Who are you without your problems?

I mg, I am unsolvable without the impairing, I know no one cancels me.

Yes, you would rather walk to the moorland and inquire into yourself:

Your problem is...

Your problem is not the problem. We love our problems and cannot bear to be without them. They are our illegitimate children, demanding so much attention and we readily give it to them. Perhaps we feel bored without them. Who are you without your problems?

Mind makes all this fun. You are neither the mind nor its active.

How do I stop the mind?

Don’t stop the mind, know it. Ignore it and remain as Self.

I saw aflower one.

Listen to a blaa. It has been blown by the incessant winds and can now tinkle the stagnant. Choose a moment when you are not in a hurry. Look behind the高速公路 alongside your instructor and forget to begin.

The instructor advises the man to switch on the windshield wipers, but someone in the wiper up to full speed. The driver remains in the same position, caused by the moving wipers.

It is the same here with you. Even now the talk is about how to stay focused as the neutral observer rather than focusing on your thoughts, surrounding conditions or apparent problems. Remain as the observer, all is in the movement. Your flow, if you know it, keeps the attention to the side of the awareness.

You cannot make God love you, make light of God. If you will not give your embrace of the lover, damned Him to give you the embrace of the wipers.

I have always found it ironic that so many people say they would do anything for a little more time everyday and yet they squander the time they already have.

Time is life’s great leveller. We all have the same allotment of twenty-four hours in a day. What separates the people who create great lives from the rest is how they use those hours.

Most of us live as if we have an infinite amount of time to do all the things we know we must do to live a full and rewarding life. And so we procrastinate and put off the enjoyment of our dreams on hold while we tend to those daily emergencies that fill us up all day. This is a certain recipe for a life of regret.

Don’t let people waste this most precious of commodities (your time) that truly count.

It you say, “How am I to save energy?” Then you have revealed the pattern of an idea — how to save energy, and then concluding your life according to their regimen thereafter goes begin a new tradition.

Whereas if you perceive for yourself how your energies are being wasted, you want to see the prince- cipal force causing the waste, it is conflict, which is a having a problem and never finding it, living with a deadly memory of something gone, being in a tradition. One has to understand the nature of the dissipa- tion of energy, and the understanding of the dis- sipation of energy is not according to Shankara, Buddha or some saint, but the actual observation of one’s daily conflict in life. So the principal waste of energy is conflict which doesn’t mean that you should sit back and say, Conflict will always exist as long as the idea is more important than the fact.

Www.robins-sharma.com

Be the master of your time

I saw a flower one.

I have always found it ironic that so many people say they would do anything for a little more time everyday and yet they squander the time they already have.

Time is life’s great leveller. We all have the same allotment of twenty-four hours in a day. What separates the people who create great lives from the rest is how they use those hours.

Most of us live as if we have an infinite amount of time to do all the things we know we must do to live a full and rewarding life. And so we procrastinate and put off the enjoyment of our dreams on hold while we tend to those daily emergencies that fill us up all day. This is a certain recipe for a life of regret.

Don’t let people waste this most precious of commodities (your time) that truly count.

It you say, “How am I to save energy?” Then you have revealed the pattern of an idea — how to save energy, and then concluding your life according to their regimen thereafter goes begin a new tradition.

Whereas if you perceive for yourself how your energies are being wasted, you want to see the prince- cipal force causing the waste, it is conflict, which is a having a problem and never finding it, living with a deadly memory of something gone, being in a tradition. One has to understand the nature of the dissipa- tion of energy, and the understanding of the dis- sipation of energy is not according to Shankara, Buddha or some saint, but the actual observation of one’s daily conflict in life. So the principal waste of energy is conflict which doesn’t mean that you should sit back and say, Conflict will always exist as long as the idea is more important than the fact.

Www.robins-sharma.com

Don’t let people waste this most precious of commodities (your time) that truly count.

I saw a flower one.

I have always found it ironic that so many people say they would do anything for a little more time everyday and yet they squander the time they already have.

Time is life’s great leveller. We all have the same allotment of twenty-four hours in a day. What separates the people who create great lives from the rest is how they use those hours.

Most of us live as if we have an infinite amount of time to do all the things we know we must do to live a full and rewarding life. And so we procrastinate and put off the enjoyment of our dreams on hold while we tend to those daily emergencies that fill us up all day. This is a certain recipe for a life of regret.

Don’t let people waste this most precious of commodities (your time) that truly count.

It you say, “How am I to save energy?” Then you have revealed the pattern of an idea — how to save energy, and then concluding your life according to their regimen thereafter goes begin a new tradition.

Whereas if you perceive for yourself how your energies are being wasted, you want to see the prince- cipal force causing the waste, it is conflict, which is a having a problem and never finding it, living with a deadly memory of something gone, being in a tradition. One has to understand the nature of the dissipa-