

TEACHINGS OF SRI RAMANA MAHARSHI

1. One should persistently hold on to the meditation on the Self. There must be untiring effort to go inward all the time until the Self is realised.
2. *Jnana* is true knowledge, the knowledge that one is the Self. It is given neither from outside nor from another person. It can be realised by each and every person in his own Heart.
3. The mind should not be allowed to wander towards worldly objects and what concerns other people.
4. As thoughts arise they should be destroyed then and there in the very place of their origin, through enquiry 'Who am I?'
5. Since the supreme power of God makes all things move, why should we, without fully submitting ourselves to It, worry as to what should be done, and how. The train carries all loads, so after getting in it why should we carry luggage on our head, instead of putting it down in the train, and feel at ease?
6. Self is like the pearl; to find it you must dive deep into the silence, deeper and deeper, until it is reached.
7. Happiness is the very nature of the Self, happiness and the Self are not different. There is no happiness in any object of the world. We imagine through our ignorance that we derive happiness from objects.
8. What is called the world is only thought. When the world disappears, that is, when there is no thought, the mind experiences happiness; and when the world appears, it goes through misery.
9. Examine your heart so that you do not get destroyed by getting trapped in the net of attachments.
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11. Know that you are really the infinite being, the Self.
12. Divine Grace is essential for realisation. It is only given to those who strive hard and ceaselessly on the path towards Self-enquiry.
13. Realisation is nothing new to be acquired. It is already there, but obstructed by the screen of thoughts. All our attempts should be for lifting this screen.
14. The thought that 'I am body' is ignorance. Direct your attention towards removing the ignorance.
15. Success in turning the mind inwards is achieved by practice and dispassion (*Vairagayam*).
16. The Self, which is consciousness, is alone real; nothing else is.
17. The bliss of the Self is always with you and you will find it yourself, if you seek it earnestly.
18. Happiness is our real nature. It does not depend upon our possessions or achievements.
19. It is false to speak of realisation. What is there to realise? The real is as it is, ever. We dig a pit. The space in the pit has not been created by us. The space was always there. We have just removed the earth which was filling the space. Once we throw out the mental tendencies, the Self will shine on its own.
20. The wrong knowledge consists in the false identification of the Self with the body, the mind, etc. This false identity must go and there remains the self.
21. The world is really synonymous with the mind. The mind turned outwards, results in thoughts and objects. Turned inwards, it becomes Self.
22. The world does not exist apart from Brahman. Brahman or the Self is like the screen and the world is like the pictures on it. The spectator pays attention to the pictures, which cannot exist apart from

the screen. Self is the screen where the pictures and activities are going on. We are aware of the latter but not aware of the essential former.

23. Self-Enquiry, that is, Who am I? is possible only through intense introspection of the mind. In order to quieten the mind one has to enquire within oneself. There is no other adequate method for destroying the mind except Self-Enquiry.
24. It is possible to perform activities of life with detachment, without forgetting our real nature. An actor dresses and acts the part he is playing, but in his subconscious he is aware that he is not the character but someone else in real life. In the same way, why should the feeling – I am the body – disturb us, once we know for certain that we are not the body but the Self?
25. Surrender to God is killing the ego, which is not an easy thing. Surrender should not be verbal nor conditional. It comes only to those who have gone through the struggles and *sadhanas* preparatory to the extinction of the mind.
26. One-pointedness is the fruit of intensity of practice. One may get it quickly; another after a long time. Everything depends upon the intensity of practice.
27. The degree of freedom from unwanted thoughts and the degree of concentration on a single thought are the measures to gauge our progress.
28. The indicators of an earnest seeker are an intense longing for the removal of sorrow and attainment of joy, and an intense aversion for all types of worldly pleasures.
29. Thinking that happiness comes from the objects we go after them. Once we have understood that real happiness comes only from the Self, then we will make all efforts to abide in the Self.
30. It is the mind that deceives you and imprisons you within the body, deluding and tormenting you. The mind dies through constant discriminating enquiry about our real nature.
31. This world that appears so wonderful consists merely of names and forms. Transient as a bubble, it exists only at the level of five senses.
32. Until the *jiva* knows that its own essential nature is matchless bliss, it will, like the musk deer, be confused.
33. Unless the activity of the senses totally ceases, it will be extremely difficult to achieve union with the divine consciousness, which is the bliss of the Self.
34. True devotees are firmly convinced in their hearts that everything that occurs happens only for the best. Whatever is due to be experienced will not fail to come whether one desires it or not.
35. Nothing happens in the world except that which is divinely ordained. Consequently, it is pointless for people to experience anxiety and to be in distress.
36. The boat may remain in water, but if water enters the boat, it will be problematic. Likewise, we may live in the world, but if the world enters us, our life will be miserable.