

Jai Shree Ram :-)

I have been a spiritual seeker for the past 10 years. Of late I have started to understand what is "i amness" or "awareness of awareness." I am seeking for my true SELF but the problem is that it is known when the mind is at rest. My mind wants to choose a career where I can be free enough to keep doing my spiritual research and self-enquiry, but I am still unable to find such career. I am a law graduate and was doing legal research a few months back but I left it as it didn't leave me any time for my self-enquiry. Can you advice me how should I select a career by which my spiritual progress is not or advice me a spiritual career.

Waiting for your reply.

Thank you,

Ananda,

Hi Ananda,

Would you please explain a little more what "I amness" means to you? In the meantime the Bhagavad Gita has the solution to your problem. This is Arjuna's dilemma: a career or spirituality. The way you solve it is to live a sattvic lifestyle, do your work with the karma yoga attitude until the mind becomes more settled and then self inquiry will happen on its own. If you want clarity about karma yoga please read the Chapter on karma and dharma in my new book, How to Attain Enlightenment.

Namaste Ram,

Thanks for replying. By "I AMNESS" I mean the feeling of "pure simple existence". When I close my eyes and sit for meditation then there is a witnessing going on. This WITNESS witnesses the body, mind, emotions and sensations but knows it self to be completely different from the body, mind, emotions or the personality(anupam). When I feel "I AMNESS" with closed eyes it's like dark empty alive space inside the body witnessing itself and its separate from body, mind, emotions and sensations. "I AMNESS" is just the feeling of existence, clear

and simple. It was always within me. This feeling of aliveness or simple existence was always me since my childhood, but I have realized it recently.

This simple feeling of existence does not change although the body, mind, emotions and sensations do keep on changing. The inner sky of "I AMNESS" or "INNER SPACE" or "EXISTENCE" or "ALIVENESS" or "WITNESS" or "AWARENESS" always remains the same and it feels itself to be the same under all circumstances. This is what I mean when I say "I AMNESS". But beyond this "I AMNESS" I cannot move. How do I progress further to know the "SELF" or in other words get enlightened totally or to realise the truth in me completely ? Can u advice?

Waiting eagerly for your reply. Thanks,  
Ananda

Hi Ananda,

Thanks for that. It is very clear. You are very fortunate to have such clarity and direct experience of the self. There is only one more step. You need to understand that you are the 'I amness'...the self...and not the one...Anupam...who knows/experiences it. Right now you see yourself as Anupam and the self...which is just simple eternal ordinary non-dual awareness...seems to be an object of your experience/knowledge. When you can see that you are awareness and that Anupam is an object to you, that is the end of your seeking. That is moksa, assuming that it eventually renders your vasanas non-binding. So contemplate on this idea until it makes perfect sense. When it does there will be a subtle shift that will end all your questions.

Om and Prem,

Ram

Namaste Ram,

I thank you with heartfelt gratitude to reply my questions daily in such detail and clarity. Yes it is true that I was looking for that so called "nirvikalpa samadhi"

wherein a person loses consciousness of the body, mind and the world (because I always thought that nirvikalpa samadhi is a final confirmation that I am not the body, mind, emotions or personality i.e. Ananda).

Ram: Well, it is a confirmation for sure. But non-dual experiences do not change thinking patterns. After the effects of the Samadhi wear off the old dualistic orientation reappears and you find yourself caught up in the world of your desires once more. The solution for this is jnanabyasa, the practice of self knowledge.

Ananda: Although I understand that I am "I AMNESS" but "I AMNESS" is not continuously aware of itself (i.e. it gets disturbed by thoughts, emotions and sensations).

Ram: If what you are calling "I AMNESS" is the self, then your statement is not true. The self...awareness, the real 'you'...is not affected by subjective events like emotions, thoughts.

So what you must mean by "I AMNESS" is Anupam's attention. And indeed, in the next statement you make "What I meant by stabilizing in the "I AMNESS" is that "I AMNESS" should not get lost in thoughts, feelings and emotions" it shows this to be true.

Your next statement also backs up my assertion: "As a result of "I AMNESS" forgetting itself, then starts the horrible game of its identification with the body, mind and emotions."

Ananda: So what I was asking is that how "I AMNESS" should not forget itself and be aware itself all the while so that it doesn't wrongfully identify itself to be the body, mind, emotions, sensations or simply the personality (Ananda).

Ram: I suggested the answer above: the practice of self knowledge. I have attached the Chapter of my book on the practice of knowledge. Please read it carefully and then get back to me if you do not understand.

Anupam: Thanks for sending me the chapter 2 of your book. I will read it and get back to you again. If you have any comments on this mail then please send me

your comments. Thanks again with heartfelt gratitude for answering me so patiently.

Ram: You are welcome, Ananda

Om and Prem,

Ram