

A Submission

Reading spiritual books, reflecting and acting upon as per the direction/message contained in the books is one form of Sat-Sangha/Sadhana. Besides the earlier Ramana Way popular books viz 'Talks', 'Letters from Sri Ramanasramam', 'Day by Day with Bhagavan' etc, the book 'Face to Face with Sri Ramana Maharshi' contains really enchanting experiences with Sri Bhagavan and spiritually uplifts the readers.

Quotes under a few topics from the main book are offered for quick but deep reflection, particularly before meditation, before going to sleep and immediately after getting out of bed. It is earnestly hoped that the quotes will lead to the deeper study of the main book with accompanying benefits.

This is offered with humble pranams at the lotus feet of Sri Bhagavan and 202 noble souls, whose reminiscences uplift and elevate every reader with grateful acknowledgements to Sri Ramana Kendram Hyderabad and the Kendram President instrumental in bringing out the wonderful main book.

Viewers may offer similar e-booklets with acknowledgements to/permission from the original publishers.

Namo Ramana

PRAYERS

I am tied to myself, by myself, through myself. The knot is out of reach. I am in your hands. Whatever you like, you are welcome to do.

Thou hast risen in my heart like the sun destroying darkness.

Be with us every fleeting hour. Increase our silence. Focus our vision on the Self

Lord! Grant that let at least my tongue may repeat Thy name even when my mind strays

Hail to the Lord who through his love refreshed my heart, banishing my deluded attachment to property ownership, wealth and lust.

Merge my mind in the Self as salt is dissolved in water and restore my natural happiness.

I lay offerings of UNCHANGING love at Thy Holy Feet.

Remove our darkness with your searching light.

I pray to Thee for light and guidance that I know are ever there.

Thou art my Mother, Master and Friend, my only Beloved- All glory to Thee! All glory to Thee! Transmute me until I am blended with you so that both are as One.

A prey to my unsteady mind, I lack patience, I lack constancy, I lack purity. Forgive the grievous wrong of that poor self, and do as Thou wilt, Thou who knowest best. But grant me only ever increasing love For Thy Feet.

Lord! You are our only refuge. You alone can save us.

HAPPINESS

Enjoy life with what you have. Do not forget the Self; all misery is due to forgetting the Self.

Pain or sorrow do not affect a realized soul. When some one asked how the sensuous, intellectual and spiritual joys are co-related, Bhagavan said, "All other joys are like the foam and bubbles in the ocean of *Brahmananda*. (the joy of the absolute)". *Brahmananda* is the real *rasa* (bliss essence). All other *rasas* are only its shadows.

Although Indians did not possess many material comforts (during Bhagavan's time) they were not less happy on that account; as they did not feel the want of the same. They were able to enjoy life with what they had.

Prof. Galbraith, a former U.S. ambassador to India, has observed: "Indian villagers are rich in their poverty."

Who can really describe happiness? Bhagavan is the embodiment of pure happiness. Contagious is his bliss.

So long as an external object is felt as required for happiness, incompleteness is experienced. When it is realized that *atman* alone is there, permanent happiness stays.

The average man is inclined to pity the sage whom he regards as having forgotten the pleasures of life. The sage, however pities his sympathizing fellow human beings, because the latter do not know what real happiness is.

We become unhappy because we fail to appreciate our true nature, which is happiness and which is inborn in the True Self. The constant urge in all of us to secure happiness in life, is an unconscious search for our True Self.

Thou art not the body which will perish one day. Know that thou art the *atma* of unmixed bliss. How then, could any wordly bug bear affect you ?

Be without yesterday's bitter memories and tomorrow's anxious cares.

Through self-enquiry 'Who am I?' and self surrender, any one of us can and should live securely, comfortably and happily.

SILENCE

Silence is Truth. Silence is Bliss. Silence is Peace. And hence Silence is *atman*. To live this silence should be the Goal. Sri Ramana was silence itself.

The state that is beyond speech and thought is called Ramana. Silence is eternal speech. It is the supreme language.

