



what I have said. You are not even attempting to hear what I have said. You do not analyze what I say...You are simply there in nothingness (*"Nothing-ness is the absence of your ego, debates, doubt."*)

It is realized how difficult it is to make the mind Quiescent.

As soon as you start to 'think' about it, you spoil it, and you are back to your body-mind. As soon as you want to argue or debate, or bring up certain points, you are working out of your body-mind. There can be no so called conclusion.

**To receive the gold at the end of the rainbow, you must be loyal to one path and you will receive the treasure.**

This is why, when some of you sometimes see me personally, and ask me certain questions I remain silent. For there are no explanations. Even if the explanation I give to you satisfies you for awhile, after a couple of hours you will be right back where you started from. And then you will say, "Let's go hear that teacher."

You will say, "This teacher is coming to town. Let's go listen to her, or to him." You are working out of your body-mind. (*"As long as you are visiting different teachers, different paths, you get different results. To receive the gold*

*at the end of the rainbow, you must be loyal to one path, and you will receive the treasure."*)

You believe some teacher has an answer. You are looking for some profound statement of truth, where you will see lights and hear sounds, and it will put you into a state of Samadhi.

**"I do not mean not to talk, for you can be silent and be cursing under your breath!"**

Forget this, for anything that happens to you, you have earned. Therefore the wise student keeps silent. Now when I say keeps silent, I do not mean you are not to talk, (*"People ask me why I do not keep silence all the time. There is a time to talk, and a time to keep silent."*) but to keep the mind silent.

*For you can be silent and you are cursing under your breath, as you know. And you can be saying statements like "He's crazy, he does not know what he is talking about."*

Your mind is working.  
Silence refers to the mind.

### Practice Self Inquiry Faithfully

That causes you to think, to argue...

**Transcendence of the 'I' does not mean that you should atrophy, or stop caring about others."**

*("The transcendence of the "I" does not mean you should atrophy. That you stop caring about others. About your life. It is not 'weird.' It simply means that you become better at everything you do in your life. For it is God in you doing everything.")*

You have been doing this for years, most of you. Where has it gotten you? What has it done for you? All of your running around the world, going from teacher to teacher from book to



This is why Self Inquiry has been given to you. *For it is realized how difficult it is to make the mind quiescent.* Therefore instead of making the mind silent, which is impossible to do for some people, you practice Self Inquiry. When your mind tells you there is something wrong, when your mind wants to argue with itself, you simply inquire, "To whom has this come? Who feels this way? I do. It is "I" that feels out of sorts. It is "I" that feels argumentative. It is "I" that wants to get. It is "I" who has a chip on its shoulder. It is "I" who wants to put on an act."

Once you realize it is "I" you spend the rest of your life eliminating the "I". It is this personal "I" that gives you all the trouble.