

The Path of Return: Bring Yourself into Focus

Begin by bringing yourself into focus. Focus on your own sense of being present. The only true thing you can ever know about yourself as you perceive your own world is your own sense of being present as the perceiver at the central point of view of that world. Everything else you can perceive in that world is constantly changing, unreal, part of the virtual reality, and has nothing to tell you about the truth of what you really are. Only your own sense of being present as the perceiver of that world is always the same, unchanging, real and has truth in it. Bring yourself into focus. Be with yourself. Center yourself. Know yourself to be a presence of perceiving and illuminating consciousness at the center of the world you perceive. That's where you have to stabilize the focus of your attention if you are to awaken to the truth of what you really are.

Nothing perceivable is real. Only the onlooker is real, call him Self or Atman. That which makes you think that you are a human is not human. It is a dimensionless point of consciousness.

All you can say about yourself is I Am.

At the root of my being is pure awareness, a speck of intense light. This speck, by its nature, radiates and creates pictures in space and events in time.

-Nisargadatta Maharaj

You have to be serious about awakening. You have to discipline yourself and stop your attention from wandering around and becoming distracted by all the distractions of the world. You have to see the world you perceive as an illusion of what you are and lose interest in paying attention to that illusion. You have to become interested in discovering the truth of what you really are and focus your attention on your own sense of being present to the exclusion of everything else you can perceive in the world.

When you are in dead earnest, you bend every incident, every second of your life, to your purpose. You do not waste time and energy on other things. You are totally dedicated, call it one-pointedness of the mind.

You must begin by being the dispassionate observer. Then only will you realize your full being. Only in complete self-negation is there a chance to discover our real being.

-Nisargadatta Maharaj

Allow yourself to feel connected. You have to give up the expression of your own personally biased individual will and surrender to unbiased divine will. You have to stop fighting, resisting and interfering with the normal flow of things. You're only creating an emotional disturbance in the normal flow of things, making things worse for yourself and

feeling disconnected. When you surrender, the flow of animating energy through your body comes into alignment with the normal flow of things and you feel connected. You have to stop trying to defend yourself. You're only defending the survival of an illusion of what you really are. The embodied personal form of the person you take yourself to be is no more real than the projected image of an animated character that appears in a movie that you're watching. You have to stop trying to control things. You only create feelings of frustration for yourself when you try to control what can't be controlled.

To imagine that you are in control is the aberration of the body-mind. There is a universal power that is in control. The illusion of personal control is in the mind only. Stand without desire and fear, relinquishing all control. This is the shortest way to reality.

One becomes self-conscious only when caught in the conflict between pleasure and pain, which demands choice and decision. The personal self by its very nature is constantly pursuing pleasure and avoiding pain. The ending of this pattern is the ending of the self. The ending of the self with its desires and fears enables you to return to your real nature.

Self-surrender is the surrender of all self-concern. It cannot be done, it happens when you realize your true nature.

When there is total surrender, complete relinquishment of all concern with one's past, present and future, with one's physical and spiritual security, when the shell of self-defense is broken, a new life dawns, full of love and beauty. Complete self-surrender by itself is liberation.

When the mind becomes quiet, if you do not disturb this quiet and stay in it, you find that it is permeated with a light and love you have never known, and yet you recognize it at once as your own nature. Once you have passed through this experience, you will never be the same again. Delusions and attachments end and life becomes supremely concentrated in the present.

-Nisargadatta Maharaj

Accept everything as it appears to be each moment with no desire that anything be any different than it appears to be in the moment. Accept it all as an expression of divine will and as for the best. Stop emotionally projecting yourself into an imaginary past and future as you remember a personal past and anticipate a personal future. You're only disconnecting yourself and creating an imaginary personal self-concept of what you really are. Focus your attention only on the events of the present moment. That present moment awareness is the only place you can ever find yourself as a presence of consciousness at the center of the world you perceive that always exists now, in the

present moment. Turn your attention away from the events of the world you perceive, look within, and focus your attention on your own sense of being present as the perceiver of that world, which is the only true thing you can ever know about yourself.

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.

Self-identifications are patently false and the cause of bondage.

Destroy the wall that separates, the 'I-am-the-body-idea'

Selfishness is due to self-identification with the body.

If you look into the living process closely, you will find cruelty everywhere, for life feeds on life.

Selfishness is always destructive. Desire and fear are self-centered states. Between desire and fear anger arises, and with anger hatred.

It is your mind that has separated the world outside your skin from the world inside and put them in opposition.

Your questions are about a non-existing person. Realize that whatever you think yourself to be is just a stream of events; that whatever happens, comes and goes, is not real; that you alone are, the changeless among the changeful. Separate the observed from the observer and abandon false identifications. Be a fully awakened witness of the field of consciousness.