Bhagavan's Communication through silence is clearer and more direct than any explanation that could be given in words.

Silence is the most powerful expression of Being, *sath*.

The Guru's silence is more vast and more emphatic than all the scriptures put together.

Speech only beclouds argument and disturbs the silent communication.

Sri Bhagavan: "My real voice is silence".

Silence is the most powerful form of teaching transmitted from the master to the adept.

Self is best taught in Silence.

It is not at all proper to talk of wordly matters, especially while going around Arunachala Hill.

WORK, DOERSHIP

The Service of purifying the mind is the highest service. That alone can redeem you.

All efforts must be made to become effortless.

Work should be undertaken and pursued to take us ultimately to the worker's Abode of Divine silence and endless Peace.

You have to workout your *karma* anyhow and you are saved.

Do not bind and tie yourself with any of your activities. Just witness all that happens.

Attend to your work as the situation demands, as an actor plays his/her part in a drama.

Working actively is as important as searching for spiritual bliss. Do your job, do it well and do it with complete detachment.

Work is love for fellow beings. Bhagavan would allow nothing to go waste.

Bhagavan would make even the small tasks of daily life into avenues that lead to the light and bliss. We experienced ecstasy in grinding, rapture in cooking and joy in serving to the devotees. While doing these works, we were experiencing the state in which THE MIND IS IN THE HEART. One who has not experienced this cannot really know how much bliss a human heart can contain.

While all efforts should be made to help those in distress, one should not take individual credit for the act

So long as body is there, some activity is bound to happen. Only the attitude 'I am the doer' has to be given up. The activities do not obstruct, only the attitude, 'I did', 'I do. is the obstruction.

Why do you think that you are the doer? It is absurd, as it is obvious that 'I' does nothing. 'I' is always the witness. Concentrate on being the witness and let things take their course. They will go on anyhow, you cannot prevent them.

Divorce your sense of the Self from what your ego and body are feeling or doing. Have the attitude 'Feelings are going on, this body is acting in such and such a way, but never think 'I feel, I act'

SURRENDER

Cast all your cares on the Lord. Throw all your burdens at His lotus feet. Remember, the Lord of the Universe is the one who carries all burdens.

Renunciation/surrender is the corner stone of *Sadhana*

When there is no longer the talk of surrender, then alone surrender has begun.

The Lord is bound to protect a person who has surrendered to Him.

Surrender yourself completely and whole heartedly to the One Universal Force and you will become one with that Force.

He knows what is best and when and how to do it. Leave everything entirely to Him. His is the burden, no longer you have to have any cares. All your cares are His. Such is Surrender. This is Bhakti

Surrender to Him and abide by His will, His pleasure. If you ask him to do as you want, it is not surrender, but a command. You cannot have Him obey you and yet think that you have surrendered

You say you have surrendered, but what have you given up? Reflect. Mere prostrating and that sort of thing is just show and pretending.

EGO, MIND, PERTURBATIONS

That which comes (on waking) and goes (during deep sleep) rises and sets, is born and dies, is the ego. That which always abides, never changes and is devoid of qualities is the Self.

Earlier, many have come and gone, one day you too have to go. Ahankara feeling is the root of all thoughts. If you destroy the root, the leaves and branches will wither away.

The ego-less state is the natural, the real state. Ego-state is unnatural and false. In the ego-less condition, the true 'I' stands apart from the apparent reaction of the mind.

To forget the ego and discover the Universal Being is the direct path.

Pain and pleasure are to the Ego which is itself imagined. When the ego disappears through a constant enquiry into its nature, the illusion of pleasure and pain also disappears and the Self alone remains

The benefit of performing *namaskaram* to the Guru is only the removal of the Ego. Self Realisation cannot be obtained by bowing of the body, but only by bowing of the ego.

Mr Frydman (with dramatic gestures) "why should not the ego be cut down with one stroke and destroyed so as to give Supreme Bliss to the devotees?"

Sri Ramana (with laughter) – "Hold out your ego so that I could strike it down."

Mr Frydman (joining in the laughter in the hall) "Yes - now, I understand."

