

Shalom

November 2007

© Copyright 2007 by Pramod K. Uday

All rights reserved worldwide. Reprint only with permission from copyright holder.

Shalom is an opt-in, monthly free e-zine available by subscription only. We neither use nor endorse the use of spam. If you would like to subscribe, please control click here: [Send Shalom to my mailbox every month.](#)

Unsubscribe information is located at the bottom

That in whom reside all beings and who resides in all beings, who is the giver of grace to all, the Supreme Soul of the universe, the limitless being

I am that. - Amritbindu Upanishad

In this Issue

[Editorial](#)

[What Matters is not Matter](#)

[Give it a Listen!](#)

[General & Unsubscribe Info.](#)

From the Editor's Desk

Dear Friends,

Many podcasts at [Podomatic](#) were hit hard by a hardware failure and our [podcast](#) was among those that bore the brunt. Many of my dear listeners wrote to me saying they were finding it hard to download the episodes. I apologize from the bottom of my heart for any inconvenience caused. I am still in the process of recovering the lost episodes and I see that some of the recovered episodes are of very poor quality. If any of my friends out there finds it hard to download or listen to my podcast, please head to my website spiritualbeings.bravehost.com and click on the podcast tab.

Alternatively, here is a direct link:

<http://spiritualbeings.bravehost.com/podcast.html>.

There you will have absolutely free and unrestricted access to a complete and updated archive of *all* the 10 episodes of [Manifest your Destiny](#). Thank you once again for your support and encouragement and please keep your e-mails pouring in!

Pramod K. Uday
(Editor)(India, Nov 3, 2007.)



What Matters is not Matter

(November 2007)

This month I have included an awesome extract from Sri Nisargadatta Maharaj's spiritual classic, ***I AM THAT***. This book is capable of expanding and widening our minds and giving us those precious "aha!" moments of joy and understanding and deep realization that can take us to an all new fresh level of spiritual awakening. I provide it here in the hope that it will inspire you as much as it has inspired me. So here it is! Relax, sit back, read and enjoy!

I AM THAT

Dialogues of Sri Nisargadatta Maharaj ^{(G)*}

[*CR: General (G): Suitable to readers of all ages]

The Sense of 'I am'

Questioner: It is a matter of daily experience that on waking up the world suddenly appears. Where does it come from?

Maharaj: Before anything can come into being there must be somebody to whom it comes. All appearance and disappearance presupposes a change against some changeless background.

Q: Before waking up I was unconscious.

M: In what sense? Having forgotten, or not having experienced? Don't you experience even when unconscious? Can you exist without knowing? A lapse in memory: is it a proof of non-existence? And can you validly talk about your own non-existence as an actual experience? You cannot even say that your mind did not exist. Did you not wake up on being called? And on waking up, was it not the sense 'I am' that came first? Some seed consciousness must be existing even during sleep, or swoon. On waking up the experience runs: 'I am -- the body -- in the world.' It may appear to arise in succession but in fact it is all simultaneous, a single idea of having a

body in a world. Can there be the sense of 'I am' without being somebody or other?

Q: I am always somebody with its memories and habits. I know no other 'I am'.

M: Maybe something prevents you from knowing? When you do not know something which others know, what do you do?

Q: I seek the source of their knowledge under their instruction.

M: Is it not important to you to know whether you are a mere body, or something else? Or, maybe nothing at all? Don't you see that all your problems are your body's problems -- food, clothing, shelter, family, friends, name, fame, security, survival -- all these lose their meaning the moment you realise that you may not be a mere body.

Q: What benefit is there in knowing that I am not the body?

M: Even to say that you are not the body is not quite true. In a way you are all the bodies, hearts and minds and much more. Go deep into the sense of 'I am' and you will find. How do you find a thing you have mislaid or forgotten? You keep it in your mind until you recall it. The sense of being, of 'I am' is the first to emerge. Ask yourself whence it comes, or just watch it quietly. When the mind stays in the 'I am' without moving, you enter a state which cannot be verbalised but can be experienced. All you need to do is try and try again. After all the sense 'I am' is always with you, only you have attached all kinds of things to it -- body, feelings, thoughts, ideas, possessions etc. All these self-identifications are misleading. Because of them you take yourself to be what you are not.

Q: Then what am I?

