

You are aware of “I”

Papaji

Freedom, liberation, enlightenment, moksham, whatever. When I speak here, it is already here and now and you are already free. There is lot of talk all over the world. I receive letters and inquiries from here and some have come here only for this purpose - to understand, when I speak “you are already free.” And then the questions are being asked. Thousands of years we have been told meditations, practices, austerities, pilgrimages, temples are built, monasteries are built, pilgrimages are advised, what for? So I am going to deal with this question once again because we are many people who have arrived recently for the first time, to attend this Satsang. What is freedom? What is enlightenment which many sages, many people have had in the past, and in present too. And some prescribed control of the mind, keeping still of the mind, how to control the mind. So we deal with all these matters just now, what is control of the mind also. And some say it is just like air - you can't control it, some say it can be controlled by long practice. So what is mind first of all? Let us start from consciousness. The creator, Preserver and Redeemer. That time nobody has seen, but let us imagine. Even before the creation of all things, even manifestations there would have been nothing. Call it consciousness. Just consciousness. Without any limitations. No limitations were there. From there, thought arises, as wave arises from the ocean, thought arises from the consciousness, within the consciousness. Now this thought means some vehicle to express, becomes mind, thought and mind are the same thing. Yet, fundamentally it is consciousness, the wave and the ocean remain ocean itself. May be tides or whatever in the ocean, is yet an ocean. so many things the mind is thinking and now thought arises from the consciousness. It's not anything else than the consciousness. Mind. So mind needs something to express itself. How to express? So mind needs the help of prana, means energy, means breathing. Without breathing, the mind cannot function. Now this prana needs to express intellect, then senses, five senses as we see. Seeing, smelling, tasting, touching, hearing. Now how this is being spread? And these respective objects: Objects of sight, objects of touch, taste, hearing, smelling, all these things. Now this is called manifestation. From consciousness thought, mind, intellect, senses and the, respective objects of senses and this is called manifestation. Now how is it separate from the ocean? From the consciousness itself? You have just to understand. Is

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it not within it all the time? Whatever you do, whatever activity you do you must be the one who's active. Whatever you see, seer, sight, seen. Whatever you know, knower, knowledge, known. Whatever you do, all this activity must be there, and you must be conscious of what is going on. When you are active you must know the activity, but nobody knows. Whatever you do, you know who's the doer, what has been done and what is the method of doing. You can't escape, but no one knows what is the underlying basis, what is the energy, and who is conscious. Simply, if you are aware of this, this is consciousness and you can't reject it also. Only you are not aware of it, and you are unaware and this unawareness is called ignorance. And that's why we say we are bound and we are told we have to control the mind. You are bound and you have to win freedom by such-and-such method, but I believe you have just to understand this always, the whole process you have to understand. Where this thought arises now. So we advise inquiry is the best method to keep us always into consciousness, so when we speak 'who am I' some people have gone here. They have not been able so far to express to everybody. Some people have declared, but they have failed to express because they have not understood correctly themselves. Therefore there's a lot of talk in the West about it. How can we be enlightened? How we are realized already? Now, how can you speak anything? Even when you are bound you are very well aware that you are bound. When you are in trouble, when you are suffering, you are very well aware that you are suffering. What is this awareness which is aware of suffering? Suffering is just a projection. As you are sitting in the theater or cinema hall some projection on the screen is coming in front of you. Someone is suffering on the screen. That is the projection from the projector. How you are involved in this thing? Projections are there. May be happy, unhappy, may be fire, may be river. By that when the river is flowing, the screen is not wet. When there is a scene of destruction or fire the screen is not burnt. When this projection is over, screen was as it is. There is no reflection, no projection on the screen and that consciousness you are always.

