

Actually the human body cannot keep silent.
There's something else that enters the silence.
It has nothing to do with your humanity.
It's only after years perhaps of meditation in previous lives,
that you can be mature enough to really know what this path is all about.

When I give you these practices, it's not for you as a human being.
You appear to be able to go through it as a human being,
but I can assure you your humanity has nothing to do with it.

When you enter the silence you enter a profound peace, bliss consciousness, pure awareness.
That's what the silence is.
It's not being quiet.
It's beyond that.
It's not just quieting your mind, like I say all the time.
It's understanding that there's no mind to quiet.
When you realize there's no mind, you automatically become silent.
When you still think you've got a mind, you make every effort to quiet the mind, and you can't.

How many of you believe you can quiet the mind through effort? You can't do that.
It's not the effort that makes you quiet your mind.
It's the intelligent understanding that you have no mind to begin with.
Then you just keep still and everything takes care of itself.

If you have to meditate, by all means meditate.
This path is never against any other method, due to the fact they all eventually lead to awakening.
You have to do whatever you have to do.
But for those who can understand what I'm talking about,
and realize you're dealing with no mind, no body, no world, no universe, no God, an awakening comes immediately,
because there's no one who is sleeping.
Do you follow this?

If you think you've got something to overcome,
if you're going to believe you've got to work on yourself,
you've got to make some kind of effort, it will be hard.

After all, who makes the effort? The ego,
who's telling you all these things you've got to overcome? The mind,
you think you've got to overcome your bad habits,
you've got to overcome past karma,
you have to overcome samskaras.
That's all a lie.

I realize that I talk about these things sometimes.
It sounds like a contradiction,
but I am sharing with you the highest truth.
There are no samskaras to overcome, because they never existed.
There's no karma to overcome because it doesn't exist.
But for those immature students, they have to work on something,
so we explain to them there's karma, there're samskaras,
there are latent tendencies that have got hold of you,
and you have to transcend them.

Yet I'm telling them a lie.
But they really need to hear that at this time of their evolution,
otherwise they couldn't work with anything else.

But the truth is, you have nothing to overcome.
Think about that.
If you had something to overcome you would never overcome it,

for it is the nature of mind to play games with you.
As soon as you overcome one thing, another thing pops up,
and you have to overcome that.
When you overcome that, something else pops up.

Say you have a drinking habit, and you say,
"I've got to overcome this".
You may overcome it.
It leads to a bad temper.
Then you have to overcome the bad temper.
It leads to telling lies.
Then you have to overcome telling lies.
It never ends until you begin to realize I has nothing to overcome.

Then you start working on the 'I'.
It is then you finally realize it's this personal-'I' that's been giving the trouble.
That's an advanced state, but that's also a lie,
due to the fact the personal-'I' never existed.
But you don't know that.
Because you think the personal-'I' exists,
you have to use self-inquiry to lead you to the place where you realize the personal-'I' does not exist.
It never has, and it never will.

Yet wouldn't it be wonderful if you could just sit down and realize all this in a flash and become free.
We will not allow ourselves to do that for some reason.
We want to play the game of overcoming.
So we say, "I've got to work on myself.
I've got to practice.
I've got to meditate.
I've got to be alone.
I've got to do this and I've got to do that".
But I say to you tonight, there's no thing you have to do.
You just have to realize what I'm saying and awaken, and that's it.

Again, who has to awaken? It's all a pack of lies, but I'm using words.
How can the Self awaken? The Self never went to sleep.
Do you not realize who you are now? You're not a mortal human.
There are no words to express what you are.

You have to find out.
So you practice.
But while you're practicing your sadhana, keep in back of your mind someplace, there's really no one who practices.
After all who does the practice? It's your body and your mind.
If you can only remember there's no body or mind that exists,
then there's no one to practice.
So while you're practicing, remember that.(laughs)
I know you're going to walk out tonight and say, "Well, what do I do now?" (students laugh)

Look at it this way.
As long as you feel body consciousness, and as long as your mind, so called, still has the power to make you feel this way and that way,
then you have to do some practice.
Otherwise your body-mind will control you.

The highest practice is atma-vichara, self-inquiry.

The reason I'm talking to you like this tonight,
is because I can feel that all of that who are here have been through many paths and you're not newcomers, so you're ready for this.
You're ready to hear that there's no practice, there's no God, there's no enlightenment, there's no past lives, there's no you, and

you're free.

People still want to know, when everything is gone, what's left, what is the substratum, the cause, the underlying cause of all existence?

There has to be something that holds it all together.

Says who? There's nothing to hold together.

Remember also, that the finite cannot comprehend the infinite.

So when I say there's nothing that holds any thing together, I mean there's nothing that words can describe.

When I use the words like bliss or pure awareness, consciousness, sat-chit-ananda, Parabrahman, and Parabrahman is very powerful because it means beyond Brahman.

What can be beyond Brahman? Silence.

There's no such thing as Parabrahman, due to the fact when you think of it, it signifies an object to you, for instance, a place to be in.

A place to be in the silence, that is Parabrahman.

You're wrong.

There's no place, there's no silence and there's no Parabrahman.

Then what is there? Find out.

Only you can know yourself.

For there are no words to describe it.

You have to come to terms with your life.

It takes total honesty to do that.

You can't go on fooling yourself.

Look how you run around from pillar to post.

You go here, you go there.

You're always searching,

you're always looking, you're always striving, for what?

Some of you think that you're going to find a teacher up in the sky someplace, and you're going to go searching for that teacher until you find him or her.

No such teacher exists.

When you finally settle down and start going into the silence more often, your teacher will appear to you and you will find he's none other than yourself.

You may ask then,

"What am I doing here with you people?" I am your Self.

I can see that very clearly.

There's no difference between you and me.

When you feel depressed, when you feel angry, when you feel out of sorts, that's me you feel.

When you feel happy, when you feel enlightened, when you feel beautiful, that's also me you feel.

All this is the Self, and I am that.

Some of you still think I'm talking about Robert.

Robert has nothing to do with this.

I'm speaking of omnipresence.

I'm speaking of no-thing.

And I think to continue speaking is a waste of time.

.....silence.....

~Robert Adams