M: It is enough to know what you are not. You need not know what you are. For as long as knowledge means description in terms of what is already known, perceptual, or conceptual, there can be no such thing as self-knowledge, for what you *are* cannot be described, except as except as total negation. All you can say is: 'I am not this, I am not that'. You cannot meaningfully say 'this is what I am'. It just makes no sense. What you can point out as 'this' or 'that' cannot be yourself. Surely, you can not be 'something' else. You are nothing perceivable, or imaginable. Yet, without you there can be neither perception nor imagination. You observe the heart feeling, the mind thinking, the body acting; the very act of perceiving shows that you are not what you perceive. Can there be perception, experience without you? An experience must 'belong'. Somebody must come and declare it as his own. Without an experiencer the experience is

not real. It is the experiencer that imparts reality to experience. An experience which you cannot have, of what value is it to you?

Q: The sense of being an experiencer, the sense of 'I am', is it not also an experience?

M: Obviously, every thing experienced is an experience. And in every experience there arises the experiencer of it. Memory creates the illusion of continuity. In reality each experience has its own experiencer and the sense of identity is due to the common factor at the root of all experiencer-experience relations. Identity and continuity are not the same. Just as each flower has its own colour, but all colours are caused by the same light, so do many experiences appear in the undivided and indivisible awareness, each separate in memory, identical in essence. This essence is the root, the foundation, the timeless and spaceless 'possibility' of all experience.

Q: How do I get at it?

M: You need not get at it, for you *are* it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable.

Obsession with the body

Questioner: Maharaj, you are sitting in front of me and I am here at your feet. What is the basic difference between us?

Maharaj: There is no basic difference.

Q: Still there must be some real difference, I come to you, you do not come to me.

M: Because you imagine differences, you go here and there in search of 'superior' people.

Q: You too are a superior person. You claim to know the real, while I do not.

M: Did I ever tell you that you do not know and, therefore, you are inferior? Let those who invented such distinctions prove them. I do not claim to know what you do not. In fact, I know much less than you do.

Q: Your words are wise, your behaviour noble, your grace all-powerful.

M: I know nothing about it all and see no difference between you and me. 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.

Q: What made you so dispassionate?

M: Nothing in particular. It so happened that I trusted my Guru. He told me I am nothing but my self and I believed him. Trusting him, I behaved accordingly and ceased caring for what was not me, nor mine.

Q: Why were you lucky to trust your teacher fully, while our trust is nominal and verbal?

M: Who can say? It happened so. Things happen without cause and reason and, after all, what does it matter, who is who? Your high opinion of me is your opinion only. Any moment you may change it. Why attach importance to opinions, even your own?

Q: Still, you are different. Your mind seems to be always quiet and happy. And miracles happen round you.

M: I know nothing about miracles, and I wonder whether nature admits exceptions to her laws, unless we agree that everything is a miracle. As to my mind, there is no such thing. There is consciousness in which everything happens. It is quite obvious and within the experience of everybody. You just do not look carefully enough. Look well, and see what I see.

Q: What do you see?

M: I see what you too could see, here and now, but for the wrong focus of your attention. You give no attention to your self. Your mind is all with things, people and ideas, never with your self. Bring your self into focus, become aware of your own existence. See how you function, watch the motives and the results of your actions. Study the prison you have built around yourself by inadvertence. By knowing what you are not, you come to know your self. The way back to your self is through refusal and rejection. One thing is certain: the real is not imaginary, it is not a product of the mind. Even the sense 'I am' is not continuous, though it is a useful pointer; it shows where to seek, but not what to seek. Just have a good look at it. Once you are convinced that you cannot say truthfully about your self anything except 'I am', and that nothing that can be pointed at, can be your self, the need for the 'I am' is over -- you are no longer intent on

verbalising what you are. All you need is to get rid of the tendency to define your self. All definitions apply to your body only and to its expressions. Once this obsession with the body goes, you will revert to your natural state, spontaneously and effortlessly. The only difference between us is that I am aware of my natural state, while you are bemused. Just like gold made into ornaments has no advantage over gold dust, except when the mind makes it so, so are we one in being -- we differ only in appearance. We discover it by being earnest, by searching, enquiring, questioning daily and hourly, by giving one's life to this discovery.

The Mind

Questioner: There are very interesting books written by apparently very competent people, in which the illusoriness of the world is denied (though not its transitoriness). According to them, there exists a hierarchy of beings, from the lowest to the highest; on each level the complexity of the organism enables and reflects the depth, breadth and intensity of consciousness, without any visible or knowable culmination. One law supreme rules throughout: evolution of forms for the growth and enrichment of consciousness and manifestation of its infinite potentialities.