Vanquishing a thousand elephants is nothing when compared to the power to quell the rutting elephants of our egos.

The annihilation of mind is *jnana*.

The mind seems to conspire against itself. The limpid stream of pure consciousness called 'I' is contaminated by throwing into it the rubbish of not-I. We are a stranger to our self by claiming everything ours except ourself.

If all activities of *indriyas* are given up, the mind becomes single pointed.

Renunciation could never be real if anger and resentment remained in the mind.

It is the mind that craves for activity and feels bored when it does not get any activity. The Self is untouched by activity and abides in its pristine state of simple happiness.

Bhagavan said that the mind is like a monkey, never still for one second, it is an almost hopeless task to try and quieten it. The best thing to do is to give it a productive employment and never allow its function wilting away. Let it concentrate on 'Who am I', then there will be no room for any other thought.

The mind, the intellect, the five sensory organs and the body are not real and we should know the Real 'I'.

When camphor burns, nothing remains afterwards. In the same way, while searching the Self, all efforts must be made to ensure that the mind is burnt out.

All religions and spiritual practices have no other purpose than getting the mind under control. The three paths, Knowledge, Devotion and Duty aim at this and this alone.

Mind is a bundle of thoughts. See who you are, then the oscillations of the mind cease to exist.

Whenever the mind goes astray, bring it back to the quest.

The impure minds are not able to obtain the benefit of Guru's grace.

Without the mind, there is no world. In sleep, since there is no mind, there is no world.

When one abides as the Self, some divine power takes charge of one's life and the truth dawns that mind and thoughts are not necessary to function in the world. All actions then take place spontaneously and are performed very efficiently without much mental effort or activity.

Of what use is it to acquire accomplishments if you don't acquire peace.

When the perturbations and the fluctuations of the mind are stilled, the inner presence radiates itself.

Samsara is nothing but a work of the mind

The mind is indeed the cause of both happiness and misery, of enjoyment and of liberation

Do not abandon meditation even if the mind persists in wandering on the pretext that it is mind's nature to wander. Whatever you practice persistently becomes your nature. If control is practiced consistently, that will become the mind's nature.

Desires are the food of the mind. Giving them up is *upavasam*.

The base desires are lust and greed. They contaminate and cloud the understanding.

Everyone is divine and strong in real nature. What are weak and evil are habits, desires and thoughts.

If you do not want anything, that itself is salvation.

Do not perturb your mind. Keep it fresh and clean.

Never mind others faults. You, everybody make mistakes.

Intellect creates its own problems and then makes itself miserable trying to solve them (unaware that precious time is flowing away).

Stand apart from the intellect and watch thoughts with detachment. The power to think is not a pride, but a thing from which one has to escape.

Don't run like the musk deer madly seeking from outside its own perfume.

For one established in the Supreme State, desires do not arise, because the DESIRER, THE EGO, has ceased to exist. The sage in that state is ever contented.

Mind is a bundle of thoughts. See who you are, then the oscillations of the mind cease to exist.

The mind creates the noise and is chattering and arguing illusions and unless one goes beyond this turmoil, there can be no living in Truth or Liberation.

What self deceived shadows we are, entombed in toiling body-minds-mere fantasies of a narrow dream called life. We, who take the delusion seriously, are to blame ourself.

Know that you are not that foolish excited little person, but the ETERNAL SELF out of whom this world has spun its cobweb yarn of forms.

The restless worldly mind delights in movement and change. But Sri Ramana did not look upon his unbroken stay of nearly fifty four years at one place (Arunachala) as being in any way remarkable.

What is there to wail about? Be poised in the blissful Self.

Calmness is the basis of spiritual progress.

Where philosophy ends, spirituality begins.

SATHGURU

The Maharishi has renounced as valueless all that the modern world values most.

The daily occupation of the Sage is to be Himself.

The world-intoxicated mind becomes subdued, calm and purified in the holy atmosphere of the Sage.

What Maharishi knew at seventeen, we don't know even at seventy.

His words go straight into our heart, because he lived what he taught.

