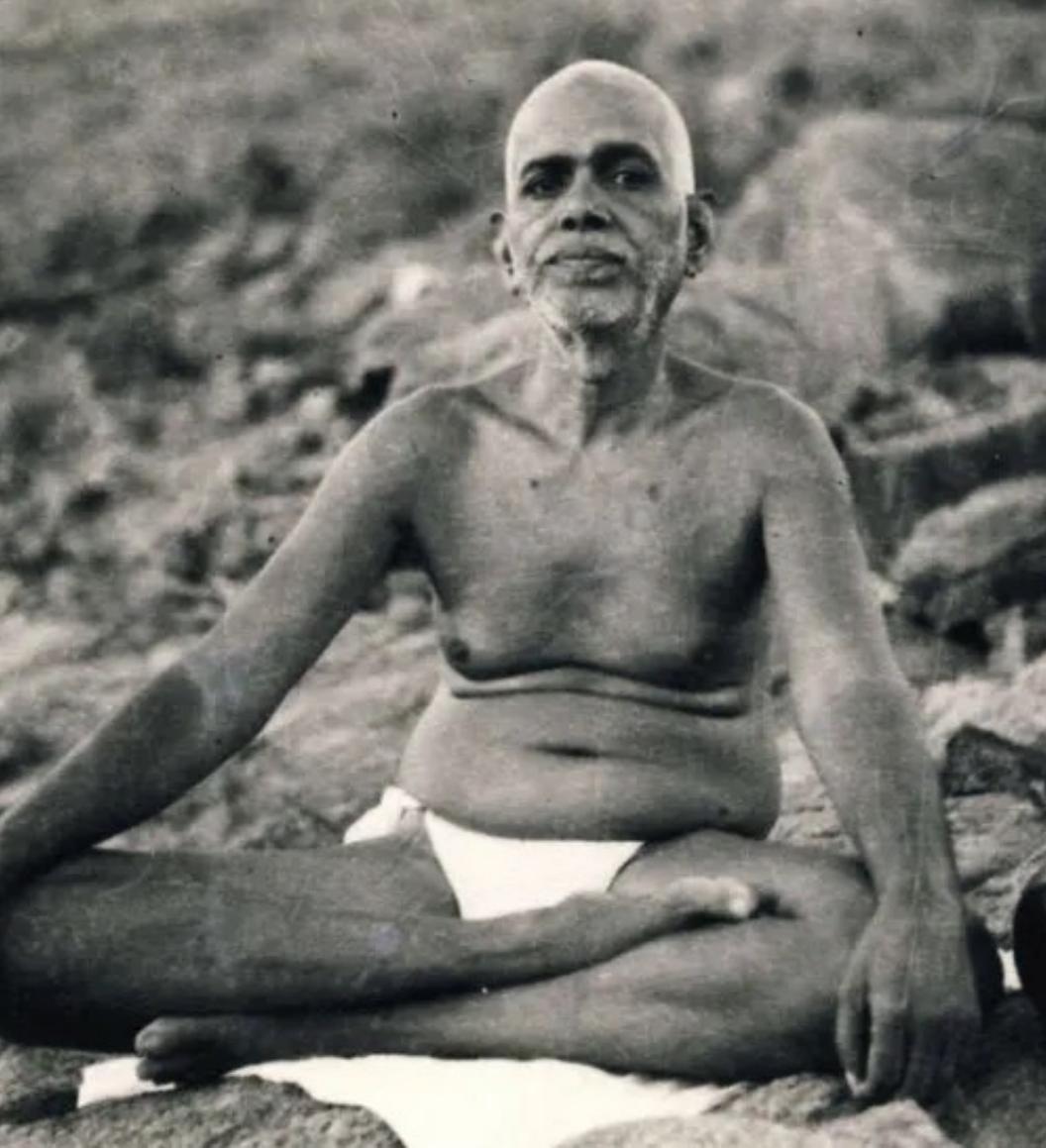


Personal Folder





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from Talks with Sri Ramana Maharshi

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PF 1

So also are Karmas approved by scriptures which deny Karma. The Karma disapproved by them is that which is done with the sense of doership. Do not leave Karma. You cannot do so. Give up the sense of doership. Karma will go on automatically. Or Karma will drop away from you. If Karma be your lot according to prarabdha, it will surely be done whether you will it or not; if Karma be not your lot, it will not be done even if you intently engage in it. Janaka, Suka, etc., were also in work without ahankara, Karma may be done for fame, or may be done unselfishly and for the public good. Yet even then they want applause. So it is really selfish.

D.: What is that one thing, knowing which all doubts are solved?

M.: Know the doubter. If the doubter be held, the doubts will not arise. Here the doubter is transcendent. Again when the doubter ceases to exist, there will be no doubts arising. From where will they arise? All are jnanis, jivanmuktas. Only they are not aware of the fact. Doubts must be uprooted. This means that the doubter must be uprooted. Here the doubter is the mind.

D.: What is the method?

M.: ‘Who am I?’ is the investigation.

D.: May we perform japa?

M.: Why should you think I am this? Investigate and the thoughts cease. What is, namely the Self, will be revealed as the inescapable residue.

D.: I meditate neti-neti.

M.: No - that is not meditation. Find the source. *You must reach the source without fail. The false 'I' will disappear and the real 'I' will be realised.* - Q. 99 The former cannot exist apart from the latter.

— TALK - 41



PF 2

D .: I was and I am; but I do not know who was in deep sleep.

M.: Exactly. The man awake says that he did not know anything in the state of sleep. Now he sees the objects and knows that he is there; whereas in deep sleep there were no objects, no spectator, etc.

The same one who is now speaking was in deep sleep also. What is the difference between these two states? There are objects and play of senses now which were not in sleep. *A new entity, the ego, has risen up in the meantime, it plays through the senses, sees the objects, confounds itself with the body and says that the Self is the ego.* - Q. 100 In reality, what was in deep sleep continues to exist now too. The Self is changeless. It is the ego that has come between. That which rises and sets is the ego; that which remains changeless is the Self.

— TALK - 143



P PF 3

You are already the Self. No elaborate science is necessary to establish it.

D.: I understand the general truth of it. But there must be a practical method for it which I call ‘science’.

M.: The cessation of such thoughts is the realisation of the Self. Illustration: the necklace supposed lost. One does not see the world or one’s own body, being away from the Self. Always being the Self, one sees everything else. *God and the world are all in the Heart. See the Seer and everything will be found to be the Self. Change your outlook. Look within. Find the Self. Who is the substratum of the subject and the object? Find it and all problems are solved.* - Q. 37

– TALK - 331



PF 4

We are happy in deep sleep. We remain then as the pure Self. The same we are just now too. In such sleep there was neither the wife nor others nor even ‘I’. Now they become apparent and give rise to pleasure or pain. *Why should not the Self, which was blissful in deep sleep, continue its blissful nature even now? The sole obstruction to such continuity is the wrong identification of the Self with the body.* - Q. 44

There is neither birth nor death. Waking is birth and sleep is death. - Q. 45

Was the wife with you when you went out to the office, or in your deep sleep? She was away from you. You were satisfied because of your thought that she was somewhere. Whereas now you think that she is not. The difference lies in the different thoughts. That is the cause of pain. The pain is because of the thought of the wife's non-being. All this is the mischief of the mind. The fellow (i.e. the mind) creates pain for himself even when there is pleasure. But pleasure and pain are mental creations.

Special Quote 41

Again, why mourn the dead? They are free from bondage. Mourning is the chain forged by the mind to bind itself to the dead.

“What if anyone is dead? What if anyone is ruined? Be dead yourself - be ruined yourself”. In that sense there is no pain after one’s death. What is meant by this sort of death? (*The real death is Annihilation of the ego, though the body is alive.* - Q. 101) If the ego persists the man is afraid of death. The man mourns another’s death. He need not do so if he predeceases them (by *waking up from the ego-dream, which amounts to killing the ego-sense*) - Q. 46.

The experience of deep sleep clearly teaches that happiness consists in being without the body. - Q. 102 The wise also confirm it, speaking of liberation after the body is given up. Thus the sage is awaiting the casting off of the body. Just as a labourer carrying a load on his head for the sake of wages bears the burden with no pleasure, carries it to the destination, and finally unburdens himself with relief and joy; so also the sage bears this body, awaiting the right and destined time to discard it. If now you are relieved of one

half of the burden, i.e., the wife, should you not be thankful and be happy for it?

Nevertheless you cannot be so because of your physical outlook.

Even men who ought to know better and who have known the teaching about liberation after death etc., glorify liberation along with the body and call it some mysterious power of keeping the body eternally alive! *Special Quote 41 - Part 2*

There will be no pain if the physical outlook is given up and if the person exists as the Self. Mourning is not the index of true love. It betrays love of the object, of its shape only. That is not love. True love is shown by the certainty that the object of love is in the Self and that it can never become non-existent. (Maharshi cited the story of Ahalya and Indra from Yoga Vasishta in this connection.)

Still it is true, pain on such occasions can only be assuaged by association with the wise.

– TALK - 203



PF 5

T *Special Quote 42*
This thought, 'I am not able to concentrate,' is itself an obstacle. Why should the thought arise? - Q. 56

D.: Can one remain without thoughts rising all the 24 hours of the day? Should I remain without meditation?

M.: What is 'hours' again? It is a concept. Each question of yours is prompted by a thought.

Your nature is Peace and Happiness. Thoughts are the obstacles to realisation. One's meditation or concentration

is meant to get rid of obstacles and not to gain the Self. Does anyone remain apart from the Self? No! The true nature of the Self is declared to be Peace. If the same peace is not found, the non-finding is only a thought which is alien to the Self. One practises meditation only to get rid of these alien fancies. So, then, a thought must be quelled as soon as it rises. Whenever a thought arises, do not be carried away by it. *You become aware of the body when you forget the Self. But can you forget the Self? Being the Self how can you forget it?* - Q. 103 There must be two selves for one to forget the other. It is absurd. So the Self is not depressed; it is not imperfect: it is ever happy. The contrary feeling is a mere thought which has actually no stamina in it. Be rid of thoughts. Why should one attempt meditation? Being the Self one remains always realised, only be free from thoughts.

You think that your health does not permit your meditation. This depression must be traced to its origin. The origin is the wrong identification of the body with the Self. The disease is not of the Self. It is of the body. But the body does not come and tell you that it is possessed by the disease. It is you who say it. Why? Because you have wrongly identified yourself with the body.

The body itself is a thought. Be as you really are. There is no reason to be depressed.

- TALK - 462 *****



PF 6

Three persons came on a short visit; the eldest of them asked: There is one process of creation mentioned in the Upanishads and another in Puranas. Which of them is true?

They are many (process of creation), and meant to indicate that the creation has a cause and a creator should be posited so that one might seek the cause. The emphasis is on the purpose of the theory and not on the process of creation. Moreover, the creation is perceived by someone. There are no objects without the subject, i.e., the objects do not come and tell you that they are, but it is you who says that there are the objects. *The objects (body and world) are therefore what the seer makes of them. They have no existence independent of the subject.* - Q. 104 Find out what you are and then you understand what the world is. That is the object of the theory.

- TALK - 387



PF 7

The mind now sees itself diversified as the universe. If the diversity is not manifest it remains in its own essence, that is the Heart. Entering the Heart means remaining without distractions.

The Heart is the only Reality. The mind is only a transient phase. To remain as one's Self is to enter the Heart. - Q. 16

Because a man identifies himself with the body he sees the world separate from him. This wrong identification arises because he has lost his moorings and has swerved from his original state. He is now advised to give up all these false ideas, to trace back his source and remain as the Self. In that state, there are no differences. No questions will arise. All the sastras are meant only to make the man retrace his steps to the original source. He need not gain anything new. He must only give up his false ideas and useless accretions. Instead of doing it he tries to catch hold of something strange and mysterious because he believes that his happiness lies elsewhere. That is the mistake.

If one remains as the Self there is bliss. Probably he thinks that being quiet does not bring about the state of bliss. That is due to his ignorance. The only practice is to find out “to whom these questions arise.”

— TALK - 252



PF 8

Gul and Shirin Byramjee, two Parsi ladies of Ahmedabad, arrived this day. They spoke at night to Maharshi: “Bhagavan! We have been spiritually inclined from our childhood. We have read several books on philosophy, and are attracted by Vedanta. So we read the Upanishads, Yoga Vasishtha, Bhagavad Gita, etc. We try to meditate, but there is no progress in our meditation. We do

not understand how to realise. Can you kindly help us towards realisation?"

M.: How do you meditate?

D.: I begin to ask myself "Who am I?", eliminate body as not 'I', the breath as not 'I', the mind as not 'I' and I am not able to proceed further.

M.: Well, that is so far as the intellect goes. Your process is only intellectual. Indeed, all the scriptures mention the process only to guide the seeker to know the Truth. The Truth cannot be directly pointed out. Hence this intellectual process.

You see, the one who eliminates all the not I cannot eliminate the 'I'. To say 'I am not this' or 'I am that' there must be the 'I'. This 'I' is only the ego or the 'I-thought'. After the rising up of this 'I-thought', all other thoughts arise. The 'I-thought' is therefore the root-thought. If the root is pulled out all others are at the same time uprooted. Therefore seek the root 'I', question yourself "Who am I?"; find out its source. Then all these will vanish and the pure Self will remain ever.

D.: How to do it?

M.: The 'I' is always there - in deep sleep, in dream and in wakefulness. The one in sleep is the same as that who now speaks. There is always the feeling of 'I'. Otherwise do you deny your existence? You do not. You say 'I am'. Find out who is.

D.: Even so, I do not understand. 'I', you say, is the wrong 'I' now. How to eliminate this wrong 'I'?

M.: You need not eliminate the wrong 'I'. How can 'I' eliminate itself? All that you need do is to find out its origin and abide there. Your efforts can extend only thus far. Then the Beyond will take care of itself. You are helpless there. No effort can reach it.

Special Quote 43

D.: If 'I' am always - here and now, why do I not feel so?

M.: That is it. Who says it is not felt? Does the real 'I' say it or the false 'I'? Examine it. You will find it is the wrong 'I'. The wrong 'I' is the obstruction. It has to be removed in order that the true 'I' may not be hidden. The feeling that I have not realised is the obstruction to realisation. In fact it is already realised; there is nothing more to be realised. Otherwise, the realisation will be new; it has not existed so far, it must take place hereafter. What is born will also die. If realisation be not eternal it is not worth having. Therefore what we seek is not that which must happen afresh. It is only that which is eternal but not now known due to obstructions; it is that we seek. All that we need do is to remove the obstruction. That which is eternal is not known to be so because of ignorance. Ignorance is the obstruction. Get over this ignorance and all will be well. The ignorance is identical with the 'I-thought'. Find its source and it will vanish.

The 'I-thought' is like a spirit which, although not palpable, rises up simultaneously with the body, flourishes and disappears with it. The body-consciousness is the wrong 'I'. Give up this body-consciousness. It is done by seeking the source 'I'. The body does not say 'I am'. It is you who say, 'I am the body!' Find out who this 'I' is. Seeking its source it will vanish.

D.: Then, will there be bliss?

M.: Bliss is coeval with Being-Consciousness. All the arguments relating to the eternal Being of that Bliss apply to Bliss also. Your nature is Bliss. Ignorance is now hiding that Bliss. Remove the ignorance for Bliss to be freed.

D.: Should we not find out the ultimate reality of the world, individual and God?

M.: These are all conceptions of the 'I'. They arise only after the advent of the 'I-thought'. Did you think of them in your deep sleep? You existed in deep sleep and the same you are now speaking. If they be real should they not be in your sleep also? They are only dependent upon the 'I-thought'. Again does the world tell you 'I am the world'? Does the body say 'I am body'? You say, "This is the world", "this is body" and so on. So these are only your conceptions. Find out who you are and there will be an end of all your doubts.

D.: What becomes of the body after realisation? Does it exist or not? We see realised beings acting like others.

M.: This question need not arise now. Let it be asked after realisation, if need be. As for the realised beings let them take care of themselves. Why do you worry about them? In fact, after realisation the body and all else will not appear different from the Self.

D.: Being always Being-Consciousness-Bliss, why does God place us in difficulties? Why did He create us?

M.: Does God come and tell you that He has placed you in difficulties? It is you who say so. It is again the wrong 'I'. If that disappears there will be no one to say that God created this or that.

That which does not even say 'I am'. For, does any doubt rise that 'I am not'? Only in such a case should one be reminding oneself 'I am a man'. One does not. On the other hand, if a doubt arises whether he is a cow or a buffalo he has to remind himself that he is not a cow, etc., but 'I am a man.' This would never happen. Similarly with one's own existence and realisation.

Special Quote 21

— TALK - 197



Special Quote 13 - include question

D.: When an endeavour is made to lead the right life and to concentrate thought on the Self, there is often a downfall and break. What is to be done?

PF 9

I t will come all right in the end. There is the steady impulse of your determination that sets you on your feet again after every downfall and breakdown. Gradually the obstacles are all overcome and your current becomes stronger. Everything comes right in the end. Steady determination is what is required.

- TALK - 29



PF 10

D .. What is buddhi (intellect)?

M.: The thinking or discriminating faculty. These are mere names. Be it the ego, the mind or the intellect, it is all the same. Whose mind? Whose intellect? The ego's. Is the ego real? No. We confound the ego and call it intellect or mind.

D.: How to check the mind? **Special Quote 22**

M.: Will a thief betray himself? Will the mind find itself? The mind cannot seek the mind. You have ignored what is real and are holding on to the mind which is unreal and also trying to find what it is. Was there mind in your sleep? It was not. It is now here. It is therefore impermanent. Can the mind be found by you? The mind is not you. You think you are the mind and therefore ask me how it is checked. If it is there it can be checked. But it is not. Understand this

truth by search. Search for unreality is fruitless. Therefore seek the reality, i.e., the Self. That is the way to rule over the mind. There is only one thing Real!

– TALK - 238



PF 11

If the mind, which is the cause for all awareness and for all activity, ceases, jagad-drsti will depart. Just as unless awareness of the imaginary snake goes, awareness of the rope, the adhisthana will not arise, unless perception of the world, which is kalpita departs, darsana of svarupa the adhisthana, will not arise.

– Who Am I? - Paragraph 3



PF 12

Mrs. Hick Riddings wrote two questions on a slip of paper and asked Sri Bhagavan if her interpretations were correct.

M.: The Self is beyond ignorance and knowledge. It is Absolute. These doubts do not arise to the Self for it is Pure Consciousness and cannot admit of dark ignorance.

D.: From our point of view they arise.

M.: See to whom they arise. Go to their root. See if they arise after you reach their source and hold on to it.

D.: But at the present moment -

M.: Such discussions are theoretical and there will be no end to them. One must be practical and try to solve the problems for oneself by the method suggested. The method has been pointed out already. Find out to whom the questions arise. They resolve themselves immediately.

— TALK - 608



PF 13

Maj. A. W. Chadwick: Of what nature is the realisation of Westerners who relate that they have had flashes of cosmic consciousness?

M.: It came as a flash and disappeared as such. That which has a beginning must also end. Only when the ever-present consciousness is realised will it be permanent. Consciousness is indeed always with us. Everyone knows 'I am!' No one can deny his own being. The man in deep slumber is not aware; while awake he seems to be aware. But it is the same person. There is no change in the one who slept and the one who is now awake. In deep sleep he was not aware of his body; there was no body-consciousness. In the wakeful state he is aware of his body; there is body-consciousness. Therefore the difference lies in the emergence of body-consciousness and not in any change in the Real Consciousness. The body and body-

consciousness arise together and sink together. All this amounts to saying that there are no limitations in deep sleep, whereas there are limitations in the waking state. These limitations are the bondage; the feeling 'The body is I' is the error. This false sense of 'I' must go. The real 'I' is always there. It is here and now. It never appears anew and disappears again. That which is must also persist for ever. That which appears anew will also be lost. Compare deep sleep and waking. The body appears in one state but not in the other. Therefore the body will be lost. The consciousness was pre-existent and will survive the body. In fact, there is no one who does not say 'I am'. **The wrong knowledge of 'I am the body' is the cause of all the mischief. This wrong knowledge must go.** That is Realisation. Realisation is not acquisition of anything new nor it is a new faculty. It is only removal of all camouflage.

Maj. Chadwick: I try to shake off the body.

M.: A man shakes off his clothes and remains alone and free. The Self is unlimited and is not confined to the body. How can the body be shaken off? Where will he leave it? Wherever it is, it is his still.

Maj. Chadwick: (Laughter.)

M.: The ultimate Truth is so simple. It is nothing more than being in the pristine state. This is all that need be said.

Still, it is a wonder that to teach this simple Truth there should come into being so many religions, creeds, methods and disputes among them and so on! Oh the pity! Oh the pity!

Maj. Chadwick: But people will not be content with simplicity; they want complexity.

M.: Quite so. Because they want something elaborate and attractive and puzzling, so many religions have come into

existence and each of them is so complex and each creed in each religion has its own adherents and antagonists.

For example, an ordinary Christian will not be satisfied unless he is told that God is somewhere in the far-off Heavens not to be reached by us unaided. Christ alone knew Him and Christ alone can guide us. Worship Christ and be saved. If told the simple truth - "The Kingdom of Heaven is within you" - he is not satisfied and will read complex and far-fetched meanings in such statements. Mature minds alone can grasp the simple Truth in all its nakedness.

Maj. Chadwick later expressed a certain involuntary fear while meditating. He feels the spirit separated from the gross body and the sensation creates a fright.

M.: To whom is the fright? It is all due to the habit of identifying the body with the Self. Repeated experience of separation will make one familiar and the fright will cease.

— TALK - 96



PF 14

There is only one consciousness, which subsists in the waking, dream and sleep states. In sleep there is no 'I'. The 'I-thought' arises on waking and then the world appears. Where was this 'I' in sleep? Was it there or was it not? It must have been there also, but not in the way that you feel now. The present is only the 'I-thought', whereas the sleeping 'I' is the real 'I'. It subsists all through. It is

consciousness. If it is known you will see that it is beyond thoughts.

– TALK - 43



PF 15

Mr. Ekanath Rao, an Engineer, asked Sri Bhagavan if solitude is necessary for vichara.

M.: There is solitude everywhere. *The individual is solitary always. His business is to find it out within, and not seek it without.* - Q. 57

D.: The work-a-day world is distracting.

M.: Do not allow yourself to be distracted. Enquire for whom there is distraction. It will not afflict you after a little practice.

D.: Even the attempt is impossible.

M.: Make it and it will be found not so difficult.

D.: But the answer does not come for the search inward.

M.: The enquirer is the answer and no other answer can come. What comes afresh cannot be true. What always is, is true.

– TALK - 44 *Special Quote 18*

A visitor asked: The path of realisation is difficult. **W**orldly matters are easy of understanding, whereas this is not.

M.: Yes. The mind always seeks external knowledge, leaving aside its own inner knowledge.

– TALK - 45

Realise your pure Be-ing. Let there be no confusion with the body. The body is the result of thoughts. The thoughts will play as usual, but you will not be affected. You were not concerned with the body when asleep; so you can always remain.

Actions form no bondage. Bondage is only the false notion. "I am the doer." Leave off such thoughts and let the body and senses play their role, unimpeded by your interference.

- Q. 58

— TALK - 46



PF 16

She: How to reconcile work with meditation?

M.: Who is the worker? Let him who works ask the question. You are always the Self. You are not the mind. It is the mind which raises these questions. Work proceeds, always in the presence of the Self only. *Work is no hindrance to realisation. It is the mistaken identity of the worker that troubles one. Get rid of the false identity.* - Q. 6
Special Quote - 12 (Mulam and Mula Vritti)

Later Sri Bhagavan explained: Vritti is often mistaken for consciousness. It is only a phenomenon and operates in the region of abhasa (reflected consciousness). The knowledge lies beyond relative knowledge and ignorance. It is not in the shape of vritti. There are no subject and object in it.

— TALK - 68



PF 17

The mind is only a projection from the Self, appearing in the waking state. In deep sleep, you do not say whose son you are and so on. As soon as you wake up you say you are so and so, and recognise the world and so on. The world is only lokah, lokah = lokyate iti lokah (what is perceived is the world). That which is seen is lokah or the world. Which is the eye that sees it? That is the ego which rises and sinks periodically. But you exist always. Therefore That which lies beyond the ego is consciousness - the Self.

In deep sleep mind is merged and not destroyed. That which merges reappears. It may happen in meditation also. But the mind which is destroyed cannot reappear. The yogi's aim must be to destroy it and not to sink in laya.

Its destruction is the non-recognition of it as being apart from the Self. - Q. 70 Even now the mind is not. Recognise it. How can you do it if not in everyday activities. They go on automatically. Know that the mind promoting them is not real but a phantom proceeding from the Self. That is how the mind is destroyed.

- TALK - 76

Special Quote - 29



Grief exists only so long as one considers oneself to be of a definite form. If the form is transcended one will know that the one Self is eternal. There is no death nor birth. That which is born is only the body. The body is the creation of the ego. But the ego is not ordinarily perceived without the body. It is always identified with the body. It is the thought which matters. Let the sensible man consider if he knew his body in deep sleep. Why does he feel it in the waking state? But, although the body was not felt in sleep, did not the Self exist then? How was he in deep sleep? How is he when awake? What is the difference? Ego rises up and that is waking. Simultaneously thoughts arise. Let him find out to whom are the thoughts. Wherefrom do they arise? They must spring up from the conscious Self. Apprehending it even vaguely helps the extinction of the ego. Thereafter the realisation of the one Infinite Existence becomes possible. In that state there are no individuals other than the Eternal Existence. Hence there is no thought of death or wailing.

“If a man considers he is born he cannot avoid the fear of death. Let him find out if he has been born or if the Self has any birth. He will discover that the Self always exists, that the body which is born resolves itself into thought and that the emergence of thought is the root of all mischief. Find wherefrom thoughts emerge. Then you will abide in the ever-present inmost Self and be free from the idea of birth or the fear of death.”

PF 19

To whom are the thoughts? If you try to locate the mind, the mind vanishes and the Self alone remains. Being alone, there can be no one-pointedness or otherwise.

'Who am I?' is the best japa.

What could be more concrete than the Self? It is within each one's experience every moment. Why should he try to catch anything outside, leaving out the Self? Let each one try to find out the known Self instead of searching for the unknown something beyond.

Is there the world? I mean apart from the Self? Does the world say that it exists? It is you who say that there is a world. Find out the Self who says it.

— **TALK - 81**

They (memory and will) are functions of the mind. The mind is the outcome of the ego and the ego is from the Self.

— **TALK - 85**



PF 20

So it would be. In the earlier stages the mind reverts to the search at long intervals; with continued practice it

reverts at shorter intervals until finally it does not wander at all. It is then that the dormant sakti manifests. The satvic mind is free from thoughts whereas the rajasic mind is full of them. The sattvic mind resolves itself into the Life-current.

