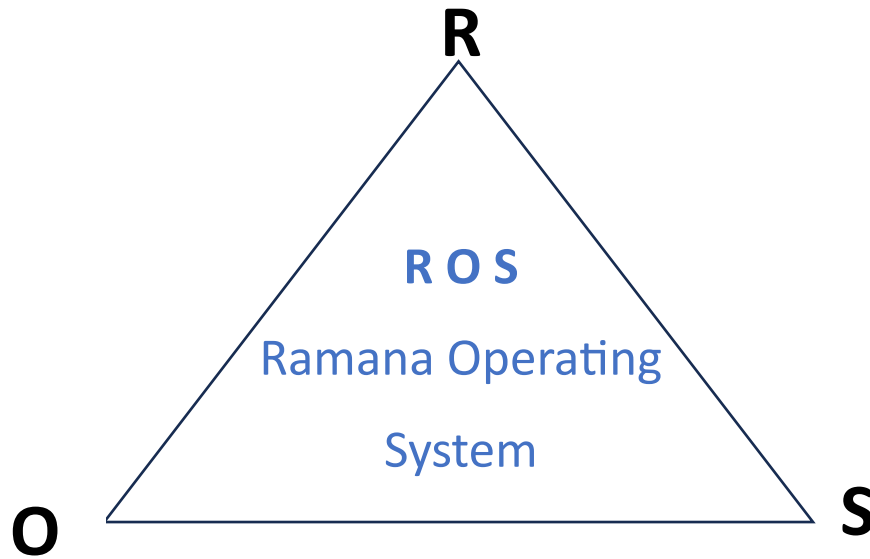


TRIANGLES



Top of Triangle – Reality

Left of triangle – Obstacles

Right of triangle - Solution

Reality Triangles **(R)**: 3, 4, 7, 9, 11, 21, 25, 30, 31

Seer, Ego & Mind Triangles **(SEM)**: 2, 5, 6, 10, 16, 17, 22, 26, 29, 32, 33, 34, 35

Body & World Triangles **(B&W)**: 1, 5, 14, 17, 23, 26, 27, 28

Karma Triangles **(K)**: 5, 8, 15, 19

Thought Triangles **(T)**: 12, 13, 18, 20, 24

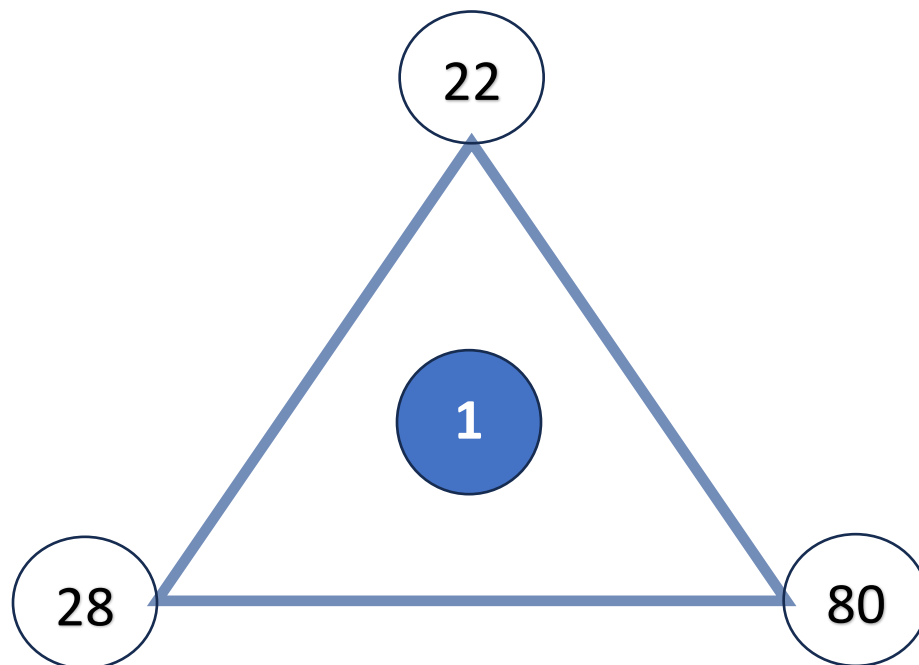
Triangles in multiple categories: 5, 17, 26

Triangle – 1:

B&W

But you are the same person throughout
(in the waking, dream and sleep states).

Quote 22: PF 77 (Talk – 524)



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)

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.

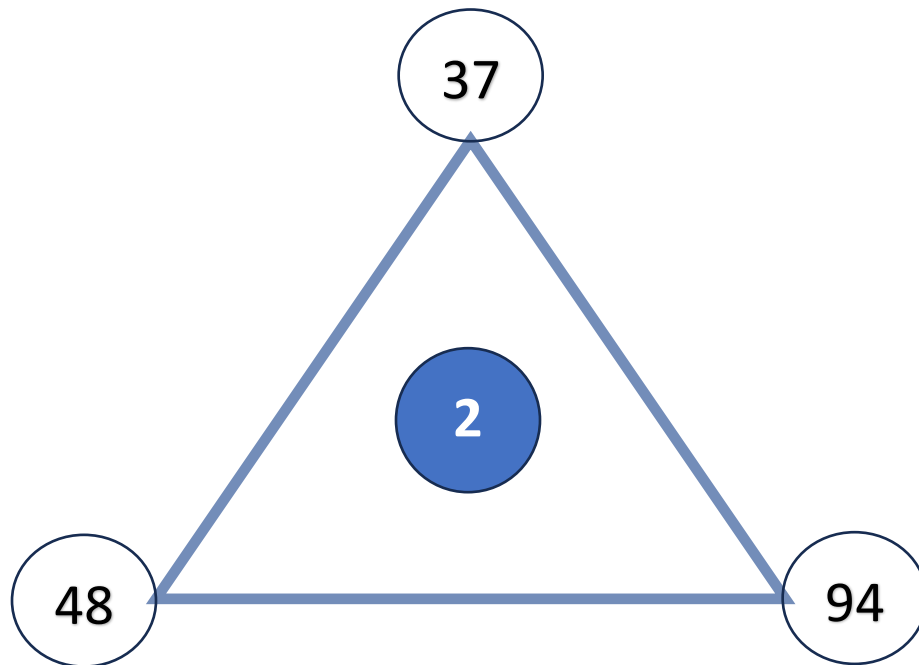
Quote 80: PF 47 (Talk – 336)

Triangle – 2:

SEM

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 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)

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.

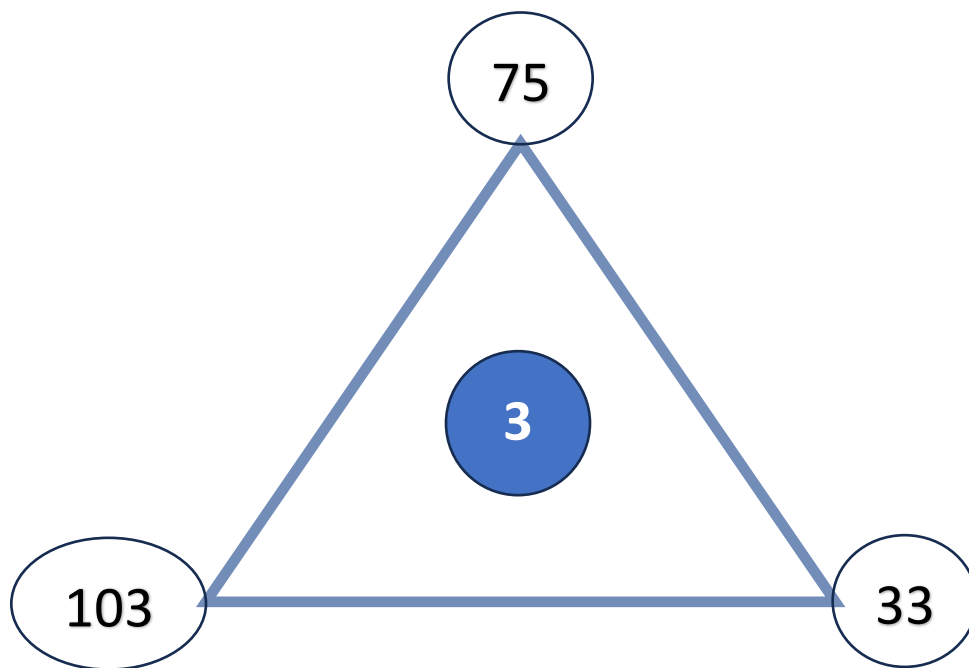
Quote 94: PF 78 (Talk – 558)

Triangle – 3:

R

The Self is always directly perceived. There is no moment when it is not so.

Quote 75: PF 47 (Talk – 336)



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)

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.

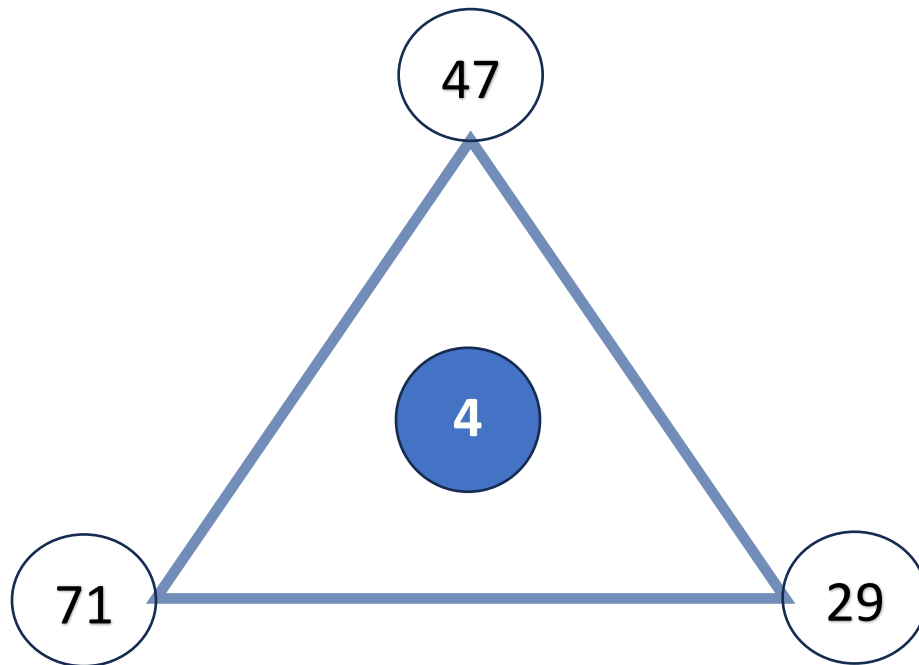
Quote 33: PF 52 (Talk – 390)

Triangle – 4:

R

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)



If the ego does not rise, the Self alone exists and there is no second (nothing external).

