

The Nectar of Ramana Maharshi

During the half century and more of his life at Tiruvannamalai, Bhagavan Sri Ramana Maharshi was visited by a constant stream of people from all parts of India, and by many from the West, seeking spiritual guidance, or consolation in grief, or simply the experience of his presence. He wrote very little all these years, but a number of records of his talks with visitors were kept and subsequently published by his Ashram. Unlike most spiritual teachers, who produce many words and either an evolving or self-contradictory set of teachings about the path to the Ultimate, Ramana's sparse words were simple, clear, and consistent throughout his life. "...he was not a philosopher working out a system but a Realised Man speaking from direct knowledge. It sometimes happens that one who is on a spiritual path, or even who has not yet begun consciously seeking, has a glimpse of Realisation during which, for a brief eternity, he experiences absolute certainty of his divine, immutable, universal Self. Such an experience came to the Maharshi when he was a lad of sixteen. He himself has described it:

It was about six weeks before I left Madurai for good that the great change in my life took place. It was quite sudden. I was sitting alone in a room on the first floor of my uncle's house. I seldom had any sickness, and on that day there was nothing wrong with my health, but a sudden violent fear of death overtook me. There was nothing in my state of health to account for it, and I did not try to account for it or to find out whether there was any reason for the fear. I just felt 'I am going to die' and began thinking what to do about it. It did not occur to me to consult a doctor, or my elders or friends; I felt that I had to solve the problem myself, there and then.

The shock of the fear of death drove my mind inwards and I said to myself mentally, without actually framing the words: 'Now death has come; what does it mean? What is it that is dying? The body dies.' And I at once dramatised the occurrence of death. I lay with my limbs stretched out stiff as though rigor mortis had set in, and imitated a corpse so as to give greater reality to the enquiry. I held my breath and kept my lips tightly closed so that no sound could escape, so that neither the word 'I' nor any other word could be uttered. 'Well then,' I said to myself, 'this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body am I dead? Is the body I? It is silent and inert but I feel the full force of my personality and even the voice of the "I" within me, apart from it. So I am Spirit transcending the body. The body dies but the Spirit that transcends it cannot be touched by death. That means I am the deathless Spirit.' All this was not dull thought; it flashed through me vividly as living truth which I perceived directly, almost without thought-process. 'I' was something very real, the only real thing about my present state, and all the conscious

activity connected with my body was centred on that 'I'. From that moment onwards the 'I' or Self, focused attention on Itself by a powerful fascination. Fear of death had vanished once and for all. Absorption in the Self continued unbroken from that time on.' " (*Teachings of Ramana Maharshi in His Own Words*)

After this experience, the boy withdrew from family life and other activities, and became, to appearances, as if autistic. His brother may have interpreted this as an egocentrism; at any rate, his brother suggested to him that if that is how he wanted to live he should leave the family. (*Essential Teachings of Ramana Maharshi*) And so, at sixteen, the strange boy, who was to become known as the Maharshi, set out alone. He made his way to Tiruvannamalai, the town at the foot of the holy hill of Arunachala, and remained there for the rest of his life. For a while he sat immersed in Divine Bliss, not speaking, scarcely eating, utterly neglecting the body he no longer needed. Children came and chided him, and threw rocks at the still, silent figure. Each time that he realized he was becoming a nuisance, he moved farther up the hill. "Gradually, however, devotees gathered around him and, for their sake, he returned to an outwardly normal life. Many of them, craving instruction, brought him books to read and expound, and he thus became learned almost by accident, neither seeking nor valuing learning. The ancient teaching of non-duality that he thus acquired merely formalised what he had already realised. He has explained this himself:

I had read no books except the Periapuranam, The Bible and bits of Thayumanavar or Thevaram. My conception of Ishwara was similar to that found in the Puranas; I had never heard of Brahman, samsara and so forth. I did not yet know that there was an essence or impersonal Real underlying everything, and that Ishwara and I were both identical with It. Later at Tiruvannamalai, as I listened to the Ribhu Gita and other sacred books, I learned all this and found that the books were analysing and naming what I had felt intuitively without analysis or name'. (*Teachings of Ramana Maharshi in His Own Words*)

There was nothing authoritarian or pontifical about his way of answering questions. "He spoke freely and his replies were often given with laughter and humour. If the questioner was not satisfied, he was free to object or ask further questions. It has been said that the Maharshi taught in silence, but this does not mean that he gave no verbal expositions, only that these were not the essential teaching. That was experienced as a silent influence in the Heart. The power of his presence was overwhelming and his beauty indescribable, and yet, at the same time, he was utterly simple, utterly natural, unassuming, unpretentious, unaffected." (*ibid.*)