D.: Can one keep the mind away from entering into the phase of thoughts before one experiences the current?

M.: Yes; the current is pre-existent.

– TALK - 91

For whom is it disastrous (constantly seeking to kill the mind)? Can there be disaster apart from the Self?

Unbroken ‘I-I’ is the ocean infinite, the ego, ‘I’ thought, remains only a bubble on it and is called jiva, i.e., individual soul. The bubble too is water; when it bursts it only mixes in the ocean. When it remains a bubble it is still a part of the ocean. Ignorant of this simple truth, innumerable methods under different denominations, such as yoga, bhakti, karma..... each again with many modifications, are being taught with great skill and in intricate detail only to entice the seekers and confuse their minds. So also are the religions and sects and dogmas. What are they all for? Only for knowing the Self. They are aids and practices required for knowing the Self.

– TALK - 92

D.: Is then hearing the Truth meant only for a limited few?

M.: It is of two kinds. The ordinary one is to hear it enunciated and explained by a master. However, the right one is to raise the question for oneself and seek and find the answer in oneself as the unbroken ‘I-I’.

– TALK - 95

PF 21

But the individual is miserable because he confounds the mind and the body with the Self. This confusion is due to wrong knowledge. Elimination of wrong knowledge is alone needed. Such elimination results in Realisation.

D.: How to control the mind?

M.: What is mind? Whose is the mind?

D.: Mind always wanders. I cannot control it.

M.: It is the nature of the mind to wander. You are not the mind. The mind springs up and sinks down. It is impermanent, transitory, whereas you are eternal. There is nothing but the Self. *To inhere in the Self is the thing. Never mind the mind. If its source is sought, it will vanish leaving the Self unaffected.* - Q. 1

D.: So one need not seek to control the mind?

M.: There is no mind to control if you realise the Self. The mind vanishing, the Self shines forth. In the realised man the mind may be active or inactive, the Self alone remains for him. For the mind, the body and the world are not separate from the Self. They rise from and sink into the Self. They do not remain apart from the Self. Can they be different from the Self?

*Only be aware of the Self. Why worry about these shadows?
How do they affect the Self?* - Q. 2

– TALK - 97

Special Quote 44

Bhagavan further explained: The Self is the Heart. The Heart is self-luminous. Light arises from the Heart and reaches the brain, which is the seat of the mind. The world

is seen with the mind, that is, by the reflected light of the Self. It is perceived with the aid of the mind. When the mind is illumined it is aware of the world. When it is not itself so illumined, it is not aware of the world. If the mind is turned in towards the source of light, objective knowledge ceases and Self alone shines forth as the Heart.

— TALK - 98

Similarly with the mind. To see the objects the reflected light of the mind is necessary. To see the Heart it is enough that the mind is turned towards it. Then the mind loses itself and the Heart shines forth.

— TALK - 99

Special Quote 16

The modes of mind take shape as external objects and the light reflected on the modes illuminates the objects. Now neglecting the modes of mind, look for the light illuminating them. The mind becomes still and the light remains self-shining. The undulating mind (i.e., the mind associated with rajas = activity and tamas = darkness) is commonly known as the mind. Devoid of rajas and tamas, it is pure and self-shining. This is Self-Realisation. Therefore the mind is said to be the means for it.

— TALK - 100



PF 22

You are always in the Heart. You are never away from it in order that you should reach it. Consider how you are in deep sleep and in the waking state. These states are also

not yours. They are of the ego. The consciousness remains the same and undifferentiated all through.

D.: I see that I am coming round to 'I'.

M.: Because you are always that and never away from that. There is nothing so simple as being the Self. It requires no effort, no aid. One has to leave off the wrong identity and be in his eternal, natural, inherent state.

– TALK - 101

That contains the whole truth. Even this is oupacharika (indirect). There is in fact nothing but the Atman. The world is only a projection of the mind. The mind originates from the Atman. So Atman alone is the One Being.

– TALK - 104



PF 23

D: What is the best way of living?

It differs according as one is a Jnani or ajnani. A Jnani does not find anything different or separate from the Self. All are in the Self. It is wrong to imagine that there is the world, that there is a body in it and that you dwell in the body. If the Truth is known, the universe and what is beyond it will be found to be only in the Self. The outlook differs according to the sight of the person. The sight is from the eye. The eye must be located somewhere. If you are seeing with the gross eyes you find others gross. If with subtle eyes (i.e., the mind) others appear subtle. If the eye becomes the Self, the Self being infinite, the eye is infinite. There is nothing else to see different from the Self.

– TALK - 106 *****

A Telugu gentleman asked about Karma Yoga. Sri Bhagavan said that the man should act as an actor on the stage. In all actions there is the sat as the underlying principle. “Remember it and act.”

He asked about the purity of mind - chitta suddhi. Sri Bhagavan said that chitta suddhi is to engage in one thought only to the exclusion of all others. It is otherwise called one-pointedness of the mind. The practice of meditation purifies the mind.

– **TALK - 113**

Mouna is said to be that state which spontaneously manifests after the annihilation of the ego. That state is beyond light and darkness, but still it is called light since no other proper word could be found for it.

– **TALK - 122**

There is no gaining of anything new. All that is required is to rid the Self of ignorance. This ignorance is the identification of the Self with the non-Self.

– **TALK - 125**



PF 24

Only the quest “Who am I?” is necessary. What remains all through deep sleep and waking is the same. But in waking there is unhappiness and the effort to remove it. Asked who wakes up from sleep you say ‘I’. Now you are

told to hold fast to this 'I'. If it is done the eternal Being will reveal Itself.

Investigation of 'I' is the point and not meditation on the heart-centre. There is nothing like within or without. Both mean either the same thing or nothing. - Q. 7

Of course there is also the practice of meditation on the heart-centre. It is only a practice and not investigation. Only the one who meditates on the heart can remain aware when the mind ceases to be active and remains still; whereas those who meditate on other centres cannot be so aware but infer that the mind was still only after it becomes again active.

– TALK - 131 Special Quote 40

An educated man asked: Is there an Absolute Being? What is its relation to the relative existence?

A re they different from each other? All the questions arise only in the mind. The mind arises with waking and subsides in deep sleep. As long as there is a mind, so long will there be such questions and doubts.

There are no grades of Reality. There are grades of experience for the jiva and not of Reality. If anything can be gained anew, it could also be lost, whereas the Absolute is central - here and now.

For whom is this ignorance (veiling)? Does the Absolute tell you that it is veiled? It is the jiva who says that something veils the Absolute. Find out for whom this ignorance is.

– TALK - 132



PF 25 Special Quote 45

Learn first what you are. This requires no sastras, no scholarship. This is simple experience. The state of being is now and here all along. You have lost hold of yourself and are asking others for guidance. The purpose of philosophy is to turn you inward. “If you know your Self, no evil can come to you. Since you asked me I have taught you.” The ego comes up only holding you (the Self). Hold yourself and the ego will vanish. Until then the sage will be saying, “There is.” - The ignorant will be asking “Where?”

– TALK - 132

One should not be content with mere discipleship, initiation, ceremony of surrender, etc.; these are external phenomena. Never forget the Truth underlying all phenomena.

– TALK - 133

Sri Bhagavan said that one should seek the Self and realise it. The Heart will play its part automatically. The seat of realisation is the Heart. It cannot be said to be either in or out.

– TALK - 134



PF 26

Mr. Ellappa Chettiar, a Member of the Legislative Council, from Salem, asked: “Is it enough to introvert the mind or should we meditate on ‘I am Brahman?’”

M..: To introvert the mind is the prime thing. The Buddhists consider the flow of ‘I’ thought to be Liberation; whereas we say that such flow proceeds from its underlying substratum - the only - Reality.

Why should one be meditating ‘I am Brahman’? Only the annihilation of ‘I’ is Liberation. But it can be gained only by keeping the ‘I-I’ always in view. So the need for the investigation of the ‘I’ thought. If the ‘I’ is not let go, no blank can result to the seeker. Otherwise meditation will end in sleep.

There is only one ‘I’ all along, but what arises up from time to time is the mistaken ‘I-thought’; whereas the intuitive ‘I’ always remains Self-shining, *i.e.*, even before it becomes manifest.

The birth of the gross body does not amount to one’s own birth, on the other hand, the birth of the ego is one’s own birth. - Q. 65

For liberation, nothing new remains to be gained. It is the original state and continues unchanged too.

— TALK - 139

D .. What is reality?

M..: *Reality must be always real. It is not with forms and names. That which underlies these is the Reality. It underlies limitations, being itself limitless. - Q. 66*

It is not bound. It underlies unrealities, itself being real. Reality is that which is. It is as it is. It transcends speech, beyond the expressions, e.g., existence, non-existence, etc.

– TALK - 140



PF 27

In reply to Miss Leena Sarabhai, a cultured Indian lady of high rank, Sri Bhagavan said: The state of equanimity is the state of bliss. The declaration in the Vedas ‘I am This or That’, is only an aid to gain equanimity of mind.

D.: So, it is wrong to begin with a goal: is it?

M.: If there be a goal to be reached it cannot be permanent. The goal must already be there. We seek to reach the goal with the ego, but the goal exists before the ego. What is in the goal is even prior to our birth, i.e., to the birth of the ego. Because we exist the ego appears to exist too.

If we look on the Self as the ego then we become the ego, if as the mind we become the mind, if as the body we become the body. It is the thought which builds up sheaths in so many ways. The shadow on the water is found to be shaking. Can anyone stop the shaking of the shadow? If it should cease to shake you would not notice the water but only the light. Similarly to take no notice of the ego and its activities, but see only the light behind. The ego is the I-thought. The true ‘I’ is the Self.

Special Quote 15

D.: It is one step to realisation.

M.: Realisation is already there. The state free from thoughts is the only real state. There is no such action as

Realisation. Is there anyone who is not realising the Self? Does anyone deny his own existence? Speaking of realisation, it implies two selves - the one to realise, the other to be realised. What is not already realised, is sought to be realised. Once we admit our existence, how is it that we do not know our Self?

D.: Because of the thoughts - the mind.

M.: Quite so. It is the mind that stands between and veils our happiness. How do we know that we exist? If you say because of the world around us, then how do you know that you existed in deep sleep?

D.: How to get rid of the mind?

M.: Is it the mind that wants to kill itself? The mind cannot kill itself. So your business is to find the real nature of the mind. Then you will know that there is no mind. When the Self is sought, the mind is nowhere. Abiding in the Self, one need not worry about the mind.

D.: How to get rid of fear?

M.: What is fear? It is only a thought. If there is anything besides the Self there is reason to fear. Who sees the second (anything external)? First the ego arises and sees objects as external. *If the ego does not rise, the Self alone exists and there is no second (nothing external).* - Q. 71 For anything external to oneself implies the seer within. Seeking it there will arise no doubt, no fear - not only fear, all other thoughts centred round the ego will disappear along with it.

D.: This method seems to be quicker than the usual one of cultivating qualities alleged necessary for salvation (*sadhana chatushtaya*)?

M.: Yes. All bad qualities centre round the ego. When the ego is gone Realisation results by itself. There are neither good nor bad qualities in the Self. The Self is free from all

qualities. Qualities pertain to the mind only. It is beyond quality. If there is unity, there will also be duality. The numeral one gives rise to other numbers. The truth is neither one nor two. IT is as it is.

D.: The difficulty is to be in the thought-free state.

M.: Leave the thought-free state to itself. Do not think of it as pertaining to you. Just as when you walk, you involuntarily take steps, so too in your actions; but the thought-free state is not affected by your actions.

D.: What is it that is discriminative in action?

M.: Discrimination will be automatic, intuitive.

D.: So Intuition alone matters; Intuition develops also.

M.: Those who have discovered great Truths have done so in the still depths of the Self.

The ego is like one's shadow thrown on the ground. If one attempts to bury it, it will be foolish. *The Self is only one. If limited it is the ego. If unlimited it is Infinite and is the Reality.* - Q. 72

The bubbles are different from one another and numerous, but the ocean is only one. Similarly the egos are many, whereas the Self is one and only one.

When told that you are not the ego, realise the Reality. Why do you still identify yourself with the ego? It is like saying, "Don't think of the monkey while taking medicine" - it is impossible. Similarly it happens with common folk. When the Reality is mentioned why do you continue to meditate *Sivoham* or *Aham Brahmasmi*? The significance must be traced and understood. It is not enough to repeat the bare words or think of them.

Reality is simply the loss of the ego. *Destroy the ego by seeking its identity.* - Q. 73 Because the ego is no entity it will automatically vanish and Reality will shine forth by itself. This is the direct method. Whereas all other methods

are done, only retaining the ego. In those paths there arise so many doubts and the eternal question remains to be tackled finally. But in this method the final question is the only one and it is raised from the very beginning. No *sadhanas* are necessary for engaging in this quest.

There is no greater mystery than this - viz., ourselves being the Reality we seek to gain Reality. We think that there is something hiding our Reality and that it must be destroyed before the Reality is gained. It is ridiculous. A day will dawn when you will yourself laugh at your past efforts. That which will be on the day you laugh is also here and now.

D.: So it is a great game of pretending?

M.: Yes. In *Yoga Vasishtha* it is said, “What is Real is hidden from us, but what is false, is revealed as true.” We are actually experiencing the Reality only; still, we do not know it. Is it not a wonder of wonders? The quest “Who am I?” is the axe with which to cut off the ego.

– TALK - 146

Special Quote 46

A Maharashtra lady of middle-age, who had studied *Jnaneswari*, *Bhagavata* and *Vichara Sagara*, and was practising concentration between the eyebrows, had felt shivering and fear, and did not progress. She required guidance.

Maharshi told her not to forget the seer. The sight is fixed between the eyebrows, but the seer is not kept in view. If the seer be always remembered it will be all right. *In the process of investigation of ‘Who AM I?’, the seer must be kept in view. Then only you will realise he never existed.* - Q.

71

– TALK - 162



D.: What is the difference between meditation and enquiry into the Self?

Meditation is possible only if the ego be kept up. There is the ego and the object meditated upon. The method is indirect. Whereas the Self is only one. Seeking the ego, i.e., its source, ego disappears. What is left over is the Self. This method is the direct one.

D.: Then what am I to do?

M.: To hold on to the Self. D.: How?

M.: Even now you are the Self. But you are confounding this consciousness (or ego) with the absolute consciousness. This false identification is due to ignorance. Ignorance disappears along with the ego. Killing the ego is the only thing to accomplish. Realisation is already there. No attempt is needed to attain realisation. For it is nothing external, nothing new. It is always and everywhere here and now too.

— TALK - 174

The projected light from Absolute Consciousness (is mahat). Just as a seed swells up before sprouting and then sprouts and grows, so also the Absolute Consciousness projects light, manifests as the ego and grows up as the body and the universe.

Again, (in the microcosm) the body and all other objects are all contained in the brain. The light is projected on the brain. The impressions in the brain become manifest as the body and the worlds. Because the ego identifies itself with limitations, the body is considered separate and the world separate.

— TALK - 177

PF 29 Special Quote 47 - continue

Be what you are. There is nothing to come down or become manifest. All that is needful is to lose the ego, That what is, is always there. Even now you are That. You are not apart from it. The blank is seen by you. You are there to see the blank. What do you wait for? The thought "I have not seen," the expectation to see and the desire of getting something, are all the working of the ego. You have fallen into the snares of the ego. The ego says all these and not you. Be yourself and nothing more!

— TALK - 183

To imagine Muladhara at the bottom, the Heart at the centre, or the head at the top or over all these, is all wrong. In one word, to think is not your real nature.

— TALK - 184



PF 30

M.. You see how you are acting without your intention to do so? The Gita says that a man cannot remain without acting. The purpose of one's birth will be fulfilled whether you will it or not. Let the purpose fulfil itself.

— TALK - 189

Maharshi observed: Free-will and destiny are ever-existent. Destiny is the result of past action; it concerns the body. Let the body act as may suit it. Why are you concerned with it? Why do you pay attention to it? Free-will and Destiny last as long as the body lasts. But wisdom (jnana) transcends both. The Self is beyond knowledge and ignorance. Should anything happen, it happens as the result of one's past actions, of divine will and of other factors.

– TALK - 193

The mind is only a bundle of thoughts. The thoughts arise because there is the thinker. The thinker is the ego. The ego, if sought, will vanish automatically. The ego and the mind are the same. The ego is the root-thought from which all other thoughts arise.

Dive within. You are now aware that the mind rises up from within. So sink within and seek.

Special Quote 25

You are practising breath-control. Mechanical breath-control will not lead one to the goal. It is only an aid. While doing it mechanically take care to be alert in mind and remember the 'I' thought and seek its source. Then you will find that where breath sinks, there 'I-thought' arises. They sink and rise together. The 'I-thought' also will sink along with breath. Simultaneously, another luminous and infinite 'I-I' will become manifest, which will be continuous and unbroken. That is the goal. It goes by different names - God, Self, Kundalini Sakti, Consciousness, Yoga, Bhakti, Jnana, etc.

– TALK - 195



PF 31

Because you are accustomed to identify yourself with the body and sight with the eyes, therefore, you say you do not see anything. What is there to be seen? Who is to see? How to see? There is only one consciousness which, manifesting as 'I-thought', identifies itself with the body, projects itself through the eyes and sees the objects around. The individual is limited in the waking state and expects to see something different. The evidence of his senses will be the seal of authority. But he will not admit that the seer, the seen and the sight are all manifestations of the same consciousness - namely, 'I-I'. Contemplation helps one to overcome the illusion that the Self must be visual. In truth, there is nothing visual. How do you feel the 'I' now? Do you hold a mirror before you to know your own being? *The awareness is the 'I'. Realise it and that is the truth.* - Q. 19

D.: On enquiry into the origin of thoughts there is a perception of 'I'. But it does not satisfy me.

M.: Quite right. The perception of 'I' is associated with a form, maybe the body. There should be nothing associated with the pure Self. The Self is the unassociated, pure Reality, in whose light, the body, the ego, etc. shine. On stilling all thoughts the pure consciousness remains over. Just on waking from sleep and before becoming aware of the world there is that pure 'I-I'. Hold to it without sleeping or without allowing thoughts to possess you. If that is held firm it does not matter even though the world is seen. The seer remains unaffected by the phenomena.

PF 32

All scriptures are only for the purpose of investigating if there are two consciousnesses. Everyone's experience proves the existence of only one consciousness. Can that one divide itself into two? Is any division felt in the Self? Awaking from sleep one finds oneself the same in the wakeful as well as in the sleep states. That is the experience of each one. The difference lies in seeking, in the outlook. Because you imagine that you are the seer separate from the experience, this difference arises. Experience shows that your being is the same all through.

Is there any difference like that? Do you feel the difference - external and internal - in your sleep? This difference is only with reference to the body and arises with body-consciousness ('I-thought'). The so-called waking state is itself an illusion.

Turn your vision inward and then the whole world will be full of Supreme Spirit. The world is said to be illusion. Illusion is really Truth. Even the material sciences trace the origin of the universe to some one primordial matter - subtle, exceedingly subtle.

God is the same both to those who say the world is real and to their opponents. Their outlook is different. You need not entangle yourself in such disputation. The goal is one and the same for all. Look to it.



PF 33 Talk Mantra - 9

It is enough that one surrenders oneself. Surrender is to give oneself up to the original cause of one's being. Do not delude yourself by imagining such source to be some God outside you. One's source is within yourself. Give yourself up to it. That means that you should seek the source and merge in it. Because you imagine yourself to be out of it, you raise the question "Where is the source?"

To say that one is apart from the Primal Source is itself a pretension; to add that one divested of the ego becomes pure and yet retains individuality only to enjoy or serve the Supreme, is a deceitful stratagem. What duplicity is this - first to appropriate what is really His, and then pretend to experience or serve Him! Is not all this already known to Him?

- TALK - 208



PF 34

Ramakrishna Swami, a long-resident disciple, asked Maharshi the meaning of Twaiyarunachala Sarvam, a stanza in The Five Hymns.

Maharshi explained it in detail, saying that the universe is like a painting on a screen- the screen being the Red Hill, Arunachala. That which rises and sinks is made up of what

it rises from. The finality of the universe is the God Arunachala. Meditating on Him or on the seer, the Self, there is a mental vibration 'I' to which all are reduced. Tracing the source of 'I', the primal 'I-I' alone remains over, and it is inexpressible. *The seat of Realisation is within and the seeker cannot find it as an object outside him.* - Q. 47 That seat is bliss and is the core of all beings. Hence it is called the Heart. *The only useful purpose of the present birth is to turn within and realise it. There is nothing else to do.* - Q. 48

D.: How is annihilation of predispositions to be accomplished?

M.: You are in that condition in realisation.

D.: Does it mean that, holding on to the Self, the tendencies should be scorched as they begin to emerge?

M.: They will themselves be scorched if only you remain as you truly are.

– TALK - 219

The Master observed: "Being of the nature of Bliss why does one continue to crave for happiness? To be rid of that craving is itself salvation. The Scriptures say, 'You are That'. The imparting of that knowledge is their purpose. The realisation must be by your finding out who you are and abiding as That, i.e. your Self. To be repeating, 'I am that' or 'not this' is only a waste of time. *For the worthy disciple, the work lies within himself and not without.*" - Q 49

– TALK - 227



PF 35

D .. What is *the (real) practice (is)?*

M.: *To find out the source of 'I'. - Q. 59*

D.: That was the state before one's birth.

M.: Why should one think of birth and death? Are you really born? The rising of the mind is called birth. After mind the body-thought arises and the body is seen; then the thought of birth, the state before birth, death, the state after death - all these are only of the mind. Whose is the birth?

D.: Am I not now born?

M.: So long as the body is considered, birth is real. But the body is not 'I'. The Self is not born nor does it die. There is nothing new. The Sages see everything in and of the Self. There is no diversity in it. Therefore there is neither birth nor death.

D.: If sleep be such a good state, why does not one like to be always in it?

M.: One is always only in sleep. The present waking state is no more than a dream. Dream can take place only in sleep. Sleep is underlying these three states. Manifestation of these three states is again a dream, which is in its turn another sleep. In this way these states of dream and sleep are endless.

Similar to these states, birth and death also are dreams in a sleep. Really speaking, there are no birth and death.

— TALK - 244

There arose a doubt if 'I-I' consciousness be the same as nirvikalpa samadhi or anything anterior to it.

Sri Bhagavan said that the tiny hole in the Heart remains always closed, but it is opened by vichara with the result that ‘I-I’ consciousness shines forth. It is the same as samadhi.

– TALK - 247



PF 36 Special Quote 19

Sri Bhagavan said: The Jnani says, “I am the body”; The ajnani says, “I am the body”; what is the difference?

‘I am’ is the truth. The body is the limitation. The ajnani limits the ‘I’ to the body. ‘I’ remains independent of the body in sleep. The same ‘I’ is now in the wakeful state. Though imagined to be within the body, ‘I’ is without the body. The wrong notion is not ‘I am the body.’ ‘I’ says so. The body is insentient and cannot say so. The mistake lies in thinking that ‘I’ is what ‘I’ is not. ‘I’ is not insentient. ‘I’ cannot be the inert body. The body’s movements are confounded with ‘I’ and misery is the result. Whether the body works or not, ‘I’ remains free and happy. The ajnani’s ‘I’ is the body only. That is the whole error. The jnani’s ‘I’ includes the body and everything else. Clearly some intermediate entity arises and gives rise to the confusion.

Mr. Vaidyanatha Iyer, a lawyer, asked: If the Jnani says “I am the body,” what happens to him in death?

M.: He does not identify himself with the body even now.

D.: But you said just before that the Jnani says “I am the body.”

M.: Yes. His 'I' includes the body. For there cannot be anything apart from 'I' for him. If the body falls away there is no loss for the 'I'. 'I' remains the same. If the body feels dead let it raise the question. Being inert it cannot. 'I' never dies and does not ask the question. Who then dies? Who asks questions?

Special Quote 20

D.: For whom are all the sastras then? They cannot be for the real 'I'. They must be for the unreal 'I'. The real one does not require them. It is strange that the unreal should have so many sastras for him.

M.: Yes. Quite so. Death is only a thought and nothing more. He who thinks raises troubles. Let the thinker tell us what happens to him in death. The real 'I' is silent. One should not think 'I am this - I am not that'. To say 'this or that' is wrong. They are also limitations. Only 'I am' is the truth. Silence is 'I'. If one thinks 'I am this', another thinks 'I am this' and so on, there is a clash of thoughts and so many religions are the result. The truth remains as it is, not affected by any statements, conflicting or otherwise.

D.: What is death? Is it not the falling away of the body?

M.: Do you not desire it in sleep? What goes wrong then?

D.: But I know I shall wake up.

M.: Yes - thought again. There is the preceding thought 'I shall wake up'. Thoughts rule the life. Freedom from thoughts is one's true nature - Bliss.



PF 37

D .: Through poetry, music, japa, bhajan, beautiful landscapes, reading the lives of spiritual heroes, etc., one sometimes experiences a true sense of all-unity. Is that feeling of deep blissful quiet (wherein the personal self has no place) the “entering into the heart” whereof Bhagavan speaks? Will practice of that lead to a deeper samadhi, and so ultimately to a full vision of the Real?

M.: Again, there is happiness at agreeable sights, etc. It is the happiness inherent in the Self. That happiness is not alien and after. You are diving into the Pure Self on occasions which you consider pleasurable. That diving reveals the Self-existent Bliss. But the association of ideas is responsible for foisting this bliss on to other things or happenings. In fact, it is within you. On these occasions you are plunging into the Self, though unconsciously. If you do so consciously you call it Realisation. I want you to dive consciously into the Self, i.e., into the Heart.

— TALK - 254

Special Quote 17

M aharshi said: A Higher Power is leading you. Be led by the same.

D.: But I am not aware of it. Please make me aware of it.

M.: The Higher Power knows what to do and how to do it.
Trust it.

— TALK - 265



PF 38

The changefulness is mere thought. All thoughts arise after the arising of the ‘I-thought’. See to whom the thoughts arise. Then you transcend them and they subside. This is to say, tracing the source of the ‘I-thought’, you realise the perfect ‘I-I’. ‘I’ is the name of the Self.

After the rise of the ‘I-thought’ there is the false identification of the ‘I’ with the body, the senses, the mind, etc. ‘I’ is wrongly associated with them and the true ‘I’ is lost sight of. In order to shift the pure ‘I’ from the contaminated ‘I’ this discarding is mentioned. But it does not mean exactly discarding of the non-self, but it means the finding of the real Self.