Can we say he is dead? Bhagavan dead? The word could have no meaning. How can he, who lives in the entire universe ever taste of death?

The Lord of Silence and Self of all IS Even now the sage will answer your call, provided you are sincere-utterly sincere.

The Maharishi is with me not only when I think of him but also when I am not thinking of him. Otherwise how do I live?

Even if you let go of Bhagavan, Bhagavan will never let go of you. The Maharishi has condensed in himself the immortal, the eternal.

Attachment to the Sage becomes a liberating force.

The Sage is absolutely poor but full of happiness, no army behind, but infinitely strong, no experience of sense satisfaction, but always happy, none equal to him, but feels all to be his equals.

The Sage lives in a sphere beyond the limitations of time and space.

A saint who can turn the laugh against himself is a saint indeed.

Sri Bhagavan had realized God. But he did not forsake humanity.

On seeing the Maharshi, my mind dissolved in the same way as wax melts on encountering fire.

Dwelling as one with Sri Ramana is nothing less than union with Lord Siva.

Though in mortal form, he lived as the beauty and purity of the infinite.

The Maharishi was beyond body consciousness, beyond all attributes and beyond dualities.

The Sage has no mind, so the question of a resolve does not arise.

Everyone who comes to the Maharishi is an open book, and a single glance suffices to reveal to him its contents.

Maharishi's very life was a practical demonstration of the reality of Brahman, the Supreme Self.

Maharishi seemed to have switched off his mind from the body.

That which is beyond the beyond and which is at the same time inside of the inside and shines within the Heart itself, the Real Self is verily Sri Ramana.

I doubt if we realize how lucky we are. One is inclined to get used to things and take them for granted. But there is no taking Bhagavan for granted, he is always surprisingly different, and that is one of the greatest wonders of his presence.

As the deadly delusion of a body-bound ego faded, a flower of pure light unfolded at his holy feet. That radiance grew ever brighter with my love until I realized the flawless knowledge of the Self, manifesting as the unbroken awareness I,I within my heart.

And now within my heart full of joy I made for him a home I can receive no other. Only he remains, the Supreme Self, manifesting as consciousness, pure light, empty, yet complete.

Bhagavan asked for nothing, and found fault with nothing. It was enough to tell him 'I am yours', for him to do the rest.

In the presence of the Saint, the mind gets tuned to silence and does not dare to indulge in endless questioning as it used to do.

At his feet I learnt to stop the thought – currents in my mind.

Bhagavan's *kripa* is received by one in proportion to one's merit.

Bhagavan never saw anything wrong; he never took anyone out of his love, no matter what they did. He loved everyone just the same.

When Sri Ramana ended telling the story (of Dakshinamurthy), Muruganar remarked that no book has mentioned about Dakshinamurthi ever speaking anything. Sri Ramana replied curtly "But this is what actually happened". From the authoritative way in which Sri Ramana reacted, Muruganar realized that Sri Ramana was none other than Dakshinamurthi himself.

Sri Ramana has never known the hold of lust for woman or money – *kamini* -- *kanchanam* to use the expressive words of Sri Ramakrishna.

The daily occupation of the Sage is to Be Himself.

He is a real *sadhu* in whose presence one gets an indescribable peace without making effort.

The finite can never know the Infinite and the illimitable.

To a *sanyasi*, even a king is mere straw.

The constant repetition of the Guru's name makes the mind very quiet.

Sri Ramana who abides as embodiment of grace, granted me the state that is totally free of ignorance, in order to destroy the mind's disease in the form of delusion, taking sense objects and their enjoyment to be real.

Bhagavan sat as immobile as a rock in the ocean. We foolishly imagine that such a man has failed to put up with the bustling procession of life. It never occurs to us that he may have far out-stepped it.

Here was a man who lived like a god, supremely indifferent to all that we, worldlings clamour for, without cease. Dressed in a bare loin cloth, he yet sat ensconced in grandeur of plenary peace and egoless bliss which we could but speculate upon, yet never fathom.

He never got angry or mad. I don't think he knew what the words meant.