Names and shapes are hollow shells.

What is real is nameless and formless, pure energy of life and light of consciousness.

As long as you are locked up with your mind and ego, you cannot go further. Were you really at war with your ego, you would question its reality. You don't question because you are not really interested. You are moved by the pleasure-pain principle, fear and desire, which is your ego. You are going along with your ego, not fighting against it. You are not even aware how totally swayed you are by personal considerations. Be in revolt against your ego, for the ego narrows and distorts. It is the worst of all tyrants. It dominates you completely.

As long as you take yourself to be a person, a body and a mind, separate from the stream of life, having a will of its own, pursuing its own aims, you are living merely on the surface and whatever you do will be short-lived and of little value, mere straw to feed the flames of vanity.

Ego is in resistance until the very end.

In the end you get fed up with the waste of time and energy.

When you refuse to play the game, you are out of it.

Your attachment is your bondage.

You create bondage when you desire and fear and identify yourself with your feelings.

You identify yourself with your desires and become their slave.

Your bonds are self-created as chains of attachment.

Cut the knot of self-identification.

There is trouble only when you cling to something.

It is your desire to hold onto it that creates the problem. Let go.

When you hold onto nothing, no trouble arises.

All attachment implies fear, for all things are transient.

Fear makes one a slave.

Freedom from attachment is natural when one knows one's true being.

Freedom means letting go.

Spiritual maturity lies in the readiness to let go of everything.

Liberation is never of the person, it is always from the person.

The reward of Self-knowledge is freedom from the personal self.

The dissolution of personality is always followed by a sense of great relief, as if a heavy burden has fallen off.

As long as there is the sense of identity with the body, frustration is inevitable. It is because of your illusion that you are the doer.

As long as you have the idea of influencing events, liberation is not for you. The very notion of doership, of being a cause, is bondage

There is no such thing as free will. Will is bondage. You identify yourself with your desires and become their slave.

Some unknown power acts and you imagine that you are acting. You are merely watching what happens.

From my point of view everything happens by itself, quite spontaneously. I do nothing. I just see them happen.

What begins and ends is mere appearance. The world can be said to appear but not to be. It is your memory that makes you think that the world continues. Memory creates the illusion of continuity. I see the world as it is, a momentary appearance in consciousness.

The world is but a mistaken view of reality, unreal to its core.

The world you can perceive is a very small world, entirely private. The world is but a reflection of imagination. Take it to be a dream and be done with it. What you call survival is but the survival of a dream. By forgetting who you are and imagining yourself a mortal creature you create so much trouble for yourself that you have to wake up, like from a bad dream.

Some go on a journey and come back, some never leave. What difference does it make since they travel in dreamlands, each wrapped up in his own dream. Only the waking up is important.

Once you have seen that you are dreaming, you shall wake up, but you do not see because you want the dream to continue. A day will come when you long for the ending of the dream. You become willing to pay any price. The price will be dispassion and detachment, the loss of interest in the dream.

When you see your dream as dream, you wake up. You need not bring your dream to a definite conclusion. All you need is to realize that you are dreaming. Stop imagining, stop believing. See the contradictions, the incongruities, the falsehood and the sorrow of the human state, the need to go beyond.

*All limited existence is imaginary.
Even space and time are imaginary.
Pure being, filling all and beyond all, is not limited.*

*All limitation is imaginary.
Only the unlimited is real.*

Desire for embodied existence is the root-cause of trouble.

*At the root of all creation lies desire.
The projecting power is imagination prompted by desire.
Desire and imagination foster and reinforce each other.*

*By desiring you take the shape of your desires. When no desires remain, you revert to
your natural state. All desires must be given up.*

*Desire is merely the fixation of the mind on an idea. Just turn away, deny it attention.
Give it up because you see its valuelessness.*

*Giving up is the first step. The real giving up is in realizing that there is nothing to give
up, for nothing is your own. Give up all and you gain all. Then life becomes what it was
meant to be: Pure radiation from an inexhaustible source.
In that light the world appears dimly like a dream.*

The desire for realization, to put an end to all desires, is a most peculiar desire.

You cannot find peace in the world, for the world is full of contradictions.

*Investigate your world, apply your mind to it, examine it critically.
Scrutinize every idea about it.
Everything must be scrutinized and the unnecessary ruthlessly destroyed.
There cannot be too much destruction.
For in reality nothing is of value.*

Only in complete self-negation is there a chance to discover our real being.

The urge must come from within as a wave of detachment.