Quote 71: PF 27 (Talk – 146)

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.

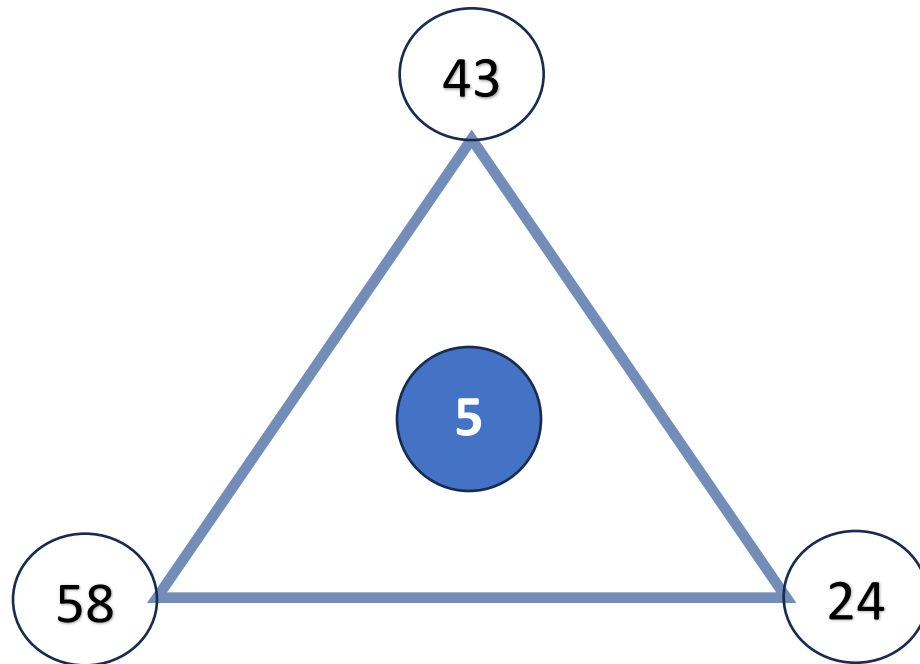
Quote 29: PF 79 (Talk – 565)

Triangle – 5:

SEM / B&W / K

Give up this life if thou wouldst live.

Quote 43: PF 53 (Talk – 396)



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)

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.

Quote 24: PF 59 (Talk – 427)

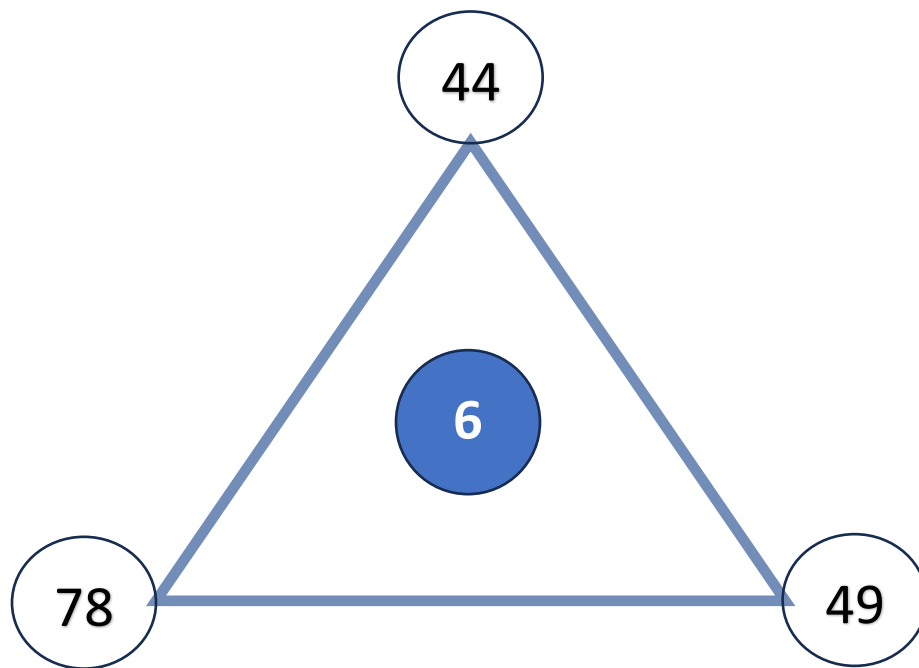
Triangle – 6:

SEM

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)



This 'I' is only the knot between the sentient and the insentient.

Quote 78: PF 47 (Talk – 336)

For the worthy disciple, the work lies within himself and not without.

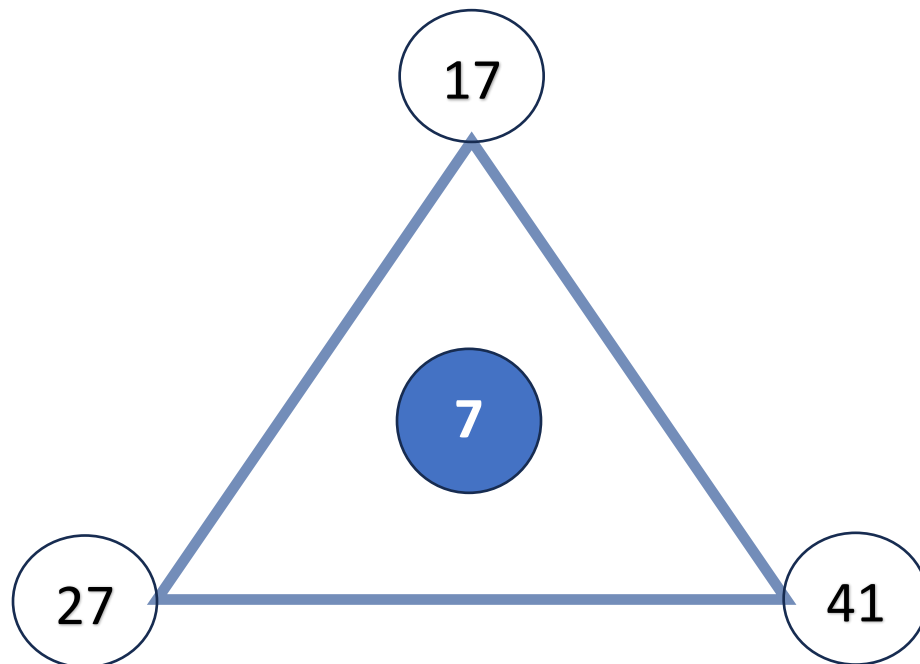
Quote 49: PF 34 (Talk – 227)

Triangle – 7:

R

One must be ready to sacrifice everything for the Truth.
Complete renunciation is the index of fitness.

Quote 17: PF 45 (Talk – 320)



If one recognizes the Self even in temporal matters these will be found to be non-existent, rather inseparate from the Self; and they will be going on at the same time.

Quote 27: PF 49 (Talk – 376)

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.

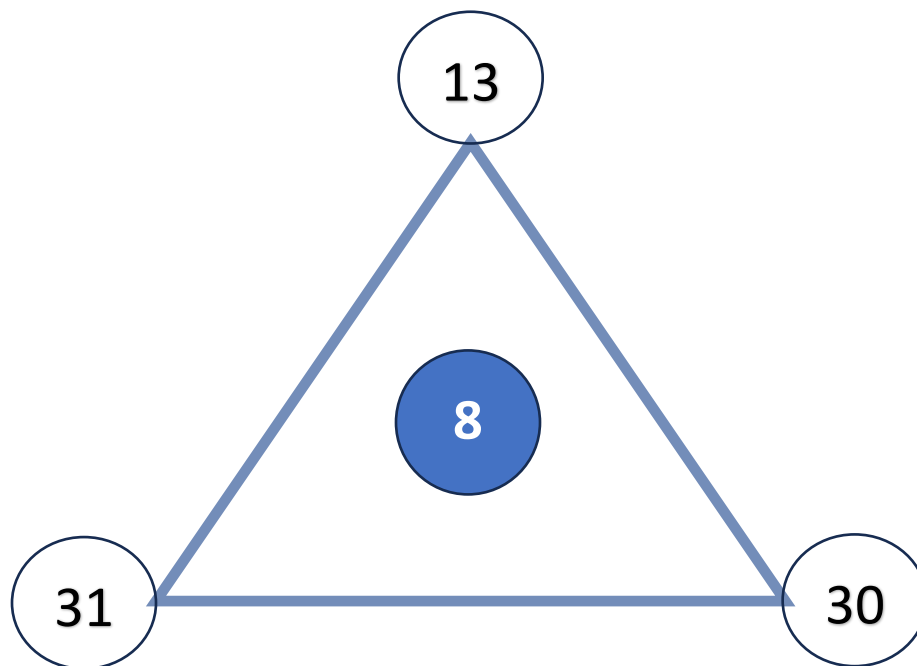
Quote 41: PF 53 (Talk – 396)

Triangle – 8:

K

There is no karma without karta (doer).
On seeking for the doer he disappears. Where is karma then?

Quote 13: PF 90 (Talk – 628)



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)

So long as there is a subject and also an object it is only relative knowledge. Jnana lies beyond relative knowledge. It is absolute.

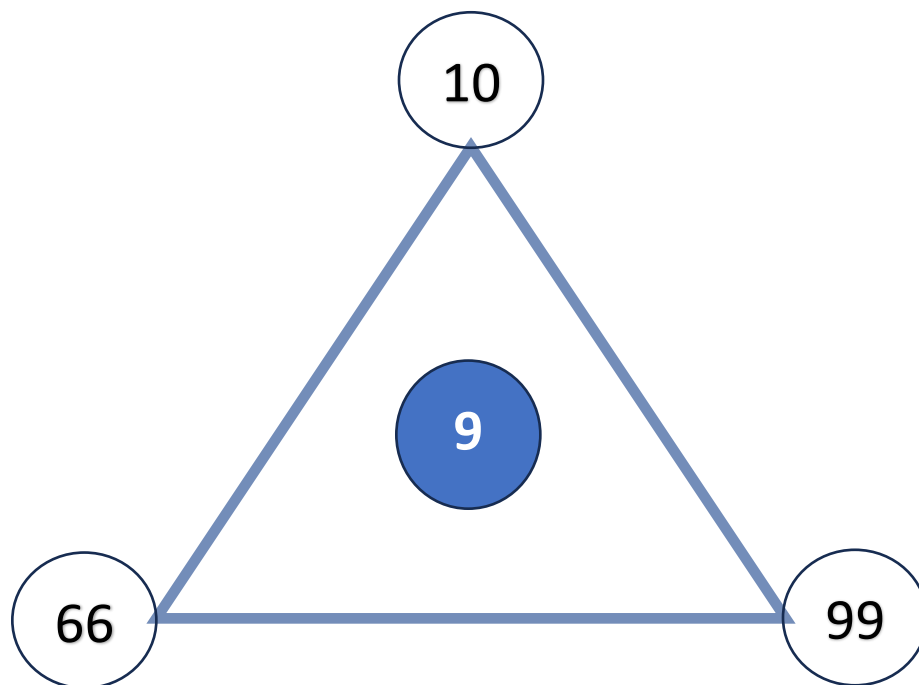
Quote 30: PF 71 (Talk – 500)

Triangle – 9:

R

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)



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)

You must reach the source without fail.