Though Sri Ramana took great care in cooking, he would mix up the little food, he would allow to be put on his leaf-plate, the sweet, the sour and the savoury, everything together- and gulp it down carelessly as if he had no taste in the mouth.

I came to Bhagavan for help to climb a mountain, but after smiling at my idea of help, he showed me that the mountain did not exist.

Sri Ramana is above time and space.

When Mr X begged Bhagavan to make a resolve to heal Himself, Bhagavan said "There is no mind here, so the question of a resolve does not arise."

In essence Sri Ramana's real nature defies definition. (very true- nearly 170 selected accolades.... abstract listed at the end in the original book and the above additional quotes from the same book, are not adequate enough to indicate even a fraction of *sathguru's* greatness.)

Sri Ganapathi Muni, when he came to a place where Bhagavan was said to have sat in the evenings, took a small quantity of earth and smeared it on his forehead. He also dropped a small bit of earth into his mouth and said "The very ground on which such a holy person sat was sacred. His foot prints were worth all the spheres that rolled in the heaven"

Though outwardly we seemed to remain very much the same persons, inwardly Sri Ramana was working to destroy the deep roots of separateness and self-conceit in us.

A disciple, agitated because someone in the town had spoken disparagingly of the Master and he had failed to retort, asked the Master what penalty should be paid for this failure to defend the Master. The Maharishi replied “Patience, more patience, tolerance, more tolerance”

Anything not shared by all was like poison to Bhagavan.

Bhagavan once told the attendant “ It is not the monkeys that are receiving your beatings. It is I. The suffering is mine”.

The Maharishi had an uncanny perception of each person’s need and would lead one along the path best suited to that person.

SELF-ENQUIRY -- REALISATION

Man! Know thyself!. The unexamined life is not worth living.

Pursue the enquiry, Who am I? relentlessly. Analyse your entire personality. Try to find out where the 'I' thought begins. Keep turning your attention within. One day the wheel of thought will slow down and an intuition will mysteriously arise. Follow that intuition, let your thinking stop and it will eventually lead you to the goal.

Self enquiry sublimates and merges the mind or ego in the Self.

Self enquiry is a process that makes the mind first fatigued, annoyed and churlish. But if you persist long enough, you will be surely rewarded with illumination.

The Maharishi's method of self enquiry ends in mind committing suicide, it provides an instrument whereby the mind destroys itself, thus revealing Self.

It would not be possible to realize the Self if there is attachment to the objects of senses.

One must seek in the first instance, the centre of his Being and be firmly established therein. To achieve this end *atma-vichara*, is the means, *par excellence*.

Vichara marga is not repeating or meditating on 'Who am I?'. It is to dive deep into yourself and seek the place from which the I thought arises in you and to hold on to it firmly to the exclusion of any other thought. Continuous and persistent attempt will lead you to the Self.

All other *sadhanas* require external objects and congenial environment, but, for *atma vichara* nothing external to ourself is required. Turning the mind within is all that is necessary. While one is engaged in *atma vichara*, one can attend to other activities also.

Visions would appear and disappear, can never be eternal. Therefore enquire 'Who am I?'. Sink deep within and abide in the Self.

'*Who am I?*' is not a mantra to be repeated. The purpose of asking the question is to withdraw the mind from going outward and diving deep within one's own Self. The monkey-mind, which is only a bundle of thoughts, would eventually vanish through persistent and serious meditation on the question '*Who am I?*'.

All he expected of us was to closely and critically analyse the content of our own being to discover what we really are, to see if there is anything in us which survives the decay of our bodily frame.

'Who am I?' is the question of questions and goes directly to the root of every problem and sums up the entire spirit of the quest.

The hail stone falls in the ocean. At once it melts and becomes the ocean itself. Like wise the source of the Self is a pin point. When it is searched for, it disappears and only the fullness remains.

You are looking for your glasses and they are on your nose.

Removal of false knowledge that 'I am the body' is only needed to realise the Self, like removal of the encumbering unwanted lumber in a room to create space.

If you give up identifying with the body and meditate on the Self, you can attain Self-realisation.