The real Self is the Infinite ‘I-I’, i.e., ‘I’ is perfection. It is eternal. It has no origin and no end. The other ‘I’ is born and also dies. It is impermanent. *See to whom are the changing thoughts. They will be found to arise after the ‘I-thought’. Hold the ‘I-thought’. They subside. Trace back the source of the ‘I-thought’. The Self alone will remain.* - Q. 89

Think ‘I’ ‘I’ ‘I’ and hold to that one thought to the exclusion of all others. - Q. 90

— TALK - 266



PF 39

Why do you ask for salvation, release from sorrow, etc.? He who asks for them sees them also.
The fact is this. Drishti (sight) is consciousness. It forms the subject and object. *Can there be drishti apart from the Self? The Self is all - drishti, etc.* - Q. 98

Mind is only the dynamic power (sakti) of the Self.

The feeling “I work” is the hindrance. Enquire, “Who works?” Remember, “Who am I?” The work will not bind you. It will go on automatically. Make no effort either to work or to renounce work. Your effort is the bondage. What is bound to happen will happen.

If you are destined to cease working, work cannot be had even if you hunt for it. If you are destined to work you cannot leave it; you will be forced to engage in it. So leave it to the Higher Power. You cannot renounce or hold as you choose.

— TALK - 268 Special Quote 48

She: Let me have true knowledge by Sri Bhagavan’s Grace.

Get rid of the ‘I-thought’. So long as ‘I’ is alive, there is grief. When ‘I’ ceases to exist, there is no grief. Consider the state of sleep!

— Talk - 276

M.: This attachment is not found in sleep. It is perceived and felt now. It is not your real nature. On whom is this accretion? If the Real Nature is known these exist not.

If you realise the Self the possessions are not perceived. That is getting rid of Maya. Maya is not objective, that it could be got rid of in any other way. - Q. 18

– TALK - 280



PF 40 Special Quote - 31

D.: What happens to the created ego when the body dies?

Ego is 'I-thought'. In its subtle form it remains a thought, whereas in its gross aspect it embraces the mind, the senses and the body. - Q. 4

They disappear in deep slumber along with the ego. Still the Self is there; similarly it will be in death.

Ego is not an entity independent of the Self in order that it must be created or destroyed by itself. It functions as an instrument of the Self and periodically ceases to function. That is to say, it appears and disappears; this might be considered to be birth and death.

Relative knowledge pertains to the mind and not to the Self. It is therefore illusory and not permanent. Take a scientist for instance. He formulates a theory that the Earth is round and goes on to prove it and establish it on an incontrovertible basis. When he falls asleep the whole idea vanishes; his mind is left a blank; what does it matter if the world remains round or flat when he is asleep? So you see the futility of all such relative knowledge.

One should go beyond such relative knowledge and abide in the Self. Real knowledge is such experience and not apprehension by the mind.

– TALK - 285



PF 41

D .. How is realisation made possible?

M.: There is the absolute Self from which a spark proceeds as from fire. The spark is called the ego. In the case of an ignorant man it identifies itself with an object simultaneously with its rise. It cannot remain independent of such association with objects. This association is ajnana or ignorance, whose destruction is the objective of our efforts. If its objectifying tendency is killed it remains pure, and also merges into the source. The wrong identification with the body is dehatmabuddhi ('I-am-the-body' idea). This must go before good results follow.

D.: How to eradicate it?

M.: We exist in sushupti without being associated with the body and mind. But in the other two states we are associated with them. If one with the body, how can we exist without the body in sushupti? We can separate ourselves from that which is external to us and not from that which is one with us. Hence the ego is not one with the body. This must be realised in the waking state. Avasthatraya (the three states of waking, dream and deep sleep) should be studied only for gaining this outlook.

The ego in its purity is experienced in intervals between two states or two thoughts. Ego is like that caterpillar which leaves its hold only after catching another. Its true nature can be found when it is out of contact with objects or thoughts. Realise this interval with the conviction gained by the study of avasthatraya (the three states of consciousness).

D.: How do we go to sleep and how do we wake up?

M.: Just at nightfall the hen clucks and the chicks go and hide themselves under her wings. The hen then goes to roost in the nest with the chicks in her protection. At dawn the chicks come out and so does the hen. The mother-hen stands for the ego which collects all the thoughts and goes to sleep. At sunrise the rays emerge forth and are collected again at sunset. Similarly, when the ego displays itself, it does so with all its paraphernalia. When it sinks, everything disappears with it.

D.: What does sushupti look like?

M.: In a cloudy dark night no individual identification of objects is possible and there is only dense darkness, although the seer has his eyes wide open; similarly in sushupti the seer is aware of simple nescience.

Sri Bhagavan is said to have remarked to an inquisitive person: “What is the meaning of this talk of truth and falsehood in the world which is itself false?”

– TALK - 286

Special Quote 49

The Vedantins say that Maya is the sakti of illusion premised in Siva. Maya has no independent existence. Having brought out the illusion of the world as real, she continues to play upon the ignorance of the victims. When the reality of her not being is found, she disappears.

– TALK - 288



PF 42

D.: How is prarabdha (past karma) related to purushakara (one's own effort here)?

M.: Prarabdha is karma (action). There must be a karta (doer) for it. See who the karta is. Purushakara is effort. See who exerts. There is identity established. The one who seeks to know their relation is himself the link.

D.: What is karma and rebirth?

M.: See the karta (doer) and then the karma (action) becomes obvious. If you are born now, rebirth may follow. See if you are born now.

D.: Help me to have jyotidarsana (vision of light).

M.: Darsana (sight) implies drashta (seer). Find him and darsana (sight) is included in him.

– TALK - 295

The peace often gained must be remembered at other times. That peace is your natural and permanent state. By continuous practice it will become natural. That is called the 'current.' That is your true nature.

Nada, photisms, etc., imply the existence of triputi (the triads of cogniser, cognition and the cognised). The current resulting from investigation for the Self is suddha triputi or pure triad - that is to say, undifferentiated triad.

– TALK - 303



After a few minutes Bhagavan continued: You will shortly go to sleep. When you wake up in the morning you will say "I slept well and happily". What happened in sleep is your real nature. That continues now too; otherwise it will not be your real nature. Get the state of sleep even now; it is Siva.

Have we got a form? Find that out before you think of Siva's form. Did you not exist in sleep? Were you aware of any form then? Were you with form in your sleep? You existed all the same. *The T which was in sleep is also now present. You were not the body according to your sleep-experience. You are the same now - that is without the body.* - Q. 38
Being without the body you were happy too in sleep. You are the same now too. That which is enduring must alone be the real nature. There was no body but only experience of happiness in sleep. That endures now too. The Self is bodiless. If you are thus without body how can Siva be with body? If you are with body Siva also is with body. If you are not, He also is not.

- TALK - 304

Special Quote 28

We have become rooted in forms and so we require a concrete form for meditating upon. Only that which we contemplate will in the end remain over. When you contemplate the other thoughts disappear. So long as you need to contemplate there are other thoughts, Where are you? You contemplate because you exist. For the contemplator must contemplate. The contemplation can only be where he is. Contemplation wards off all other

thoughts. You should merge yourself in the source. At times we merge in the source unconsciously, as in sleep, death, swoon, etc. What is contemplation? It is merging into the source consciously. Then the fear of death, of swoon, etc. will disappear, because you are able to merge into the source consciously.

Why fear death? Death cannot mean non-being. Why do you love sleep, but not death? Do you not think now? Are you not existing now? Did you not exist in your sleep? Even a child says that it slept well and happily. It admits its existence in sleep, unconsciously though. So, consciousness is our true nature. We cannot remain unconscious. We however say that we were unconscious in our sleep because we refer to qualified consciousness. The world, the body, etc., are so embedded in us that this relative consciousness is taken to be the Self. Does anyone say in his sleep that he is unconscious? He says so now. This is the state of relative consciousness. Therefore he speaks of relative consciousness and not of abstract consciousness. *The consciousness is beyond relative consciousness or unconsciousness.* - Q. 39

- TALK - 306



PF 44

I is not known in sleep. On waking 'I' is perceived associated with the body, the world and non-self in general. Such associated 'I' is Aham vritti. When Aham represents the Self only it is Aham Sphurana. This is natural to the Jnani and is itself called jnana by jnanis, or bhakti by

bhaktas. Though ever present, including in sleep, it is not perceived. It cannot be known in sleep all at once. It must first be realised in the waking state, for it is our true nature underlying all the three states. Efforts must be made only in the jagrat state and the Self realised here and now. It will afterwards be understood and realised to be continuous Self, uninterrupted by jagrat, svapna and sushupti. Thus it is akhandakara vritti (unbroken experience). Vritti is used for lack of a better expression. It should not be understood to be literally a vritti. In that case, vritti will resemble an 'ocean-like river', which is absurd. Vritti is of short duration, it is qualified, directed consciousness; or absolute consciousness broken up by cognition of thoughts, senses, etc. Vritti is the function of the mind, whereas the continuous consciousness transcends the mind. This is the natural, primal state of the Jnani or the liberated being. That is unbroken experience. It asserts itself when relative consciousness subsides. Aham vritti ('I-thought') is broken, Aham sphurana (the light of 'I-I') is unbroken, continuous. After the thoughts subside, the light shines forth.

— TALK - 307

D .. Why then does Upadesa Sara speak of the body, etc., as jada i.e. insentient?

M.: Inasmuch as you say that they are body, etc., apart from the Self. But when the Self is found this body, etc., are also found to be in it. Afterwards no one will ask the question and no one will say that they are insentient.

D. Viveka is said to be discrimination between the Self and the non-self. What is the non-self?

M.: There is no non-self, in fact. The non-self also exists in the Self. It is the Self which speaks of the non-self because it has forgotten itself. Having lost hold of itself, it conceives something as non-self, which is after all nothing but itself.

— TALK - 310



PF 45

The seer is only one. They do not appear without the seer. There is no change in the seer, however much the others may change.

If a Higher Power is recognised and surrendered to, how will they obstruct you? If you say “They are powerful,” the source of their Power must be held so that they do not obstruct you.

— TALK - 319

In the course of an informal conversation Sri Bhagavan pointed out that Self-Realisation is possible only for the fit. The vasanās must be eliminated before jnana dawns. *One must be like Janaka for jnana to dawn. One must be ready to sacrifice everything for the Truth. Complete renunciation is the index of fitness.* - Q. 17

— TALK - 320

D.. Miseries appear in jagrat. Why should they appear.

M.: If you see your Self they will not appear.

D.: If I turn to look who I am I do not find anything.

M.: How did you remain in your sleep? There was no ‘I-thought’ there and you were happy. Whereas there are thoughts flowering in the wake of the root-thought ‘I’ in the jagrat and these hide the inherent happiness. Get rid of these thoughts which are the obstacles to happiness. Your natural state is one of happiness as was evident in your sleep.

D.: I do not know anything of my sleep experience.

M.: But you know that it was happiness. Otherwise you would not be saying “I slept happily”. When there is no thought, no ‘T’, and nothing In fact except yourself, you are happy. That is the whole Truth.

This is exactly what is conveyed by the Mahavakya Tatvamasi (You are That). Find your Self; and then “That” is known.

Special Quote 37

D.: How is that Brahman?

M.: Why do you want to know of Brahman apart from yourself? The scripture says “You are That”. The Self is intimate to you and you cannot indeed be without the Self. Realise it. That is the Realisation of Brahman also.

D.: But I am unable to do it. I am too weak to realise my Self.

M.: In that case surrender yourself unreservedly and the Higher Power will reveal Itself.

D.: What is unconditional surrender?

M.: If one surrenders oneself there will be no one to ask questions or to be thought of. Either the thoughts are eliminated by holding on to the root-thought ‘I’ or one surrenders oneself unconditionally to the Higher Power. These are the only two ways for Realisation.

Special Quote 38

– TALK - 321

Nothing is perceived in deep sleep; all these are seen only after waking; only after thoughts arise the world comes into being; what can it be but thought?

— TALK - 322



PF 46

Because you identify yourself with this body, you speak of the disembodied souls as being spirits. From these limitations you talk of their limitations and seek to know their capacities. Even the disembodied souls have subtle bodies, otherwise, you would not say “disembodied souls”. Disembodiment means “divested of this gross body”. Inasmuch as you endow them with individuality they are centred in their subtle bodies. Their limitations will be according to their own state. Just as you feel the burden of your limitations they also feel the burden of their limitations. What I meant by spirit and spiritual world is the absolute spirit and not relative. If you realise yourself as the spirit you will see that this world is only spiritual and not physical.

D.: Are their bodies temporary as our bodies are? Do they reincarnate?

M.: These questions arise because you think yourself the body. This body has birth and death and when this body falls another body arises which is called reincarnation. But are you the body? If you find that you are not this body but the spirit, you will be free from gross or subtle bodies, and then there will be no limitations. Where is the world,

physical or spiritual, in the absence of any limitations? How will the question of reincarnation arise?

Again, consider it from another point of view: You create a dream-body for yourself in the dream and act with that dream-body. The same is falsified in the waking state. *At present you think that you are this body and not the dream-body. In your dream this body is falsified by the dream-body. So that, you see, neither of these bodies is real. Because each of them is true for a time and false at other times. That which is real must be real for ever.* - Q. 67 But you say 'I'. This 'I'-consciousness is present all through the three states. There is no change in it. That is alone real. The three states are false. They are only for the mind. It is the mind which obstructs your vision of your true nature. Your true nature is that of infinite spirit. That was the case in your sleep. You note the limitations in the other two states. What is the difference due to? There was no mind in sleep, but it exists in the dream and the waking states. The feeling of limitation is the work of the mind. What is mind? Find it. If you search for it, it will vanish by itself. For it has no real existence. It is comprised of thoughts. It disappears with the cessation of thoughts.

Special Quote 50

D.: Do I remain then?

M.: What is your experience in sleep? There were no thoughts, no mind, and yet you remained then.

D.: When I try to meditate, I am unable to do so because my mind wanders. What should I do?

M.: Your question furnishes the answer. First, with regard to the first part of the question, you say you concentrate, but do not succeed. 'You' means 'the Self'. On what do you concentrate? Where do you fail? Are there two selves, for the one self to concentrate on the other? Which is the self

now complaining of failure? There cannot be two selves. There is only one Self. That need not concentrate.

You ask, "But then, why is there no happiness?" What is it that prevents you from remaining as the spirit which you are in sleep? You yourself admit that it is the wandering mind. Find out the mind. If its 'wandering' stops, it will be found to be the Self - your 'I'-consciousness which is spirit eternal. It is beyond knowledge and ignorance.

Special Quote 1

D.: The mind is said to be from the brain.

M.: Where is the brain? It is in the body. I say that the body itself is a projection of the mind. You speak of the brain when you think of the body. It is the mind which creates the body, the brain in it and also ascertains that the brain is its seat.

— TALK - 328



PF 47

A certain Vaisya who seems to have studied the Upanishads and Srimad Bhagavad Gita asked some questions:

D.: How to realise the Self?

M.: *The Self is always directly perceived. There is no moment when it is not so.* - Q. 75 How then is it to be ascertained? Find out the Self. You are that.

D.: But it is said the heart-knots are cut away and all doubts end when the Supreme is found. The word drishti is used.

M.: To be the Self is the same as seeing the Self. There are no two selves for the one to see the other.

Later, he continued the same question of investigation of the Self.

Include the question in Q.76

D.: How to realise the Self?

M.: *It is already realised. One should know this simple fact. That is all.* - Q.76

D.: But I do not know it. How shall I know it?

M.: Do you deny your existence? D.: No: how can that be done?

M.: Then the truth is admitted.

D.: Yet, I do not see. How shall I realise the Self?

M.: Find out who says 'I'.

D.: Yes. I say 'I'.

M.: Who is this 'I'? Is it the body or some one besides the body?

D.: It is not the body. It is someone besides it

M.: Find it out.

D.: I am unable to do it. How shall I find it?

Special Quote 2

M.: You are now aware of the body. You were not aware of the body in deep sleep. Still you remained in sleep. After waking up you hold the body and say "I cannot realise the Self". Did you say so in your sleep? Because you were undivided (akhanda) then, you did not say so. Now that you are contracted within the limits of the body you say "I have not realised". *Why do you limit your Self and then feel miserable? Be of your true nature and happy.* - Q. 77 You did not say 'I' in sleep. You say so now. Why? Because you hold to the body. Find out wherfrom this 'I' comes. Then the Self is realised.

The body being insentient cannot say 'I'. The Self being infinite cannot say 'I' either. Who then says 'I'?

D.: I do not yet understand. How to find the 'I'?

M.: Find out where from this 'I' arises. Then this 'I' will disappear and the infinite Self will remain. *This 'I' is only*

the knot between the sentient and the insentient. - Q. 78 The body is not 'I', the Self is not 'I'. Who, then, is the 'I'? Wherefrom does it arise?

D.: Where from does it arise?

M.: Find out.

D.: I do not know. Please enlighten me.

M.: It is not from without. It is from within. Where does it come from? If elsewhere you can be led there. Being within, you must find it out yourself.

D.: From the head?

M.: *Does the concept of 'head' arise after the 'I' or does 'I' arise from the head?* - Q. 79 (part 1) If 'I' be in the head why do you bend it when sleep overpowers you? 'I' is ever constant. So also must its seat be. If the head bends at one time and is erect at another time how can it be the seat of 'I'? Your head is laid flat in sleep. When awake it is raised up. Can it be the 'I'?

D.: Which is it then?

M.: 'I' comes from within. When asleep there is no 'I'. Just before waking there is 'I-thought'.

D.: The heart-knot is said to be between the eyebrows.

M.: Some say "between the eyebrows"; others "at the coccyx", and so on. All these are from the standpoint of the body. *The body comes after the I-thought.* - Q. 79 (part 2)

D.: But I cannot divest myself of the body.

M.: So you admit that you are not the body.

D.: If there is pain in this body, I feel it; but not if another body is injured. I cannot get over this body.

M.: This identity is the cause of such feeling. That is the hrdaya granthi (heart-knot).

D.: How is this knot to go?

M.: For whom is the knot? Why do you want it to go? Does it ask or do you ask?

D.: It cannot ask; I am asking.

M.: Who is that 'I'? If that is found the knot will not remain.

D.: The knot is concomitant with the body. The body is due to birth. How is rebirth to cease?

M.: Who is born? Is the Self born? Or is it the body? D.: It is the body.

M.: Then let the body ask how its rebirth may cease. D.: It will not ask. So I am asking.

M.: Whose is the body? You were without it in your deep sleep. *After the 'I-thought' arose the body arose. The first birth is that of 'I-thought'. The body has its birth subsequent to 'I-thought'. So its birth is secondary. Get rid of the primary cause and the secondary one will disappear by itself.* - Q. 80

D.: How is that 'I-thought' to be checked from rising?

M.: By Self-quest.

Special Quote 3

D.: I try to understand but without success. Can I find the Self by means of japa? If so, please tell me how.

M.: What japa? Why should you make artificial Japa? You can find out the eternal and natural japa always going on within you.

– TALK - 336

The thoughts arise from the 'I-thought' which in its turn arises from the Self. Therefore the Self manifests as 'I and other thoughts. What does it matter if there are thoughts or no thoughts? - Q. 81

– TALK - 341



PF 48

Free will and Destiny last as long as the body lasts. But wisdom transcends both, for the Self is beyond knowledge and ignorance.

— TALK - 346

Special Quote 5!

The mind is a bundle of thoughts. The thoughts arise because there is the thinker. The thinker is the ego. The ego, if sought, will automatically vanish. The ego and the mind are the same. The ego is the root-thought from which all other thoughts arise.

— TALK - 347

There is consciousness along with quietness in the mind; this is exactly the state to be aimed at. The fact that the question has been framed on this point, without realising that it is the Self, shows that the state is not steady but casual.

The word ‘diving’ is appropriate to the state of outgoing tendencies when the mind is to be diverted and turned within so as to dive below the surface of externalities. But when deep quietness prevails without obstructing the consciousness, where is the need to dive? If the state be not realised as the Self, the effort to do so may be called ‘diving’. The state may in that way be said to be suitable for realisation or ‘diving’. Thus the last two questions in the paragraph are unnecessary.

Special Quote 4

D.: The mind continues to feel partial towards children, possibly because of the form sometimes used to personify the Ideal. How can this preference be outgrown?

M.: Hold the Self. Why think of children and reactions towards them?

— TALK - 348



PF 49

When dhyana is well established it cannot be given up. It will go on automatically even when you are engaged in work, play or enjoyment. It will persist in sleep too. Dhyana must become so deep-rooted that it will be natural to one.

Why does a man suffer Misery?

Special Quote 5

Misery is due to multifarious thoughts. If the thoughts are unified and centred on a single item there is no misery, but happiness is the result. Then, even the thought, “I do something” is absent; nor will there be an eye on the fruit of action.

— TALK - 371

D .. What is the purpose of creation?

M.: It is to give rise to this question; investigate the answer to this question, and finally abide in the supreme or rather the primal source of all, including the Self. The investigation will resolve itself into one of quest for the Self and cease only after the non-self is sifted away and the Self realised in its purity and glory.

D.: How is the investigation to start?

M.: The Self is plain to all and the starting also equally plain.

D.: What is the starting point for one in my stage of development.

M.: Each one has some method of upasana or japa. If that is pursued in all sincerity with due perseverance, it will automatically lead to the investigation of the Self.

– TALK - 374

A middle-aged Kanarese visitor asked about akarma (actionless act).

M.: Whatever one does after the ego has vanished is akarma.

– TALK - 375

A learned Telugu visitor, who had composed a song in praise of Sri Bhagavan, read it out, placed it at His feet and saluted. After a time he asked for upadesa.

M.: The upadesa is contained in Upadesa Saram.

D.: But oral and personal instruction is valuable.

M.: If there be anything new and hitherto unknown upadesa will be appropriate. Here it happens to be **stilling the mind and remaining free from thoughts**.

D.: It looks impossible.

M.: But **it is precisely the pristine and eternal state of all**.

D.: It is not perceived in our everyday active life.

M.: Everyday life is not divorced from the Eternal State. So long as the daily life is imagined to be different from the spiritual life these difficulties arise. If the spiritual life is rightly understood, the active life will be found to be not different from it.

Special Quote 6

Can the mind be got at by the mind on looking for it as an object? The source of the mental functions must be sought and gained. That is the Reality.

One does not know the Self owing to the interference of thoughts. The Self is realised when thoughts subside. - Q. 26

D.: “Only one in a million pursues sadhanas to completion.”
(Bh. Gita, VII, 3).

M.: “Whenever the turbulent mind wavers, then and there pull it and bring it under control.” (Bh. Gita, VI, 26.)
“Seeing the mind with the mind” (manasa mana alokya), so proclaim the Upanishads.

D.: Is the mind an upadhi (limiting adjunct)?

M.: Yes.

D.: Is the seen (drisya) world real (satya)?

M.: It is true in the same degree as the seer (drashta), subject, object and perception form the triad (triputi). There is a reality beyond these three. These appear and disappear, whereas the truth is eternal.

D.: These triputi sambhava are only temporal.

M.: Yes, if one recognises the Self even in temporal matters these (tribute) will be found to be non-existent, rather inseparable from the Self; and they will be going on at the same time. - Q. 27

– TALK - 376 Special Quote 7

D.: Are we to keep anything against a rainy day; or to live a precarious life for spiritual attainments?

M.: God looks after everything.

– TALK - 377



PF 50

D .. How did the wrong identity arise?

M.: Due to thoughts. If these thoughts are put an end to, the real Self should shine forth of itself.

D.: How are these thoughts to be ended? *Special Quote 8*

M.: Find out their basis. All of them are strung on the single 'I-thought'. Quell it; all others are quashed. Moreover there is no use knowing all except the Self. If the Self is known all others become known. Hence is Self-Realisation the primary and sole duty of man.

D.: How to quell the 'I-thought'?

M.: If its source is sought it does not arise, and thus it is quelled.

D.: Where and how to find it?

M.: It is in fact the consciousness which enables the individuals to function in different ways. Pure Consciousness is the Self. All that is required to realise the Self is to "Be Still."

D.: What can be easier than that?

M.: So Atma Vidya is the easiest of attainment.

— TALK - 379

A European gentleman asked: How do you answer the question, "Who are you?"

M.: Ask yourself the question, "Who am I?"

D.: Please tell me how you have found it. I shall not be able to find it myself. (The 'I' is the result of biological forces. It results in silence. I want to know how the Master finds it.)

M.: Is it found only by logic? The scientific analysis is due to intellect.

D.: According to J. C. Bose, nature does not make any difference between a worm and a man.

M.: What is Nature?

D.: It is that which exists.

M.: How do you know the existence?

D.: By my senses.

M.: ‘My’ implies your existence. But you are speaking of another’s existence. You must exist to speak of “my senses”. There cannot be ‘my’ without ‘I’.

D.: I am a poor creature. I come to ask you, Great Master that you are, what this existence is. There is no special significance in the word *existence*. He exists, I exist and others exist. What of that?

M.: The existence of anyone posited, shows your own existence. “Existence is your nature.”

D.: There is nothing strange in anything existing.

M.: How do you know its existence - rather than your own existence?

D.: What is new in the existence of anything? I take up your book and read there that the one question one should ask oneself is “Who am I?” I want to know “Who are you?” I have my own answer. If another says the same, and so too, millions of others, there is the probability of the Self. I want a positive answer for the question and no playing with words.

M.: In this way you are in the region of probabilities at the best.

D.: Yes. There are no certainties. Even God cannot be proved to be absolute certainty.

M.: Leave God alone for the time being. What of yourself?

D.: I want confirmation of the Self.

M.: You seek the confirmation from others. Each one though addressed as 'you', styles himself 'I'. The confirmation is only from 'I'. There is no 'you' at all. All are comprised in 'I'. The other can be known only when the Self is posited. The others do not exist without the subject.

D.: Again, this is nothing new. When I was with Sir C. V. Raman he told me that the theory of smell could be explained from his theory of light. Smell need no longer be explained in terms of chemistry. Now, there is something new; it is progress. That is what I mean, when I say that there is nothing new in all the statements I hear now.

M.: 'I' is never new. It is eternally the same.

D.: Do you mean to say that there is no progress?

M.: Progress is perceived by the outgoing mind. Everything is still when the mind is introverted and the Self is sought.

D.: The Sciences - what becomes of them?

M.: They all end in the Self. The Self is their finality.

— TALK - 380



PF 51 Talk Mantra 8

Mr. Bose, the Bengali Engineer, asked the meaning of the last stanza of Atma Vidya (Knowledge of the Self). Sri Bhagavan explained on the following lines:

There is the world perceived, the perception is only apparent; it requires location for existence and light. Such existence and light are simultaneous with the rise of mind. So the physical existence and illumination are part of mental existence and illumination. The latter is not absolute, for the mind rises and sinks. The mind has its

substratum in the Self which is self-evident, i.e. its existence and self-luminosity are obvious. That is absolute being, continuous in sleep, waking and dream states also. The world consists of variety, which is the function of the mind. The mind shines by reflected light - i.e. light reflected from the self. Just as the pictures in a cinema show are seen only in diffused, i.e. artificial light, but not in a strong glare or in thick darkness, so also the world pictures are perceptible only in diffused, i.e. reflected light of the Self through the darkness of avidya (ignorance). The world cannot be seen either in pure ignorance as in sleep, or in pure light as in Self-Realisation. Avidya is the Cause of variety.

