

## The I Being Lost

Off-Hand Lecture on Dec. 25.1955

*By Sri Shyam Sundar Goswami*

Do you think the I-feeling becomes represented in the external feeling?

No. So long as you have this external I-feeling, the I does not catch its more internal aspect, which we generally call *Atman*, and so long as it is not possible for us to have that feeling, it is not possible for the I to see in the external *Atman*. In other words, when the I-level is left behind and one is able to raise oneself above the I-level, then all these inner higher real feelings, experiences, begin to come as *Atman*, the innermost, the component part of "I" - a bifurcation of the inner self, as it were.

There are persons of very high order who attain a higher state at *samadhi*, which cannot be compared with "ordinary" *samadhi*. *Samadhi* becomes so to speak their habit. Their eyes are open but they do not see the things we see. Their ears are open but they do not hear the things we hear. They go on in *samadhi* while dealing with thousands of persons. You do not know them. You will misunderstand them. You will take them as ordinary people. They will not even try to give you instructions. They will just go on moving.

If there are dry leaves on the ground and at the same time also new leaves and if a strong wind passes over it all, the dry leaves will be carried away.

The yogi has no special will, no desire, whether to stay here or go there. Circumstances will lead him (or her) as they do with us. We have certain motives to do certain things - rather we are compelled by circumstances. But there is no desire in him, and therefore he does not respond to anything in that way. And still he moves so long as he remains here. Surrounding

circumstances are the same as ours in character but his reaction will differ. Now this kind of vision, because he sees in everything nothing but the *Atman*, is within himself. He does not find his "I". That is lost.

When one reaches that stage, the external and the internal become inseparable, one. This is the highest form of knowledge, the knowledge of seeing one thing. This is the state when one reaches *Purusha tattva* in *samâdhi*, and one who reaches that state has no sorrow. He has no bewilderment. He has passed all these things.