The false 'I' will disappear and the real 'I' will be realised.

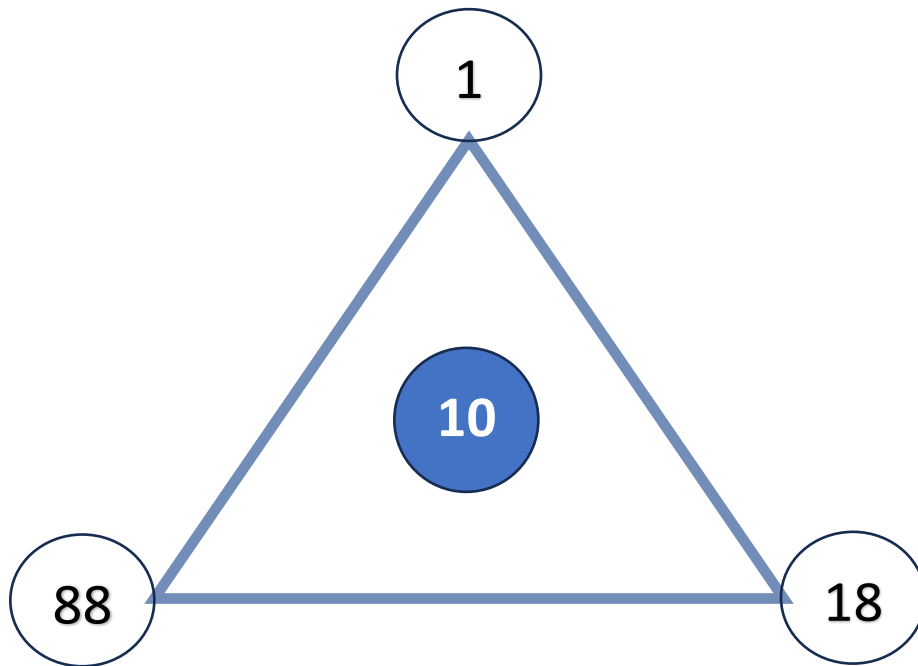
Quote 99: PF 1 (Talk – 41)

Triangle – 10:

SEM

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)



That is how ahankara (ego) shoots up like a rocket and instantaneously spreads out as the universe.

Quote 88: PF 87 (Talk – 616)

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.

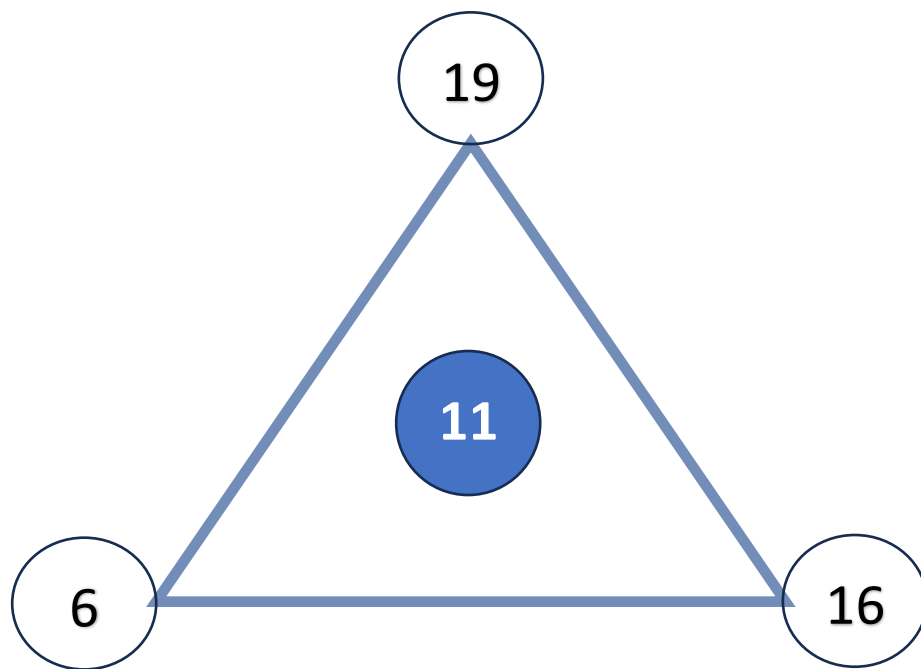
Quote 18: PF 39 (Talk – 280)

Triangle – 11:

R

The awareness is the 'I'. Realise it and that is the truth.

Quote 19: PF 31 (Talk – 196)



Work is no hindrance to realization. It is the mistaken identity of the worker that trouble one.

Get rid of the false identity.

Quote 6: PF 16 (Talk – 68)

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)

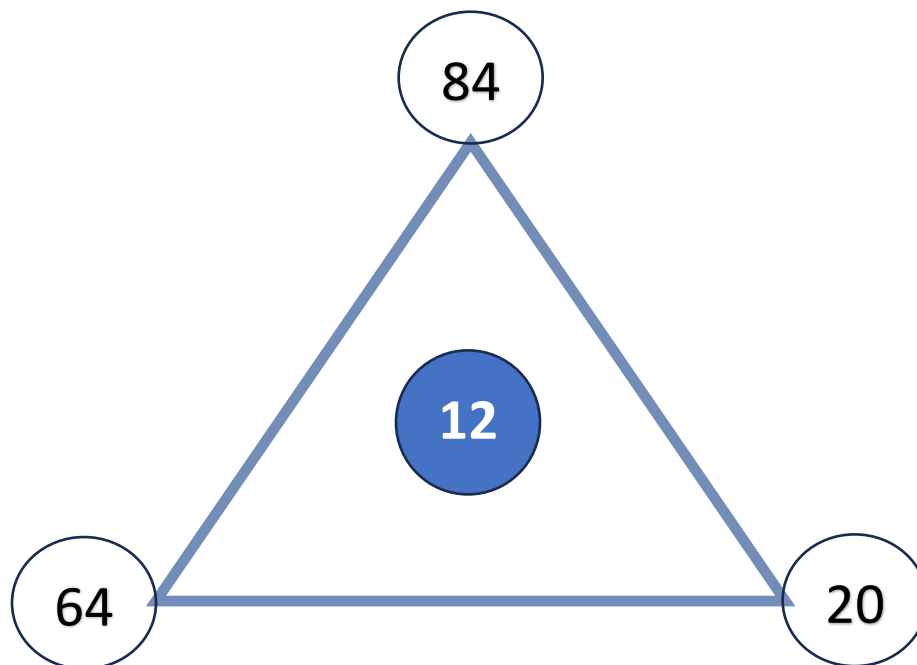
Triangle – 12:

T

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)



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 enquiry into the Self is inclusive of all – faith, devotion, jnana, yoga and all.

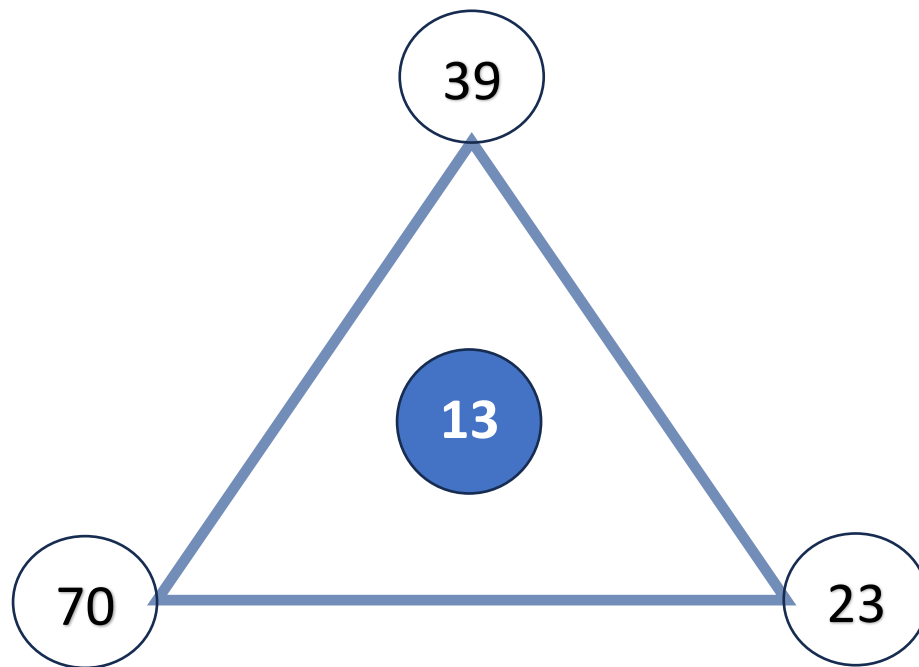
Quote 20: PF 83 (Talk – 596)

Triangle – 13:

T

The consciousness is beyond relative consciousness or unconsciousness.

Quote 39: PF 43 (Talk – 306)



Its (Mind's) destruction is the non-recognition of it as being apart from the Self.

Quote 70: PF 17 (Talk – 76)

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.