The Engineer said that he understood it only intellectually.
M.: Because intellect holds you at present, i.e. you are in the grip of intellect in the waking state when you discuss these matters.

Later it was added that Grace is needed for Realisation.
The Engineer asked how Grace has to be got.
M.: Grace is the Self. It is not manifest because of ignorance prevailing. With sraddha, it will become manifest.
Sraddha, Grace, Light, Spirit are all synonymous with the Self.

– TALK - 381

Question and other questions in Telugu version

It is also said in the same place that the mind is to be introverted and made to merge into the Self; that the practice must be long because it is slow; and must be continued until it is totally merged in the Self.

– TALK - 382

D.: In Sri Ramakrishna's Life it is said that an idol, Ramlal was animate. Is it true?

M.: Can you account for the animation of this body? Is the movement of the idol more mysterious than the movement of this body?

D.: Metal does not move itself.

M.: Is not the body a corpse? You will probably consider it a mystery if the corpse moves. Is that so?

— TALK - 386



Special Quote 9

PF 52

D.: When I read Sri Bhagavan's works I find that investigation is said to be the one method for Realisation.

M.: Yes, that is vichara.

D.: How is that to be done?

M.: *The questioner must admit the existence of his self. "I AM" is the Realisation. To pursue the clue till Realisation is vichara. Vichara and Realisation are the same.* - Q. 32

D.: It is elusive. What shall I meditate upon?

M.: Meditation requires an object to meditate upon, whereas there is only the subject without the object in vichara. Meditation differs from vichara in this way.

D.: Is not dhyana one of the efficient processes for Realisation?

Special Quote 10 - part 1

M.: Dhyana is concentration on an object. It fulfils the purpose of keeping away diverse thoughts and fixing the mind on a single thought, which must also disappear before Realisation. But Realisation is nothing new to be acquired. It is already there, but obstructed by a screen of thoughts.

All our attempts are directed for lifting this screen and then Realisation is revealed.

If a true seeker is advised to meditate, many may go away satisfied with the advice. But someone among them may turn round and ask, "Who am I to meditate on an object?" Such a one must be told to find the Self. That is the finality. That is Vichara.

D.: Will vichara alone do in the absence of meditation?

M.: *Vichara is the process and the goal also. 'I AM' is the goal and the final Reality. To hold to it with effort is vichara. When spontaneous and natural it is Realisation.* -

Q. 33

— TALK - 390

Meditation

I was indeed fortunate that I never took to it. Had I taken to it, I would probably be nowhere - always in confusion. My purva vasanas (former tendencies) directly took me to the enquiry "Who am I?" It was indeed fortunate!

— TALK - 392

❖ Special Quote 10 Part 2

PF 53

A Dutch lady, Mrs. Gongrijp, an ardent theosophist, who had worked long in Java and is now living in Adyar, came here for a short visit. She asked: Theosophy speaks of tanha, meaning thirst for rebirth. What is its cause?

M.: Thirst for rebirth is the desire to be reborn so as to end successive births. The spirit is at present moribund; it must be revived so that rebirth may take place after the present apparent death. Forgetfulness of your real nature is the

present death; remembrance of it is the rebirth. It puts an end to successive births. Yours is eternal life.

D.: I take tanha to mean 'clinging to life' - the desire for eternal life.

M.: *No doubt it is so. How does the desire arise? Because the present state is unbearable. Why? Because it is not your true nature. Had it been your real nature no desire would disturb you.* - Q. 40 How does the present state differ from your real nature? You are spirit in truth. However that spirit is wrongly identifying itself with the gross body. The body has been projected by the mind; the mind itself has originated from the spirit. If the wrong identification ceases, there will be peace and permanent untellable bliss.

D.: Life is of the body and rebirth is to incarnate in another body.

M.: Mere change of body produces no effect. The ego associated with this body is transferred to another body. How can that satisfy anyone?

Moreover, what is life? Life is existence which is your Self. That is life Eternal. Otherwise can you imagine a time when you are not?

That life is now conditioned by the body and you wrongly identify your being with that of the body. You are life unconditioned. These bodies attach themselves to you as mental projections and you are now afflicted by 'I-am-the-body' idea. If this idea ceases you are your Self.

Where or how were you before being born? Were you in sleep? How were you? You exist then too without the body. Then the ego arises, and then the mind which projects the body. 'I-am- the-body' idea is the result. Because the body exists you say that it was born and that it will die, and transfer the idea to the Self saying that you are born and that you will die. In fact you remain without the body in

sleep; but now you remain with the body. The Self can remain without the body, but the body cannot exist apart from the Self.

'I-am-the-body' thought is ignorance; that the body is not apart from the Self is knowledge. That is the difference between knowledge and ignorance.

The body is a mental projection, the mind is the ego; and the ego rises from the Self. So the body-thought is distracting and strays away from the Self. For whom is the body or the birth? It is not for the Self, the Spirit. It is for the non-self which imagines itself

separate. *So long as there is the sense of separation there will be afflicting thoughts. If the original source is regained and the sense of separation is put an end to, there is peace.* -

Q. 41

Consider what happens when a stone is thrown up. It leaves its source and is projected up, tries to come down and is always in motion until it regains its source, where it is at rest. So also the waters of the ocean evaporate, form clouds which are moved by winds, condense into water, fall as rain and the waters roll down the hill in streams and rivers, until they reach their original source, the ocean, reaching which they are at peace. Thus, you see, wherever there is a sense of separateness from the source there is agitation and movement until the sense of separateness is lost. So it is with yourself. Now that you identify yourself with the body you think that you are separate from the Spirit - the true Self. You must regain your source before the false identity ceases and you are happy.

Gold is not an ornament, but the ornament is nothing but gold. Whatever shape the ornament may assume and however different the ornaments are, there is only one reality, namely gold. So also with the bodies and the Self.

The single reality is the Self. To identify oneself with the body and yet to seek happiness is like attempting to cross a river on the back of an alligator. The body identity is due to extroversion and the wandering of the mind. To continue in that state will only keep one in an endless tangle and there will be no peace. *Seek your source, merge in the Self and remain all alone.* - Q. 42

Rebirth means discontent with the present state, and desire to be born where there will be no discontent. Births, being of the body, cannot affect the Self. The Self remains over even after the body perishes. The discontent is due to the wrong identity of the Eternal Self with the perishable body. The body is a necessary adjunct of the ego. If the ego is killed the eternal Self is revealed in all its glory.

The body is the Cross. Jesus, the son of man, is the ego or ‘I am-the-body’ idea. When he is crucified, he is resurrected as the Glorious Self - Jesus, the Son of God! – “*Give up this life if thou wouldest live*” - Q. 43

– TALK - 396



PF 54

Because you find the dream creations transitory in relation to the waking state there is said to be a difference. The difference is only apparent and not real.

D.: Is the waking state independent of existing objects?

M.: Were it so, the objects must exist without the seer; that is to say, the object must tell you that it exists. Does it do so? For example, does a cow moving in front of you say that

she is moving? Or do you say of your own accord “There is a cow moving”? The objects exist because of the seer cognising them.

The dream is for the one who says that he is awake. In fact, wakefulness and dream are equally unreal from the standpoint of the Absolute. - Q. 50

– TALK - 399

Special Quote 32

Japa may be done even while engaged in other work. That which is, the One Reality. It may be represented by a form, a japa, mantra, vichara or any kind of attempt. All of them finally resolve themselves into that One Single Reality. Bhakti, vichara, japa are only different forms of our efforts to keep out the unreality. The unreality is an obsession at present. Reality is our true nature. We are wrongly persisting in unreality, that is, thoughts and worldly activities. Cessation of these will reveal the Truth. Our attempts are directed towards keeping them out. It is done by thinking of the Reality only. Although it is our true nature it looks as if we are thinking of the Reality. What we do really amounts to the removal of obstacles for the revelation of our true Being. Meditation or vichara is thus a reversion to our true nature.

D.: Are our attempts sure to succeed?

M.: Realisation is our nature. It is nothing new to be gained. What is new cannot be eternal. Therefore there is no need for doubting if one would lose or gain the Self.

– TALK - 401

Were the vasanas in the brain instead of in the Heart they must be extinguished if the head is cut off so that reincarnations will be at an end. But it is not so. The Self obviously safeguards the vasanas in its closest

proximity, i.e. within itself in the Heart, just as a miser keeps his most valued possessions (treasure) with himself and never out of contact. *Hence the place where the vasanas are, is the Self, i.e., the Heart, and not the brain - Q. 51* (which is only the theatre for the play of the vasanas from the greenhouse of the Heart.)

— TALK - 402



PF 55

A casual visitor asked: What is nishta? How is the look to be directed between the eyebrows?

M.: How do we see these things? There is a light by which these are seen. Your question amounts to asking how that light is seen.

D.: What is the significance of the spot between the eyebrows?

M.: That is mentioned as if to say: "Do not see with your eyes." D.: What is regulation of breath for?

M.: Only to control the mind.

Again after a few minutes Sri Bhagavan continued: The mind functions both as light and as objects. If divested of things the light alone will remain over.

D.: But we must know that there is such light.

M.: Sight or cognition is impossible without such light. How do you cognise anything in sleep? Our cognition pertains to the present state because there is light. Light is the essential requisite for sight. It is plain in our daily life. Among the lights, sunlight is the most important. Hence they speak of the glory of millions of suns.

D.: There is light if we press the eyelids with our fingers.

Another questioner: What is the use of seeing such a light?

M.: It is done lest we forget the goal. The practice helps one not to divert the attention to other pursuits.

The object is seen or the light is recognised because there is the subject to do so. How does it affect the subject whether the objects are seen or not? If the light, i.e., the cogniser or the consciousness is seen, there will be no object to be seen. Pure light, i.e., Consciousness, will alone remain over.

It is clear from Chudala's story that *vairagya accompanied by ego is of no value, whereas all possessions in the absence of ego do not matter.* - Q. 60

- TALK - 404



PF 56

Nirvana is Perfection. In the Perfect State there is neither subject nor object; there is nothing to see, nothing to feel, nothing to know. Seeing and knowing are the functions of the mind. In nirvana there is nothing but the blissful pure consciousness "I am."

Everything happens in its own time. The one who is ready for the absolute knowledge will be made somehow to hear of it and follow it up. He will realise that Atmavidya is the highest of all virtues and also the end of the journey.

Then, asked about the difference between external and internal *nirvikalpa samadhis*, referring to article 391 above, the Master said:

External samadhi is holding on to the Reality while witnessing the world, without reacting to it from within. There is the stillness of a waveless ocean. The internal samadhi involves loss of body-consciousness.

D.: Is loss of body-consciousness a perquisite to the attainment of sahaja samadhi?

M.: *What is body-consciousness? Analyse it. There must be a body and consciousness limited to it which together make up body-consciousness. These must lie in another Consciousness which is absolute and unaffected. Hold it. That is samadhi.* - Q. 68 It exists when there is no body-consciousness because it transcends the latter, it also exists when there is the body-consciousness. So it is always there. What does it matter whether body-consciousness is lost or retained? When lost it is internal samadhi: when retained, it is external samadhi. That is all.

A person must remain in any of the six samadhis so that sahaja samadhi may be easy for him.

D.: The mind does not sink into that state even for a second.

M.: *A strong conviction is necessary that I am the Self, transcending the mind and the phenomena.* - Q. 69

D.: Nevertheless, the mind proves to be a cord against attempts to sink it.

M.: What does it matter if the mind is active? It is so only on the substratum of the Self. Hold the Self even during mental activities.

D.: I cannot go within sufficiently deep.

M.: It is wrong to say so. Where are you now if not in the Self? Where should you go? All that is necessary is the stern belief that you are the Self. Say rather that the other activities throw a veil on you.

D.: Yes, it is so.

M.: That means that the conviction is weak.

– TALK - 406 *****



PF 57

No. The sunlight is jada (insentient). You are aware of it. It makes objects perceptible and chases away darkness, whereas consciousness is that Light which makes not only light but also darkness perceptible. Darkness cannot exist before sunlight, but it can remain in the Light of Consciousness. Similarly, this consciousness is pure Knowledge in which both knowledge and ignorance shine.

D.: If God is all why does the individual suffer for his actions? Are not the actions prompted by Him for which the individual is made to suffer?

M.: He who thinks he is the doer is also the sufferer.

D.: But the actions are prompted by God and the individual is only His tool.

M.: This logic is applied only when one suffers, but not when one rejoices. If the conviction prevails always, there will be no suffering either.

D.: When will the *suffering cease*?

M.: *Not until individuality is lost.* - Q. 82 If both the good and bad actions are His, why should you think that the enjoyment and suffering are alone yours? He who does good or bad, also enjoys pleasure or suffers pain. Leave it there and do not superimpose suffering on yourself.

– TALK - 420

PF 58 Talk Mantra 7

D .: What are the means for gaining will-power?

M.: Your idea of will-power is success insured. Will-power should be understood to be the strength of mind which makes it capable for meeting success or failure with equanimity. It is not synonymous with certain success. Why should one's attempts be always attended with success? Success develops arrogance and the man's spiritual progress is thus arrested. Failure on the other hand is beneficial, inasmuch as it opens the eyes of the man to his limitations and prepares him to surrender himself. Self-surrender is synonymous with eternal happiness. Therefore one should try to gain the equipoise of mind under all circumstances. That is will-power. Again, success and failure are the results of prarabha and not of will-power. A man may be doing only good and noble actions and yet prove a failure. Another may do otherwise and yet be uniformly successful. This does not mean that the will-power is present in the one and not in the other.

D.: Is it not said in the book Truth Revealed (Ulladu Narpadu) that the world is a product of the mind?

M.: Yes.

D.: Does it not follow that the mind grown strong brings the world under control?

M.: The mind in its external activities gives rise to the world. Such activities fritter away the strength of the mind. Its strength lies in being confined to itself with the external activities arrested.

D.: There is an idiot who cannot count up to ten. His mind does not certainly wander as does that of a thinker. Is the former a better man than the latter?

M.: Who says that he is an idiot? Your mind in its wandering says so.

D.: Is will-power gained by divesting oneself of thoughts?

M.: Rather by confining oneself to a single thought. Ultimately this will also disappear, leaving Pure Consciousness behind. Concentration helps one to it.

D.: So then, it is gained by directing the mind and concentrating it. The personality has nothing to do with it.

M.: Personality is the root-cause of external activities. It must sink for gaining the highest good.

— TALK - 423

The same holds good for death also. They represent body-consciousness and nothing more. If you are the body they always hold on to you. If you are not the body they do not affect you. The one who was in sleep is now in waking state just speaking. You were not the body in sleep. Are you the body now? Find it out. Then the whole problem is solved.

Similarly, that which is born must die. Whose is the birth? Were you born? If you say you were, of whose birth are you speaking? It is the body which was born and it is that which will die. How do birth and death affect the eternal Self? Think and say to whom the questions arise. Then you will know.

— TALK - 426



PF 59

Solve this question by referring to the state of sleep. What happens to you in sleep?

D.: I do not know.

M.: Yet you exist. Therefore existence beyond knowledge and ignorance is indicated. Although ignorance was prevailing, according to your present idea, yet you did not say so in sleep. You continued to exist all the same. Mere ignorance does not rule out the fact of your existence.

D.: In the practice of meditation are there any signs of the nature of subjective experience or otherwise, which will indicate the aspirant's progress towards Self-Realisation

M.: The degree of freedom from unwanted thoughts and the degree of concentration on a single thought are the measure to gauge the progress.

D.: Is it necessary to take to sanyasa for Self-Realisation?

M.: Sanyasa is to renounce one's individuality. This is not the same as tonsure and ochre robes. A man may be a grihi; yet, if he does not think he is a grihi, he is a sanyasi. On the contrary a man may wear ochre robes and wander about: yet if he thinks he is a sanyasi he is not that. To think of sanyasa defeats its own purpose.

Sri Bhagavan remarked:

People see the world. The perception implies the existence of a seer and the seen. The objects are alien to the seer. The seer is intimate, being the Self. They do not however turn their attention to finding out the obvious seer but run about analysing the seen. The more the mind expands, the farther it goes and renders Self-Realisation more difficult and

complicated. The man must directly see the seer and realise the Self. - Q.24

D.: So then, it amounts to synthesising phenomena and finding the one Reality behind.

M.: Why do you still consider the phenomena? See who the seer is. Synthesis means engaging the mind in other pursuits. That is not the way to Realisation.

D.: I want to eliminate the non-self so that the Self may be realised. How shall I do it? What are the characteristics of the non-self?

M.: There is one who says that the non-self must be eliminated. Who is he?

D.: I mean this man. When I travel from Calcutta to Madras I must know Madras so that I may not alight at an intermediate station out of ignorance. There are the sign boards and the timetable to guide me in my travel. But what is the guide in my search for the Self?

M.: It is all right for the journey. You know how far away you are from Madras. Can you tell me how far away you are from the Self in order that you should seek it?

D.: I do not know.

M.: Are you ever divorced from the Self? Is it possible to be divorced? Are not all these alien to you and the Self the most intimate? Where should you go to gain the Self?

D.: I am now away from the Self. I must retrace my steps in order to regain it.

M.: How far away? Who says that he is apart? Can there be two selves?

D.: It is said that individuals are modifications of the Self, just as ornaments are of gold.

M.: When a man speaks in terms of ornaments ignoring their substance gold, he is told that they are gold. But here *the man is consciousness and speaks of himself as its*

Special Quote 33

modification. Do you remain apart from Self that you speak of yourself as Its modification? - Q. 25

D.: Cannot gold be imagined to say that it has become an ornament?

M.: Being insentient, it does not say so. But the individual is sentient and cannot function apart from consciousness. The Self is Pure Consciousness. Yet the man identifies himself with the body which is itself insentient and does not say "I am the body" of its own accord. Someone else says so. The unlimited Self does not. Who else is he that says so? A spurious 'I' arises between the Pure Consciousness and the insentient body and imagines itself limited to the body. Seek this and it will vanish as a phantom. That phantom is the ego, or the mind or the individuality.

All the sastras are based on the rise of this phantom, whose elimination is their purpose. The present state is mere illusion. Disillusionment is the goal and nothing more.

D.: The mind is said to be a bundle of thoughts.

M.: Because it functions on account of a single root the 'I-thought'.

मानसंतु किं मार्गेणृते नैव मानसं मार्ग आर्जवात्

Manasantu kim margane krte naiva manasam marga arjavat.

It has no real existence as a separate entity.

D.: Are not thoughts projections from the mind?

M.: In that case the mind is taken to be synonymous with the 'I-thought' or the ego.

Special Quote 34

The differences are the result of the sense of doership (kartritva). The fruits will be destroyed if the root is destroyed. So relinquish the sense of doership; the differences will vanish and the essential reality will reveal itself.

In order to give up the sense of doership one must seek to find out who the doer is. Enquire within; the sense of doership will vanish. Vichara (enquiry) is the method.

— TALK - 429

A Marathi gentleman asked: I have read much about Self-Realisation; I do japa, puja, etc.; nothing seems to satisfy me. Can Sri Bhagavan kindly guide me?

M.: What is that you seek to gain? Everyone seeks happiness. Happiness is one's lot in everyday sleep. Bring about that state of happiness even in the waking state. That is all.

D.: I do not follow. How is it to be done?

M.: Atma Vichara is the way.

D.: It seems too difficult to adopt, being so intangible. What shall I do if I feel unfit for this method of enquiry?

M.: Guidance is there. It is for individuals to avail themselves of it.

— TALK - 430



PF 60

While explaining a stanza of his own Sri Bhagavan observed: The sun illuminates the universe, whereas the Sun

of Arunachala is so dazzling that the universe is obscured and an unbroken brilliance remains. But it is not realised in the present state and can be realised only if the lotus of the heart blossoms. The ordinary lotus blossoms in the light of the visible sun, whereas the subtle Heart blossoms only before the Sun of Suns. May Arunachala make my heart blossom so that His unbroken brilliance may shine all alone!

Further on, Sri Bhagavan continued: The mirror reflects objects; yet they are not real because they cannot remain apart from the mirror.

Similarly, the world is said to be a reflection in the mind as it does not remain in the absence of mind. The question arises: if the universe is a reflection, there must be a real object known as the universe in order that it might be reflected in the mind. This amounts to an admission of the existence of an objective universe. Truly speaking, it is not so.

Therefore the dream illustration is set forth. The dream world has no objective existence. How then is it created? Some mental impressions should be admitted. They are called vasanas. How were the vasanas in the mind? The answer is: they were subtle. Just as a whole tree is contained potentially in a seed, so the world is in the mind. Then it is asked: A seed is the product of the tree which must have existed once in order that it may be reproduced. So the world also must have been there some time. The answer is, No! There must have been several incarnations to gather the impressions which are re-manifested in the present form. I must have existed before as I do now. The straight way to find an answer will be to see if the world is there. Admitting the existence of the world I must admit a

seer who is no other than myself. Let me find myself so that I may know the relation between the world and the seer.

When I seek the Self and abide as the Self there is no world to be seen. What is the Reality then? The seer only and certainly not the world. - Q. 5 Such being the truth the man continues to argue on the basis of the reality of the world. Whoever asked him to accept a brief for the world? Yoga Vasishta clearly defines Liberation as the abandonment of the false and remaining as Being.

– TALK - 442

A figure on the screen in the cinema show appears to watch the whole world. What is the reality behind the subject and the object in the same show? An illusory being watches an illusory world.

D.: But I am the witness of the show.

M.: Certainly you are. You and the world are as real as the cinema figure and the cinema world.

– TALK - 443

PF 61

The world is perceived by the mind through the senses. It is of the mind. The seer sees the mind and the senses as within the Self and not apart from it. The agent, remaining unaffected by the actions, gets more purified until he realises the Self.

– TALK - 444

Explaining a stanza in Aksharamanamalai Sri Bhagavan said that mowna is the highest form of upadesa. It signifies ‘silence’ as master, disciple and practiser. Three

sanyasins, who were visiting Sri Bhagavan, began a discussion.

D.: If one remained quiet how is action to go on? Where is the place for karma yoga?

M.: *Let us first understand what Karma is, whose Karma it is and who is the doer. Analysing them and enquiring into their truth, one is perforce obliged to remain as the Self in peace. Nevertheless the actions will go on. - Q. 11*

D.: How will the actions go on if I do not act?

M.: Who asks this question? Is it the Self or another? Is the Self concerned with actions?

D.: No, not the Self. It is another, different from the Self.

M.: So it is plain that the Self is not concerned with actions and the question does not arise.

D.: I agree. Another asked: What is the state of the realised man? Is he not acting?

M.: The question implies that the realised man is not the questioner. Why should you concern yourself with another? Your duty is to look to yourself and not ask of others.

D.: The scriptures hold him up as the ideal.

M.: Certainly. He is the ideal. You should realise the Self. Even if his state be now described, your understanding of it will be only according to your capacity. You admit that your capacity is limited. The scriptures say that the realised state admits of no limits. So then, the only way to understand his state is to realise the Self and experience the state. If the question arises afterwards the answer will be found.

Another visitor asked: There is differentiation made between the sentient and the insentient (chit and jada) in the opening verse of Upadesa Sara.

M.: The Upadesa is from the standpoint of the hearer. There is no truth in the insentient (jada). One whole consciousness (chit) prevails all alone.

— TALK - 445

PF 62

Mr. S. S. Suryanarayana Sastri, Reader in Philosophy, Madras University, arrived this night. He had a doubt which he said had been cleared on reading Sarma's commentary on "Knowledge of Self". The doubt was:

How can the world be an imagination or a thought? Thought is a function of the mind. The mind is located in the brain. The brain is within the skull of a human being, who is only an infinitesimal part of the universe. How then can the universe be contained in the cells of the brain?

Sri Bhagavan answered saying: So long as the mind is considered to be an entity of the kind described, the doubt will persist. But what is mind? Let us consider. The world is seen when the man wakes up from sleep. It comes after the 'I-thought'. The head rises up. So the mind has become active. What is the world? It is objects spread out in space. Who comprehends it? The mind. Is not the mind, which comprehends space, itself space (akasa)? The space is physical ether (bhootakasa). The mind is mental ether (manakasa) which is contained in transcendental ether (chidakasa). The mind is thus the ether principle, akasa tattva. Being the principle of knowledge (jnana sattva), it is identified with ether (akasa) by metaphysics. Considering it to be ether (akasa), there will be no difficulty in reconciling the apparent contradiction in the question. Pure mind (suddha manas) is ether (akasa). The dynamic and dull

(rajas and tamas) aspects operate as gross objects, etc. Thus the whole universe is only mental.

Again, consider a man who dreams. He goes to sleep in a room with doors closed so that nothing can intrude on him while asleep. He closes his eyes when sleeping so that he does not see any object. Yet when he dreams he sees a whole region in which people live and move about with himself among them. Did this panorama get in through the doors? It was simply unfolded to him by his brain. Is it the sleeper's brain or in the brain of the dream individual? It is in the sleeper's brain. How does it hold this vast country in its tiny cells? This must explain the oft-repeated statement that the whole universe is a mere thought or a series of thoughts.

A Swami asked: I feel toothache. Is it only a thought?

M.: Yes.

D.: Why can I not think that there is no toothache and thus cure myself?

M.: When engrossed in other thoughts one does not feel the toothache. When one sleeps toothache is not felt.

D.: But toothache remains all the same.

M.: Such is the firm conviction of the reality of the world that it is not easily shaken off. The world does not become, for that reason, any more real than the individual himself.

D.: Now there is the Sino-Japanese war. If it is only in imagination, can or will Sri Bhagavan imagine the contrary and put an end to the war?

M.: The Bhagavan of the questioner is as much a thought as the Sino-Japanese war. (Laughter.)

Where is the world and where does one go withdrawing oneself? Does one fly in an aeroplane beyond space? Is it withdrawal?

The fact is this: the world is only an idea. What do you say: Are you within the world or is the world within you?

D.: I am in the world. I am part of it.

M.: That is the mistake. If the world were to exist apart from you, does it come and tell you that it exists? No, you see it exists. You see it when you are awake and not when asleep. If it exists apart from you, it must tell you so and you must be aware of it even in your sleep.

D.: I became aware of it in my *jagrat*.

M.: Do you become aware of yourself and then of the world? Or do you become aware of the world and then of yourself? Or do you become aware of both simultaneously?

D.: I must say simultaneously.

M.: Were you or were you not, before becoming aware of yourself? Do you admit your continued existence before and when you become aware of the world?

D.: Yes.

M.: If always existing yourself, why are you not aware of the world in sleep if it exists apart from the Self?

D.: I become aware of myself and of the world also.

M.: So you become aware of yourself. Who becomes aware of whom? Are there two selves?