This webpage includes two documents which will offer the reader the essence of Ramana's teaching, which he lived. The first, "*Who am I?*" is the title given to a set of questions and answers bearing on Self-enquiry. The questions were put to Bhagavan Sri Ramana Maharshi by one Sri M. Sivaprakasam Pillai about the year 1902. The second document is a list of 100 sayings of Ramana, which appeared in Greenblatt's book *Essential Teachings of Ramana Maharshi*.

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Who Am I? (Nan Yar?)

The Teachings of Bhagavan Sri Ramana Maharshi

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Sri Pillai, the questioner, a graduate in Philosophy, was at the time employed in the Revenue Department of the South Arcot Collectorate. During his visit to Tiruvannamalai in 1902 on official work, he went to Virupaksha Cave on Arunachala Hill and met the Master there. He sought from him spiritual guidance, and solicited answers to questions relating to Self-enquiry. As Bhagavan was not talking then, not because of any vow he had taken, but because he did not have the inclination to talk, he answered the questions put to him by gestures, and when these were not understood, by writing. Along with Vicharasangraham (Self-Enquiry), Nan Yar (Who am I?) constitutes the first set of instructions in the Master's own words. They clearly set forth the central teaching that the direct path to liberation is Self-enquiry. This, in substance, is Bhagavan Sri Ramana Maharshi's teaching in Nan Yar (Who am I?).

University of Madras - June 30, 1982

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Om Namo Bhagavathe Sri Ramanaya

Who Am I? (Nan Yar?)

As all living beings desire to be happy always, without misery, as in the case of everyone there is observed supreme love for one's self, and as happiness alone is the cause for love, in order to gain that happiness which is one's nature and which is experienced in the state of deep sleep where there is no mind, one should know one's self. For that, the path of knowledge, the inquiry of the form "Who am I?", is the principal means.

1. Who am I ?

The gross body which is composed of the seven humours (dhatus), I am not; the five cognitive sense organs, viz. the senses of hearing, touch, sight, taste, and smell, which apprehend their respective objects, viz. sound, touch, colour, taste, and odour, I am not; the five cognitive senseorgans, viz. the organs of speech, locomotion, grasping, excretion, and procreation, which have as their respective functions speaking, moving, grasping, excreting, and enjoying, I am not; the five vital airs, prana, etc., which perform respectively the five functions of in-breathing, etc., I am not; even the mind which thinks, I am not; the nescience too, which is endowed only with the residual impressions of objects, and in which there are no objects and no functioning's, I am not.

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2. If I am none of these, then who am I?

After negating all of the above-mentioned as 'not this', 'not this', that Awareness which alone remains - that I am.

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3. What is the nature of Awareness?

The nature of Awareness is existence-consciousness-bliss

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4. When will the realization of the Self be gained?

When the world which is what-is-seen has been removed, there will be realization of the Self which is the seer.

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5. Will there not be realization of the Self even while the world is there (taken as real)?

There will not be.

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6. Why?

The seer and the object seen are like the rope and the snake. Just as the knowledge of the rope which is the substrate will not arise unless the false knowledge of the illusory serpent goes, so the realization of the Self which is the substrate will not be gained unless the belief that the world is real is removed.

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7. When will the world which is the object seen be removed?

When the mind, which is the cause of all cognition's and of all actions, becomes quiescent, the world will disappear.

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8. What is the nature of the mind?

What is called 'mind' is a wondrous power residing in the Self. It causes all thoughts to arise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of mind. Apart from thoughts, there is no independent entity called the world. In deep sleep there are no thoughts, and there is no world. In the states of waking and dream, there are thoughts, and there is a world also. Just as the spider emits the thread (of the web) out of itself and again withdraws it into itself, likewise the mind projects the world out of itself and again resolves it into itself. When the mind comes out of the Self, the world appears. Therefore, when the world appears (to be real), the Self does not appear; and when the Self appears (shines) the world does not appear. When one persistently inquires into the nature of the mind, the mind will end leaving the Self (as the residue). What is referred to as the Self is the Atman. The mind always exists only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or the soul (jiva).

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9. What is the path of inquiry for understanding the nature of the mind?