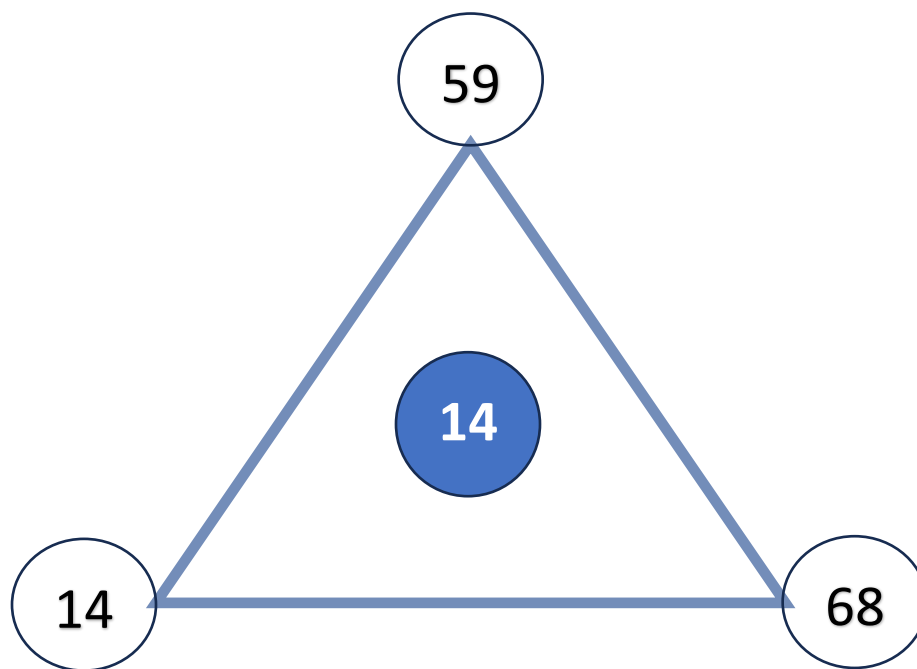
Quote 23: PF 77 (Talk – 524)

Triangle – 14:

B&W

The Real practice is to find out the source of 'I'.

Quote 59: PF 35 (Talk – 244)



All suffering is due to the false notion "I am the body".

Getting rid of it is jnanam.

Quote 14: PF 90 (Talk – 633)

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.

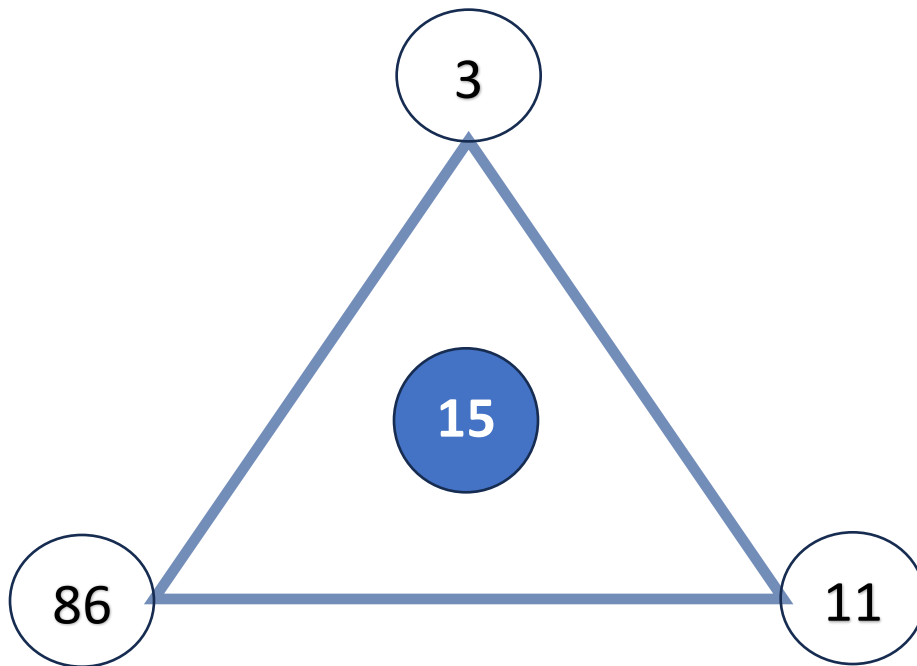
Quote 68: PF 56 (Talk – 406)

Triangle – 15:

K

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.

Quote 3: PF 75 (Talk – 519)



The vasanas must be with one's Self and can never remain away from the Self.

Quote 86: PF 87 (Talk – 616)

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.

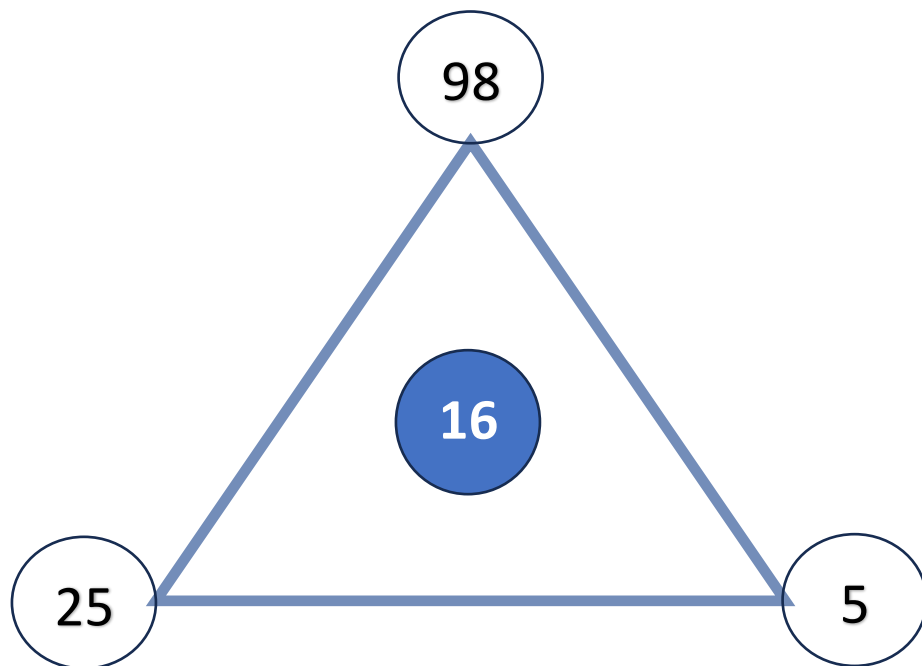
Quote 11: PF 61 (Talk – 445)

Triangle – 16:

SEM

Can there be Drishti apart from the Self? The Self is all — Drishti, etc..

Quote 98: PF 39 (Talk – 268)



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 25: PF 59 (Talk – 427)

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.

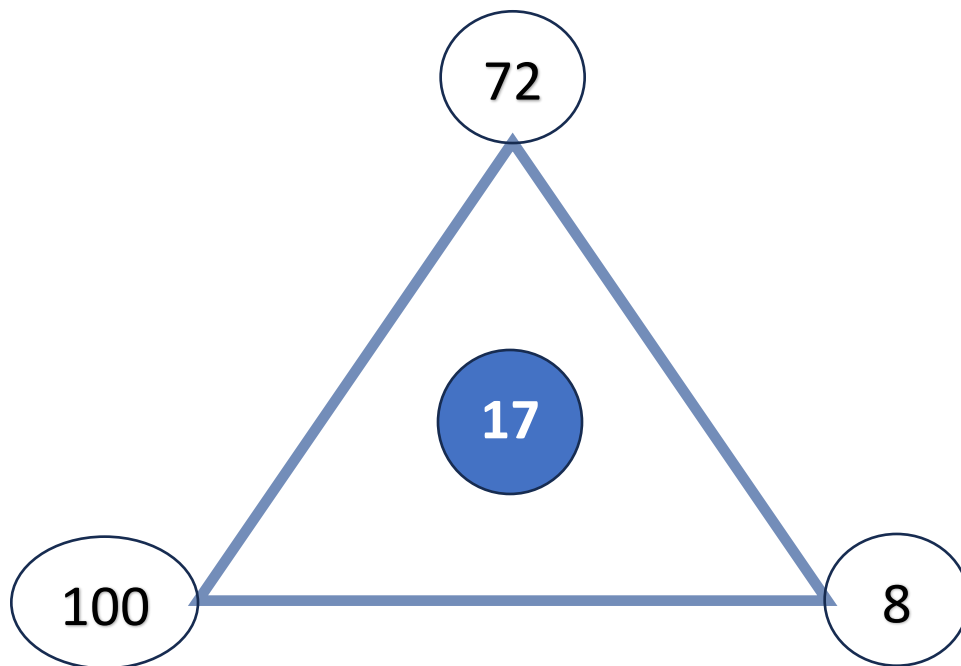
Quote 5: PF 60 (Talk – 442)

Triangle – 17:

SEM / B&W

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)



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)

If you remain as your pure Self, the body and its movements need not affect you.

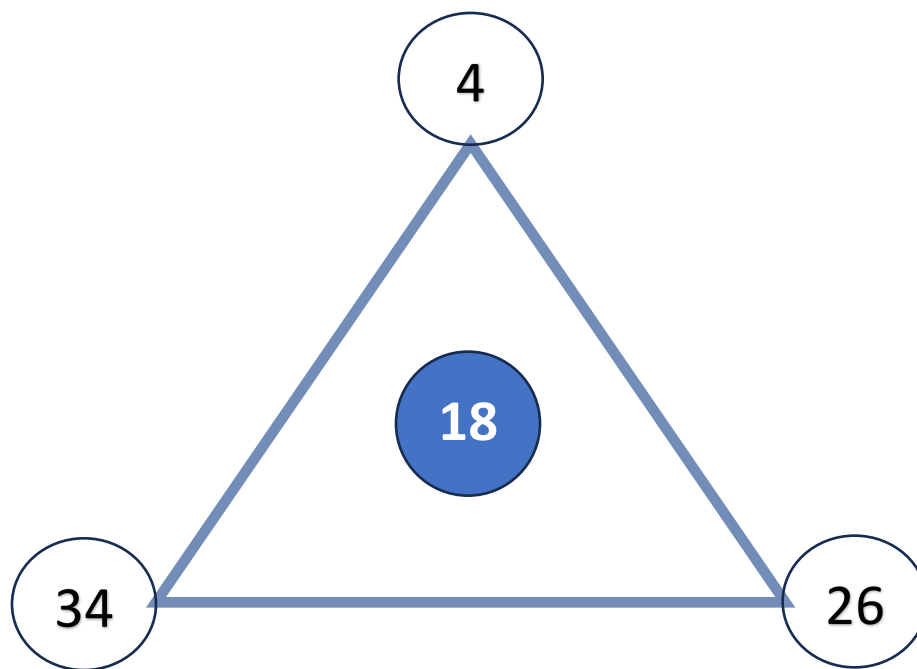
Quote 8: PF 93 (Talk – 653)

Triangle – 18:

T

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)



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)

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.