D.: No.

M.: So you see that it is wrong to suppose that awareness has passing phases. The Self is always aware. When the Self identifies itself as the seer it sees objects. The creation of the subject and the object is the creation of the world. Subjects and objects are creations in Pure Consciousness. You see pictures moving on the screen in a cinema show. When you are intent on the pictures you are not aware of

the screen. But the pictures cannot be seen without the screen behind. The world stands for the pictures and Consciousness stands for the screen. The Consciousness is pure. It is the same as the Self which is eternal and unchanging. Get rid of the subject and object and Pure Consciousness will alone remain.

D.: But why did Pure Brahman become Isvara and manifest the universe if He did not mean it?

M.: Did Brahman or Isvara tell you so? You say that Brahman became Isvara, and so on. This too you did not say in your sleep. Only in your jagrat state you speak of Brahman, Isvara and universe. *The jagrat state is a duality of subject and object - owing to the rise of thoughts. So they are your thought creations.* - Q. 34

D.: But the world exists in my sleep even though I am not aware.

M.: What is the proof of its existence?

D.: Others are aware of it.

M.: Do they say so to you when you are in sleep or do you become aware of others who see the world in your sleep?

D.: No, but God is always aware.

M.: Leave God alone. Speak for yourself. You do not know God. He is only what you think of Him. Is he apart from you? He is that Pure Consciousness in which all ideas are formed. You are that Consciousness.

- TALK - 453



PF 63

Mrs. Dhar: Sri Bhagavan advises practice of enquiry even when one is engaged in external activities. The finality of such enquiry is the realisation of the Self and consequently breath must stop. If breath should stop, how will work go on or, in other words, how will breath stop when one is working?

M.: There is confusion between the means and the end (i.e., sadhana and sadhya). Who is the enquirer? The aspirant and not the siddha. Enquiry signifies that the enquirer considers himself separate from enquiry.

So long as this duality lasts the enquiry must be continued, i.e., until the individuality disappears and the Self is realised to be only the eternal Be-ing (including enquiry and enquirer).

The Truth is that Self is constant and unintermittent Awareness. The object of enquiry is to find the true nature of the Self as Awareness. *Let one practise enquiry so long as separateness is perceived. - Q.15*

If once realisation arises there is no further need for enquiry. The question will also not arise. Can awareness ever think of questioning who is aware? Awareness remains pure and simple.

The enquirer is aware of his own individuality. Enquiry does not stand in the way of his individual awareness; nor does external work interfere with such awareness. If work, seemingly external, does not obstruct the individual awareness, will the work, realised to be not separate from the Self, obstruct the uninterrupted Awareness of the Self,

which is One without a second and which is not an individual separate from work?

— TALK - 454

Mrs. Dhar: I form part of the creation and so remain dependent. I cannot solve the riddle until I become independent. Yet I ask Sri Bhagavan, should He not answer the question for me?

M.: Yes. It is Bhagavan that says, “Become independent and solve the riddle yourself. It is for you to do it.” Again: where are you now that you ask this question? Are you in the world, or is the world within you? You must admit that the world is not perceived in your sleep although you cannot deny your existence then. The world appears when you wake up. So where is it? Clearly the world is your thought. Thoughts are your projections. The ‘I’ is first created and then the world. The world is created by the ‘I’ which in its turn rises up from the Self. The riddle of the creation of the world is thus solved if you solve the creation of the ‘I’. So I say, find your Self.

Again, does the world come and ask you “Why do ‘I’ exist? How was ‘I’ created?” It is you who ask the question. The questioner must establish the relationship between the world and himself. He must admit that the world is his own imagination. Who imagines it? Let him again find the ‘I’ and then the Self.

Moreover, all the scientific and theological explanations do not harmonise. The diversities in such theories clearly show the uselessness of seeking such explanations. Such explanations are purely mental or intellectual and nothing more. Still, all of them are true according to the standpoint of the individual. There is no creation in the state of realisation. When one sees the world, one does not see

oneself. When one sees the Self, the world is not seen. So see the Self and realise that there has been no creation. The lady being laid up is unable to go to the hall and so feels unhappy that, though near, she cannot go into the hall. This was mentioned to Sri Bhagavan. He said, "Well, thinking like this keeps her always in the Presence. This is better than remaining in the hall and thinking of something else."

— TALK - 455



PF 64

See yourself, who sees these, and the problem is solved.
D.: I am a business man. How shall I get on with business and get peace of mind also?

M.: This is also a thought. Give up this thought also and remain as your true Self.

D.: It is said: Do your duty without any expectation of results. How shall I get that frame of mind?

M.: You need not aspire for or get any new state. Get rid of your present thoughts, that is all.

D.: How shall I get the bhakti necessary for it?

M.: It is bhakti to get rid of thoughts which are only alien to you (i.e. the Self).

D.: What is thought-force, mesmerism, etc.? There was a doctor in Paris called Dr. Coue. He was illiterate, but yet was able to cure many incurable diseases by will-force. He used to say: Generate power to cure yourself. The power is within you.

M.: It is through the same will-power that the seat of all diseases, the body, has risen.

D.: So it is said thoughts manifest as objects.

M.: This thought must be for mukti (liberation).

D.: God must enable us to get rid of the other thoughts.

M.: This is again a thought. Let that which has incarnated raise the question. You are not that because you are free from thoughts.

Why should you concentrate? Why should you not allow your thoughts free play?

D.: The sastras say that the thoughts, thus playing free, lead us astray, that is, to unreal and changeful things.

M.: So then, you want not to be led to unreal and changeful things. Your thoughts are unreal and changeful. You want to hold the Reality. That is exactly what I say. The thoughts are unreal. Get rid of them.

D.: I understand now. Yet there is a doubt. "Not a trice can you remain inactive." How shall I be able to rid myself of thoughts?

M.: The same Gita says: "Although all actions take place, I am not the doer." It is like the sun towards the world activities. The Self always remains actionless, whereas thoughts arise and subside. The Self is Perfection; it is immutable; the mind is limited and changeful. You need only to cast off your limitations. Your perfection thus stands revealed.

D.: Grace is necessary for it.

M.: Grace is ever present. All that is necessary is that you surrender to It.

D.: I surrender and pray that even if I go wrong I may be forcibly drawn to it.

M.: Is this surrender? Surrender to be complete must be unquestioning.

D.: Yes, I surrender. You say I must dive into the ocean of the Self like a pearl-diver into the sea.

M.: Because you are now thinking that you are out of the ocean of Consciousness.

D.: I practise pranayama. It generates heat in the body. What should I do?

M.: The heat will pass away when the mind gains calm

D.: That is true but most difficult.

M.: This is again a thought which is an obstacle.

— TALK - 472

PF 65

D..: I think of Arunachala, but still I am not a mukta.

M.: Change of outlook is all that is necessary. See what such a change did for Arjuna. He had the vision, of the Cosmic Self. Sri Krishna says: "Gods and saints are eager to see my Cosmic Form. I have not fulfilled their desire. Yet I endow divine sight by which you can see that Form." Well, having said so, does He show what He is? No. He asks Arjuna to see in Him all that he desires to see. If that were His real form it must be changeless and known for what it is worth. Instead, Arjuna is commanded to see whatever he desires. So where is the Cosmic Form? It must be in Arjuna.

Furthermore, Arjuna finds Gods and saints in that form and they are praising the Lord. If the form be withheld from the Gods and saints as said by Krishna, who are they of Arjuna's vision?

D.: They must be in his imagination.

M.: They are there because of Arjuna's outlook.

D.: Then the outlook must be changed by God's Grace.

M.: Yes. That happens to bhaktas.

D.: A man dreams of a tiger, takes fright and wakes up. The dream-tiger appears to the dream ego who is also frightened. When he wakes up how is it that that ego disappears, and the man wakes up as the waking ego?

M.: That establishes that the ego is the same. Dream, wakefulness and sleep are passing phases for the same ego.

D.: It is so difficult to spot the mind. The same difficulty is shared by all.

M.: You can never find the mind through mind. Pass beyond it in order to find it non-existent.

D.: Then one must directly go to seek the ego. Is it so?

M.: That's it.

Mind, ego, intellect are all different names for one single inner organ (antahkarana). The mind is only the aggregate of thoughts. Thoughts cannot exist but for the ego. So all thoughts are pervaded by ego (aham). Seek wherefrom the 'I' rises and the other thoughts will disappear.

D.: What remains over cannot be 'I', but Pure Consciousness.

M.: Quite so. You start seeking happiness. On analysis you find that misery is caused by thoughts. They are called the mind. *While trying to control the mind you seek the 'I' and get fixed in Being-Knowledge-Bliss. - Q. 61*

Another devotee: What then is the mind?

M.: Mind is consciousness which has put on limitations. You are originally unlimited and perfect. Later you take on limitations and become the mind.

D.: It is avarana (veiling) then. How does this happen?

M.: To whom is the avarana? It is the same as avidya (ignorance), ego or the mind.

D.: Avarana means obscuration. Who is obscured? How does it arise?

M.: The limitation is itself obscuration. No questions will arise if limitations are transcended.

— TALK - 473



PF 66

The Vedas say: “The Heart is like a lotus turned down, or a plantain bud.” “There is a bright spot atom-like, like the end of a grain of paddy.” “That spot is like a flame and in its centre, transcendental Brahman is seated.” Which is that Heart? Is it the heart of the physiologists? If so, the physiologists know best.

The Heart of the Upanishads is construed as Hridayam, meaning: This (is) the centre. That is, it is where the mind rises and subsides. That is the seat of Realisation. When I say that it is the Self the people imagine that it is within the body. When I ask where the Self remains in one’s sleep they seem to think that it is within the body, but unaware of the body and its surroundings like a man confined in a dark room. To such people it is necessary to say that the seat of Realisation is somewhere within the body. The name of the centre is the Heart; but it is confounded with the heart organ.

When a man dreams, he creates himself (i.e., the ahamkar, the seer) and the surroundings. All of them are later

withdrawn into himself. The one became many, along with the seer. Similarly also, the one becomes many in the waking state. The objective world is really subjective. (An astronomer discovers a new star at immeasurable distance and announces that its light takes thousands of light years to reach the earth. Well, where is the star in fact? Is it not in the observer? But people wonder how a huge globe, larger than the Sun, at such a distance can be contained in the brain-cells of a man. The space, the magnitudes and the paradox are all in the mind only.) How do they exist there? Inasmuch as you become aware of them, you must admit a light which illuminates them. These thoughts are absent in sleep but rise up on waking. So this light is transient, having an origin and an end. *The consciousness of T is permanent and continuous.* - Q. 21 So this cannot be the aforesaid light. It is different but has no independent existence. Therefore it must be abhasa (reflected light). The light in the brain is thus reflected knowledge (abhasa samvit) or reflected being (abhasa sat). The true knowledge (Samvit) or Being (Sat) is in the centre called Heart (Hridaya). When one wakes up from sleep it is reflected in the head, and so the head is no longer lying prone but rises up. From there the consciousness spreads all over the body and so the superimposed 'I' functions as the wakeful entity. The pure light in the brain is suddha manas (the pure mind) which later becomes contaminated and is malina manas, the one ordinarily found.

All these are however contained in the Self. The body and its counterparts are in the Self. The Self is not confined in the body, as is commonly supposed.

- TALK - 474



PF 67

Further conversation led to the question if the mind was identical with the brain. Sri Bhagavan said: *The mind is only a force operating on the brain.* - Q. 83 You are now here and awake. The thoughts of the world and the surroundings are in the brain within the body. When you dream you create another self who sees the world of dream creation and the surroundings just as you do now. The dream visions are in the dream brain which is again in the dream body. That is different from your present body. You remember the dream now. The brains are however different. Yet the visions appear in the mind. The mind therefore is not identical with the brain. Waking, dream and sleep are for the mind only.

D.: The understanding is intellectual.

M.: Intellect. Whose intellect? The problem revolves round that question.

You admit that you exist even in the absence of intellect - say, in sleep. How do you know that you exist if you have not realised your existence? Your very existence is realisation. You cannot imagine a point of time when you do not exist. So there is no period of time when realisation is not.

- TALK - 477

If each one minds his own business, there will be no quarrel.

- TALK - 479

Time and space are functions of thoughts. If thoughts do not arise there will be no future or the Earth. - Q. 84

— TALK - 480

Muruganar asked what prajnana is.

M.: Prajnana (Absolute Knowledge) is that from which vijnana (relative knowledge) proceeds.

D.: In the state of vijnana one becomes aware of the samvit (cosmic intelligence). But is that suddha samvit aware by itself without the aid of antahkaranas (inner organs)?

M.: It is so, even logically.

D.: Becoming aware of samvit in jagrat by vijnana, prajnana is not found self-shining. If so, it must be found in sleep.

M.: The awareness is at present through antahkaranas. Prajnana is always shining even in sleep. If one is continuously aware in jagrat the awareness will continue in sleep also. Moreover, it is illustrated thus: A king comes into the hall, sits there and then leaves the place.

He did not go into the kitchen. Can one in the kitchen for that reason say, “The king did not come here”? *When awareness is found in jagrat it must also be in sleep.* - Q. 85

— TALK - 481



PF 68

Everyone is the Self, indeed infinite. Yet each one mistakes the body for the Self. To know anything, illumination is necessary. Such illuminating agency can only be in the form of light which is however lighting the physical light and darkness. So then that other Light lies

beyond the apparent light and darkness. It is itself neither light nor darkness but is said to be Light because It illumines both. It is also Infinite and remains as Consciousness. Consciousness is the Self of which everyone is aware. No one is away from the Self. So each one is Self-realised. Yet what a mystery that no one knows this fundamental fact, and desires to realise the Self?

This ignorance is due to the mistaking of the body for the Self. Realisation now consists in getting rid of this false idea that one is not realised. Realisation is not anything newly got. It must be already there in order that it may be permanent. Otherwise Realisation is not worth attempting. After the false notion 'I-am-the-body' or 'I have not realised' is removed, Supreme Consciousness or the Self alone is left over, which is however called Realisation in the present state of knowledge. However, the truth is that Realisation is eternal and already there, here and now.

Finally, **Realisation amounts to elimination of ignorance and nothing more or less.**

D.: My profession requires my stay in my place. I cannot remain in the vicinity of sadhus. Can I have realisation even in the absence of sat sanga as necessitated by my circumstances?

M.: Sat is aham pratyaya saram = the Self of selves. The sadhu is that Self of selves. He is immanent in all. Can anyone remain without the Self? No. So no one is away from sat sanga.

— **TALK - 482**

Until realisation there will be Karma, i.e., action and reaction; after realisation there will be no Karma, no world.

— **TALK - 484**



PF 69

An English lady, a young woman, came here dressed in a Muslim sari. She had evidently been in North India and met Dr. G. H. Mees.

Sri Bhagavan read out a stanza “The Black Sun” from the anniversary number of The Vision, written by Swami Bharatananda.

After a few minutes, Miss J. asked: One gathers from the stanza that one should keep on meditating until one gets merged in the state of consciousness. Do you think it right?

M.: Yes.

D.: I go further and ask: Is it right that one should, by conscious will, go into that state from which there is no return? (No answer) - Dinner bell.

Afternoon

D.: What is the object of Self-Realisation?

M.: Self-Realisation is the final goal and it is the end in itself.

D.: I mean, what is the use of Self-Realisation?

M.: Why should you seek Self-Realisation? Why do you not rest content with your present state? It is evident that you are discontented with the present state. The discontent is at an end if you realise the Self.

D.: What is that Self-Realisation which removes the discontent? I am in the world and there are wars in it. Can Self-Realisation put an end to it?

M.: Are you in the world? Or is the world in you?

D.: I do not understand. The world is certainly around me.

M.: You speak of the world and happenings in it. They are mere ideas in you. The ideas are in the mind. The mind is within you. And so the world is within you.

D.: I do not follow you. Even if I do not think of the world, the world is still there.

M.: Do you mean to say that the world is apart from the mind and it can exist in the absence of the mind?

D.: Yes.

M.: Does the world exist in your deep sleep?

D.: It does.

M.: Do you see it in your sleep?

D.: No, I don't. But others, who are awake, see it.

M.: Are you so aware in your sleep? Or do you become aware of the other's knowledge now?

D.: In my waking state.

M.: So you speak of waking knowledge and not of sleep-experience. The existence of the world in your waking and dream states is admitted because they are the products of the mind. The mind is withdrawn in sleep and the world is in the condition of a seed. It becomes manifest over again when you wake up. The ego springs forth, identifies itself with the body and sees the world. So the world is a mental creation.

D.: How can it be?

M.: Do you not create a world in your dream? The waking state also is a long drawn out dream. There must be a seer behind the waking and dream experiences. Who is that seer? Is it the body?

D.: It cannot be.

M.: Is it the mind?

D.: It must be so.

M.: But you remain in the absence of the mind.

D.: How?

M.: In deep sleep.

D.: I do not know if I am then.

M.: If you were not how do you recollect yesterday's experiences? Is it possible that there was a break in the continuity of the 'I' during sleep?

D.: It may be.

M.: If so, a Johnson may wake up as a Benson. How will the identity of the individual be established?

D.: I don't know.

M.: If this argument is not clear, follow a different line. You admit "I slept well", "I feel refreshed after a sound sleep". So sleep was your experience. The experiencer now identifies himself with the 'I' in the speaker. So this 'I' must have been in sleep also.

D.: Yes.

M.: So 'I' was in sleep, if the world was then there, did it say that it existed?

D.: No. But the world tells me its existence now. Even if I deny its existence, I may knock myself against a stone and hurt my foot. The injury proves the existence of the stone and so of the world.

M.: Quite so. The stone hurts the foot. Does the foot say that there is the stone?

D.: No. - 'I'.

M.: Who is this 'I'? It cannot be the body nor the mind as we have seen before. This 'I' is the one who experiences the waking, dream and sleep states. The three states are changes which do not affect the individual. The experiences are like pictures passing on a screen in the cinema. The appearance and disappearance of the pictures do not affect the screen. So also, the three states alternate with one another leaving the Self unaffected. The waking and the dream states are creations of the mind. So the Self

covers all. To know that the Self remains happy in its perfection is Self-Realisation. Its use lies in the realisation of Perfection and thus of Happiness.

D.: Can it be complete happiness to remain Self-realised if one does not contribute to the happiness of the world? How can one be so happy when there is a war in Spain, a war in China? Is it not selfishness to remain Self-realised without helping the world?

M.: The Self was pointed out to you to cover the universe and also transcend it. The world cannot remain apart from the Self. If the realisation of such Self be called selfishness that selfishness must cover the world also. It is nothing contemptible.

D.: Does not the realised man continue to live just like a non-realised being?

M.: Yes, with this difference that the realised being does not see the world as being apart from the Self, he possesses true knowledge and the internal happiness of being perfect, whereas the other person sees the world apart, feels imperfection and is miserable. Otherwise their physical actions are similar.

D.: The realised being also knows that there are wars being waged in the world, just like the other man.

M.: Yes.

D.: How then can he be happy?

M.: Is the cinema screen affected by a scene of fire burning or sea rising? So it is with the Self.

The idea that I am the body or the mind is so deep that one cannot get over it even if convinced otherwise. One experiences a dream and knows it to be unreal on waking. Waking experience is unreal in other states. So each state contradicts the others. They are therefore mere changes taking place in the seer, or phenomena appearing in the

Self, which is unbroken and remains unaffected by them. Just as the waking, dream and sleep states are phenomena, so also birth, growth and death are phenomena in the Self. which continues to be unbroken and unaffected. Birth and death are only ideas. They pertain to the body or the mind. The Self exists before the birth of this body and will remain after the death of this body. So it is with the series of bodies taken up in succession. The Self is immortal. The phenomena are changeable and appear mortal. The fear of death is of the body. It is not true of the Self. Such fear is due to ignorance. Realisation means True Knowledge of the Perfection and Immortality of the Self. Mortality is only an idea and cause of misery. You get rid of it by realising the Immortal nature of the Self.

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The same lady continued: *If the world is only a dream, how should it be harmonised with the Eternal Reality?*

M.: *The harmony consists in the realisation of its inseparateness from the Self. - Q. 12*

D.: But a dream is fleeting and unreal. It is also contradicted by the waking state.

M.: The waking experiences are similar.

D.: One lives fifty years and finds a continuity in the waking experience which is absent in dreams.

M.: You go to sleep and dream a dream in which the experiences of fifty years are condensed within the short duration of the dream, say five minutes. There is also a continuity in the dream. Which is real now? Is the period covering fifty years of your waking state real or the short duration of five minutes of your dream? The standards of time differ in the two states. That is all. There is no other difference between the experiences.

D.: The spirit remains unaffected by the passing phenomena and by the successive bodies of repeated births. How does each body get the life to set it acting?

M.: The spirit is differentiated from matter and is full of life.
The body is animated by it.

D.: The realised being is then the spirit and unaware of the world.

M.: He sees the world but not as separate from the Self.

D.: If the world is full of pain why should he continue the world-idea? **Special Quote 24**

M.: Does the realised being tell you that the world is full of pain? It is the other one who feels the pain and seeks the help of the wise saying that the world is painful. Then the wise one explains from his experience that if one withdraws within the Self there is an end of pain. The pain is felt so long as the object is different from oneself. But when the Self is found to be an undivided whole who and what is there to feel? The realised mind is the Holy Spirit and the other mind is the home of the devil. For the realised being this is the Kingdom of Heaven. "The Kingdom of Heaven is within you." That Kingdom is here and now.

— TALK - 487



PF 70

Another group of visitors was asking the method of Realisation. In the course of a reply Sri Bhagavan said: "Holding the mind and investigating it is advised for a beginner. But what is mind after all? It is a projection of the

Self. See for whom it appears and from where it rises. The 'I-thought' will be found to be the root-cause. Go deeper; the 'I-thought' disappears and there is an infinitely expanded 'I-consciousness'. That is otherwise called Hiranyagarbha. When it puts on limitations it appears as individuals."

— TALK - 489

If Realisation be something outside you a way can be shown consistent with the safety of the individual, his capacity. etc. Then the questions if it is realisable and, if so, in what time - will also arise. But here, Realisation is of the Self. You cannot remain without the Self. The Self is always realised. But only you do not recognise the fact. The Realisation is now obscured by the present world- idea. The world is now seen outside you and the idea associated with it obscures your real nature. All that is needed is to overcome this ignorance and then the Self stands revealed. No special effort is necessary to realise the Self. All efforts are for eliminating the present obscuration of the Truth.

Now, what should one do to overcome the present ignorance. Be eager to have the true knowledge. As this eagerness grows the wrong knowledge diminishes in strength until it finally disappears.

— TALK - 490



PF 71

D

.. How can they (desires) be rendered weaker?

M.: By knowledge. You know that you are not the mind. The desires are in the mind. Such knowledge helps one to control them.

D.: But they are not controlled in our practical lives.

M.: Every time you attempt satisfaction of a desire the knowledge comes that it is better to desist. Repeated reminders of this kind will in due course weaken the desires. What is your true nature? How can you ever forget it? Waking, dream and sleep are mere phases of the mind. They are not of the Self. You are the witness of these states. Your true nature is found in sleep.

D.: But we are advised not to fall into sleep during meditation.

M.: That is stupor you must guard against. That sleep which alternates with waking is not true sleep. That waking which alternates with sleep is not true waking. Are you now awake? You are not. You are required to wake up to your real state. You should not fall into false sleep nor keep falsely awake. Hence:

Laye sambodhayeccittam vikshiptam samayet punah.

What does it mean? It means that you should not fall into any one of these states but remain amidst them in your true unsullied nature.

D.: The states are of our mind only.

M.: Whose mind? Hold it and see.

D.: The mind cannot be held. It is that which creates all these. It is known only by its effects and not in its true nature.

M.: Quite so. You see the colours of the spectrum. Together they form the white light. But seven colours are seen through the prism. Similarly, the one Self resolves itself into so many phases, mind, world, body, etc. The Self is seen as the mind, the body or the world. That is to say, it becomes whatever you perceive it to be.

— TALK - 495

See if you are the seeker. The Self is often mistaken for the knower. Is there not the Self in deep sleep, i.e., nescience? Therefore the Self is beyond knower and knowledge. These doubts are in the realm of mind. To speak from this point of view, the advice is to keep the mind clear, and when rajas and tamas are wiped off, then the satva mind alone exists. So the 'I' vanishes in the satva (*oonadhal kan*).

Jnana chakshus does not mean that it is an organ of perception like the other sense-organs. Jnanameva chakshuh. Television, etc., are not functions of jnana chakshus. *So long as there is a subject and also an object it is only relative knowledge. Jnana lies beyond relative knowledge. It is absolute.* - Q. 30

The Self is the source of subject and object. Now ignorance prevailing, *the subject is taken to be the source. The subject is the knower and forms one of the triads whose components cannot exist independent of one another. So the subject or the knower cannot be the ultimate Reality. Reality lies beyond subject and object. When realised there will be no room for doubt.* - Q. 31

“*Bhidyate hridayagranthih
chhidyante sarvasamsayah.*”

The heart knot is snapped; doubts are set at rest. That is called pratyaksha and not what you are thinking of. Avidya

nasa is alone Self-Realisation. Self-Realisation is only owpacharika. Self- Realisation is only a euphemism for elimination of ignorance.

— TALK - 500



PF 72

A young Mysorean asked:

D.: How did I get this body?

M.: *You speak of 'I' and the 'body'. There is the relationship between the two. You are not therefore the body. The question does not occur to the body because it is inert.* - Q.

35 There is an occasion when you are not aware of the body - namely, in deep sleep. The question does not arise then. Nevertheless you are there in sleep.

To whom does the question arise now?

D.: The ego.

M.: Yes. *The body and the ego rise up together and sink together. There is an occasion when you are not associated with the ego in deep sleep. Now you are associated with the ego. Of these two states which is your real state?* - Q. 36 You are present in sleep and the same "You" is present now too. Why should the doubt arise now and not then? You are right in saying that it is for the ego. You are not the ego. The ego is intermediate between the Self and the body. You are the Self. Find out the origin of the ego and see if the doubt persists.

Sri Bhagavan added after a few minutes: The answer, according to sastras, will be that the body is due to karma. The question will be how did karma arise? We must say

“from a previous body” and so on without end. The direct method of attack is not to depend on invisible hypotheses but to ask “Whose Karma is it? Or whose body?” Hence I answered in this manner. This is more purposeful.

— TALK - 501

Explaining the opening stanza of Sad Vidya, Sri Bhagavan said: Sat (Being) is Chit (Knowledge Absolute); also Chit is Sat; what is, is only one. Otherwise the knowledge of the world and of one’s own being will be impossible. It denotes both being and knowledge. However, both of them are one and the same. On the other hand, be it Sat only and not Chit also, such Sat will only be insentient (jada). In order to know it another Chit will be needed; such Chit being other than Sat cannot be. But it must be. Now taking Chit to be Sat, since Sat is Jada, Chit also becomes jada which is absurd. Again to know it another Chit is required, which is also absurd.