That which rises as 'I' in this body is the mind. If one inquires as to where in the body the thought 'I' rises first, one would discover that it rises in the heart. That is the place of the mind's origin. Even if one thinks constantly 'I' 'I', one will be led to that place. Of all the thoughts that arise in the mind, the 'I' thought is the first. It is only after the rise of this that the other thoughts arise. It is after the appearance of the first personal pronoun that the second and third personal pronouns appear; without the first personal pronoun there will not be the second and third.

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10. How will the mind become quiescent?

By the inquiry 'Who am I?'. The thought 'who am I?' will destroy all other thoughts, and like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then, there will arise Self-realization.

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11. What is the means for constantly holding on to the thought 'Who am I?'

When other thoughts arise, one should not pursue them, but should inquire: 'To whom do they arise?' It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, "To whom has this thought arisen?". The answer that would emerge would be "To me". Thereupon if one inquires "Who am I?", the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its source. When the mind that is subtle goes out through the brain and the senseorgans, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out, but retaining it in the Heart is what is called "inwardness" (antarmukha). Letting the mind go out of the Heart is known as "externalisation" (bahir-mukha). Thus, when the mind stays in the Heart, the 'I' which is the source of all thoughts will go, and the Self which ever exists will shine. Whatever one does, one should do without the egoity "I". If one acts in that way, all will appear as of the nature of Siva (God).

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12. Are there no other means for making the mind quiescent?

Other than inquiry, there are no adequate means. If through other means it is sought to control the mind, the mind will appear to be controlled, but will again go forth. Through the control of breath also, the mind will become quiescent; but it will be quiescent only so long as the breath remains controlled, and when the breath resumes the mind also will again start moving and will wander as impelled by residual impressions. The source is the same for both mind and breath. Thought, indeed, is the nature of the mind. The thought "I" is the first thought of the mind; and that is egoity. It is from that whence egoity originates that breath also originates. Therefore, when the mind becomes quiescent, the breath is controlled, and when the breath is controlled the mind becomes quiescent. But in deep sleep, although the mind becomes quiescent, the breath does not stop. This is because of the will of God, so that the body may be preserved and other people may not be under the impression that it is dead. In the state of waking and in samadhi, when the mind becomes quiescent the breath is controlled. Breath is the gross form of mind. Till the time of death, the mind keeps breath in the body; and when the body dies the mind takes the breath along with it. Therefore, the exercise of breath-control is only an aid for rendering the mind quiescent (manonigraha); it will not destroy the mind (manonasa). Like the practice of breath-control, meditation on the forms of God, repetition of mantras, restriction on food, etc., are but aids for rendering the mind quiescent.

Through meditation on the forms of God and through repetition of mantras, the mind becomes onepointed. The mind will always be wandering. Just as when a chain is given to an elephant to hold in its trunk it will go along grasping the chain and nothing else, so also when the mind is occupied with a name or form it will grasp that alone. When the mind expands in the form of countless thoughts, each thought becomes weak; but as thoughts get resolved the mind becomes one-pointed and strong; for such a mind Self-inquiry will become easy. Of all the restrictive rules, that relating to the taking of sattvic food in moderate quantities is the best; by observing this rule, the sattvic quality of mind will increase, and that will be helpful to Self-inquiry.

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13. The residual impressions (thoughts) of objects appear wending like the waves of an ocean. When will all of them get destroyed?

As the meditation on the Self rises higher and higher, the thoughts will get destroyed.

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14. Is it possible for the residual impressions of objects that come from beginningless time, as it were, to be resolved, and for one to remain as the pure Self?

Without yielding to the doubt “Is it possible, or not?”, one should persistently hold on to the meditation on the Self. Even if one be a great sinner, one should not worry and weep “O! I am a sinner, how can I be saved?”; one should completely renounce the thought “I am a sinner”; and concentrate keenly on meditation on the Self; then, one would surely succeed. There are not two minds - one good and the other evil; the mind is only one. It is the residual impressions that are of two kinds - auspicious and inauspicious. When the mind is under the influence of auspicious impressions it is called good; and when it is under the influence of inauspicious impressions it is regarded as evil. The mind should not be allowed to wander towards worldly objects and what concerns other people. However bad other people may be, one should bear no hatred for them. Both desire and hatred should be eschewed. All that one gives to others one gives to one’s self. If this truth is understood who will not give to others? When one’s self arises all arises; when one’s self becomes quiescent all becomes quiescent. To the extent we behave with humility, to that extent there will result good. If the mind is rendered quiescent, one may live anywhere.