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

*As long as you are interested in your present way of living, you will shirk from the final
leap into the unknown.*

-Nisargadatta Maharaj

Externalize and depersonalize yourself. Sever your emotional attachment to your character in the virtual reality movie of the world that you're watching. When you sever your emotional attachment to your character and stop caring about the life your character appears to live in the world you perceive, your character becomes dead to you. That's how you stop emotionally identifying yourself with your character. You sever the bonds of emotional self-identification with your character and you no longer feel emotionally self-limited to the emotionally animated embodied form of your character. That happens when you stop expressing personally biased emotions. You have to lose that personal bias in the focus of your attention before you can stop expressing those personally biased emotions and stop emotionally identifying yourself with the personal form of your character. You have to sever your emotional attachment to your character and stop caring about the life your character appears to live in the world you perceive.

Externalization is the first step in liberation. Step away and look. Separate yourself and watch. The physical events will go on happening, but in themselves they have no importance.

Seeing that you are not the person you take yourself to be, step out and look from the outside.

Once you realize that there is nothing in this world which you can call your own, you look at it from the outside as you look at a play on the stage or a picture on the screen. To know the picture as the play of light on the screen gives freedom from the idea that the picture is real. In reality I only look. Whatever is done is done on the stage. Joy and sorrow, life and death, they are real to the man in bondage. To me they are all in the show, as unreal as the show itself.

I am like a cinema screen, clear and empty.

The pictures pass over it and disappear, leaving it as clear and empty as before. The screen intercepts and reflects the pictures. These are lumps of destiny, but not my destiny; the destinies of the people on the screen.

The character will become a person when he begins to shape his life instead of accepting it as it comes-identifying himself with it.

All this I perceive quite clearly, but I am not in it.

I feel myself as floating over it, aloof and detached.

There is also the awareness of it all and a sense of immense distance as if the body and the mind and all that happens to them were somewhere far out on the horizon.

To myself I Am neither perceivable nor conceivable.

There is nothing I can point out and say "this I am".

You are the source of reality, a dimensionless center of perception that imparts reality to whatever it perceives, a pure witness that watches what is going on and remains unaffected. It is only imagination and self-identification with the imagined that encloses and converts the inner watcher into a person. The person is merely the result of a misunderstanding. In reality there is no such thing. Feelings, thoughts and actions race before the watcher in endless succession. In reality there is no person, only the watcher identifying itself.

-Nisargadatta Maharaj

Your character becomes dead to you when you stop emotionally animating its personal form and do nothing at a personal level in the world you perceive. When you externalize and depersonalize yourself, your consciousness ascends to a higher level, and you see the life your character appears to live in the world you perceive like a movie that you're watching as the animated images of movie are projected from a movie screen to your own point of view out in the movie audience. When you see the illusion as an illusion, you lose interest in paying attention to the illusion. That's when you can withdraw your attention away from the illusion, look within, and focus your attention on your own sense of being present, which is the only true thing you can ever know about yourself. When you withdraw your attention away from the illusion, you also withdraw your investment of emotional energy in the illusion that animates the illusion. That's how you sever your emotional attachment to the illusion. When you stop emotionally animating the illusion of the life your character appears to live in the world you perceive and do nothing, your character becomes dead to you. That's when you can turn your attention away from the illusion, look within, and refocus your attention on your own sense of being present.

The world is but a show, glittering and empty. It is there as long as I want to see it and take part in it. When I cease caring, it dissolves. It has no cause and serves no purpose. It appears exactly as it looks, but there is no depth in it nor meaning.

To the Self the world is but a passing show. The world just sprouts into being out of nothing and returns to nothing. As long as the Self is merely aware, there is no problem.

You can stop it any moment by switching off attention.

You make it possible by giving it attention.

Do not undervalue attention. To know, to do, to discover, or to create you must give your attention to it.

Give your undivided attention to the most important in your life, yourself.

Attention comes from the Self.

All you can do is to shift the focus of consciousness beyond the mind.

It is disinterestedness that liberates.

If you lose interest, you break the emotional link that perpetuates the bondage.

Awareness comes as if from a higher dimension.

You must realize yourself as the silent witness of all that happens. Your consciousness raised to a higher dimension, from which you see everything much clearer.

The witness that stands aloof is the watchtower of the real, the point at which awareness, inherent in the unmanifested, contacts the manifested.

When you refuse to open your eyes, what can you be shown?

Find the immutable center where all movement takes birth. Be the axis at the center, not whirling at the periphery. Nothing stops you except fear. You are afraid of impersonal being.

The Self stands beyond the mind, aware, but unconcerned. You are the Self, here and now. Stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.

-Nisargadatta Maharaj

Bring yourself into focus. Focus on your own sense of being present. Be with yourself. Center yourself. Know yourself to be a presence of consciousness at the center of the world you perceive. Allow yourself to feel connected. Allow the flow of energy through body, mind and world to come into alignment. Do nothing at a personal level as you just watch events play out in the normal way from your own point of view. Focus only on the events of the present moment. Allow yourself to enter into a state of present moment awareness. The only place you can ever find yourself as a presence of consciousness is in the present moment. Only your own sense of being present as the perceiver of your own world has reality and truth in it. Everything else you can perceive in the world, everything you can remember or anticipate about the world or yourself, everything you can think about the world or yourself, is unreal and has no reality or truth in it.