Therefore Sat and Chit are only one and the same.

— TALK - 506



PF 73

Mr. T.K.S. Iyer read out a passage from a book which admitted of five different divisions of antahkaranas as follows: (1) Ullam, (2) mind, (3) intellect, (4) chittam, (5) ego. Sri Bhagavan said: Four divisions are usual. The fifth item Ullam has been brought in to correspond to five tattvas (ether, air, light, water and earth).

Ullam is thus the pure mind or the mind in its pure being, i.e., mind divested of all thoughts. It is the ether of mind corresponding to the expanse of mind without being crowded by thoughts.

When a person wakes up from sleep the head is raised and there is the light of awareness. This light was already there in the heart which is later reflected on the brain and appears as consciousness. But this is not particularised until ahankar steps in. In the undifferentiated state it is cosmic (cosmic mind or cosmic consciousness). This state lasts usually for a minute interval and passes off unnoticed. It becomes particularised or differentiated by the intrusion of the ego and the person says 'I'. This is always associated with an entity (here, the body). So the body is identified as 'I' and all else follows.

Because ullam is only the reflected light, it is said to be the moon. The original light is in the heart which is said to be the sun.

— TALK - 510

PF 74

Sri Bhagavan said: All mistake the mind-consciousness for Self-Consciousness. There is no mind in deep sleep; but no one denies his being in sleep. Even a child says on waking, "I slept well," and does not deny its existence. The 'I' rises up, the mind turns outward through the five senses and perceives objects, this they call direct perception. *Asked if 'I' is not directly perceived, they get confused, because 'I' does not announce itself as an object in front and only the perception with the senses can be recognised by them as knowledge: this habit is so strong with them.* - Q.

52 A stanza in *Thevaram* says: “O sages, eager to get over all misery, worry not about inferences and examples! Our Light is ever shining forth from within! With mind clear, live in God!”

This is direct perception. Will the common people admit it? They want God to appear in front of them as a bright Being mounted on a bull. Such a vision once originated must also end. It is therefore transient. *Thevaram* speaks of the Eternal and Ever-experienced Being. This *Thevaram* takes one directly to the Reality.

– **TALK - 512**

Sarira *traya* (the three bodies) and Karma *traya* (the three Karmas) are mere phrases meant for the delectation of debaters. A *Jnani* is not affected by any of them.

An aspirant is instructed to find who he is. If he does so, he will take no interest in discussing such matters as the above. Find the Self and rest in Peace.

– **TALK - 514**

A question arose if the world is real or unreal, since it is claimed to be both by the *advaitins* themselves. Sri Bhagavan said that it is unreal if viewed as apart from the Self and real if viewed as the Self. - Q. 53

– **TALK - 516**



PF 75

Mr. V. Gupta, a Telugu Pandit, is on a visit here. Sri Bhagavan said in the course of conversation: *Ahamkriti* (the ego) is not the same as *aham*. The latter is the Supreme

Reality whereas the former is the ego. It is to be overcome before the Truth is realised. The Supreme Being is unmanifest and the first sign of manifestation is *Aham Sphurana* (light of 'I'). The *Brihadaranyaka Upanishad* says *Aham nama abhavat* (He became 'I' named). That is the original name of the Reality.

The Pandit asked about the operation of Grace. Is it the mind of the Guru acting on the mind of the disciple or anything different?

M.: The Highest Form of Grace is Silence (*mowna*). It is also the highest *upadesa*.

D.: Vivekananda has also said that silence is the loudest form of prayer.

M.: It is so, for the seeker's silence Guru's silence is the loudest *upadesa*. It is also Grace in its highest form. All other *dikshas* (initiations), e.g., *sparsa*, *chakshus* are derived from *mowna* (silence). They are therefore secondary. *Mowna* is the primary form. If the Guru is silent the seeker's mind gets purified by itself.

D.: Is it proper that one prays to God or Guru when one is afflicted by worldly ills?

M.: Undoubtedly.

— TALK - 518

The *mahavakyas* and their interpretation lead to interminable discussions and keep the minds of the seekers engaged externally. *To turn the mind inward the man must directly settle down in the 'I'. Then there is an end of external activities and perfect Peace prevails.* - Q. 3
Later, a passage from the *Yoga Vasishtha* was read out before Sri Bhagavan, indicating initiation by look and initiation by touch.

Sri Bhagavan observed: Dakshinamurti observed silence when the disciples approached Him. That is the highest form of initiation. It includes the other forms. There must be subject-object relationship established in the other *dikshas*. First the subject must emanate and then the object. Unless these two are there how is the one to look at the other or touch him? *Mowna diksha* is the most perfect; it comprises looking, touching and teaching. It will purify the individual in every way and establish him in the Reality.

— TALK - 519



PF 76

An Australian gentleman (Mr. Lowman) is on a visit here. He seems to be studying the Hindu system of Philosophy. He started saying that he believed in unity, the *jiva* is yet in illusion and so on.

M.: What is the unity you believe in? How can the *jiva* find a place in it?

D.: The Unity is the Absolute.

M.: The *jiva* cannot find a place in Unity.

D.: But the *jiva* has not realised the Absolute and imagines itself separate.

M.: *Jiva* is separate because it must exist in order to imagine something.

D.: But it is unreal.

M.: Any unreal thing cannot produce effects. It is like saying that you killed some animal with the horn of a hare. A hare does not grow horns.

D.: I see the absurdity. But I speak from the physical plane.

M.: You say, 'I'. Who is that 'I'? If that is found you can later say whose is the illusion.

A little later Sri Bhagavan asked:

You say you are in the physical plane now. In which plane are you in dreamless sleep?

D.: I think in the physical plane again.

M.: You say, "I think". That means that you are saying it now when you are

awake. Anyway you admit that you exist in deep sleep.

Don't you?

D.: Yes, but I did not function then.

M.: So then, you existed in deep sleep. You are the same one who continues to exist? Are you not?

D.: Yes.

M.: With this difference - that you did not function in your sleep. Rather you are associated with the thinking faculty in your waking state and you are dissociated from it in sleep. Is it not so? *D.*: Yes.

M.: Which is then your real nature? Is it to be associated with thinking

or to be dissociated?

D.: I see it now. But I was not aware of my being in sleep.

M.: You say so now. You do not say so in your sleep. Or do you deny your being (very existence in sleep)?

D.: No.

M.: It amounts to this that you exist in both states. The Absolute Existence is the Self. You are also conscious of the Existence. That Existence is also consciousness (*Sat* and *Chit*). That is your real nature.

D.: But thinking is necessary even for realisation.

M.: That thinking is aimed at the elimination of all thinking.

D.: Owing to my ignorance, I do not realise the Absolute Existence- Consciousness.

M.: Who is the 'I'? Whose is the ignorance! Answers to these questions will alone suffice to prove that you are already realised. Is there anyone who denies his own existence? Or can anyone say that he did not exist in his sleep? Pure Existence is thus admitted. The admission also implies consciousness. Thus all men are realised. There is no ignorant man at all.

D.: Yes, I understand. But I have a small question to ask. The state of Realisation is one of desirelessness. If a human being is desireless he ceases to be human.

M.: You admit your existence in sleep. You did not function then. You were not aware of any gross body. You did not limit yourself to this body. So you could not find anything separate from your Self.

Now in your waking state you continue to be the same Existence with the limitations of the body added. These limitations make you see other objects. Hence arises desire. But the state of desirelessness in sleep made you no less happy than now. You did not feel any want. You did not make yourself miserable by not entertaining desires. But now you entertain desires because you are limited to this human frame. Why do you wish to retain these limitations and continue to entertain desires?

Sri Bhagavan continued:

Does the body tell you that it is there? It is certainly something apart from the body that remains aware. What is it?

Do you say that it is the 'I', meaning the ego which arises simultaneously with the waking of the individual from sleep? Be it so. The body is not sentient. The Absolute does not speak. The ego does. One does not aspire for liberation

in sleep. The aspiration arises only in the waking state. The functions of the waking state are those of the ego which is synonymous with the 'I'. Find out who this 'I' is. On doing so and abiding as 'I', all these doubts will be cleared up.

— TALK - 520



PF 77

Another pilgrim asked: I am a man with a family. Is it possible for those in a family to get release, and if so how?

M.: Now what is family? Whose family is it? If the answers to these questions are found the other questions solve themselves.

Tell me: Are you in the family, or is the family in you?

The visitor did not answer. Then Sri Bhagavan's answer was continued: Who are you? You include three aspects of life, namely, the waking, the dream and the sleep states. You were not aware of the family and their ties in your sleep and so these questions did not arise then. But now you are aware of the family and their ties and therefore you seek release. *But you are the same person throughout.* - Q. 22

D.: Because I now feel that I am in the family it is right that I should seek release.

M.: You are right. But consider and say: Are you in the family or is the family in you?

Another visitor interposed: What is family?

M.: That's it. It must be known.

D.: There is my wife and there are also my children. They are dependent on me. That is the family.

M.: Do the members of the family bind your mind? Or do you bind yourself to them? Do they come and say to you "We form your family. Be with us"? Or do you consider them as your family and that you are bound to them?

D.: I consider them as my family and feel bound to them.

M.: Quite so. Because you think that so-and-so is your wife and so-and-so are your children you also think that you are bound to them. These thoughts are yours. They owe their very existence to you. You can entertain these thoughts or relinquish them. The former is bondage and the latter is release. *D.*: It is not quite clear to me.

M.: You must exist in order that you may think. You may think these thoughts or other thoughts. The thoughts change but not you. *Let go the passing thoughts and hold on to the unchanging Self. The thoughts form your bondage. If they are given up, there is release.* - Q. 23 The bondage is not external. So no external remedy need be sought for release. It is within your competence to think and thus to get bound or to cease thinking and thus be free.

D.: But it is not easy to remain without thinking.

M.: You need not cease thinking. Only think of the root of the thoughts; seek it and find it. The Self shines by itself. When that is found the thoughts cease of their own accord. That is freedom from bondage.

D.: Yes. I understand it now. I have learnt it now. Is a Guru necessary?

M.: So long as you consider yourself as an individual, a Guru is necessary to show to you that you are not bound by limitations and that your nature is to be free from limitations.

- TALK - 524

Special Quote 53



PF 78

Once 'A' asked: There is more pleasure in dhyana than in sensual enjoyments. Yet the mind runs after the latter and does not seek the former. Why is it so?

M.: Pleasure or pain are aspects of the mind only. Our essential nature is happiness. But we have forgotten the Self and imagine that the body or the mind is the Self. It is that wrong identity that gives rise to misery. What is to be done? This vasana is very ancient and has continued for innumerable past births. Hence it has grown strong. That must go before the essential nature, viz., happiness, asserts itself.

– TALK - 540 Special Quote 54

Asked: I often desire to live in solitude where I can find all I want with ease, so that I may devote all my time to meditation only. Is such a desire good or bad?

M.: Such thoughts will bestow a *janma* (reincarnation) for their fulfilment. What does it matter where and how you are placed? *The essential point is that the mind must always remain in its source. There is nothing external which is not also internal.* - Q. 91 The mind is all. If the mind is active even solitude becomes like a market place. There is no use closing your eyes. Close the mental eye and all will be right. The world is not external to you. The good persons will not care to make plans previous to their actions. Why so? For God who has sent us into the world has His own plan and that will certainly work itself out.

– TALK - 542

A man asked Sri Bhagavan: “How is it that *Atma vidya* is said to be the easiest?”

M.: *Any other vidya requires a knower, knowledge and the object to be known, whereas this does not require any of them. It is the Self. Can anything be so obvious as that? Hence it is the easiest. All that you need do is to enquire, “Who am I?”*

*A man's true name is mukti (liberation) - **Talk Mantra 3***

— TALK - 551

Sri Bhagavan once recounted how Kavyakantha Ganapathi Muni asked Him: My own opinion is that a man can live on Rs. 3 a month. What is Sri Bhagavan's opinion in the matter?

M.: *A man can live happily only if he knows that he requires nothing wherewith to live. - Q. 92*

— TALK - 555

When we see our Self there is no world, and when we lose sight of the Self we get ourselves bound in the world.

— TALK - 556

Everyone is aware, ‘I am’. Leaving aside that awareness one goes about in search of God. What is the use of fixing one's attention between the eyebrows? It is mere folly to say that God is between the eyebrows. The aim of such advice is to help the mind to concentrate. It is one of the forcible methods to check the mind and prevent its dissipation. It is forcibly directed into one channel. It is a help to concentration.

But the best means of realisation is the enquiry “Who am I?” The present trouble is to the mind and it must be removed by the mind only. - Q. 93

– TALK - 557

A visitor asked: “Sri Bhagavan! When I heard of you, a strong desire arose in me to see you. Why should it be so?”

M.: The desire arose in the same way as the body arises to the Self.

D.: What is the purpose of life?

M.: To seek to know the significance of life is itself the result of good karma in past births. Those who do not seek such knowledge are simply wasting their lives. - Q. 94

– TALK - 558



PF 79

D .. What is *svarupa* (form) and *arupa* (formless) of the mind?

M.: When you wake up from sleep a light appears, that is the light of the Self passing through Mahat tattva. It is called cosmic consciousness. That is *arupa*. The light falls on the ego and is reflected therefrom. Then the body and the world are seen. This mind is *svarupa*. The objects appear in the light of this reflected consciousness. This light is called *jyoti*. - Q. 28

– TALK - 561

D .. What is the Self referred to in *Atma samsthām* (fixing it in the Self)?

M.. Do you not know your Self? You certainly exist. Or do you deny your existence? The question may arise “Who is this Self”, only if you do not exist, but you cannot ask anything unless you exist at the same time. Your question shows that you exist. Find out who you are. That is all. - Q. 29

D.. I have read many books. But my mind does not turn to the Self.

M.. Because the Self is not in the books; but it is in you. Reading books makes one learned. That is its purpose and it is fulfilled.

*D.. What is Atma *sakshatkara* (Self-Realisation)?*

*M.. You are the Atma (Self) and that *sakshat* (here and now) also. Where is the place for *kara* (accomplishment) in it? This question shows that you think you are the non-Self. Or you think that there are two selves, the one to realise the other. It is absurd.*

That you identify yourself with the gross body lies at the root of this question. Well, this question arises now. Did it arise in your sleep? Did you not exist then? Certainly you did exist in sleep. What is the difference between these two states that the question should arise now but not in sleep? Now you think that you are the body. You see things around you and you want to see the Self in a similar manner. Such is the force of habit. The senses are mere instruments of perception. *You* are the seer. Remain as the seer only. What else is there to see? Such is the state in deep sleep.

Therefore this question does not arise then.

*Atma *sakshatkara* (Self-Realisation) is thus only *anatma nirasana* (giving up the non-Self).*

D.. Is there only one Self or are there more selves?

Special Quote 55

M.: This is again due to confusion; you identify the body with the Self. You think: "Here I am; here he is, there is another; and so on". You find many bodies and think they are so many selves. But did you ask in your sleep "I am sleeping here, how many are there who are awake?" Does any question arise, for the matter of that? Why does it not arise? Because you are only one and there are not many.

D.: What is my *tattva* (truth)?

M.: You are yourself the *tattva*. Is there a different one to know the *tattva* of another? How can you exist apart from the *tattva*? The very fact of your existence makes you ask this question. Your very existence is the *tattva*. Give up the habiliments of the *tattva* and remain in your essential nature. All the Scriptures tell you only not to waste your efforts in non-truth - non-*tattva*. Give up the non-*tattva*. Then *tattva* remains always shining pure and single.

D.: I want to know my *tattva* and my duties.

M.: Know your *tattva* first and then you may ask what your duties are. You must exist in order to know and do your duty. Realise your existence and then enquire of your duties.

Special Quote - 27

- TALK - 565 *****



PF 80

All know that they must die some time or other; but they do not think deeply of the matter. All have a fear of death: such fear is momentary. Why fear death? Because of the 'I-am-the-body' idea. All are fully aware of the death of

the body and its cremation. That the body is lost in death is well-known. Owing to the I-am-the-body notion, death is feared as being the loss of Oneself. Birth and death pertain to the body only; but they are superimposed on the Self, giving rise to the delusion that birth and death relate to the Self. **Special Quote 26**

In the effort to overcome birth and death man looks up to the Supreme Being to save him. Thus are born faith and devotion to the Lord. How to worship Him? The creature is powerless and the Creator is All-powerful. How to approach Him? To entrust oneself to His care is the only thing left for him; total surrender is the only way. Therefore he surrenders himself to God. Surrender consists in giving up oneself and one's possessions to the Lord of Mercy. Then what is left over for the man? Nothing - neither himself nor his possessions. The body liable to be born and to die having been made over to the Lord, the man need no longer worry about it. Then birth and death cannot strike terror. *The cause of fear was the body; it is no longer his; why should he fear now? Or where is the identity of the individual to be frightened?* - Q. 97

This stanza (stanza 4 Sad Vidya) says that all are agreed on one point. What is it? The state beyond duality and non-duality, beyond subject and object, beyond *jiva* and God, in short, beyond all differences. It is free from ego. "How to reach it?" is the question. By giving up the world, it says. Here "the world" stands for thoughts relating to it. If such thoughts do not arise, the ego does not rise up. There will be no subject nor object. Such is the state.



PF 81

Multiplicity of individuals is a moot point with most persons. A *jiva* is only the light reflected on the ego. The person identifies himself with the ego and argues that there must be more like him. He is not easily convinced of the absurdity of his position. Does a man who sees many individuals in his dream persist in believing them to be real and enquire after them when he wakes up?

This argument does not convince the disputant.

Again, there is the moon. Let anyone look at her from any place at any time; she is the same moon. Everyone knows it. Now suppose that there are several receptacles of water reflecting the moon. The images are all different from one another and from the moon herself. If one of the receptacles falls to pieces, that reflection disappears. Its disappearance does not affect the real moon or the other reflections. It is similar with an individual attaining Liberation. He alone is liberated.

The sectarian of multiplicity makes this his argument against non-duality. "If the Self is single, if one man is liberated, that means that all souls are liberated. In practice it is not so. Therefore *Advaita* is not correct."

The weakness in the argument is that the reflected light of the Self is mistaken for the original Light of the Self. The ego, the world and the individuals are all due to the person's *vasanas*. When they perish, that person's hallucinations disappear, that is to say one pitcher is broken and the relative reflection is at an end.

The fact is that the Self is never bound. There can therefore be no Release for It. All the troubles are for the ego only.

10th November, 1938

A question was asked why it was wrong to say that there is a multiplicity of *jivas*. *Jivas* are certainly many. For a *jiva* is only the ego and forms the reflected light of the Self. Multiplicity of selves may be wrong but not of *jivas*.

M.: *Jiva* is called so because he sees the world. A dreamer sees many *jivas* in a dream but all of them are not real. The dreamer alone exists and he sees all. So it is with the individual and the world. There is the creed of only one Self which is also called the creed of only one *jiva*. It says that the *jiva* is only one who sees the whole world and the *jivas* therein.

D.: Then *jiva* means the Self here.

M.: So it is. But the Self is not a seer. But here he is said to see the world. So he is differentiated as the *Jiva*.

— TALK - 571

Special Quote 56

A *yogabrashta* is said to fare in the same manner. All these are described in the *sastras*. But in fact, there is neither birth nor death. One remains only as what one really is. This is the only Truth.

— TALK - 573

Mind - mind what is it? It is a mixture of Chit (intelligence) and sankalpas (thoughts). Therefore it forms all these - the mirror, light, darkness and the reflections.

— TALK - 589



PF 82

Certainly. Help yourself and that is itself according to God's Will. Every action is prompted by Him only. As for prayer for the sake of others, it looks so unselfish on the surface of it. But analyse the feeling and you will detect selfishness there also. You desire others' happiness so that you may be happy. Or you want the credit for having interceded on others' behalf. God does not require an intermediary. Mind your business and all will be well.

D.: Does not God work His Will through some chosen person?

M.: God is in all and works through all. But His presence is better recognised in purified minds. The pure ones reflect God's actions more clearly than the impure minds. Therefore people say that they are the chosen ones. But the 'chosen' man does not himself say so. If he thinks that he is the intermediary then it is clear that he retains his individuality and that there is no complete surrender.

D.: Are not the Brahmins considered to be the priests or intermediaries between God and others?

M.: Yes. But who is a Brahmin? A Brahmin is one who has realised Brahman. Such a one has no sense of individuality in him. He cannot think that he acts as an intermediary.

Again, as for prayer, a realised man does not see others as different from oneself. How can he pray at all, and to whom and for what? His very presence is the consummation of happiness for all. So long as you think that there are others different from you, you pray for them. But the sense of separateness is ignorance. This ignorance is again the cause of feeling helplessness. You know that you are weak and

helpless. How then can you help others? If you say, "By prayer to God", God knows His business and does not require your intercession for others.

Help yourself so that you may become strong. That is done by complete surrender. That means you offer yourself to Him. So you cannot retain your individuality after surrender. You then abide by His Will. Thus Silence is the Highest of all achievements.

Silence is the ocean in which all the rivers of all the religions discharge themselves. So says Thayumanavar. He also adds that the Vedic religion is the only one which combines both philosophy and religion.

— TALK - 594



PF 83

A visitor asked: Sri Bhagavan said last night that God is guiding us. Then why should we make an effort to do anything?

M.: Who asks you to do so? If there was that faith in the guidance of God this question would not have arisen.

D.: The fact is that God guides us. Then what is the use of these instructions to people?

M.: They are for those who seek instructions. If you are firm in your belief in the guidance of God, stick to it, and do not concern yourself with what happens around you.

Furthermore, there may be happiness or misery. Be equally indifferent to both and abide in the faith of God. That will be so only when one's faith is strong that God looks after all of us.

Mr. Chopra asked: "How shall I secure that firm faith?"

M.: Exactly. It is for such as these who want instructions. There are persons who seek freedom from misery. They are told that God guides all and so there need not be any concern about what happens. If they are of the best type they at once believe it and firmly abide by faith in God. But there are others who are not so easily convinced of the truth of the bare statement. They ask: "Who is God? What is His nature? Where is He? How can He be realised?" and so on. In order to satisfy them intellectual discussion is found necessary. Statements are made, their pros and cons are argued, and the truth is thus made clear to the intellect. When the matter is understood intellectually the earnest seeker begins to apply it practically. He argues at every moment, "For whom are these thoughts? Who am I?" and so forth, until he is well-established in the conviction that a Higher Power guides us. That is firmness of faith. Then all his doubts are cleared and he needs no further instructions.

D.: We also have faith in God.

M.: If it had been firm no questions would have arisen. The person will remain perfectly happy in his Faith in the Omnipotent.

D.: Is the enquiry into the Self the same as the above mentioned faith?

M.: *The enquiry into the Self is inclusive of all, faith, devotion, jnana, yoga and all. - Q. 20*

D.: A man sometimes finds that the physical body does not permit steady meditation. Should he practise yoga for training the body for the purpose?

M.: It is according to one's *samskaras* (predispositions). One man will practise *hatha yoga* for curing his bodily ills; another man will trust to God to cure them; a third man

will use his will-power for it and a fourth man may be totally indifferent to them. But all of them will persist in meditation. The quest for the Self is the essential factor and all the rest are mere accessories.

A man may have mastered the *Vedanta* philosophy and yet remain unable to control his thoughts. He may have a predisposition (*purva samskara*) which takes him to practise *hatha yoga*. He will believe that the mind can be controlled only by yoga and so he will practise it.

D.: What is most suitable for gaining facilities for steady *dhyana*?

M.: It depends on one's *samskara*. One may find *hatha yoga* suitable and another man *nama japa*, and so on. The essential point is the *atma-vichara* - enquiry into the Self.

D.: Is it enough if I spend some time in the mornings and some time in the evenings for this *atma-vichara*? Or should I do it always - say, even when I am writing or walking?

M.: Now what is your real nature? Is it writing, walking, or being? The one unalterable reality is *Being*. Until you realise that state of pure being you should pursue the enquiry. If once you are established in it there will be no further worry.

No one will enquire into the source of thoughts unless thoughts arise. So long as you think "I am walking," "I am writing," enquire who does it.

These actions will however go on when one is firmly established in the Self. Does a man always say, "I am a man, I am a man, I am a man," every moment of his life? He does not say so and yet all his actions are going on.

D.: Is an intellectual understanding of the Truth necessary?

M.: Yes. Otherwise why does not the person realise God or the Self at once, *i.e.*, as soon as he is told that God is all or the Self is all? That shows some wavering on his part. He

must argue with himself and gradually convince himself of the Truth before his faith becomes firm.

— TALK - 596



PF 84

Lady Bateman and others came to the hall at about 3-30 p.m. In a few minutes she asked in writing if one is nearer to Pure Consciousness in deep sleep than in the waking state.

M.: The sleep, dream and waking states are mere phenomena appearing on the Self which is itself stationary and also a state of simple awareness. Can anyone remain away from the Self at any moment? This question can arise only if that were possible.

D.: Is it not often said that one is nearer Pure Consciousness in deep slumber than in the waking state?

M.: The question may as well be: Am I nearer to myself in my sleep than in my waking state?

For the Self is Pure Consciousness. No one can ever be away from the Self. The question is possible only if there is duality. But there is no duality in the state of Pure Consciousness.

The same person sleeps, dreams and wakes up. The waking state is considered to be full of beautiful and interesting things. The absence of such experiences makes one say that the sleep state is dull. Before we proceed further let us make this point clear. Do you not admit that you exist in your sleep?

D.: Yes, I do.

M.: You are the same person that is now awake. Is it not so?

D.: Yes.

M.: So there is a continuity in the sleep and the waking states. What is that continuity? It is only the state of Pure Being. There is a difference in the two states. What is that difference? The incidents, namely, the body, the world and the objects appear in the waking state but they disappear in sleep.

D.: But I am not aware in my sleep.

M.: True, there is no awareness of the body or of the world. But you must exist in your sleep in order to say now “I was not aware in my sleep”. Who says so now? It is the wakeful person. The sleeper cannot say so. That is to say, the individual who is now identifying the Self with the body says that such awareness did not exist in sleep.

Because you identify yourself with the body, you see the world around you and say that the waking state is filled with beautiful and interesting things. The sleep state appears dull because you were not there as an individual and therefore these things were not. But what is the fact? There is the continuity of Being in all the three states, but no continuity of the individual and the objects.

D.: Yes.

M.: That which is continuous is also enduring, *i.e.* permanent. That which is discontinuous is transitory.

D.: Yes.

M.: Therefore the state of Being is permanent and the body and the world are not. They are fleeting phenomena passing on the screen of Being-Consciousness which is eternal and stationary.

D.: *Relatively speaking*, is not the sleep state nearer to Pure Consciousness than the waking state?