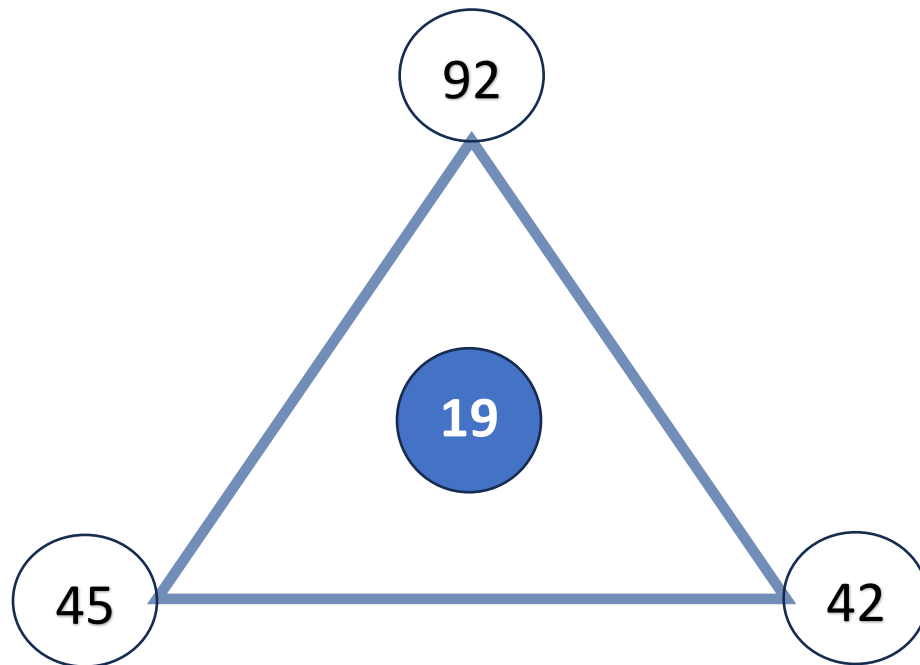
Quote 26: PF 49 (Talk – 376)

Triangle – 19:

K

A man can live happily only if he knows that he requires nothing wherewith to live.

Quote 92: PF 78 (Talk – 555)



There is neither birth nor death.

Waking is birth and sleep is death.

Quote 45: PF 4 (Talk – 203)

Seek your source, merge in the Self and remain all alone.

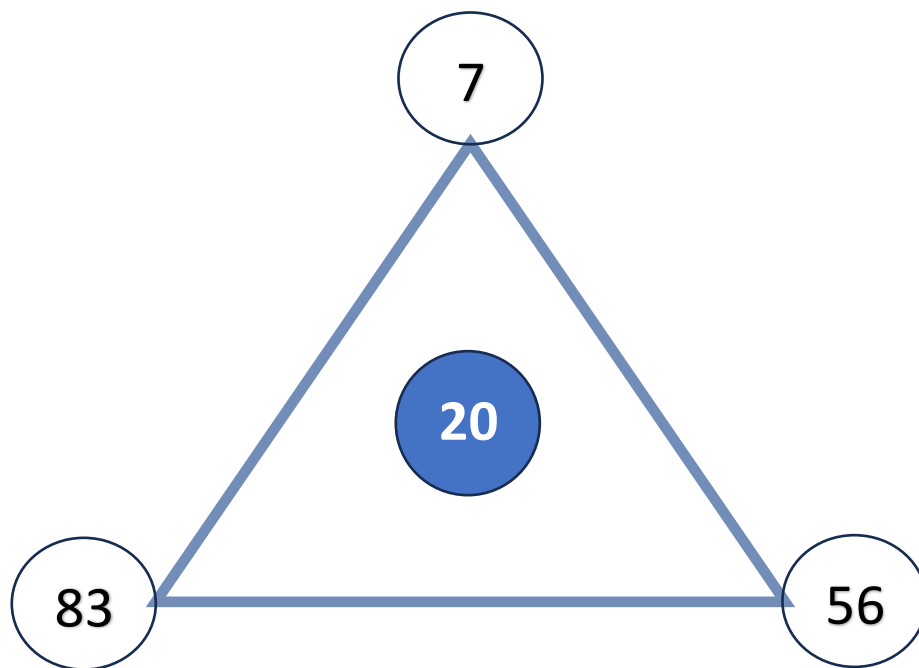
Quote 42: PF 53 (Talk – 396)

Triangle – 20:

T

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.

Quote 7: PF 24 (Talk – 131)



The mind is only a force operating on the brain.

Quote 83: PF 67 (Talk – 477)

This thought, 'I am not able to concentrate,' is itself an obstacle. Why should the thought arise?

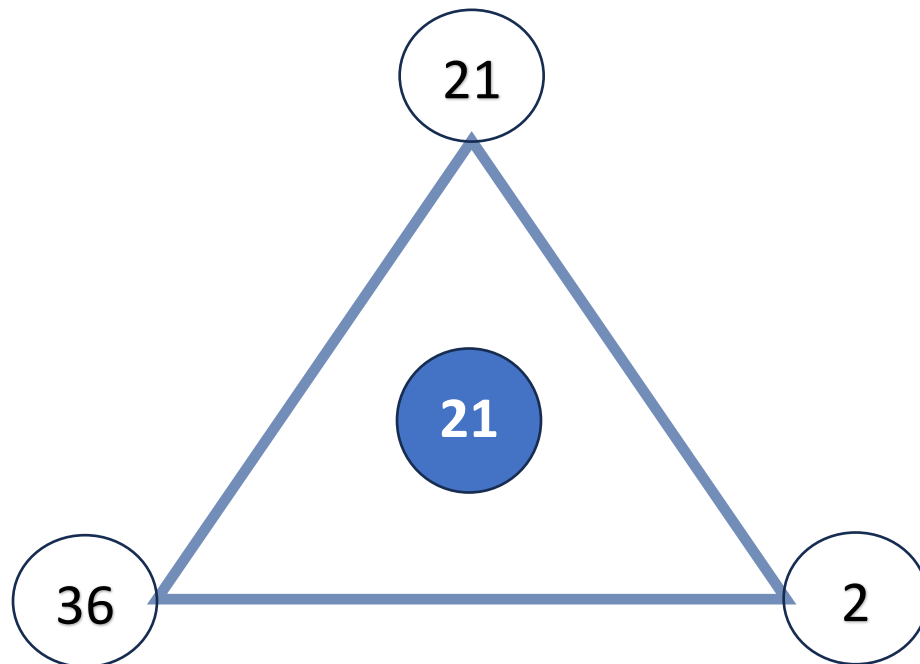
Quote 56: PF 5 (Talk – 462)

Triangle – 21:

R

The consciousness of 'I' is permanent and continuous.

Quote 21: PF 66 (Talk – 474)



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)

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

Quote 2: PF 21 (Talk – 97)

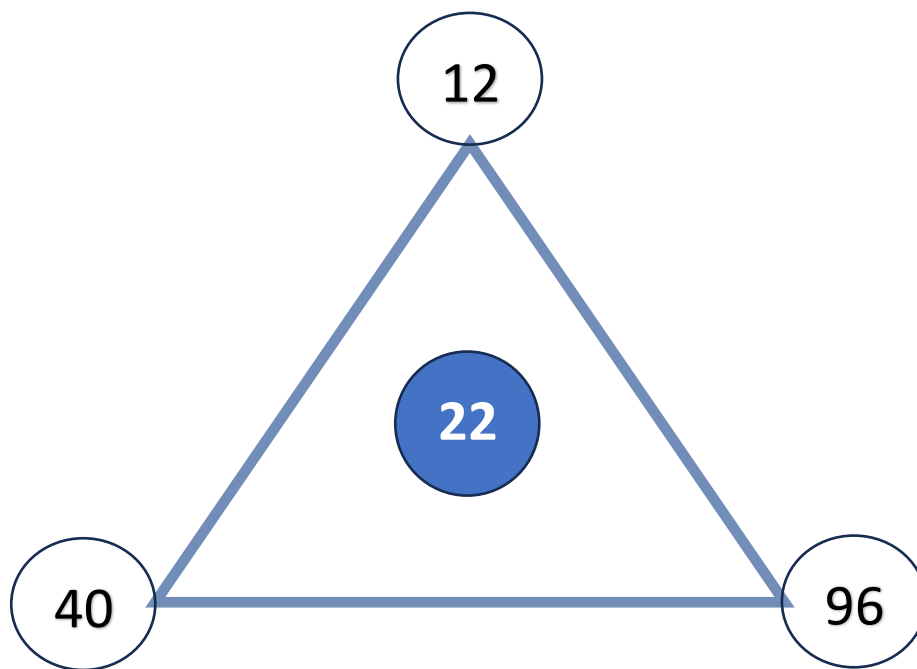
Triangle – 22:

SEM

D: 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)



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)

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.

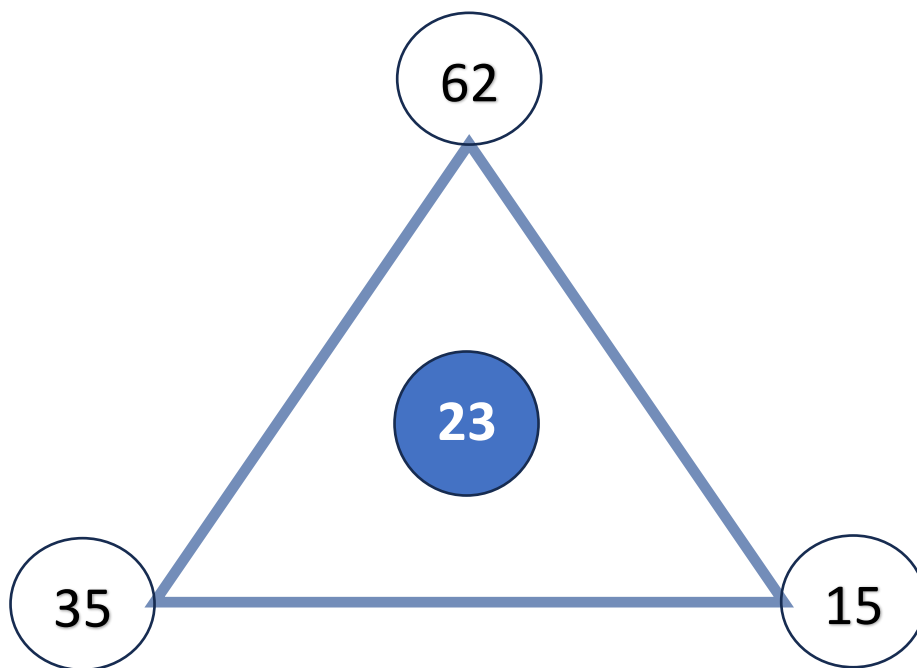
Quote 96: PF 88 (Talk – 618)

Triangle – 23:

B&W

Being is continuous. The thoughts are discontinuous.
So which is permanent?