As long as you are engrossed in the world, you cannot know yourself. To know yourself, turn your attention away from the world and turn within.

Give attention to the witness to break the spell of the known, the illusion that only the perceivable is real. As long as you believe that only the perceivable world is real you remain its slave.

To become free your attention must be drawn to the witness.

You can spend an eternity looking elsewhere for truth, all in vain. You must begin in yourself, with yourself. Realize that your world is only a reflection of yourself. All you need is to stop searching outside what can only be found within.

As long as you are engrossed in the world, you cannot know yourself. To know yourself, turn your attention away from the world and turn within.

Turn within. I Am you know. Be with it all the time, until you revert to it spontaneously. There is no simpler and easier way.

Know yourself as you are. Stay with the sense I Am.

Go back to that state of pure being, the I Am in its purity before it became contaminated with false self-identifications. Abandon them all. Focus the mind on pure being. In it all disappears: myself, the life I live, the world around me. Only peace and unfathomable silence remains.

To realize that is the end of all seeking. You come to it when you see all you think yourself to be as mere imagination and stand aloof in pure awareness. It is not difficult but detachment is needed. It is the clinging to the false that makes the truth so difficult to see. Discard what is not your own until nothing is left which you can disown. You will find that what is left is nothing.

In reality nothing happens. Nothing happens to space itself. In pure consciousness nothing ever happens. Onto the screen of the mind destiny forever projects its pictures, and thus illusion constantly renews itself. The pictures come and go as light intercepted by ignorance. See the light and disregard the pictures.

-Nisargadatta Maharaj

Concepts are useful only to destroy other concepts. The number one concept you have to destroy if you are to awaken to the truth of what you really are is your emotionally energized and mentally constructed personal body-based self-concept. Scientific concepts are useful and trustworthy when they're based on the logical consistency of mathematics and confirmed by consistent observations. Scientific concepts can be used

to destroy the personal self-concept, which is only believable because of the emotional energy inherent in its mental construction that makes it feel real. That emotional energy is inherently self-defensive in nature as it defends the survival of the body as though your existence depends on it. To destroy it is to stop believing it, which requires the removal of that emotional energy. At their best, scientific concepts are dispassionate and are a way of emotionally detaching yourself, which allows you to see things clearly.

We have enclosed ourselves in a cloud of personal desires and fears, images and thoughts, ideas and concepts.

Everything is a play of ideas. In the state free from ideation nothing is perceived. The root idea is I Am. It shatters the state of pure consciousness and is followed by the innumerable sensations and perceptions, feelings and ideas which in their totality constitute God's world. The I Am remains as the witness, but it is by the will of God that everything happens.

-Nisargadatta Maharaj

The number one thing you have to see clearly is that your existence does not depend on the survival of your body. Your body is just another emotionally animated form that appears in the virtual reality movie of the world you perceive as images of that world are projected from a movie screen to your own point of view outside the screen. Sever the emotional attachment to your body and stop emotionally identifying yourself with your body and you will see this clearly. Your existence as the perceiver of the movie, which you perceive as your own sense of *I-Am-ness* and being present, is never threatened by whatever appears to happen to your body in the movie. You always exist as a presence of consciousness in the eternal now of your own timeless being.

Your world is created with the emergence of the I Am idea. In your world everything has a beginning and an end. Timeless being is entirely in the now.

Once you are well established in the now, you have nowhere else to go.

Wherever you go, at all times, you carry with you the sense of being present and aware, here and now. It means that you are independent of space and time. Space and time are in you, not you in them. It is only your self-identification with the body, limited in space and time, that gives you a sense of limitation. In reality, you are limitless.

If you seek reality you must set yourself free of all patterns of thinking and feeling. Even the idea of being human should be discarded. Abandon all self-identifications, abandon all self-concern, abandon every desire. Stop thinking of achievement of any kind. You are complete here and now. You need absolutely nothing.

Struggle to find out what you are in reality. To know what you are you must first investigate and know what you are not. Discover all that you are not: body, feelings, thoughts, time, space, this or that. Nothing, concrete or abstract, which you perceive can be you. The very act of perceiving shows that you are not what you perceive. The clearer you understand that on the level of mind you can be described in negative terms only the quicker will you come to the end of your search and realize that you are the limitless being.

Your true home is in nothingness.