This waking state is activity, isn't it? Actor is there, action is there, acted upon is there, this is called waking state. Similar is dream state and in sleep state also you get rid of this. What happens in the deep sleep state? Sleep means dream also, but deep sleep state this mind temporarily merges back into consciousness. Therefore, it is happy. Now in this waking state, if you know, understand what is freedom is just to realize your own Self. How to realize? Just more.. this same thought which came - mind, senses,

intellect, prana, objects. This same thought, 'I-thought' what we call it here, let it return back, back to the source again. What we call it inquiry 'who am I.' So let this thought, is not inquiring actually it is not realizing how this thought arose for the first in us and became this whole projected manifestation. The universe, past, present and future, men, animals, birds, mountains, rivers, forests. So this is all in one thought only. All what we speak oceans, mountains, animals, men is just one thought. Without giving rise to this one thought what can you see? Now, let us see. This one thought as it arose, let it go back from where does it rise.

You have to simply to understand this thing that it is consciousness itself. Let it rise. Let the wave rise or fall. This is only the substance is water. Whether it's a wave, tides, ripples or whatever it is. How can it differ? How can you become anything else?

So this is called realize your own Self. You are already, if you're simply careful and see the whole process, this understanding is called realization and you don't need any method or way. first of all, if you want to realize itself and you want to have any way or method prescribed by the ancients, let us first thin - how far is the Self located from you, here and now? Your own Self. How far is your prana, means which you want to do practice. Without prana, without life, life-force, without breath you can't do any practice. Where's your prana first of all? Through which you want to conduct any practice? Where is your Self, which you want to have self-realization? How far you are situated away from the Self? If so, who are you? Where is this 'I' which wants to conduct even this inquiry 'who am I?' And what is going to inquire, investigate or discover? So you have simply to understand this thing once and for all.

So if there is any problem you can ask. And some people are very much confused because they say for the last 18 years we have been working with this teacher and that teacher and still we are not clear about what is enlightenment, you see. Enlightenment is just consciousness. Whatever you are doing, you must be conscious and what is this consciousness? Why don't you merge or keep aware that 'I am consciousness' or you deny, say, if reasonable, 'I am not consciousness' say this wise or otherwise, or stay quiet. That's also, we say. Stay quiet or if you want to activate your mind then merge the mind in its source. If you want to activate, you want to be active, then activate the mind to merge from where it arose in the beginning or keep quiet. Same

thing. You have arrived back to your fundamental nature which has not changed, is not going to change, has never changed. These names and forms have no existence, what is the existence of a bubble in the ocean? What is the existence? What is not the ocean in a bubble? In a wave? May be name, may be different name. Wave different name, ocean different name. form different, movements different, time different, height, length, breadth different. so many things. Therefore, wave yet is not separate from the substance. So likewise, one, so many, there's no difference. There cannot be any difference between 1, 2, 3, 4 and whole 6 billion people, and all the beings. What difference is there? Because you feel separate from the consciousness. How many waves in the ocean? How many bubbles in the ocean? If we count how many are they are they not one ocean? So, like this, simply this understanding is consciousness. And this is, I believe, is wisdom.

To understand this is realization. You have not to do anything. If you are doing or not doing it's the same thing you see. If ocean is still it's ocean. If ocean is waves, cyclone, same ocean. So when the cyclone rises we see manifestation. It's not different, nothing has happened in the consciousness. You see the mirror, what difference when the mirror is alone or so many things pass in front of the mirror? Some cars, some animals, what difference does it make to the mirror? Will it cry when someone passes in front of it? Mirror is not polluted only, certain things pass in front of it. It's ever shining, shining is its fundamental nature. You don't need to give shine to the mirror you see. If you want to see the sun you can see it through its own light. You don't need to have a candle in your hand to see the light. Like this, to realize yourself you need not hold any candle in the way of your meditations, any kind of practices. You will see this realization, this peace, this beauty, this consciousness itself is light itself. Only if you don't have any negative ideas in your mind this light itself will help you see it what it is. look within, this light, with this light you'll see your eternal face. Your own beauty you will see for the first time, and who-so ever has seen it, he enjoys, he has enjoyed and he became the Buddha. That's all. OK. Challo(?).

Q: Master, I am not convinced that consciousness, that there's only consciousness. It seems more honest to say that ego is there

A: Hmm? Let it be there. If you are aware of consciousness, if you are aware, if the ocean is aware 'I am the ocean' let there be waves, OK. You say there is consciousness, let there be ego, what kind of ego is going to be?