You are already That, only the veil of ignorance has to be removed.

The Self is known to everyone, but not clearly. The 'Being' is the Self. Of all the definitions of God, none is so well put as in the Biblical statement, "*I am that I am*". Knowing the Self, God is known. In fact, God is none other than Self.

The supreme realisation is that there is no plurality. True knowledge is 'distinctionless'.

We are so accustomed to objectivity that we have lost the knowledge of ourself simply because the Self cannot be objectified. We are the Self, yet we ask how to know the Self.

There is but one Reality. It is in you and it can neither be given or taken.

Feel your reality, in the stillness, in the quietness, where there is no mind, no thought, no words. Who are you then? YOU JUST ARE. I AM, I AM. I am not this, I am not that -- I AM.

I am that WHICH HAS ALWAYS BEEN, I am that which will ALWAYS BE. I AM THAT I AM.

Q: How shall I realise God?

A: God is an unknown entity. Moreover, He is external. Whereas the Self is always with you and it is you. Why do you leave out what is intimate and go in for what is external?

HINTS FOR ASPIRANTS

The flight of steps leading to *jivanamukti* begins with *satsanga*.

Be Quiet, that is Truth. Be Still, that is God.

Look within. Don't look around.

To remain without thinking is *atma*.

We will never get at Reality if we take the appearance to be real. The dream world appears all too real to us so long as we are in it; but as soon as we are awake, we realize its unsubstantiality.

Forsake once and forever, your petty selves and approach your divine Self. The joys are perennial.

Be still and know that I am God. Know and not think that I am God.

Be warned against the tricks of memory. Forbear looking into the past with its trials and errors, acts of omission and commission, regrets, passion, love and hatred, personal tragedies etc. Everything is dust, everything transitory, including the seemingly indissoluble human ties, more so wealth and fame, and thus not worth a moment's regret.

Nothing is changeless and lasting except the natural state of Pure Being.

All preconceptions must go, practice alone will show you where the Truth lies.

Let go (of happenings) – just 'BE' love just pours out.

'Unnai Vidamal Iru' ... that is 'be without leaving yourself'.

Who is to correct whom?. Is it not the Lord alone who has the authority to correct everyone?. All we can do is to correct ourselves. Attend to your own faults and problems before turning to alleged defects of others.

Gaze at your own real nature. Meditate on the 'I' that is within you. Awareness is ALL. Self is the real book. Nobody can take it away from you -turn towards Self.

Stability in the Self is the real posture.

First know who you are-see from where thoughts arise. Turn your mind inwards.

Get into a meditative state before going to sleep. Go into meditation for sometime, immediately after getting out of bed.

Knowledge should be given according to one's ability to grasp it.

If, during the quest, the mind turns outwards due to attachment to sense objects, bring the mind back again and again and re-engage it in the quest. Resolve to become aware of one's truth by questioning 'who is he that has this attachment to sense objects?'

Eat a very moderate quantity of whatever food comes your way and do not stipulate.

Weak people do not get liberation.

What exists is consciousness, call it by any name-Self, Atman, Brahman.

Every human has three functions 1) thoughts 2) action and 3) being. Being underlies the other two and is the necessary substratum for them but is almost completely overshadowed by, thought and action.

The light of the Self travels from the heart to the mind and from there to various parts of the body. Through incessant effort, turn the light back to the heart wherefrom it has arisen. Then one experiences the bliss of the Self. Though the heart is all pervasive, since the individual identifies oneself with the body, a physical location, the right side, is indicated.

Meditate on what you are in Reality. Try to realise that you are not the body, emotions or intellect.

Make yourself empty and be receptive.

Fish are always in water and cannot survive on coming out of it. Similarly, we are in Spirit or Pure Consciousness and should always be in it as fish in water.

If a mantra is repeated and attention directed to the source from where the mantra sound is produced, the mind will be absorbed in that. That is *tapas*.

Look into your self. Whenever the mind goes astray, bring it back to the quest.

Drop your little ego. Open your heart. Revel in the beautiful bliss waves. Concentrate on the seer-not on the seen.