-Nisargadatta Maharaj

There is nothing to fear about death. Death is just like falling into a deep sleep. You only experience a pleasant nothingness. Fear, pain and suffering are all a part of the world you perceive and only arise from having a body in that world. Expressing fear is all about defending the survival of the body in that world. There is no experience of fear, pain or suffering in death. The experience of time is also a part of that world. There is no experience of time in death. When you fall asleep and then wake up, it is as though no time has passed even though hours may have passed in the world. Once you let go and stop trying to hold onto your life as though your existence depends on it, the experience of death is just a pleasant nothingness, like the experience of deep sleep. You can have that experience without the death of your body. That experience of death is called spiritual awakening, which requires ego death, not body death. You only have to stop emotionally identifying yourself with your body. Only your personal self-concept has to die away. That happens as you let go and sever the emotional attachment to your body.

What you call survival is but the survival of a dream. Death is preferable to it. There is a chance of waking up.

The unreal appears to be real only because you believe in it. You impart reality to it by taking it to be real. Doubt it and it ceases.

There is no such thing as an expression of reality. Neither action nor feeling nor thought express reality. I know that life itself is only a make-believe. I just watch events happening, knowing them to be unreal.

As life before death is but imagination, so is life after death. The dream continues.

Death gives freedom. To be free in the world you must die to the world.

I Am dead already. Physical death will make no difference. I Am timeless being.

The realized man is beyond life and death. Life and death appears to him but a way of expressing movement in the immovable, change in the changeless.

He has died before his death and he saw that there was nothing to be afraid of.

The moment you know your real being you are afraid of nothing.

-Nisargadatta Maharaj

When you let go, you not only leave behind your body, but you also leave behind everything else that appears in the world you perceive. You gain nothing. You only discover the true nature of your own undivided being, which is the absolute nothingness of pure undivided consciousness. You only experience fear, pain and suffering when you're unwilling to let go. To free yourself, you only have to detach yourself from your body and become willing to lose everything. You only have to sever the emotional attachment to your body, let go, and stop emotionally identifying yourself with your body.

The person is never the subject. You can see a person, but you are not the person. You are always the Supreme, which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person.

The difference between the person and the witness is as between not knowing and knowing oneself.

You can see a person but you are not a person.

There is no such thing as a separate person. Everything is the cause of everything. Everything is as it is because the entire universe is as it is.

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. Everything is as it is because the universe is as it is. The universe is not bound by its contents because its potentialities are infinite.

The universal trend towards balance, harmony and unity, at every moment, whatever is happening, is always for the best.

The law of balance rules supreme.

Every action creates a reaction, which balances and neutralizes the action. There is a continuous canceling out, and in the end it is as if nothing happened.

By itself nothing has existence

Nothing stands in the way of your liberation here and now except for your being more interested in other things. You must see through them as mere mental errors.

Seeing the false as false is meditation.

Meditation is discriminating the true from the false.

*Discrimination will lead to detachment. You gain nothing.
You leave behind what is not your own and find what you have never lost:
Your own being.*

Everyone sees the world through the idea one has of oneself. As you think your Self to be, so you think your world to be. If you imagine your Self as separate from the world, the world will appear as separate from you and you will experience desire and fear. Your own creative power projects on it a picture and all your questions refer to the picture.

Your questions are about a non-existing person. Realize that whatever you think yourself to be is just a stream of events; that whatever happens, comes and goes, is not real; that you alone are, the changeless among the changeful. Separate the observed from the observer and abandon false identifications. Be a fully awakened witness of the field of consciousness.

Whatever you perceive is not you. It is there in the field of consciousness, but you are not the field and its contents.

My life is a succession of events just like yours. Only I Am detached and see the passing show as a passing show, while you stick to things and move along with them.

-Nisargadatta Maharaj

Individual existence in the sense of the experience of self and other or duality depends on the individual existence of a presence of consciousness, which is the *Self* or *I Am* that arises within nondual existence and is present at its own individual point of view at the center of its own holographic world, and the apparent existence of its own body, which is the central form of information that appears in that holographic world and is emotionally animated relative to all other forms, but the ultimate nature of existence depends on nothing. The dualistic experience of self and other or individual existence is only possible when the *Self* emotionally identifies itself with its own body. When that emotional self-identification comes to an end, so too does the dualistic experience of individual existence. The ultimate nature of existence is nondual in the sense of the absolute nothingness of the void, undifferentiated consciousness, and *No-self*.

Be aware of being conscious and seek the source of consciousness.

In pure being consciousness arises. In consciousness the world appears and disappears. Consciousness is on contact, a reflection against a surface, a state of duality. The center is a point of void and the witness a point of pure awareness; they know themselves to be as nothing. But the void is full to the brim. It is the eternal potential as consciousness is the eternal actual.

The timeless and spaceless reality is undifferentiated, the infinite potentiality, the source. It cannot be perceived, but can be experienced as ever witnessing the witness, perceiving the perceiver, the origin and end of all manifestation, the root of time and space.