Quote 62: PF 85 (Talk – 610)



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 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 practice enquiry so long as separateness is perceived.

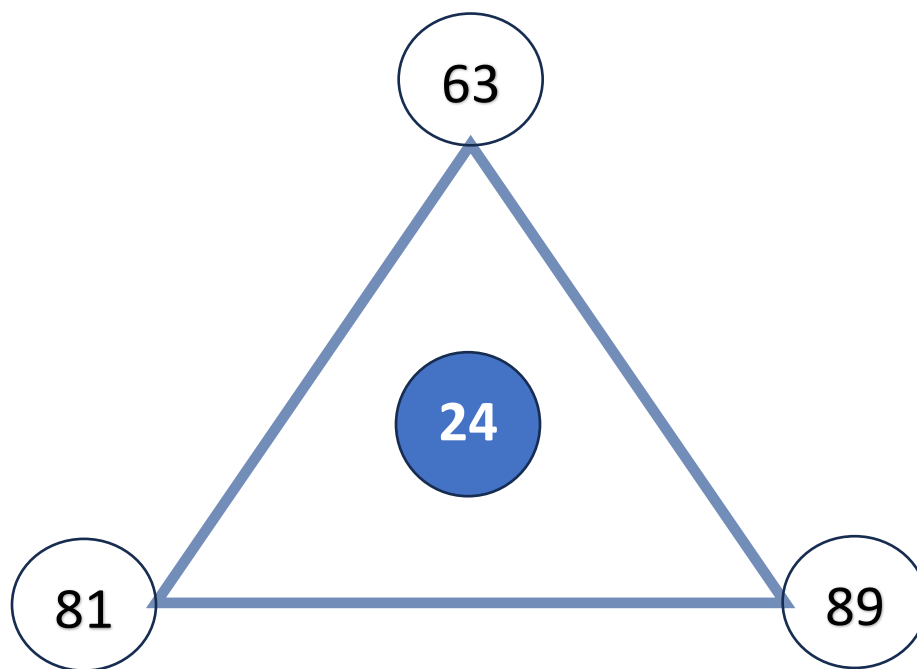
Quote 15: PF 63 (Talk – 454)

Triangle – 24:

T

Your nature is simple Being, free from thoughts.

Quote 63: PF 85 (Talk – 610)



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)

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.

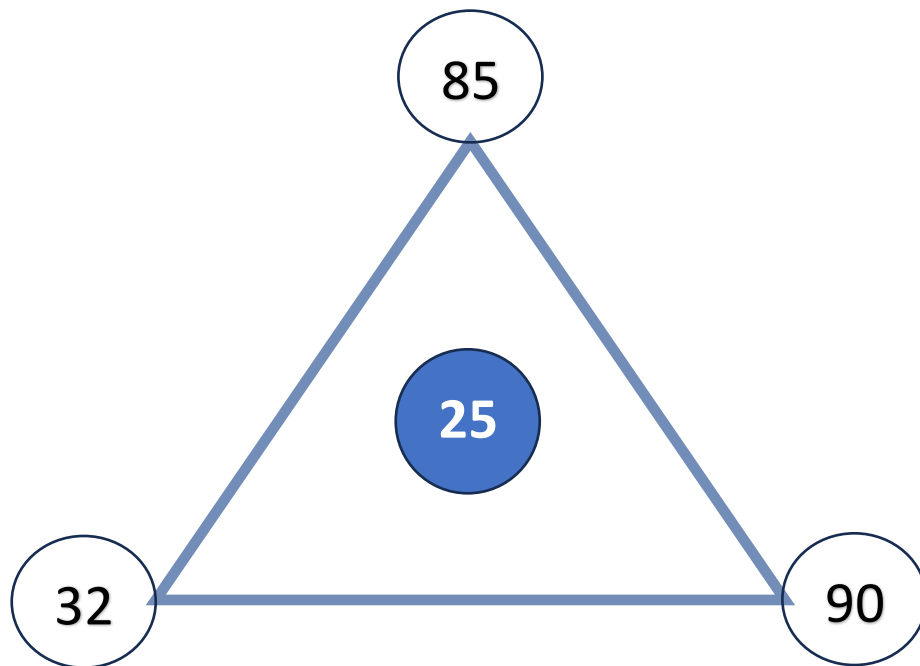
Quote 89: PF 38 (Talk – 266)

Triangle – 25:

R

When awareness is found in jaguart it must also be in sleep.

Quote 85: PF 67 (Talk – 481)



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)

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

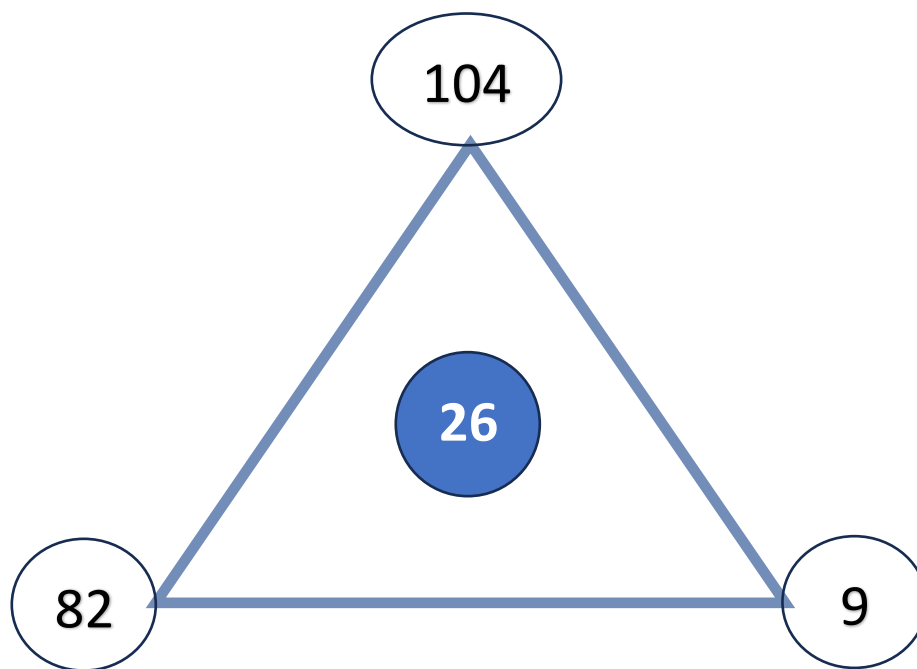
Quote 90: PF 38 (Talk – 266)

Triangle – 26:

SEM / B&W

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)



Suffering will not cease until individuality is lost.

Quote 82: PF 57 (Talk – 420)

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.

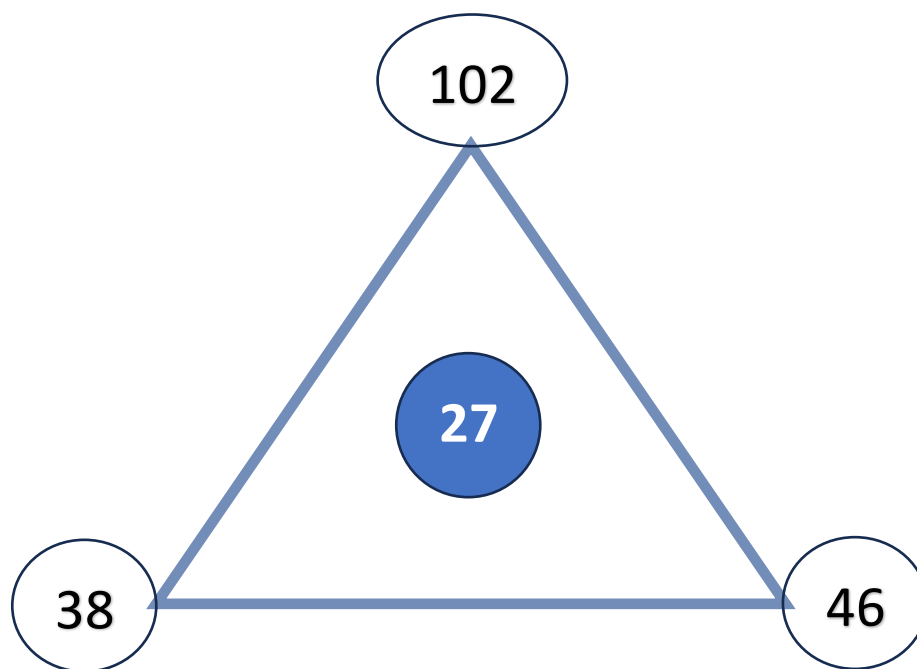
Quote 9: PF 89 (Talk – 625)

Triangle – 27:

B&W

The experience of deep sleep clearly teaches that happiness consists in being without the body.

Quote 102: PF 4 (Talk – 203)



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)

Wake up from the ego-dream, which amounts to killing the ego-sense.

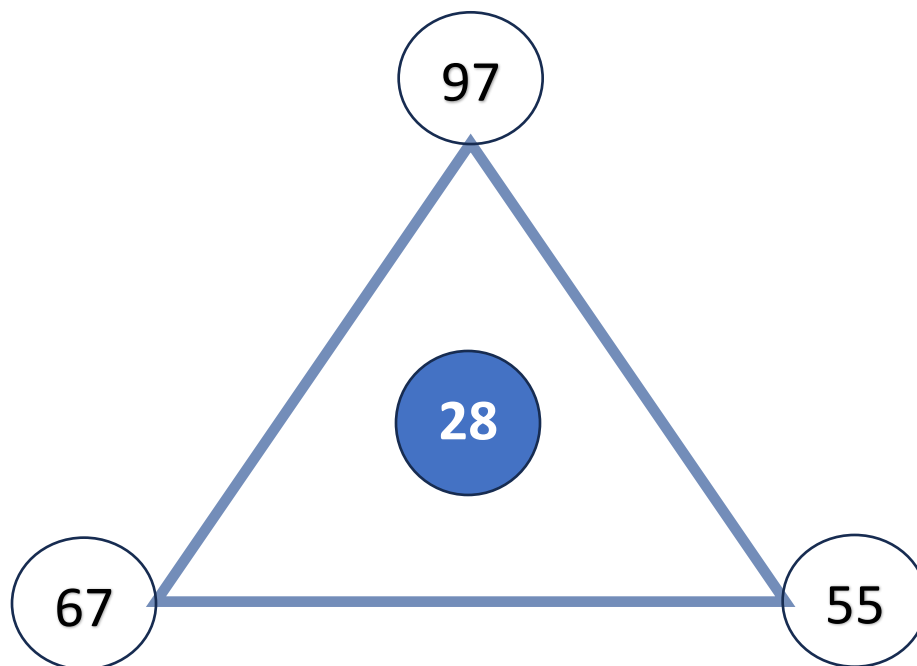
Quote 46: PF 4 (Talk – 203)

Triangle – 28:

B&W

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)



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)

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.