Maharaj: This may or may not be so. Even if it is, it is only so from the mind's point of view, but In fact the entire universe (*mahadakash*) exists only in consciousness (*chidakash*), while I have my stand in the Absolute (*paramakash*). In pure being consciousness arises; in consciousness the world appears and disappears. All there *is* is me, all there *is* is mine. Before all beginnings, after all endings -- I am. All has its being in me, in the 'I am', that shines in every living being. Even not-being is unthinkable without me. Whatever happens, I must be there to witness it.

"There is nothing either good or bad, but thinking makes it so." -
Shakespeare.

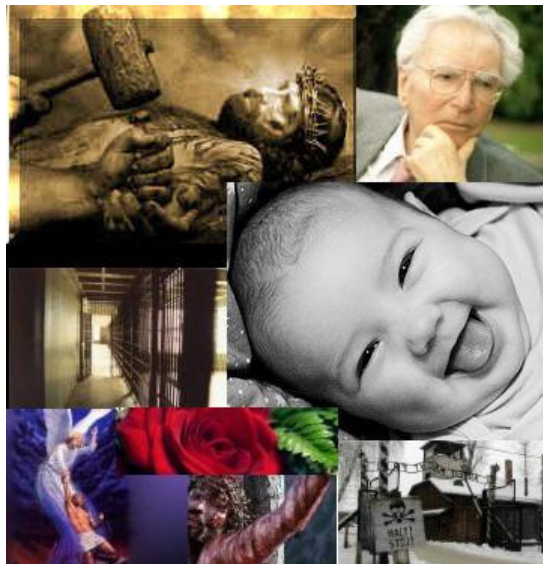
Give it a Listen!

Listen to the latest episode - **You Cannot Crucify ME!**

[Download and listen to your own copy of the tape](#)

OR


[Listen to a streaming MP3 \(No downloading involved\)](#)



Cover Art: (clockwise from top) Jesus' crucifixion, Victor Frankl, gate to Auschwitz concentration camp, angel helping Jesus' soul rise up to the spiritual realm, prison cells

Key Words: The Secret, Law of Attraction, imaging, co-creation, spirituality, meditation, Jesus Christ, crucifixion, Gnostic, passion, Victor Frankl, concentration camp, psychiatry, Jew, witness

Show Notes: The possibility of being able to rise above our pain and hardships, of being able to transcend our physical bodies and all the spatial and temporal limitations that it entails is a very attractive idea. But is it possible for us? What if there are simple techniques that will enable us to transcend the limitations of our physical bodies even as we live within our bodies? What if we can stop identifying with our bodies that are bound by limits and soar up into the realm of the spirit where we can truly experience the bliss of our limitlessness?

Episode #	Size	Duration	File Type	Content Rating	Rights
10	18.0 MB	0:19:40	MP3 Audio	12*	

*(Suitable only to listeners above 12 yrs of age, as this audio program contains strong language and graphic descriptions of violence)

Just Added to the Archives*

Appreciation is the Key to Fulfilment



Key Words: The Secret, Law of Attraction, imaging, co-creation, spirituality, meditation, Omar Khayyam, Kalidasa, Paulo Coelho, appreciation, love, romance, relationships

Show Notes: There is nothing wrong with having desires. Our desires are an integral part of the very life force in us. Once we cease desiring we cease existing. Even the intention to have no desires is a desire. The key to the fulfillment of our deepest desires is joy. The secret is to be in a state of gratitude. To feel gratitude, you must stop depreciating and start appreciating. Appreciation is this wonderful warm experience of focusing only on that which gives us joy, on that which we want to see and have. [Cover Art Model: Uday Kiran]

[Size: 8.48 MB; Duration: 0:18:31; File Type: MP3 Audio; Content Rating: General (G); Rights: [Creative Commons Attribution 2.5 India License](#)]

*To access a complete and updated archive of past shows of **Manifest your Destiny** or to rate / comment on the shows, control click [here](#))

General & Unsubscribe Info.

This issue or past archived issues of **Shalom** may be accessed online @ <http://www.spiritualbeings.bravehost.com/shalom.html>. To subscribe / unsubscribe, click [here](#) (This link will take you to a secure contact form. Just type "Subscribe" / "Unsubscribe" in the Comments Box). Please feel free to use excerpts from this newsletter as long as you give credit with a link to our web site: <http://www.lulu.com/pramod>

OR <http://www.spiritualbeings.bravehost.com>. If you enjoyed this issue, please take a moment to forward it to your family members, friends, colleagues, relatives or any one else you think might benefit from this book. **Thank You!**

Shalom