Q: This ego has tendency to claim everything.

A: Let it claim. Let it claim. What it going to claim? Tell me now. In the consciousness, you said consciousness, there is the ego. Let it claim. What's it going to claim? Tell me now

Q: It will try to claim consciousness itself.

A: Yes, let it claim. Then consciousness into consciousness is equal to what? OK. Ego... These are only words, these are only words, these are only words, to speak about.

Q: What is this mechanism? There is one mechanism there is some mechanical action that takes place where the mind constantly tries to negate or claim any experience or non-experience, even emptiness, words, anything. There is some mechanism that tries to claim, what is this mechanism? How does it work? There is doubts in my mind about this.

A: Yes even doubts, let the doubts be there. What is underneath? You are aware of the doubt, isn't it? You are aware of the doubt and also you are aware there is something else. You want to know that there is something else better than the doubt, isn't it? I want you have that.

Q: Yes.

A: So there is something also, some method, some technique to remove this doubt also, isn't it?

Q: Yes, yes.

A: OK now this doubt, are you not aware of this doubt?

Q: There is an awareness of this doubt. Yes.

A: Of doubt, OK. Are you not aware of something which you do not see at present, to attain it at later date to remove the doubt?

Q: Yes.

A: Yes, are you not aware that how to remove the doubt and how attain something which is happiness?

Q: Yes.

A: OK then. You are behind all these things and you are something separate from these, isn't it?

Q: Yes.

A: So these are projected, doubt, then something else which is happiness in front of doubt means clarification, clarity. These are all just projected on you, you see. And you are other than these, isn't it? Then now who are you? To see these things, who are you?

Q: I must be that.

A: Huh?

Q: I must be that.

A: OK. So when you are that itself and then if you say 'I am doubt' and 'I am clarity.' 'I am the technique to remove the doubt' and 'I am something else' what difference is there? Let there be doubt and let there be no doubt. When you say 'There's a doubt' it means you have separated yourself from the doubt, you know. There is a thief, isn't it, there is a thief, and you are at that time you are not a thief isn't it? You are the indweller of the house and you know he is the thief, isn't it?

Q: To see ego, is not to be ego then, in that moment?

A: Total, total awareness, when you are totally aware, totality of awareness I am speaking, no limitations at all. No limitations at all, that is called consciousness beyond time, beyond any kind of modifications. Limitlessness. These are limiting, the words limit, you see. This is a doubt, and this is freedom, and this is good and this is bad. These are all limitations and you are that on which they are floating, isn't it? And you are that which is beyond any limitations. Full, emptiness, fullness, consciousness, awareness. Awareness not in any kind of word.

Q: So there must be an attraction on my side towards something else, to not be looking at consciousness all the time.

A: Huh. Not being it, but projecting it and wanting to attain it, and postponing and bringing in some method to attain it, you see. All these things you are giving rise to. Therefore, I advise for one second, no notions of any kind, what there is doubt or anything. No notions, no ideations and no intentions. For one second. This will cover everything you see. So what do you - no intentions, no expectations for one second and no ideas about anything. And no intention also and no notion also. Just for one second, and see during this one second, one instant of time. Give one instant of time to your Self and then within that instant of time you give me how do you feel, who are you? and what do you want? Is there any doubt? Is there any doubt or any consciousness or any truth or any untruth? Hmm? You have not got to do it or undo it you see. Just leave it alone. don't move, don't move. don't move your mind. Yes that's all.

We started this Satsang from the thought. Let this thought return back to its source. Whatever it is. Don't utter a word, don't give any name to it. Because you have given name ' I. ' From the beginning to end you are using this word 'I,' therefore, I say let it merge from where it arises from and everything else will take care of by itself. No? You are aware of I isn't it? Whole day you use it, no? And you have never tried to find out what is this ' I. ' Like a ghost it is haunting you, but you do not know what it is.

16th of November, 1992