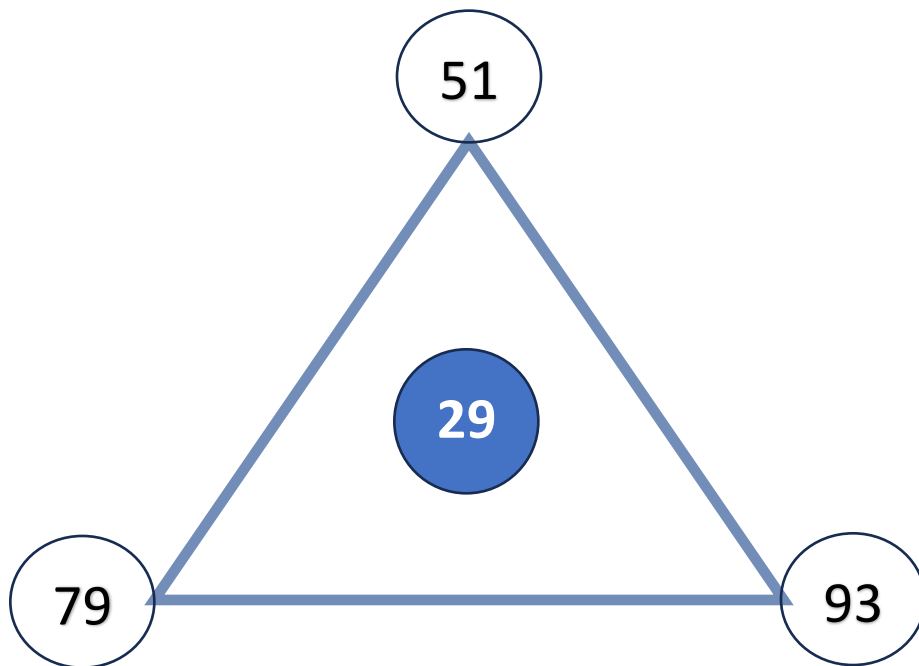
Quote 55: PF 84 (Talk – 609)

Triangle – 29:

SEM

Hence the place where the vasanas are, is the Self, i.e., the Heart, and not the brain (which is only the theatre for the play of the Vasanas from the greenhouse of the Heart).

Quote 51: PF 54 (Talk – 402)



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)

The best means of realization is the enquiry "Who am I?" The present trouble is to the mind and it must be removed by the mind only.

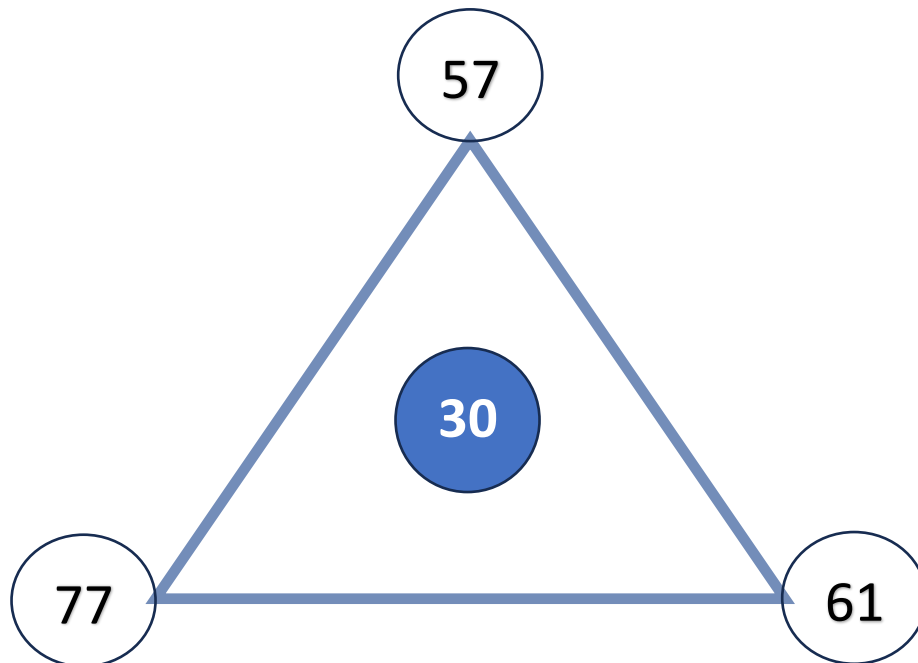
Quote 93: PF 78 (Talk – 557)

Triangle – 30:

R

The individual is solitary always. His business is to find it out within, and not seek it without.

Quote 57: PF 15 (Talk – 44)



Why do you limit your Self and then feel miserable? Be of your true nature and happy.

Quote 77: PF 47 (Talk – 336)

While trying to control the mind you seek the 'I' and get fixed in Being-Knowledge-Bliss.

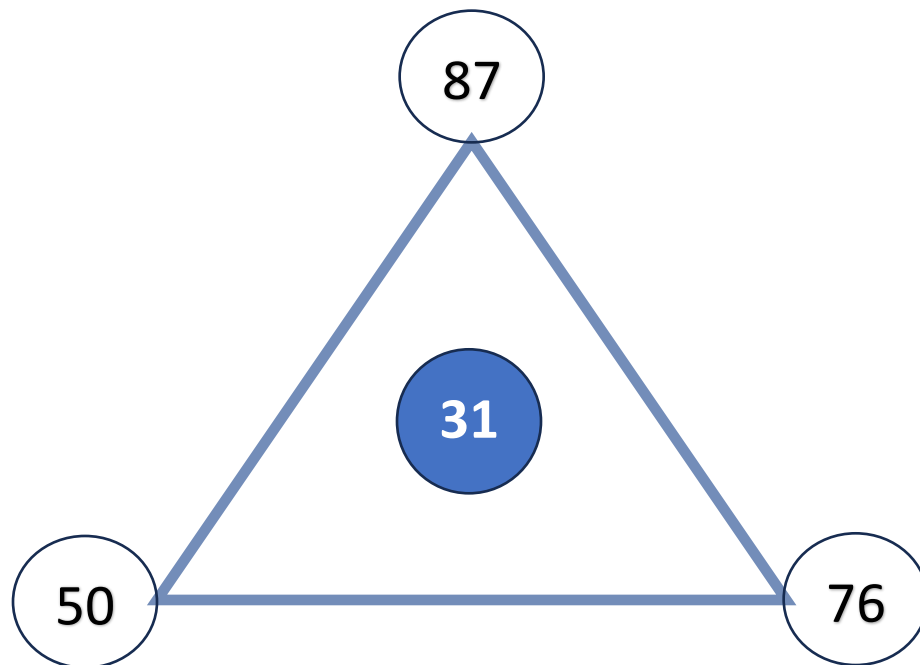
Quote 61: PF 65 (Talk – 473)

Triangle – 31:

R

All these wonders are contained in the one changeless Self. The world is thus within and not without.

Quote 87: PF 87 (Talk – 616)



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)

D: How to realise the Self?

M: It is already realised. One should know this simple fact. That is all.

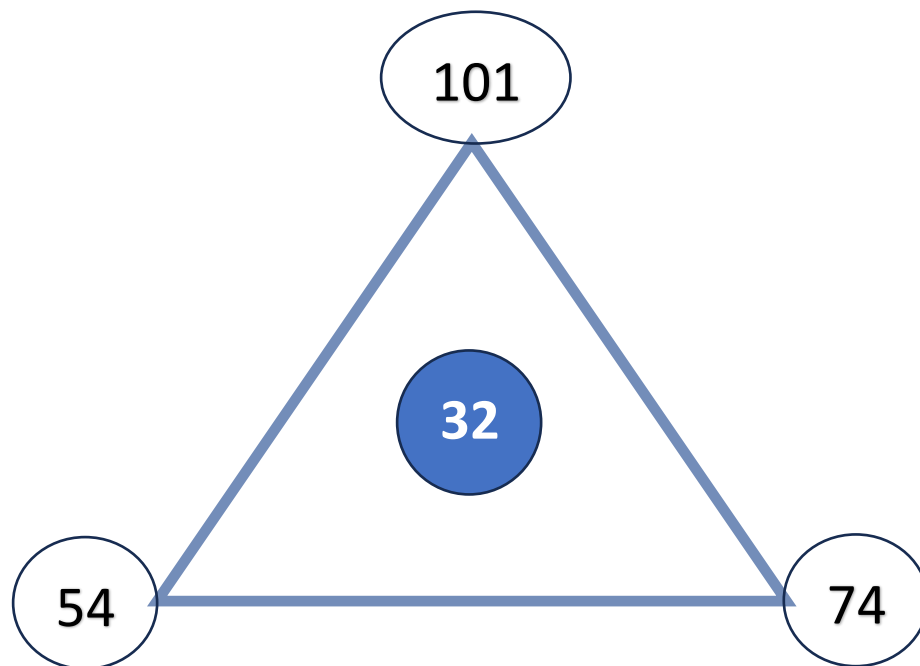
Quote 76: PF 47 (Talk – 336)

Triangle – 32:

SEM

(The real death is) Annihilation of the ego, though the body is alive.

Quote 101: PF 4 (Talk – 203)



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)

In the process of Investigation of Who Am I ? , the seer must be kept in view then only you will realise he never existed.