In reality there is only the source, dark in itself, but making everything shine with the light of consciousness.

In reality only the Ultimate is. The rest is a matter of name and form. As long as you cling to the idea that only what has name and shape exists, the Supreme will appear to you non-existing.

Absolute reality imparts reality to whatever comes into being.

It is the very source of reality.

It is what is, pure being, the timeless reality.

It is not perceivable; it is what makes perception possible.

Unperceived, it causes perception. Being nothing it gives birth to all being.

It is the immovable background of motion.

-Nisargadatta Maharaj

Ultimately, you become desireless and emotionless as you stop expressing emotions. To express emotions, you have to be present to perceive your own world. When you are not present to perceive your own world, that emotional expression comes to an end. Not being present to perceive your own world is the result of withdrawing your attention away from that world. When you withdraw attention away from the world you perceive, you withdraw your emotional energy from that world and stop animating that world. With the end of that emotional expression, the *Self* enters into an ultimate state of free-fall, and its own holographic world disappears from existence from its own point of view. In that ultimate state of free-fall, the individual consciousness of the *Self* dissolves back into the undifferentiated consciousness of *No-self* like a drop of water that dissolves back into the ocean. Individual being dissolves back into pure undivided being.

To be born means to create a world around yourself as the center.

You are that point of consciousness.

By your movement the world is ever created.

Stop moving and there will be no world.

You see yourself in the world, while I see the world in myself. To you, you get born and die, while to me, the world appears and disappears. It is your imagination that misleads you. There is a deep contradiction in your attitude which you do not see.

The source of consciousness cannot be an object in consciousness.

Realization is in discovering the source and abiding there.

To know the source is to be the source.

To the mind the light of consciousness appears as darkness. It can be known only through its reflections. The highest state of awareness is to be the point of light tracing the world.

Beyond the highest state of awareness is to be the source of light.

The witness-consciousness is the reflection of the real in the mind. The real is beyond.

Even the sense I Am is not continuous, though it is a useful pointer; it shows where to seek, but not what to seek.

The witness only registers events. All experience subsides with the mind. Without the mind there can be no experiencer nor experience. In the abeyance of the mind even the sense I Am dissolves. There is no I Am without the mind.

In silence, or void or abeyance, the three-experiencer, experiencing, experience-are not. Unidentified being remains.

When the mind stays in the I Am, without moving, you enter a state that cannot be verbalized but can be experienced. The sense I Am is always with you, only you have attached all kinds of things to it-body, feelings, thoughts, ideas. All these self-identifications are misleading; because of them you take your Self to be what you are not.

It is enough to know what you are not. You need not know what you are. What you are cannot be described except as total negation. Let go of your attachment to the unreal.

*When the mind is quiet we come to know ourselves as the pure witness.
We withdraw from the experience and stand apart in pure awareness.
The personality continues, but its self-identification with the witness snaps.*

The witness consciousness is not permanent. The knower rises and sets with the known. That in which the knower and the known arise and set is beyond time.

Dive deep into yourself and find the source from where all meaning flows. It is not the superficial mind that can give meaning. You are not what you think yourself to be. You cannot think yourself to be what you have not experienced. You are the perceiving point, the nondimensional source of all dimensions, which is as nothing and yet the source of everything. You can know what you are not, but you cannot know your real being. You can only be what you are.

All appearance and disappearance presupposes a change against a changeless background.

There must be a source from which all flows, a foundation on which all stands.

Consciousness itself is the source of everything.

*The totality of all mental projections is the Great Illusion.
When I look beyond the mind I see the witness.
Beyond the witness is infinite emptiness and silence.*

The witness is both real and unreal, the last remnant of illusion, the first touch of the real. The moment you say I Am, the entire universe comes into being.

There is nothing wrong with the world. What is wrong is the way you look at it. It is your own imagination that misleads you. Without imagination there is no world.

Everything is depicted in the pictures on the screen, including the person you take yourself to be; nothing in the light. You are the light only. You are the pure light appearing as a picture on the screen and becoming one with it.

I see only consciousness, and know everything to be but consciousness, as you know the pictures on the cinema screen to be but light.

It is enough to shift attention from the screen onto oneself to break the spell.

First we must know ourselves as witnesses only, dimensionless and timeless centers of observation, and then realize that immense ocean of pure awareness.

*On the surface of the ocean of consciousness, names and forms are transitory waves.
Only consciousness has real being, not its transformations.*

As long as you are enmeshed in the tribulations of a particular personality, you can see nothing beyond it. Ultimately you will come to see that you are neither the particular nor the universal. You are beyond both.