Ulladu Narpadu – (Truth in 40 verses) imparts Pure Truth. Go on reading it verse by verse. In course of time words of the verses will vanish and pure truth (*Sat*) alone will shine.

THAT alone is real. Giving up the ego is the real *sanyasa*.

Find the entity which is the source of the expression 'I'. That is the Self, the Self of all selves.

The rise of the urge to seek the 'I' is itself an act of Divine Grace for which one has to pray.

Just as air which is blemishless by its nature, has foul or good odour by virtue of what it associates with, association with the wise is the means for effecting transformation.

Overcome your present false values and wrong identification.

The quest requires concentrated effort and steadfast abidance in the Source, when reached.

Do *Parayana*. Though one may not understand them in the first instance, gradually the ultimate meaning would flash by itself.

Dive deep into the spiritual Heart to know the Self.

When you know the Self, the I, 'You', 'He' and 'She' disappear. They merge together in Pure Consciousness.

'I' without me am Thou-Thou without Thee art 'I' indeed I and Thou are one.

Meditation includes mind control, the subtle watchfulness against intruding thoughts. In the beginning, efforts for control are more than for actual meditation, but in due course, meditation wins and becomes effortless.

Plunge the purified mind into the Heart.

Sahanam (to tolerate) is *sadhu dharma*. Do we knock down the teeth if they bite the tongue?

The more you humble yourself the better it is for you.

Look upon the world only as a dream.

Do all your work yourself. Except attending to the duty-work in life, spend the rest of the time in *atma nishta* (absorption in the Self).

Discard and eschew both likes and dislikes. Focus within and vigilantly and relentlessly practice '*Who am I vichara*'.

Do not cause even slightest hindrance or disturbance to others.

Do not argue on controversial points.

Do not do anything which you know to be wrong.

Silently practice *vichara* or *dhyanam*.

Make your heart pure and you are bound to see the light. By knowing oneself, one knows the self of all.

Renounce, you will attain.

By stern rejection of all other thought, the devotee soon finds himself going deeper and deeper into the true Self and the side tracking bewilderments of other thoughts cease to arise.

Dualities and trinities need some support to hang on. Supportless, they never appear. If that support is searched for, they loose and fall and there is the Truth. Who sees that, never wavers.

The aspirant has to continue to study, think and practice until the distinction between knower, known and knowing no longer exists.

Gaze at your own real nature. Everywhere there is one-.so it is all same whether you keep your eyes open or closed. If you wish to meditate, do so on the 'I' that is within you. It is *atman*.

On the spiritual path, do what you want to do, but keep doing it. Don't remain idle doing nothing. Repeat the name, or think deeply or seek the source of your 'I' consciousness, do *atma vichara*, but keep working on, yourself.

According to Sri Ramana the practical path to realization is *atma vichara*, the search for the Self through constant and deep meditation on the question 'Who am I?'

Change your mentality. Attain self-control, self-knowledge and self-reverence.

Time and space always change, but there is something which is eternal and changeless. Let us try to find out that which is changeless and which always exists.

The immensity of the periods of time assigned to each *yuga* may be a mere device to draw man's attention to the fact that even if he lived upto hundred years, his life is such a trifling, insignificant fraction of a *yuga*.

Lo, verily it is the Self that should be sought, that should be harkened to, that should be thought on, that should be pondered on, like the one who dives, seeking to find something that has fallen into water.

JUST BE. All is in you, only a veil stands in between. You have only to rend the veil and then, JUST BE.

The ordainer controls the fate of souls in accordance with their *prarabdha karma*. (destiny to be worked out in this life, resulting from the balance sheet of action in past lives). Whatever is destined not to happen, will not happen, try hard as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course therefore, is to remain silent.

'It is no use kicking against the pricks'. But it does not mean that you slacken your sincere efforts to succeed.

All that you have to do hereafter is that you do not identify yourself with the body, the senses and the mind.

First set yourself right and *then only* set out to improve others.

OM SRI RAMANARPANAM ASTHU