Retreat Quotes



What is the highest and most direct
spiritual guidance for the aspirant?
To keep under observation relentlessly, the sense of being
—the 'I Am'—until one finds oneself beyond, as the Ineffable.

~ *Moojibaba*



What you see is never real.
You who sees cannot be seen.
This formless Seer alone is real.
Confirm.

~ *Moojibaba*



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What and how I feel inside this body is *not* what I am.
I am That which is aware of this and all else.
I am formless, unborn and unbound Awareness—Absolute.

~ *Moojibaba*



Can the ultimate Seer be a visual recognition?
Can the ultimate Seer, That which sees even seeing
—can It Itself be seen?

~ *Moojibaba*



My nature is imperishable. I am always the same.
I am unchanging Reality—deathless, indivisible,
timeless and forever one Wholeness.

~ *Moojibaba*



For short periods (approximately 3 minutes at a time) choose to detach from all mind activity and remain strictly in and as the silent expanse of wordless Awareness only.

~ *Moojibaba*

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Do not be hard on yourself. Regard all mind's play as unreal
—all fleeting states and sensations of mind and nothing more.

You are the stable conscious presence—the space in and through which all appearances are perceived. Rest in the full joy of this.

~ *Moojibaba*



The vastness that is seen by the mind is not the real vastness.
The vastness in which the mind is seen—that is the Supreme.

~ *Moojibaba*



You are that in which the entire existence appears and disappears.
Before body, before mind, before even soul—What are you?
Remain only conscious here without giving yourself a name or form.

~ *Moojibaba*

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The Real cannot be seen.
All manifestations are witnessed
as the play of momentariness appearing
within the limitless, unmoving expanse of being.
Remain as this unmoving Reality.

~ *Moojibaba*



I am not, nor have I ever been, an entity.
I am the uncreated, all pervading, imperishable Self.

~ *Moojibaba*



If you put anything in front of a mirror, it will reflect that thing perfectly. However, if you bring two mirrors touching each other face to face, what can they reflect? The mind cannot know this. This is the mirror of Self-realisation—the ultimate reflection of the Unseeable.

~ *Moojibaba*



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I am That which observes all phenomena,
however subtle their play. Even consciousness itself
is perceivable and known by Me alone.
I, Myself, am imperceptible to the mind.
Know 'I'—Thyself—am the Eternal.

~ *Moojibaba*



Be the alive but non-reactionary witness to the theatre of the mind and its seemingly incessant play. Be this alive emptiness awareness.

~ *Moojibaba*



Leave your thoughts alone, and only awareness remains.
Though invisible, it is intuitively known. That awareness
is the awareness of being and existence.

Hold onto the simple and natural sense of being—it is already and always present. Know inside your heart: I am this I am.
Abide in This as This.

~ *Moojibaba*

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We can only be lost when we are something.
We can never be lost when we are nothing.
This no-thingness is the very Self of God.

~ *Moojibaba*



Nothing touches you, the impersonal witness.
You have no past; you were never born, you never die.
You are only this unborn, timeless and imperishable Awareness.

~ *Moojibaba*



Whatever can be perceived or experienced cannot be what you truly are. What you truly are is constant and formless—that which witnesses the mind and its world of projections.

Simply abide here, in the place of natural, effortless, imageless perceiving and observe the world moving in its natural harmony.

~ *Moojibaba*

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Consciousness itself arises and if it arises it must arise out
of something prior to it. That is unfathomable to the mind.
That we may call Supreme Being, Absolute, Parabrahman
—the core of our being.

~ *Moojibaba*



Beingness is the most stable place; it is the witness of the person
and the person's world. Can the witness be itself witnessed?

Remember: the very act of witnessing is also perceived.
Beyond personal or impersonal, who or what is the perceiver
or knower? Where can you be found? And by whom? Reflect.

~ *Moojibaba*



Everything is in front; the entire mind play is arising on the screen
of consciousness watched within the unmoving Source.
Do not take the Source to be a concept. It is the unchanging ground
of perceiving. The Real cannot be seen. It is That which perceives.

~ *Moojibaba*

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Both the thoughts and the ‘person’ involved in them are together unreal. That which remains, which witnesses these and yet is not affected or altered by the act of perceiving or experiencing them—that is the true Self.

~ *Moojibaba*



Deeper than ‘stillness’ is the unmoving Essence.
When even the sense of stillness is watched in That,
which itself is before chaos and stillness,
then what more needs to be achieved?
Know: you are That—the indescribable, immaterial Reality.

~ *Moojibaba*



When you see that you appear to be on the screen as a person, yet simultaneously you are off-screen as the witness to all things, including the ‘person’, then you have truly fulfilled the great opportunity of a human life.

~ *Moojibaba*

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You are the pure Parabrahman.
Beyond name and form—subtler than all things manifest and perceived. I am That. You are That. That is THAT.
It is not personal.

~ *Moojibaba*



You assume you are the body-mind and its play.
Yet intuitively, within your own self, you know you cannot be this state of chaos as you are the one witnessing it.
Know and confirm that this witness is stationary—unmoving.
Therefore, this witness is the Real.

~ *Moojibaba*



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I am the essence, the all-pervading essence.
I have no form of my own.
I am beyond the division of subject and object.
How can I possibly be an object to myself?

~ Avadhuta Gita *



Beyond all speech, beyond all names,
Beyond the subtlest of all subtle things;
Beyond mind, intellect, and the five senses,
The stainless Lord of the universe remains ever One.

~ *Avadhuta Gita* *



I am beyond vision and inaccessible to vision;
it cannot reach to me.
I am nectarian knowledge, unchanging bliss;
I am everywhere, like space.

~ Avadhuta Gita *

* Quoted from *Dattatreya's Song of the Avadhut: An English Translation of the Avadhuta Gita,* translated by S. Abhayananda (© 1992, 2000 S. Abhayananda).

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