He is Seer/Dhrsta

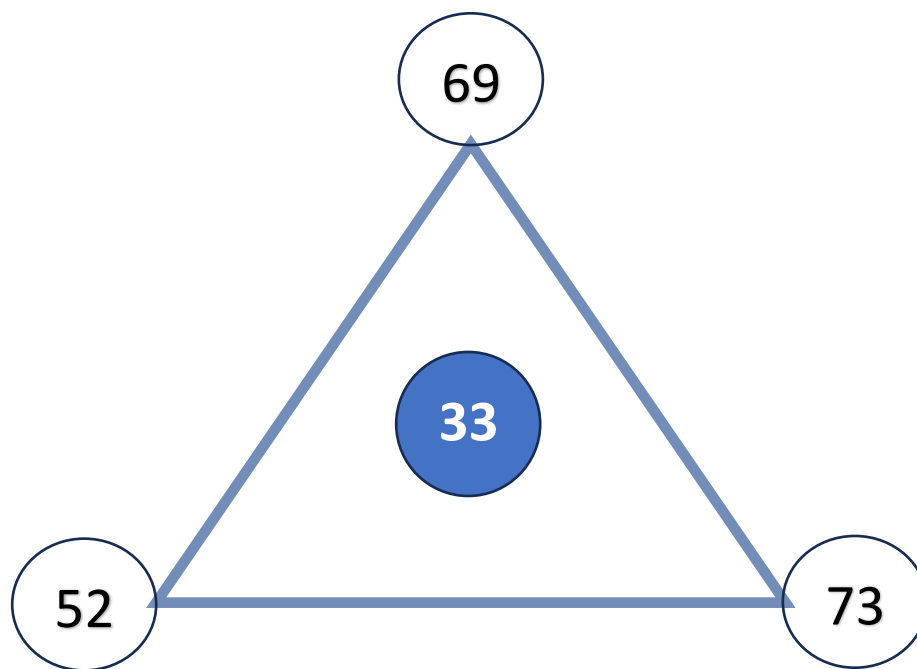
Quote 74: PF 27 (Talk – 162)

Triangle – 33:

SEM

A strong conviction is necessary that I am the Self, transcending the mind and the phenomena.

Quote 69: PF 56 (Talk – 406)



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)

Reality is simply the loss of the ego. Destroy the ego by seeking its identity.

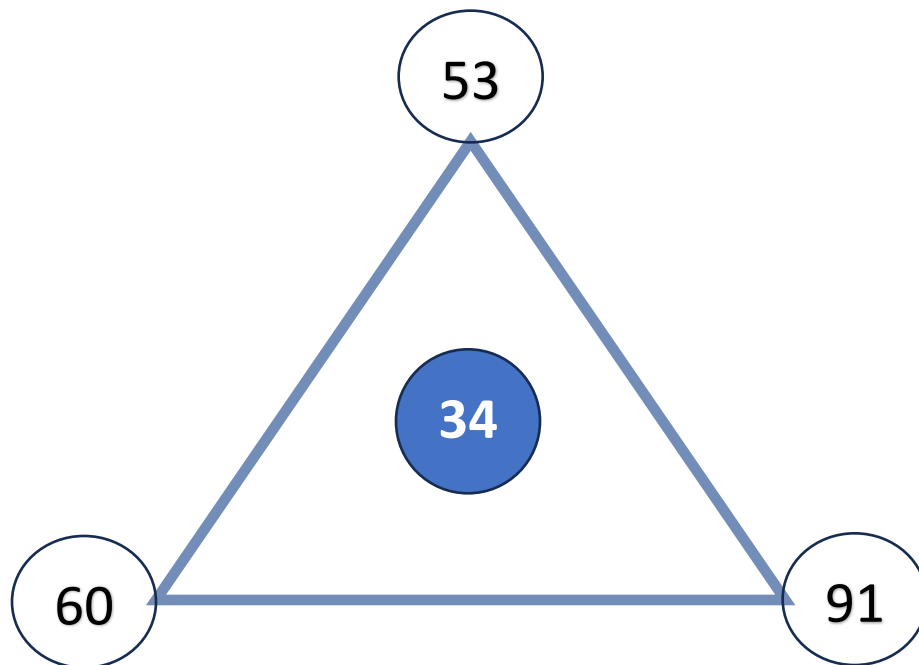
Quote 73: PF 27 (Talk – 146)

Triangle – 34:

SEM

Sri Bhagavan said that the World is unreal if viewed as apart from the Self and real if viewed as the Self.

Quote 53: PF 74 (Talk – 516)



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)

The essential point is that the mind must always remain in its source. There is nothing external which is not also internal.

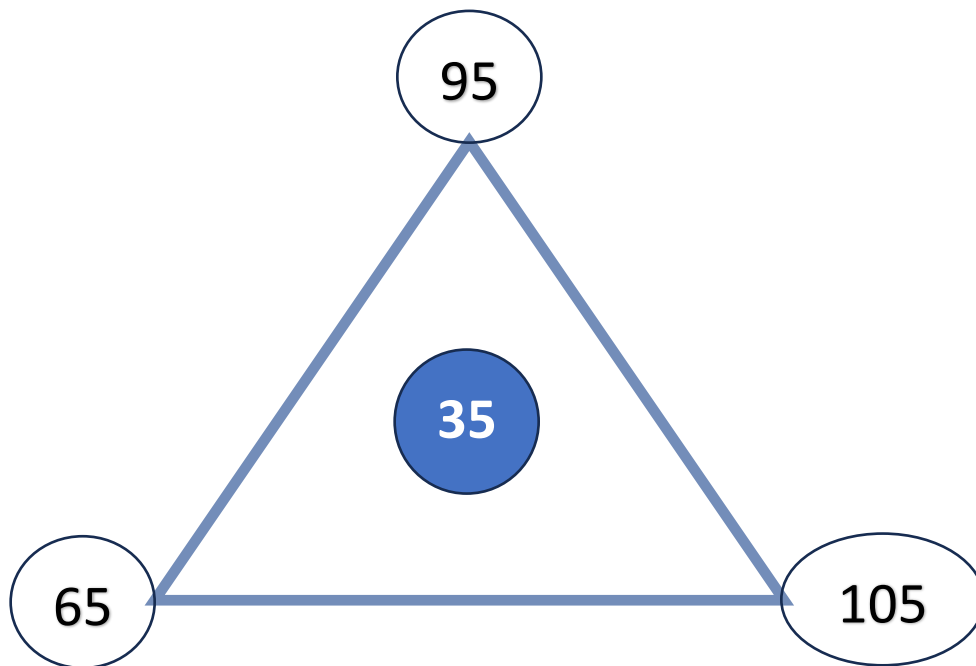
Quote 91: PF 78 (Talk – 542)

Triangle – 35:

SEM

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 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)

Therefore you are only That and cannot be otherwise. Whatever the changes, the same one Being remains as yourself; there is nothing besides yourself.

Quote 105: No PF (Talk – 323)

TALK MANTRAS

Talk Mantra 1:

(Talk 546)

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.

Talk Mantra 2:

(Talk 210)

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”?

Talk Mantra 3:

PF 78 (Talk 551)

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 4:

PF 28 (Talk 177)

D: What is Mahat?

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 Mantra 5: (Face to Face – 79 – MA Piggot)

Seek for the Self through meditation by tracing every thought back to its origin, which is only the mind.

Never allow thought to run on. If you do, it will be unending. Take it back to the starting place – the mind – again and again, and the thought and the mind will both die of inaction.

The mind only exists by reason of thought. Stop that and there is no mind. As each doubt and depression arises, ask yourself, “Who is it that doubts? What is it that is depressed?”

Go back constantly to the question, “Who is the ‘I’? Where is it? Tear everything away until there is nothing but the source of all remains.

Live always in the present; there is no past or future, except in the mind.

Talk Mantra 6: **(Who Am I? – Paragraph 6)**

Only by the investigation WHO AM I? will the mind cease; the thought who am I?, destroying all other thoughts, will itself also in the end be destroyed like a corpse-burning stick.

If other thoughts rise, without trying to complete them it is necessary to investigate to whom they have occurred. However many thoughts rise, what [does it matter]? Vigilantly, as soon as each thought appears, if one investigates to whom it has occurred, it will be clear: to me.

If one investigates who am I by vigilantly attending to oneself, the 'me' to whom everything else appears, the mind, will return to its birthplace.

When one practises and practises in this manner, for the mind the power to stand firmly established in its birthplace increases. When the subtle mind goes out through the doorway of the brain and sense organs, gross names and forms appear; when it remains in the heart, names and forms disappear.

Only to keeping the mind in the heart without letting it go out [does] the name 'ahamukham or 'antarmukham'(refer). Only to the state of letting it go out from the heart [does] the name 'bahirmukham (refer).

In this way when the mind remains firmly fixed in the heart, what is called 'I', which is the root of all thoughts, will depart and oneself, who always exists, alone will shine. Only the place where the thought called I does not exist even a little is svarupa. That alone is called 'mauna'. Only to the state of just being in this way does the name 'jñāna-drsti' (refer).

Talk Mantra 7:

PF 58 (Talk 423)

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, in as much 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 willpower. Again, success and failure are the results of prarabdha 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.

Talk Mantra 8:

PF 51 (Talk 381)

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 Mantra 9:

PF 33 (Talk 208)

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?

SPECIAL QUOTES

Special Quote 1:

PF 46 (Talk 328)

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.

Special Quote 2:

PF 47 (Talk 336)

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

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.

Special Quote 3:

PF 47 (Talk 336)

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.

Special Quote 4:

PF 48 (Talk 348)

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?

Special Quote 5:

PF 49 (Talk 371)

D: Why does a man suffer Misery?

M: Misery is due to multifarious thoughts. If the thoughts are unified and centered 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.

Special Quote 6:

PF 49 (Talk 376)

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. 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.

Special Quote 7:

PF 49 (Talk 377)

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

M.: God looks after everything.

Special Quote 8:

PF 50 (Talk 379)

D.: How are these thoughts to be ended?

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.

Special Quote 9:

PF 51 (Talk 386)

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?

Special Quote 10:

PF 52 (Talk 392)

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.

I was indeed fortunate that I never took to Meditation. 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!

Special Quote 11:

PF 90 (Talk 633)

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.

Special Quote 12:

PF 16 (Talk 68)

Difference between Mulam (Real ‘I’) and Mulla Vritti (False ‘I’):

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.

Special Quote 13:

PF 9 (Talk 29)

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?

M.: It 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.

Special Quote 14:

PF 88 (Talk 618)

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.

Special Quote 15:

PF 27 (Talk 146)

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 16:

PF 21 (Talk 100)

The modes of mind take shape as external objects and the light reflected on the modes illumines the objects. Now neglecting the modes of mind, look for the light illumining 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.

Special Quote 17:

PF 37 (Talk 265)

Maharshi 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.

Special Quote 18:

PF 15 (Talk 45&46)

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

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

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.

Special Quote 19:

PF 36 (Talk 248)

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.

Special Quote 20:

PF 36 (Talk 248)

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.

Special Quote 21:

PF 8 (Talk 197)

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 is 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 22:

PF 10 (Talk 238)

D.: How to check the mind?

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!

Special Quote 23:

PF 66 (Talk 474)

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.)