M.: Yes, in this sense: When passing from sleep to waking the 'I' thought must start; the mind comes into play; thoughts arise; and then the functions of the body come into operation; all these together make us say that we are awake. The absence of all this evolution is the characteristic of sleep and therefore it is nearer to Pure Consciousness than the waking state.

But one should not therefore desire to be always in sleep. In the first place it is impossible, for it will necessarily alternate with the other states. Secondly it cannot be the state of bliss in which the *Jnani* is, for his state is permanent and not alternating. Moreover, the sleep state is not recognised to be one of awareness by people, but the sage is always aware. Thus the sleep state differs from the state in which the sage is established.

Still more, the sleep state is free from thoughts and their impression to the individual. It cannot be altered by one's will because effort is impossible in that condition. Although nearer to Pure Consciousness, it is not fit for efforts to realise the Self.

The incentive to realise can arise only in the waking state and efforts can also be made only when one is awake. We learn that the thoughts in the waking state form the obstacle to gaining the stillness of sleep. "Be still and know that I AM God". So *stillness is the aim of the seeker. Even a single effort to still at least a single thought even for a trice goes a long way to reach the state of quiescence.* - Q. 54 Effort is required and it is possible in the waking state only. There is the effort here: there is awareness also; the thoughts are stilled; so there is the peace of sleep gained. That is the state of the *Jnani*. It is neither sleep nor waking but intermediate between the two. There is the awareness of the waking state and the stillness of sleep. It is called

jagrat-sushupti. Call it wakeful sleep or sleeping wakefulness or sleepless waking or wakeless sleep. It is not the same as sleep or waking separately. It is *atijagrat*¹ (beyond wakefulness) or *atisushupti*² (beyond sleep). It is the state of perfect awareness and of perfect stillness combined. It lies between sleep and waking; it is also the interval between two successive thoughts. It is the source from which thoughts spring; we see that when we wake up from sleep. In other words thoughts have their origin in the stillness of sleep. *The thoughts make all the difference between the stillness of sleep and the turmoil of waking. Go to the root of the thoughts and you reach the stillness of sleep. But you reach it in the full vigour of search, that is, with perfect awareness.* - Q. 55

That is again *jagrat-sushupti* spoken of before. It is not dullness; but it is Bliss. It is not transitory but it is eternal. From that the thoughts proceed. What are all our experiences but thoughts? Pleasure and pain are mere thoughts. They are within ourselves. If you are free from thoughts and yet aware, you are That Perfect Being.

Lady Bateman appreciated the discourse and thanked Sri Bhagavan. Later, she said that she would be leaving the next day.

Sri Bhagavan smiled and said: You do not leave one place for another. You are always stationary. The scenes go past you. Even from the ordinary point of view you sit in your cabin and the ship sails but you do not move. We see a picture of a man running several miles and rushing towards us but the screen does not move. It is the picture that moves on and away.

D.: I see, but I can understand it only after I realise the Self.

M.: The Self is always realised. Were Realisation something to be gained hereafter there is an equal chance of its being

Special Quote 58

lost. It will thus be only transitory. Transitory bliss brings pain in its train. It cannot be liberation which is eternal.

Were it true that you realise it later it means that you are not realised now. Absence of Realisation of the present moment may be repeated at any moment in the future, for Time is infinite. So too, such realisation is impermanent. But that is not true. It is wrong to consider Realisation to be impermanent. It is the True Eternal State which cannot change.

D.: Yes, I shall understand it in course of time.

M.: You are already That. Time and space cannot affect the Self. They are in you; so also all that you see around you are in you. There is a story to illustrate this point: A lady had a precious necklace round her neck. Once in her excitement she forgot it and thought that the necklace was lost. She became anxious and looked for it in her home but could not find it. She asked her friends and neighbours if they knew anything about the necklace. They did not. At last a kind friend of hers told her to feel the necklace round the neck. She found that it had all along been round her neck and she was happy! When others asked her later if she found the necklace which was lost, she said, "Yes, I have found it." She still felt that she had recovered a lost jewel.

Now did she lose it at all? It was all along round her neck. But judge her feelings. She is happy as if she had recovered a lost jewel. Similarly with us, we imagine that we would realise that Self some time, whereas we are never anything but the Self.

D.: I feel that I am transplanted into some other land than the earth.

Sri Bhagavan, while looking into some correspondence, heard it, smiled and said: This is the Kingdom of Heaven. The Kingdom of Heaven mentioned in the Bible and this

world are not two different regions. “The Kingdom is within you,” says the Bible. So it is. The realised being sees this as the Kingdom of Heaven whereas the others see it as ‘this world’. The difference lies only in the angles of vision.

D.: How can we deny the world and the people therein? I hear some music. It is sweet and grand. I recognise it to be Wagner’s music. I cannot claim it to be mine.

M.: Does Wagner or his music exist apart from you? Unless you are there to say that it is Wagner’s music, can you be aware of it? Without being aware of it, can it be said to exist? To make it more clear, do you recognise Wagner’s music in your deep sleep? And yet you admit that you exist in sleep. So it is clear that Wagner and music are only your thoughts. They are in you and not out of you.

D.: It is beautiful.

[*Compiler’s remarks:* Everyone is apt to be confused from time to time. Although the truth is heard and understood, at times it is forgotten, and mistakes are committed when facts face the person. Knowledge gives place to ignorance and confusion is the result. But the sage alone can give the right turn to our thoughts from time to time. That is the necessity for *Satsanga i.e.*, association with the Wise.]

— TALK - 609

PF 85

A devotee came with these questions.

1. Since individual souls and the Brahman are one, what is the cause of this creation?
2. Is the Brahma-Jnani liable to bodily pains and rebirth? Can he extend his span of life or curtail it?

M.: The object of creation is to remove the confusion of your individuality. The question shows that you have identified yourself with the body and therefore see yourself and the world around. You think that you are the body. Your mind and intellect are the factors of your wrong identity. Do you exist in your sleep?

D.: I do.

M.: The same being is now awake and asks these questions. Is it not so?

D.: Yes.

M.: These questions did not arise in your sleep. Did they?

D.: No.

M.: Why not? Because you did not see your body and no thoughts arose. You did not identify yourself with the body then. Therefore these questions did not arise.

They arise now because of your identity with the body. Is it not so?

D.: Yes.

M.: Now see which is your real nature. Is it that which is free from thoughts or that which is full of thoughts?

Being is continuous. The thoughts are discontinuous. So which is permanent? - Q. 62

D.: Being.

M.: That is it. Realise it. That is your true nature. *Your nature is simple Being, free from thoughts.* - Q. 63

Because you identify yourself with the body you want to know about creation. The world and the objects including your body appear in the waking state but disappear in the state of sleep. You exist all through these states. What is it then that persists through all these states? Find it out. That is your Self.

D.: Supposing it is found, what then?

M.: Find it out and see. There is no use asking hypothetical questions.

D.: Am I then one with Brahman?

M.: Leave Brahman alone. Find who you are. Brahman can take care of Himself. *If you cease to identify yourself with the body no questions regarding creation, birth, death, etc., will arise. They did not arise in your sleep.* - Q. 64 Similarly they will not arise in the true state of the Self.

The object of creation is thus clear, that you should proceed from where you find yourself and realise your true Being. You could not raise the question in your sleep because there is no creation there. You raise the question now because your thoughts appear and there is creation. Creation is thus found to be only your thoughts.

Take care of yourself and the Brahma-*jnani* will take care of Himself. If you know your true nature, you will understand the state of Brahma-*jnana*. It is futile to explain it now. Because you think that you see a *Jnani* before you and you identify him with a body just as you have identified yourself with yours, you also think that he feels pains and pleasures like yourself.

D.: But I must know if he is a *Jnani* for I must be inspired by him.

M.: Yes, he tells you; he inspires. Do as he tells you. You want to learn and not test him.

Jnana lakshanas are stated in the *sastras* to be an incentive to a seeker to get rid of misery and seek happiness. The methods are given. If they are followed the result will be *jnana* having those *lakshanas*. They are not meant for testing others.

– TALK - 610



PF 86

Uncertainties, doubts and fears are natural to everyone until the Self is realised. They are inseparable from the ego, rather they are the ego.

D.: How are they to disappear?

M.: They are the ego. If the ego goes they go with it. The ego is itself unreal. What is the ego? Enquire. The body is insentient and cannot say 'I'. The Self is pure consciousness and non-dual. It cannot say 'I'. No one says, 'I' in sleep. What is the ego then? It is something intermediate between the inert body and the Self. It has no *locus standi*. If sought for it vanishes like a ghost. You see, a man imagines that there is something by his side in darkness; it may be some dark object. If he looks closely the ghost is not to be seen, but some dark object which he could identify as a tree or a post, etc. If he does not look closely the ghost strikes terror in the person. All that is required is only to look closely and the ghost vanishes. The ghost was never there. So also with the ego. It is an intangible link between the body and Pure Consciousness. It is not real. So long as one does not look closely it continues to give trouble. But when one looks for it, it is found not to exist.

Again, in a Hindu marriage function, the feasts continue five or six days. A stranger was mistaken for the best man by the bride's party and they therefore treated him with special regard. Seeing him treated with special regard by the bride's party, the bridegroom's party considered him to be some man of importance related to the bride's party and therefore they too showed him special respect. The

stranger had altogether a happy time of it. He was also all along aware of the real situation. On one occasion the groom's party wanted to refer to him on some point. They asked for him. He scented trouble and made himself scarce. So it is with the ego. If looked for, it disappears. If not, it continues to give trouble.

How it is to be looked for is learnt from those who have already done so. That is the reason why the Master is approached.

D.: If the search has to be made within, is it necessary to be in the physical proximity of the Master?

M.: It is necessary to do so until all doubts are at an end.

D.: If the ego is unreal and troublesome why did we take so much pains to develop it?

M.: Its growth and the trouble consequent on such growth make you look for the cause of it all. Its development is for its own destruction.

D.: Is it not said that one must be like a child before one advances spiritually?

M.: Yes, because the ego is not developed in the child.

D.: I mean exactly the same. We could have remained like the child instead of having developed the ego.

M.: The state of the child is meant. No one can take lessons from the child for the Realisation of the Self. The Master's state is like the state of the child. There is a difference between the two. The ego is potential in the child, whereas it is totally destroyed in the saint.

D.: Yes, I see, I understand it now.

M.: The Reality is alone and eternal. To understand it is good enough. But the old ignorance should not return. A good watch must be kept lest the present understanding of the Truth suffers later on.

A disciple served a master a long time and realised the Self. He was in Bliss and wanted to express his gratitude to the master. He was in tears of joy and his voice choked when he spoke. He said, "What a wonder that I did not know my very Self all these years? I suffered long and you so graciously helped me to realise the Self. How shall I repay your Grace? It is not in my power to do it!" The master replied: "Well, well. Your repayment consists in not lapsing into ignorance over again but in continuing in the state of your real Self."

— TALK - 612



PF 87

The object here is the Universal Being-Consciousness which is all-pervading and therefore immanent in all. It need not be cognised by reflection alone; it is self-resplendent. Therefore the seeker's aim must be to drain away the vasanas from the heart and let no reflection obstruct the Light of Eternal Consciousness. This is achieved by the search for the origin of the ego and by diving into the heart. This is the direct method for Self-Realisation. One who adopts it need not worry about nadis, the brain, the Sushumna, the Paranadi, the Kundalini, pranayama or the six centres.

The Self does not come from anywhere else and enter the body through the crown of the head. It is as it is, ever sparkling, ever steady, unmoving and unchanging. The changes which are noticed are not inherent in the Self which abides in the Heart and is self-luminous like the Sun.

The changes are seen in Its Light. The relation between the Self and the body or the mind may be compared to that of a clear crystal and its background. If the crystal is placed against a red flower, it shines red; if placed against a green leaf it shines green, and so on. The individual confines himself to the limits of the changeful body or of the mind which derives its existence from the unchanging Self. All that is necessary is to give up this mistaken identity, and that done, the ever-shining Self will be seen to be the single non-dual Reality.

The reflection of Consciousness is said to be in the subtle body (*sukshma sarira*), which appears to be composed of the brain and the nerves radiating from it to all parts of the trunk, chiefly through the spinal column and the solar plexus.

When I was on the Hill, Nayana (Kavyakantha Ganapathi Muni) once argued that the brain was the seat of the vasanas, because it consisted of innumerable cells in which the vasanas were contained and illuminated by the light of the Self which projected from the heart. Only this set a person working or thinking.

But I said, “How can it be so? *The vasanas must be with one's Self and can never remain away from the Self.* - Q. 86 If, as you say, the vasanas be contained in the brain and the Heart is the seat of the Self, a person who is decapitated must be rid of his vasanas and should not be reborn. You agree that it is absurd. Now can you say that the Self is in the brain with the vasanas? If so, why should the head bend down when one falls asleep? Moreover a person does not touch his head and say ‘I’. Therefore it follows that the Self is in the Heart and the vasanas are also there in an exceedingly subtle form.

“When the vasanas are projected from the Heart they are associated with the Light of the Self and the person is said to think. The vasanas which lie imbedded in an atomic condition grow in size in their passage from the heart to the brain. The brain is the screen on which the images of the vasanas are thrown and it is also the place of their functional distribution. The brain is the seat of the mind, and the mind works through it.”

So then this is what happens. When a vasana is released and it comes into play, it is associated with the light of the Self. It passes from the heart to the brain and on its way it grows more and more until it holds the field all alone and all the vasanas are thus kept in abeyance for the time being. When the thought is reflected in the brain it appears as an image on a screen. The person is then said to have a clear perception of things. He is a great thinker or discoverer. Neither the thought that is extolled as being original, nor the thing, nor the country which is claimed to be a new discovery, is really original or new. It could not manifest unless it was already in the mind. It was of course very subtle and remained imperceptible, because it lay repressed by the more urgent or insistent thoughts or vasanas. When they have spent themselves this thought arises and by concentration the Light of the Self makes it clear, so that it appears magnificent, original and revolutionary. In fact it was only within all along.

This concentration is called samyamana in the Yoga Sastras. One's desires can be fulfilled by this process and it is said to be a siddhi. It is how the so-called new discoveries are made. Even worlds can be created in this manner. Samyamana leads to all siddhis. But they do not manifest so long as the ego lasts. Concentration according to yoga ends in the destruction of the experiencer (ego), experience and

the world, and then the quondam desires get fulfilled in due course. This concentration bestows on individuals even the powers of creating new worlds. It is illustrated in the Aindava Upakhyana in the Yoga Vasishta and in the Ganda Saila Loka in the Tripura Rahasya.

Although the powers appear to be wonderful to those who do not possess them, yet they are only transient. It is useless to aspire for that which is transient. *All these wonders are contained in the one changeless Self. The world is thus within and not without.* - Q. 87 This meaning is contained in verses 11 and 12 - Chapter V of Sri Ramana Gita “The entire Universe is condensed in the body, and the entire body in the Heart. Thus the Heart is the nucleus of the whole Universe.” Therefore Samyamana relates to concentration on different parts of the body for the different siddhis. Also the Visva or the Virat is said to contain the cosmos within the limits of the body. Again, “The world is not other than the mind, the mind is not other than the Heart; that is the whole truth.” So the Heart comprises all. This is what is taught to Svetaketu by the illustration of the seed of a fig tree. The source is a point without any dimensions. It expands as the cosmos on the one hand and as Infinite Bliss on the other. That point is the pivot. From it a single vasana starts, multiplies as the experiencer ‘I’, experience, and the world. The experiencer and the source are referred to in the mantra. Two birds, exactly alike, arise simultaneously.

When I was staying in the Skandasramam I sometimes used to go out and sit on a rock. On one such occasion there were two or three others with me including Rangaswami Iyengar. Suddenly we noticed some small moth-like insect shooting up like a rocket into the air from a crevice in the rock. Within the twinkling of an eye it had multiplied itself

into millions of moths which formed a cloud and hid the sky from view. We wondered at it and examined the place from which it shot up. We found that it was only a pinhole and knew that so many insects could not have issued from it in such a short time.

That is how ahankara (ego) shoots up like a rocket and instantaneously spreads out as the Universe. - Q. 88

The Heart is therefore the centre. A person can never be away from it. If he is he is already dead. Although the Upanishads say that the jiva functions through other centres on different occasions, yet he does not relinquish the Heart. The centres are simply places of business (vide Vedanta Chudamani). The Self is bound to the Heart, like a cow tethered to a peg. The movements are controlled by the length of the rope. All its wanderings centre around the peg.

A caterpillar crawls on a blade of grass and when it has come to the end, it seeks another support. While doing so it holds on with its hind-legs to the blade of grass, lifts the body and sways to and fro before it can hold another. Similarly it is with the Self. It stays in the Heart and holds other centres also according to circumstances. But it's activities always centre round the Heart.

— TALK - 616



PF 88

A gentleman from Hardwar: When I go on analysing myself I go beyond the intellect, and then there is no happiness.

M.: Intellect is only an instrument of the Self. It cannot help you to know what is beyond itself.

D.: I understand it. But there is no happiness beyond it.

M.: The intellect is the instrument wherewith to know unknown things. But you are already known, being the Self which is itself knowledge; so you do not become the object of knowledge. The intellect makes you see things outside, and not that which is its own source.

D.: The question is repeated.

M.: The intellect is useful thus far, it helps you to analyse yourself, and no further. *It (intellect) must then be merged into the ego, and the source of the ego must be sought. If that be done the ego disappears. Remain as that source and then the ego does not arise - Q. 95*

D.: There is no happiness in that state.

M.: ‘There is no happiness’ is only a thought. The Self is bliss, pure and simple. You are the Self. So you cannot but be bliss; being so, you cannot say here is no happiness. That which says so cannot be the Self; it is the non-Self and must be got rid of in order to realise the bliss of the Self.

D.: How is that to be done?

M.: See wherefrom the thought arises. It is the mind. See for whom the mind or intellect functions. For the ego. Merge the intellect in the ego and seek the source of the ego. The ego disappears. ‘I know’ and ‘I do not know’ imply a subject and an object. They are due to duality. The Self is pure and absolute, One and alone. There are no two selves so that one may know the other. What is duality then? It cannot be the Self which is One and alone. It must be non-Self. Duality is the characteristic of the ego. When thoughts arise duality is present; know it to be the ego, and seek its source.

The degree of the absence of thoughts is the measure of your progress towards Self-Realisation. But Self-Realisation itself does not admit of progress; it is ever the same. *The Self remains always in realisation. The obstacles are thoughts. Progress is measured by the degree of removal of the obstacles to understanding that the Self is always realised.* - Q. 96 So thoughts must be checked by seeking to whom they arise. So you go to their Source, where they do not arise.

D.: Doubts are always arising. Hence my question.

M.: A doubt arises and is cleared; another arises and that is cleared, making way for another, and so it goes on. So there is no possibility of clearing away all doubts. See to whom the doubts arise. Go to their source and abide in it. Then they cease to arise. That is how doubts are to be cleared. *Atma samsthā manah krtva na kinchidapi chintayet.*

D.: Grace alone can help me to it.

M.: Grace is not exterior. In fact your very desire for grace is due to grace that is already in you.

— TALK - 618



PF 89

Miss Merston, an English lady visitor: I have read *Who am I?* While inquiring who the 'I' is, I cannot hold it for any length of time. Secondly, I have no interest in the environment, but yet I have hopes that I shall find some interest in life.

M.: If there are no interests it is good. (The interpreter points out that the questioner hopes to find some interest in life).

M.: That means there are those vasanas. A dreamer dreams a dream. He sees the dream world with pleasures, pains. etc. But he wakes up and then loses all interest in the dream world. So it is with the waking world also. *Just as the dream-world, being only a part of yourself and not different from you, ceases to interest you, so also the present world would cease to interest you if you awake from this waking dream (samsara) and realise that it is a part of your Self, and not an objective reality.* - Q. 9 Because you think that you are apart from the objects around you, you desire a thing. But if you understand that the thing was only a thought-form you would no longer desire it.

All things are like bubbles on water. You are the water and the objects are the bubbles. They cannot exist apart from the water, but they are not quite the same as the water.

D.: I feel I am like froth.

M.: Cease that identification with the unreal and know your real identity. Then you will be firm and no doubts can arise.

D.: But I am the froth.

M.: Because you think that way there is worry. It is a wrong imagination. Accept your true identity with the Real. Be the water and not the froth. That is done by diving in.

D.: If I dive in, I shall find.....

M.: *But even without diving in, you are That. The ideas of exterior and interior exist only so long as you do not accept your real identity.* - Q. 10

D.: But I took the idea from you that you want me to dive in.

M.: Yes, quite right. It was said because you are identifying yourself with the froth and not the water. Because of this

confusion the answer was meant to draw your attention to this confusion and bring it home to you. All that is meant is that the Self is infinite inclusive of all that you see. There is nothing beyond It nor apart from It. Knowing this, you will not desire anything; not desiring, you will be content.

The Self is always realised. There is no seeking to realise what is already - always - realised. For you cannot deny your own existence. That existence is consciousness - the Self.

Unless you exist you cannot ask questions. So you must admit your own existence. That existence is the Self. It is already realised. Therefore the effort to realise results only in your realising your present mistake - that you have not realised your Self. There is no fresh realisation. The Self becomes revealed.

D.: That will take some years.

M.: Why years? The idea of time is only in your mind. It is not in the Self. There is no time for the Self. Time arises as an idea after the ego arises. But you are the Self beyond time and space; you exist even in the absence of time and space.

— TALK - 625



PF 90

After his return from Europe, Mr. D. had a private interview with Sri Bhagavan for a few minutes. He said that his former visit had had some effect but not as much as he wanted. He could concentrate on his work. Is not concentration indispensable for spiritual progress? Karma

appealed to him because that helped towards concentration.

Sri Bhagavan: *There is no karma without a karta (doer). On seeking for the doer he disappears. Where is Karma then?* -

Q.13

Mr. D. sought practical instruction.

M.: Seek the *karta*. That is the practice.

Mrs. D. said there were breaks in her awareness and desired to know how the awareness might be made continuous.

M.: Breaks are due to thoughts. You cannot be aware of breaks unless you think so. It is only a thought. Repeat the old practice, “To whom do thoughts arise?” Keep up the practice until there are no breaks. Practice alone will bring about continuity of awareness.

— TALK - 628

Special Quote 60

This is Sivaratri day. Sri Bhagavan was beaming with Grace in the evening. A Sadhaka raised the following question:

D.: Enquiry into the Self seems to take one into the subtle body (ativahika sariram or puriashtakam or jivatma). Am I right?

M.: They are different names for the same state, but they are used according to the different points of view. After some time puriashtakam (the eight fold subtle body) will disappear and there will be the ‘Eka’ (one) only.

Vritti jnana alone can destroy ‘ajnana’ (ignorance). Absolute jnana is not inimical to ajnana.

There are two kinds of vrittis (modes of mind). (1) vishaya vritti (objective) and (2) atma vritti (subjective). The first must give place to the second.

That is the aim of abhyasa (practice), which takes one first to the puriashtaka and then to the One Self.

— TALK - 629

The Sadhaka repeated his question in a different way:

D.: The enquiry into the Self seems to lead to the ativahika, the puriashtaka or the jivatma. Is it right?

M.: Yes. It is called ‘sarira’ (body or abode, city or individual, puri or jiva according to the outlook). They are the same.

Vritti-jnanam is usually associated with objective phenomena. When these cease there remains the atma-vritti or the subjective vritti that is the same as jnanam. Without it ajnanam will not cease. The puriashtaka also will not be found associated with anything outside, and the Self will shine forth uniform and harmonious.

— TALK - 631

Special Quote !!

Why and to whom did this suffering come?” If you question thus you will find that the ‘I’ is separate from the mind and body, that the Self is the only eternal being, and that It is eternal bliss. That is jnanam.

D.: But why should there be suffering now?

M.: If there were no suffering how could the desire to be happy arise? If that desire did not arise how would the Quest of the Self be successful?

D.: Then is all suffering good?

M.: Quite so. What is happiness? Is it a healthy and handsome body, timely meals, and the like? Even an emperor has troubles without end though he may be healthy. So *all suffering is due to the false notion “I am the body”*. Getting rid of it is jnanam. - Q. 14

— TALK - 633

PF 91

A n Andhra gentleman, retired from Government Service, asked: "I have been doing omkara upasana for long. In the left ear I am always hearing a sound. It is like the piping of a nadasvaram (pipe). Even now I hear it. Some luminous visions are also seen. I do not know what I should do."

Special Quote 61

M.: There must be one to hear sounds or see visions. That one is the 'I'. If you seek it, asking "Who am I?" the subject and objects would coalesce. After that there is no quest. Till then thought will arise, things will appear and disappear; you ask yourself what has happened, and what will happen. If the subject be known then the objects will merge in the subject. If without that knowledge, one applies the mind to objects, because these objects appear and disappear, and one does not know that one's true nature is that which remains over as the Self. On the vanishing of objects, fear arises. That is, the mind being bound to objects there is suffering when the objects are absent. But they are transient and the Self is eternal. If the eternal Self be known subject and object merge into one, and the One without a second will shine.

D.: Is there the merger of the Omkara? Special Quote 62

M.: Om is the eternal truth. That which remains over after the disappearance of objects is Om. It does not merge in anything. It is the State of which it is said: "Where one sees none other, hears none other, knows none other, that is Perfection." Yatra nanyat pasyati, nanyat srunoti, nanyat vijanati sa bhuma? All the upasanas are ways to winning it.

One must not get stuck in the upasanas, but must query “Who am I?” and find the Self.

D.: I have no pleasure in the house. There remains nothing for me to do in the family. I have finished doing what I had to do. Now there are grandsons and granddaughters. May I remain in the house, or should I leave it and go away?

M.: You should stay just where you are now. But where are you now? Are you in the house, or is the house in you? Is there any house apart from you? If you get fixed in your own place, you will see all things have merged into you, and there will be no cause for such questions as these.

D.: Yes. Then it seems as if I may remain at home.

M.: You must remain in your real state.

— TALK - 634



PF 92 Special Quote 63

Explaining the opening stanza of the Sad Vidya, Sri Bhagavan observed: The world is always apparent to everyone. All must know “I and this world exist”. On enquiry “do these always exist?” and “if indeed real, they must remain even unrelated to time, space and differentiation; are they so?” It is evident that only in the waking and dream states these are perceived but not in deep sleep. Therefore ‘I’ and the world appear sometimes and disappear also. They are created, have their being and later vanish. Whence do they arise? Wherein do they remain? Where do they go on vanishing from view? Can such phenomena be admitted to be real?

Furthermore, I and the world, objects of creation, sustenance and destruction, are perceived in the waking and dream states only and not in deep sleep. How does deep sleep differ from the other two states? In sleep there are no thoughts whereas in the other two states there are. There the thoughts must be the origin of the 'I' and the world.