*The witness-consciousness is the reflection of the real in the mind. The real is beyond.
The witness is the door through which you pass beyond.*

*The door that locks you in is also the door that lets you out.
I Am is the door. Stay with it until it opens. It is always open, but you are not at it.*

*Between desires and freedom from all desires is an abyss which must be crossed.
Cross the door and go beyond.*

The witness is the door through which you pass beyond.

The I Am in movement creates the world; the I Am at peace becomes the Absolute.

The Supreme state is the very center of consciousness and yet beyond consciousness.

All that is, lives and moves and has its being in consciousness.

I Am in and beyond that consciousness.

I Am in it as the witness.

I Am beyond it as Being.

Before the mind happens, I Am.

Before all beginnings, after all endings, I Am.

All has its being in the I Am that shines in every living being.

The dreamer is one.

I Am beyond all dreams.

I Am the light in which all dreams appear and disappear.

The Supreme is both creation and dissolution, the beingness of all beings, the ground from which all grows, alone. Words do not reach there, nor mind

The experience of the inner void is an explosion into reality.

*Realization is sudden and irreversible. You rotate into a new dimension.
You see everything as it is. The world of illusions is left behind.*

*The Supreme reality is the void beyond being and non-being, beyond consciousness.
There is no journey to Supreme reality. One is undeceived only.*

*One is left without questions; no answers are needed.
There is nothing left to do. One's work is done.*

*Do nothing. There is nothing to do. Just be.
To be, you must be nobody.
You make yourself mortal by taking yourself to be a body.
That which is alive in you is immortal.*

*The Supreme state neither comes nor goes. It is.
It is a timeless state, ever present.*

In the timeless state there is no Self, no I Am, no witness.

*Awareness is beyond all.
Awareness is primordial; it is the original state.
Awareness is undivided, aware of itself.*

*Reality is essentially alone.
To know that nothing is, is true knowledge.*

*For the path of return naughting oneself is necessary.
My stand I take where nothing is.
To the mind it is all darkness and silence.
It is deep and dark, mystery beyond mystery.
It is, while all else merely happens.
It is like a bottomless well, whatever falls into it disappears.*

-Nisargadatta Maharaj

What you see is not the truth, it is a projected lie. Your world is created by a self. Your world is a projected world. You are using the world as a screen and projecting your own ideas on it.

We know only this world, we don't have any comparison. This is the only reality we know. That's why when Buddha says the world is Maya, illusion, it is difficult for us to understand.

We are not really in the world. The world consists not of things outside us but of our dreams. Everyone lives in his own dream world. If suddenly all dreaming disappeared from the consciousness your world would disappear because your world was your dreaming.

You cannot exist without desire, without striving. The phenomenon of the ego, of the self, is not a thing, it is a process. It is not a substance sitting there inside you; you have to create it each moment. The ego exists because we go on pedaling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego, the jump into the future, the jump into the non-existential creates the ego. It comes out of the non-existential like a mirage. It consists of desire and nothing else.

Your ego is the bondage. You can be free only when ego disappears. When there is no ego, you become one with existence, and only that oneness can be freedom. When you exist separately, this separation is false. You are not separate. You are part of existence. Your ego gives you a false feeling of separate existence. Because of that false feeling, you start fighting existence. When you fight you are in bondage. When you fight you are bound to be defeated, because the part cannot win against the whole. Because of this fight with the whole, you feel limited. The wall is nowhere in existence. It moves with your ego, a part of your separate feeling. In your struggle against existence you will be defeated; in that defeat you feel limitation.

You are not separate. You cannot be defeated because there is no one to be defeated. You cannot die because there is no one to die. You cannot be in misery because there is no one to be in misery. The moment you surrender the ego, the whole nonsense, misery, bondage, limitation, is surrendered. You are no more. It is not that you become free. When you are not, freedom is. Freedom is not freedom of the ego, it is freedom from the ego. Surrender and freedom are the same. You become one with existence. That oneness is freedom.

Man is asleep. You are not conscious about yourself. You do not know yourself. You know many things in the objective world but you do not know the subject. Your state of mind is as if you had gone to see a film. On the screen the film is running, and you have become so absorbed in it that the only thing you know is the film, whatever is appearing on the screen. Dreaming is just the film. It is the mind reflecting the world. In the mirror of the mind the world is reflected. You are so deeply involved with it, so much identified with it, that you have completely forgotten who you are. The dreamer is lost in the dreaming. This self-ignorance is the sleep. Dreaming creates a film over the consciousness. Unless dreaming ceases completely you cannot awaken unto yourself.

Enlightenment is nothing but awakening. For the enlightened person all our lives are just dreams. They may be good dreams, they may be bad dreams, they may be nightmares, but all the same they are dreams.

