innocent compared to the lust of everlasting personal bliss.

You could have lived very well without it. It came later due to your self identification with the body.

Without the sense of 'I am' life goes on.

All hangs on the idea 'I am'.
Examine it very carefully.
It lies at the root of every
trouble. It is a sort of skin
that separates you from reality.
This 'I am' idea was not
born with you.

They need not be true.

Reality is indefinable and indescribable.

There is nothing wrong with your world, it is your thinking of yourself as to be separate from it, that creates disorder.

The most difficult are the intellectuals. They talk but are not serious

It is awareness, which makes experience possible. Just like in all colours, light is the colourless factor, so in every experience awareness is present, yet it is not an experience.

There is no perfection in manifestation.
Details must clash.

All experience is illusory,
limited and temporal. Expect
nothing from experience.

Realisation by itself is not
an experience, though it may
lead to a new dimension of
experience.

I have no objections to the conventions of your language, but they distort and destroy reality. A more accurate way of saying would have been 'there is talking, working, coming, going.' For anything to happen, the entire universe must coincide. It is wrong to believe that anything in particular can cause an event.

All you see around you
and within you is what
you do not know and do
not understand, without
even knowing that you do
not know and do not
understand. To know
that you do not know
and do not understand
is true knowledge, the
knowledge of a humble
heart.

'I do not know' is the
only true statement the
mind can ~~make~~ make.

Abandon false ideas, that
is all.

There is no need of true
ideas - there aren't any.

There is no such state as
seeing the real. Who is to
see what?

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Don't ask 'why'
Ask 'how'.

Liberation is never
of the person,
It is always
from the person

To know that you do not
know is true knowledge

The right state and use
of the body and the mind
are intensely pleasant.

It is the search for pleasure
that is wrong.

Do not try to make yourself
happy, rather question
your very search for happiness

It is because you think yourself big enough to be affected by the world. You are so small that nothing can pin you down.



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.

Wonder is the dawn
of wisdom.

To be steadily and
consistently wondering
is Sādhana.

You can only know yourself
by being yourself without
any attempt at self-
definition and self-
description.

Once you realise that there is nothing in this world, which you can call your own, you look at it as a play on the stage, or a picture on the screen, admiring and enjoying, but really unmoved.

Do not expect the changeful
to take you to the
changeless - it can never
happen.

Only when the very idea
of changing is seen as
false and abandoned -
the changeless can come
into its own.

Don't try to reform yourself,
just see the futility of all
change.

The changeful keeps on
changing while the
changeless is waiting.

You need not worry about
your worries—
Just be.

Do not try to be quiet;
Do not make 'being quiet'
into a task to be performed.
Don't be restless about
'being quiet',
miserable about 'being
happy'.

Know Yourself to be the
Changeless Witness ~~to~~
of the Changeful Mind.
That is Enough!

Be Nothing. Know Nothing.
Have Nothing.
This is the only life worth
living, the only happiness
worth having

Unless you accept inner
adventure as a way of
life, discovery will not
come to you.

The search for Reality is
the most dangerous of all
undertakings for it will
destroy your world in which
you live.

Pleasure depends on
things — happiness does not.
As long as we believe
that we need things to
make us happy — we will
also believe in their absence
we must be miserable

freedom is freedom from
worry. Having realised that
you cannot influence the
results, pay no attention
to your desires and fears.
Let them come and go.
Don't give them the
nourishment of interests
and attention

Beware of all who make
you dependent.

Most of the so called 'Surrender
'to the quon' end in
disappointment, if not in
tragedy.