Now what about thoughts? They cannot be natural; otherwise they cannot appear at one moment and disappear at another. Wherefrom do they arise? Their source, ever-present and not subject to variations, must be admitted to be. It must be the eternal state as said in the upadesa mantra - That from which all beings come forth, that in which they remain and that into which they resolve. This stanza is not in praise or adoration but only an expression of the Reality.

— TALK - 641

The Gita starts saying that you are not the body, that you are not therefore the karta.

D.: What is the significance?

M.: That one should act without thinking that oneself is the actor. The actions go on despite his egolessness. The person has come into manifestation for a certain purpose. That purpose will be accomplished whether he considers himself the actor or not.

D.: What is Karma yoga? Is it non-attachment to Karma or its fruit?

M.: Karma yoga is that yoga in which the person does not arrogate to himself the function of being the actor. The actions go on automatically.

D.: Is it the non-attachment to the fruits of actions?

M.: The question arises only if there is the actor. It is being all along

said that you should not consider yourself the actor.

D.: So Karma yoga is kartrtva buddhi rahita karma - action without the sense of doership.

M.: Yes. Quite so.

D.: The Gita teaches active life from beginning to end.

M.: Yes, the actor-less action.

D.: Is it then necessary to leave the home and lead a life of renunciation?

M.: Is the home in you? Or are you in the home?

D.: It is in my mind.

M.: Then what becomes of you when you leave the physical environment?

D.: Now I see. Renunciation is only action without the sense of being the karta.

Is there not action for a jivanmukta?

M.: Who raises the question? Is he a jivanmukta or another?

D.: Not a jivanmukta.

M.: Let the question be raised after jivanmukti is gained if it is found necessary. Mukti is admitted to be freedom from the mental activities also. Can a mukta think of action?

D.: Even if he gives up the action, the action will not leave him. Is it not so?

M.: With what is he identified in order that this question might apply? D.: Yes, I see all right. My doubts are now cleared.

— TALK - 643



PF 93 Special Quote 64

A . W. Chadwick is copying the English translation of the Tamil Kaivalya Navaneeta. When he came across some technical terms in it and felt some difficulty in understanding them, he asked Sri Bhagavan about them. Sri Bhagavan said: "Those portions deal with theories of creation. They are not material because the Srutis do not mean to set forth such theories. They mention the theories casually so that the enquirer may please himself if he be so inclined. The truth is that the world appears as a passing shadow in a flood of light. Light is necessary to see that shadow also. The shadow does not deserve any special notice, analysis or discussion. The book deals with the Self and that is its purpose. The discussions on creation may be omitted for the present."

— TALK - 651

Some teachers who attended the Teachers' Guild meeting in the town came on a visit to the hall. One of them asked Sri Bhagavan: "I seem to be wandering in a forest because I do not find the way."

M.: This idea of being in a forest must go. It is such ideas which are at the root of the trouble.

D.: But I do not find the way.

M.: Where is the forest and where is the way unless they are in you?

You are as you are and yet you speak of a forest and ways.

D.: But I am obliged to move in society.

M.: Society is also an idea similar to that of the forest.

D.: I leave my home and go and mix in society.

Special Quote 65

M.: Who does it?

D.: The body moves and does all.

M.: Quite so. Now that you identify yourself with the body you feel the trouble. The trouble is in your mind. You think that you are the body or that you are the mind. But there are occasions when you are free from both. For example in deep slumber, you create a body and a world in your dream. That represents your mental activities. In your waking state you think that you are the body and then the idea of forest and the rest arise.

Now, consider the situation. You are an unchanging and continuous being who remains in all these states which are constantly changing and therefore transient. But you are always there. It follows that these fleeting objects are mere phenomena which appear on your being like pictures which move across a screen. The screen does not move when the picture moves. Similarly, you do not move from where you are even when the body leaves the home and mixes in society.

Your body, the society, the forest and the ways are all in you; you are not in them. You are the body also but not this body only. *If you remain as your pure Self, the body and its movements need not affect you. - Q. 8*

D.: This can be realised only by the Grace of the master. I was reading *Sri Bhagavata*; it says that Bliss can be had only by the dust of the Master's feet. I pray for Grace.

M.: What is Bliss but your own being? You are not apart from Being which is the same as Bliss. You are now thinking that you are the mind or the body which are both changing and transient. But you are unchanging and eternal. That is what you should know.

D.: It is darkness and I am ignorant.

M.: This ignorance must go. Again, who says 'I am ignorant'? He must be the witness of ignorance. That is what you are. Socrates said, "I know that I do not know." Can it be ignorance? It is wisdom.

D.: Why then do I feel unhappy when I am in Vellore and feel peace in Your Presence?

M.: Can this feeling in this place be Bliss? When you leave the place you say you are unhappy. Therefore this peace is not permanent, nay it is mixed with unhappiness which is felt in another place. Therefore you cannot find Bliss in places and in periods of time. It must be permanent in order that it may be useful. Such permanent being is yourself. Be the Self and that is Bliss. You are always That. You say that you left Vellore, travelled in the train, arrived in Tiruvannamalai, entered the hall and found happiness. When you go back you are not happy in Vellore. Now, do you really move from place to place? Even considering you to be the body, the body sits in a cart at the gate of the home, the cart moves on to the railway station. Then it gets into a railway carriage which speeds on from Vellore to Tiruvannamalai. There it gets into another cart which brings the body here. Yet when you are asked, you say that you travelled all the way from Vellore. Your body remains where it was and all the places went past it.

Such ideas are due to the false identity which is so deep-rooted.

Another asked: Should we understand the world as transient (*anitya*)?

M.: Why so? Because you are now considering it to be permanent (*nitya*) the Scriptures tell you that it is not so in order to wean you from wrong ideas. This should be done by knowing yourself to be eternal (*nitya*) and not by branding the world as transitory (*anitya*).

D.: We are told to practise indifference (*udasina*) which is possible only if the world is unreal.

M.: Yes. *Oudasinyam abhipsitam*. Indifference is advised. But what is it? It is absence of love and hatred. When you realise the Self on which these phenomena pass, will you love or hate them? That is the meaning of indifference.

D.: That will lead to want of interest in our work. Should we do our duty or not?

M.: Yes - certainly. Even if you try not to do your duty you will be perforce obliged to do it. Let the body complete the task for which it came into being.

Sri Krishna also says in the Gita, whether Arjuna liked it or not he would be forced to fight. When there is work to be done by you, you cannot keep away; nor can you continue to do a thing when you are not required to do it, that is to say, when the work allotted to you has been done. In short, the work will go on and you must take your share in it - the share which is allotted to you.

D.: How is it to be done?

M.: Like an actor playing his part in a drama - free from love or hatred.

Special Quote 39

- TALK - 653

OM TAT SAT

SRI RAMANARPANAMASTU



MUKTI QUOTES

**To inhere in the self is the thing. Never mind the mind.
If its source is sought, it will vanish leaving the Self unaffected.**

- Quote 1 : PF 21 (Talk - 97)

Only be aware of the Self. Why worry about these shadows? How do they affect the Self?

- Quote 2 : PF 21 (Talk - 97)

To turn the mind inward the man must directly settle down in the 'T'. Then there is an end of external activities and perfect Peace prevails.

- Quote 3 : PF 75 (Talk - 519)

Ego is 'I-thought'. In its subtle form it remains a thought, whereas in its gross aspect it embraces the mind, the senses and the body.

- Quote 4 : PF 40 (Talk - 285)

Admitting the existence of the world I must admit a seer who is no other than myself. Let me find myself so that I may know the relation between the world and the seer. When I seek the Self and abide as the Self there is no world to be seen. What is the Reality then? The seer only and certainly not the world.

- Quote 5 : PF 60 (Talk - 442)

It is the mistaken identity of the worker that trouble one. Get rid of the false identity.

- Quote 6 : PF 16 (Talk - 68)

Investigation of 'T' is the point and not meditation on the heart-Centre. There is nothing like within or without. Both mean either the same thing or nothing.

- **Quote 7 : PF 24** (Talk - 131)

If you remain as your pure Self, the body and its movements need not affect you .

- **Quote 8 : PF 93** (Talk - 653)

Just as the dream-world, being only a part of yourself and not different from you, ceases to interest you, so also the present world would cease to interest you if you awake from this waking dream (samsara) and realise that it is a part of your Self, and not an objective reality.

- **Quote 9 : PF 89** (Talk - 625)

But even without diving in, you are That. The ideas of exterior and interior exist only so long as you do not accept your real identity.

- **Quote 10 : PF 89** (Talk - 625)

Let us first understand what Karma is, whose Karma it is and who is the doer. Analysing them and enquiring into their truth, one is perforce obliged to remain as the Self in peace. Nevertheless the actions will go on.

- **Quote 11 : PF 61** (Talk - 445)

The same lady continued: If the world is only a dream, how should it be harmonised with the Eternal Reality?

M.: The harmony consists in the realisation of its inseparateness from the Self.

- **Quote 12 : PF 69** (Talk - 487)

There is no karma without karta (doer). On seeking for the doer he disappears. Where is karma then ?

- **Quote 13 : PF 90** (Talk - 628)

All suffering is due to the false notion “I am the body”. Getting rid of it is jnanam.

- **Quote 14 : PF 90** (Talk - 633)

Let one practice enquiry so long as separateness is perceived.

- **Quote 15 : PF 63** (Talk - 454)

The Heart is the only Reality. The mind is only a transient phase. To remain as one's Self is to enter the Heart.

- **Quote 16 : PF 7** (Talk - 252)

One must be ready to sacrifice everything for the Truth. Complete renunciation is the index of fitness.

- **Quote 17 : PF 45** (Talk - 320)

If you realise the Self the possessions are not perceived. That is getting rid of Maya. Maya is not objective, that it could be got rid of in any other way.

- **Quote 18 : PF 39** (Talk - 280)

The awareness is the 'I'. Realise it and that is the truth.

- **Quote 19 : PF 31 (Talk - 196)**

The enquiry into the Self is inclusive of all, faith, devotion, jnana, yoga and all.

- **Quote 20 : PF 83 (Talk - 596)**

The consciousness of 'I' is permanent and continuous.

- **Quote 21 : PF 66 (Talk - 474)**

But you are the same person throughout.

- **Quote 22 : PF 77 (Talk - 524)**

Let go the passing thoughts and hold on to the unchanging Self. The thoughts form your bondage. If they are given up, there is release.

- **Quote 23 : PF 77 (Talk - 524)**

People see the world. The perception implies the existence of a seer and the seen. The objects are alien to the seer. The seer is intimate, being the Self. They do not however turn their attention to finding out the obvious seer but run about analysing the seen. The more the mind expands, the farther it goes and renders Self-Realisation more difficult and complicated. The man must directly see the seer and realise the Self.

The man is consciousness and speaks of himself as its modification. Do you remain apart from Self that you speak of yourself as Its modification?

- **Quote 24 and Quote 25 : PF 59 (Talk - 427)**

Can the mind be got at by the mind on looking for it as an object? The source of the mental functions must be sought and gained. That is the Reality.

One does not know the Self owing to the interference of thoughts. The Self is realised when thoughts subside.

- Quote 26 : PF 49 (Talk - 376)

If one recognises the Self even in temporal matters these will be found to be non-existent, rather inseparable from the Self; and they will be going on at the same time.

- Quote 27 : PF 49 (Talk - 376)

D.: *What is svarupa (form) and arupa (formless) of the mind?*

M.: *When you wake up from sleep a light appears, that is the light of the Self passing through Mahat tattva. It is called cosmic consciousness. That is arupa. The light falls on the ego and is reflected therefrom. Then the body and the world are seen. This mind is svarupa. The objects appear in the light of this reflected consciousness. This light is called jyoti.*

- Quote 28 : PF 79 (Talk - 561)

Do you not know your Self? You certainly exist. Or do you deny your existence? The question may arise "Who is this Self", only if you do not exist, but you cannot ask anything unless you exist at the same time. Your question shows that you exist. Find out who you are. That is all.

- Quote 29 : PF 79 (Talk - 565)

So long as there is a subject and also an object it is only relative knowledge. Jnana lies beyond relative knowledge. It is absolute.

- **Quote 30 : PF 71 (Talk - 500)**

The subject is taken to be the source. The subject is the knower and forms one of the triads whose components cannot exist independent of one another. So the subject or the knower cannot be the ultimate Reality. Reality lies beyond subject and object. When realised there will be no room for doubt.

- **Quote 31 : PF 71 (Talk - 500)**

The questioner must admit the existence of his self. "I AM" is the Realisation. To pursue the clue till Realisation is vichara. Vichara and Realisation are the same.

- **Quote 32 : PF 52 (Talk - 390)**

Vichara is the process and the goal also. 'I AM' is the goal and the final Reality. To hold to it with effort is vichara. When spontaneous and natural it is Realisation.

- **Quote 33 : PF 52 (Talk - 390)**

The jagrat state is a duality of subject and object - owing to the rise of thoughts. So they are your thought creations.

- **Quote 34 : PF 62 (Talk - 453)**

You speak of 'I' and the 'body'. There is the relationship between the two. You are not therefore the body. The question does not occur to the body because it is inert.

- *Quote 35 : PF 72 (Talk - 501)*

The body and the ego rise up together and sink together. There is an occasion when you are not associated with the ego in deep sleep. Now you are associated with the ego. Of these two states which is your real state?

- *Quote 36 : PF 72 (Talk - 501)*

God and the world are all in the Heart. See the Seer and everything will be found to be the Self. Change your outlook. Look within. Find the Self. Who is the substratum of the subject and the object? Find it and all problems are solved.

- *Quote 37 : PF 3 (Talk - 331)*

The 'I' which was in sleep is also now present. You were not the body according to your sleep-experience. You are the same now - that is without the body.

- *Quote 38 : PF 43 (Talk - 304)*

The consciousness is beyond relative consciousness or unconsciousness.

- *Quote 39 : PF 43 (Talk - 306)*

No doubt it is so. How does the desire arise? Because the present state is unbearable. Why? Because it is not your true nature. Had it been your real nature no desire would disturb you.

- **Quote 40 : PF 53 (Talk - 396)**

So long as there is the sense of separation there will be afflicting thoughts. If the original source is regained and the sense of separation is put an end to, there is peace.

- **Quote 41 : PF 53 (Talk - 396)**

Seek your source, merge in the Self and remain all alone.

- **Quote 42 : PF 53 (Talk - 396)**

Give up this life if thou wouldest live.

- **Quote 43 : PF 53 (Talk - 396)**

Why should not the Self, which was blissful in deep sleep, continue its blissful nature even now? The sole obstruction to such continuity is the wrong identification of the Self with the body.

- **Quote 44 : PF 4 (Talk - 203)**

There is neither birth nor death. Waking is birth and sleep is death.

- **Quote 45 : PF 4 (Talk - 203)**

Wake up from the ego-dream, which amounts to killing the ego-sense.

- **Quote 46 : PF 4 (Talk - 203)**

The seat of Realisation is within and the seeker cannot find it as an object outside him. That seat is bliss and is the core of all beings. Hence it is called the Heart.

- **Quote 47 : PF 34 (Talk - 219)**

The only useful purpose of the present birth is to turn within and realise it. There is nothing else to do.

- **Quote 48 : PF 34 (Talk - 219)**

For the worthy disciple, the work lies within himself and not without.

- **Quote 49 : PF 34 (Talk - 227)**

The dream is for the one who says that he is awake. In fact, wakefulness and dream are equally unreal from the standpoint of the Absolute.

- **Quote 50 : PF 54 (Talk - 399)**

Hence the place where the vasanas are, is the Self, i.e., the Heart, and not the brain.

- **Quote 51 : PF 54 (Talk - 402)**

Asked if 'I' is not directly perceived, they get confused, because 'I' does not announce itself as an object in front and only the perception with the senses can be recognised by them as knowledge: this habit is so strong with them.

- **Quote 52 : PF 74 (Talk - 512)**

The World

Sri Bhagavan said that it is unreal if viewed as apart from the Self and real if viewed as the Self.

- **Quote 53 : PF 74 (Talk - 516)**

So stillness is the aim of the seeker. Even a single effort to still at least a single thought even for a trice goes a long way to reach the state of quiescence.

- **Quote 54 : PF 84 (Talk - 609)**

The thoughts make all the difference between the stillness of sleep and the turmoil of waking. Go to the root of the thoughts and you reach the stillness of sleep. But you reach it in the full vigour of search, that is, with perfect awareness.

- **Quote 55 : PF 84 (Talk - 609)**

This thought, 'I am not able to concentrate,' is itself an obstacle. Why should the thought arise?

- **Quote 56 : PF 5 (Talk - 462)**

The individual is solitary always. His business is to find it out within, and not seek it without.

- **Quote 57 : PF 15 (Talk - 44)**

Actions form no bondage. Bondage is only the false notion. "I am the doer." Leave off such thoughts and let the body and senses play their role, unimpeded by your interference.

- Quote 58 : PF 15 (Talk - 46)

The Real practice is to find out the source of 'I'.

- Quote 59 : PF 35 (Talk - 244)

Vairagya accompanied by ego is of no value, whereas all possessions in the absence of ego do not matter.

- Quote 60 : PF 55 (Talk - 404)

While trying to control the mind you seek the 'I' and get fixed in Being-Knowledge-Bliss.

- Quote 61 PF 65 (Talk - 473)

Being is continuous. The thoughts are discontinuous. So which is permanent?

- Quote 62 : PF 85 (Talk - 610)

Your nature is simple Being, free from thoughts.

- Quote 63 : PF 85 (Talk - 610)

If you cease to identify yourself with the body no questions regarding creation, birth, death, etc., will arise. They did not arise in your sleep.

- Quote 64 : PF 85 (Talk - 610)

The birth of the gross body does not amount to one's own birth, on the other hand, the birth of the ego is one's own birth.

- Quote 65 : PF 26 (Talk - 139)

Reality must be always real. It is not with forms and names. That which underlies these is the Reality. It underlies limitations, being itself limitless.

- Quote 66 : PF 26 (Talk - 140)

At present you think that you are this body and not the dream-body. In your dream this body is falsified by the dream-body. So that, you see, neither of these bodies is real. Because each of them is true for a time and false at other times. That which is real must be real for ever.

- Quote 67 : PF 46 (Talk - 328)

What is body-consciousness? Analyse it. There must be a body and consciousness limited to it which together make up body-consciousness. These must lie in another Consciousness which is absolute and unaffected. Hold it. That is samadhi.

- Quote 68 : PF 56 (Talk - 406)

A strong conviction is necessary that I am the Self, transcending the mind and the phenomena.

- Quote 69 : PF 56 (Talk - 406)

Its (Mind) destruction is the non-recognition of it as being apart from the Self.

- Quote 70 : PF 17 (Talk - 76)

If the ego does not rise, the Self alone exists and there is no second (nothing external).

- **Quote 71 : PF 27 (Talk - 146)**

The Self is only one. If limited it is the ego. If unlimited it is Infinite and is the Reality.

- **Quote 72 : PF 27 (Talk - 146)**

Destroy the ego by seeking its identity.

- **Quote 73 : PF 27 (Talk - 146)**

In the process of Investigation of Who Am I ?, the seer must be kept in view then only you will realise he never existed.

- **Quote 74 - Quote 71 : PF 27 (Talk - 162)**

The Self is always directly perceived. There is no moment when it is not so.

- **Quote 75 : PF 47 (Talk - 336)**

You (Self) are already realised. One should know this simple fact. That is all.

- **Quote 76 : PF 47 (Talk - 336)**

Why do you limit your Self and then feel miserable? Be of your true nature and happy.

- **Quote 77 : PF 47 (Talk - 336)**

This 'I' is only the knot between the sentient and the insentient.

- **Quote 78 : PF 47 (Talk - 336)**

Does the concept of 'head' arise after the 'I' or does 'I' arise from the head? The body comes after the 'I-thought'.

- *Quote 79 : PF 47 (Talk - 336)*

After the 'I-thought' arose the body arose. The first birth is that of 'I-thought'. The body has its birth subsequent to 'I-thought'. So its birth is secondary. Get rid of the primary cause and the secondary one will disappear by itself.

- *Quote 80 : PF 47 (Talk - 336)*

The thoughts arise from the 'I-thought' which in its turn arises from the Self. Therefore the Self manifests as 'I' and other thoughts. What does it matter if there are thoughts or no thoughts?

- *Quote 81 : PF 47 (Talk - 341)*

D.: When will the suffering cease?

Suffering will not cease until individuality is lost.

- *Quote 82 : PF 57 (Talk - 420)*

The mind is only a force operating on the brain.

- *Quote 83 : PF 67 (Talk - 477)*

Time and space are functions of thoughts. If thoughts do not arise there will be no future or the Earth.

- *Quote 84 : PF 67 (Talk - 480)*

When awareness is found in jaguar it must also be in sleep.

- *Quote 85 : PF 67 (Talk - 481)*

The vasanas must be with one's Self and can never remain away from the Self.

- *Quote 86 : PF 87 (Talk - 616)*

All these wonders are contained in the one changeless Self. The world is thus within and not without.

- *Quote 87 : PF 87 (Talk - 616)*

That is how ahankara (ego) shoots up like a rocket and instantaneously spreads out as the universe.

- *Quote 88 : PF 87 (Talk - 616)*

See to whom are the changing thoughts. They will be found to arise after the 'I-thought'. Hold the 'I-thought'. They subside. Trace back the source of the 'I-thought'. The Self alone will remain.

- *Quote 89 : PF 38 (Talk - 266)*

Think 'T' 'T' 'T' and hold to that one thought to the exclusion of all others.

- *Quote 90 : PF 38 (Talk - 266)*

The essential point is that the mind must always remain in its source. There is nothing external which is not also internal.

- *Quote 91 : PF 78 (Talk - 542)*

A man can live happily only if he knows that he requires nothing wherewith to live.

- Quote 92 : PF 78 (Talk - 555)

The present trouble is to the mind and it must be removed by the mind only.

- Quote 93 : PF 78 (Talk - 557)

To seek to know the significance of life is itself the result of good karma in past births. Those who do not seek such knowledge are simply wasting their lives.

- Quote 94 : PF 78 (Talk - 558)

It (intellect) must then be merged into the ego, and the source of the ego must be sought. If that be done the ego disappears. Remain as that source and then the ego does not arise.

- Quote 95 : PF 88 (Talk - 618)

The Self remains always in realisation. The obstacles are thoughts. Progress is measured by the degree of removal of the obstacles to understanding that the Self is always realised.

- Quote 96 : PF 88 (Talk - 618)

The cause of fear was the body; it is no longer his; why should he fear now? Or where is the identity of the individual to be frightened?

- Quote 97 : PF 80 (Talk - 567)

Can there be Drishti apart from the Self? The Self is all – Drishti, etc.

- *Quote 98 : PF 39 (Talk - 268)*

You must reach the source without fail. The false 'I' will disappear and the real 'I' will be realised.

- *Quote 99 : PF 1 (Talk - 41)*

A new entity, the ego, has risen up in the meantime, it plays through the senses, sees the objects, confounds itself with the body and says that the Self is the ego.

- *Quote 100 : PF 2 (Talk - 143)*

(The real death is) Annihilation of the ego, though the body is alive.

- *Quote 101 : PF 4 (Talk - 203)*

The experience of deep sleep clearly teaches that happiness consists in being without the body.

- *Quote 102 : PF 4 (Talk - 203)*

You become aware of the body when you forget the Self. But can you forget the Self? Being the Self how can you forget it?

- *Quote 103 : PF 5 (Talk - 462)*

The objects (body and world) are therefore what the seer makes of them. They have no existence independent of the subject.

- *Quote 104 : PF 6 (Talk - 387)*

TALK MANTRAS

Pain or pleasure is the result of past Karma and not of the present Karma. Pain and pleasure alternate with each other. One must suffer or enjoy them patiently without being carried away by them.

One must always try to hold on to the Self. When one is active one should not care for the results and must not be swayed by the pain or pleasure met with occasionally.

He who is indifferent to pain or pleasure can alone be happy.

- TM 1 : PF - (Talk - 546)

Man owes his movements to another Power, whereas he thinks that he does everything himself - just like a lame man bluffing that, were he helped to stand up, he would fight and chase away the enemy.

Action is impelled by desire; desire arises only after the rise of the ego; and this ego owes its origin to a Higher Power on which its existence depends. It cannot remain apart.

Why then prattle, “I do, I act, or I function”?

- TM 2 : PF - (Talk - 210)

Any other *vidya* requires a knower, knowledge and the object to be known, whereas this does not require any of them. It is the Self. Can anything be so obvious as that? Hence it is the easiest.

All that you need do is to enquire, “Who am I?”

A man’s true name is *mukti* (liberation)
- *TM 3 : PF 78 (Talk - 551)*

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PF 50	Talk 379 & 380	
PF 51	Talk 381, 382 & 386	
PF 52	Talk 390 & 392	Q 32 & 33
PF 53	Talk 396	Q 40, 41, 42 & 43
PF 54	Talk 399, 401 & 402	Q 50 & 51
PF 55	Talk 404	Q 60
PF 56	Talk 406	Q 68 & 69
PF 57	Talk 420	Q 82
PF 58	Talk 423 & 426	
PF 59	Talk 427, 429 & 430	Q 24 & 25
PF 60	Talk 442 & 443	Q 5
PF 61	Talk 444 & 445	Q 11
PF 62	Talk 451 & 453	Q 34

PF #	TALK	QUOTE
PF 63	Talk 454 & 455	Q 15
PF 64	Talk 472	
PF 65	Talk 473	Q 61
PF 66	Talk 474	Q 21
PF 67	Talk 477, 479, 480 & 481	Q 83, 84 & 85
PF 68	Talk 482 & 484	
PF 69	Talk 487	Q 12
PF 70	Talk 489 & 490	
PF 71	Talk 495 & 500	Q 30 & 31
PF 72	Talk 501 & 506	Q 35 & 36
PF 73	Talk 510	
PF 74	Talk 512, 515 & 516	Q 52 & 53
PF 75	Talk 518 & 519	Q 3
PF 76	Talk 520	
PF 77	Talk 524	Q 22 & 23
PF 78	Talk 540, 542, 551, 555, 556, 557 & 558	Q 91, 92, 93 & 94
PF 79	Talk 561 & 565	Q 28 & 29
PF 80	Talk 567	Q 97
PF 81	Talk 571, 573 & 589	
PF 82	Talk 594	
PF 83	Talk 596	Q 20

PF #	TALK	QUOTE
PF 84	Talk 609	Q 54 & 55
PF 85	Talk 610	Q 62, 63 & 64
PF 86	Talk 612	
PF 87	Talk 616	Q 86, 87 & 88
PF 88	Talk 618	Q 95 & 96
PF 89	Talk 625	Q 9 & 10
PF 90	Talk 628, 629, 631 & 633	Q 13 & Q 14
PF 91	Talk 634	
PF 92	Talk 641 & 643	
PF 93	Talk 651 & 653	Q 8