Existence cannot be forced to go according to you; it flows its own way. Mind is always afraid of the unknown. Mind consists of the known. The unknown is not part of the mind. Life is always moving into the unknown and you are afraid. You are afraid of death because you are afraid of life. The mind wants one thing and denies the other. Life cannot exist without death. But the mind says "I want only life, I do not want death, life is good, death is bad". The mind moves into a dream world which exists nowhere, and it starts fighting with everything. Surrender means that you surrender the ego. You surrender the separating wall. You become one. That is reality. Whatever you surrender is just a dream, a concept, a false notion. You are not surrendering reality, you are surrendering a false attitude. The moment you surrender, you become one with existence. One who is ready to lose will gain. One who clings will lose everything.

Man has become incapable of love because he has become incapable of death. He cannot die to anything. He clings to life. Love is death, death of the ego. Man is afraid of death. Surrender is death. Surrender is not a method. You surrender only when every method has become futile. You have done whatever you can do and now you feel helpless. In that total helplessness surrender happens.

You cannot ask how to surrender; the very question is absurd. Can you ask how to love? Love is being totally open, vulnerable. It is dangerous. Love happens, surrender happens. Love and surrender are deeply one.

The secret of love is surrender. Ego creates the barrier. Ego wants to control everything. You become scared of what you cannot control. You become afraid, you close the door. You cannot lose yourself, and love is losing, dispersing, dissolving, melting.

With love you cannot be in control. You have to let yourself go. To move beyond yourself, surrender is the way, let go is the path.

Life is a flux. Ego can only exist when it fights. The river is not fighting with you, you are fighting with the river. You are trying to float upstream. If you just let go and start floating with the stream, then you become part of the stream, your identity is lost, you become a drop in the ocean.

Energy is just natural, the basic energy you are born through, the energy you are born with, the energy of your body. It is your energy. Be aware of the desire; do not create any fight. When you move into desire with full consciousness you transcend it. If you fight then the ego will be there. Accept the world, accept the body, accept everything. Accept death. Through acceptance you become one, not through fight. No-fight is the central teaching.

How is it that you have not surrendered? The real problem is your defense structure, how you have lived without love. We live with the ego, centered in the ego. Without knowing who I am, I go on announcing 'I am'. This 'I-am-ness' is false because I do not know who I am. This false 'I' is the ego. This is the defense. This protects you from surrendering.

You cannot surrender but you can become aware of this defense measure. If you have become aware of it, it dissolves. The moment you come to feel 'I am not' surrender happens. Surrender happens when you are not, so 'you' cannot surrender. You are the hindrance. When you are not, surrender is there. If you can surrender everything to nature then there is no effort, then you don't do anything. You just float. You are in a deep let go. Things happen to you, but you are not making any effort for them. Whatever happens, happens. Life flows by, you flow in it.

If you surrender, this very moment you are out of time, and all that can happen will happen. The body is part of the karma, it is part of the mechanical circle of cause and effect, but the consciousness can be beyond it, it can transcend it. Witnessing is not an interference. You go beyond; you become a watcher on the hill. Things go on, but they don't belong to you. You are just an onlooker. It is as if they are happening in a dream, or in a film on the screen. You are not interfering. You are not within the drama, you have come out. Now you are not an actor, you have become a spectator. You are just a witness. If you interfere you will create more misery for yourself. Don't interfere with karmas, but go beyond, be a witness to them. Take them as a dream, not real. Just look at them and be indifferent. Don't get involved. Don't be identified. Simple awareness is inclusive of all. When you are non-doing then everything happens around you. Nothing disturbs you. Everything happens and you know it, you witness it.

Every enlightened person will have a deep silence. Whatever happens makes no difference to his contentment. He will not have any questions left, not that he knows all answers but all questions have dissolved.

Enlightenment happens in silence. How can you bring that silence into words? The moment truth is asserted it becomes false. There is no way to communicate truth.

We call Buddha the awakened one. This awakening is really the cessation of inner dreaming. When there is no dreaming you become pure space. This non-dreaming consciousness is what is known as enlightenment.

If you go on inquiring 'Who am I?' you are bound to come to the conclusion that you are not. This is an inquiry to dissolve. There is no answer. Only the question will dissolve. There will be no one to ask 'Who am I?' And then you know.

When the 'I' is not, the real 'I' opens. When the ego is not, you are for the first time encountering your being. That being is void.

You fall into an abyss, and the abyss is bottomless: you go on falling. That is why Buddha has called this nothingness emptiness. There is no end to it. Once you know it, you also have become endless. At this point Being is revealed: then you know who you are, what is your real being, what is your authentic existence.

*The inner emptiness itself is the mystery.
When the inner space is there, you are not.
When you dissolve, the inner emptiness is there.
When you are not, the mystery will be revealed.
You will not be a witness to the mystery, you will be the mystery.*

That being is void-Osho