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15. How long should inquiry be practised?

As long as there are impressions of objects in the mind, so long the inquiry “Who am I?” is required. As thoughts arise they should be destroyed then and there in the very place of their origin, through inquiry. If one resorts to contemplation of the Self uninterruptedly, until the Self is gained, that alone would do. As long as there are enemies within the fortress, they will continue to sally forth; if they are destroyed as they emerge, the fortress will fall into our hands.

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16. What is the nature of the Self?

What exists in truth is the Self alone. The world, the individual soul, and God are appearances in it. like silver in mother-of-pearl, these three appear at the same time, and disappear at the same time. The Self is that where there is absolutely no “I” thought. That is called “Silence”. The Self itself is the world; the Self itself is “I”; the Self itself is God; all is Siva, the Self.

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17. Is not everything the work of God?

Without desire, resolve, or effort, the sun rises; and in its mere presence, the sun-stone emits fire, the lotus blooms, water evaporates; people perform their various functions and then rest. Just as in the presence of the magnet the needle moves, it is by virtue of the mere presence of God that the souls governed by the three (cosmic) functions or the fivefold divine activity perform their actions and then rest, in accordance with their respective karmas. God has no resolve; no karma attaches itself to Him. That is like worldly actions not affecting the sun, or like the merits and demerits of the other four elements not affecting all pervading space.

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18. Of the devotees, who is the greatest?

He who gives himself up to the Self that is God is the most excellent devotee. Giving one's self up to God means remaining constantly in the Self without giving room for the rise of any thoughts other than that of the Self. Whatever burdens are thrown on God, He bears them. Since the supreme power of God makes all things move, why should we, without submitting ourselves to it, constantly worry ourselves with thoughts as to what should be done and how, and what should not be done and how not? We know that the train carries all loads, so after getting on it why should we carry our small luggage on our head to our discomfort, instead of putting it down in the train and feeling at ease?

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19. What is non-attachment?

As thoughts arise, destroying them utterly without any residue in the very place of their origin is non-attachment. Just as the pearl-diver ties a stone to his waist, sinks to the bottom of the sea and there takes the pearls, so each one of us should be endowed with non-attachment, dive within oneself and obtain the Self-Pearl.

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20. Is it not possible for God and the Guru to effect the release of a soul?

God and the Guru will only show the way to release; they will not by themselves take the soul to the state of release. In truth, God and the Guru are not different. Just as the prey which has fallen into the jaws of a tiger has no escape, so those who have come within the ambit of the Guru's gracious look will be saved by the Guru and will not get lost; yet, each one should by his own effort pursue the path shown by God or Guru and gain release. One can know oneself only with one's own eye of knowledge, and not with somebody else's. Does he who is Rama require the help of a mirror to know that he is Rama?

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21. Is it necessary for one who longs for release to inquire into the nature of categories (tattvas)?

Just as one who wants to throw away garbage has no need to analyse it and see what it is, so one who wants to know the Self has no need to count the number of categories or

inquire into their characteristics; what he has to do is to reject altogether the categories that hide the Self. The world should be considered like a dream.

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22. Is there no difference between waking and dream?

Waking is long and a dream short; other than this there is no difference. Just as waking happenings seem real while awake, so do those in a dream while dreaming. In dream the mind takes on another body. In both waking and dream states thoughts, names and forms occur simultaneously.

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23. Is it any use reading books for those who long for release?

All the texts say that in order to gain release one should render the mind quiescent; therefore their conclusive teaching is that the mind should be rendered quiescent; once this has been understood there is no need for endless reading. In order to quieten the mind one has only to inquire within oneself what one's Self is; how could this search be done in books? One should know one's Self with one's own eye of wisdom. The Self is within the five sheaths; but books are outside them. Since the Self has to be inquired into by discarding the five sheaths, it is futile to search for it in books. There will come a time when one will have to forget all that one has learned.

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24. What is happiness?

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. When the mind goes out, it experiences misery. In truth, when its desires are fulfilled, it returns to its own place and enjoys the happiness that is the Self. Similarly, in the states of sleep, samadhi and fainting, and when the object desired is obtained or the object disliked is removed, the mind becomes inward-turned, and enjoys pure Self-Happiness. Thus the mind moves without rest alternately going out of the Self and returning to it. Under the tree the shade is pleasant; out in the open the heat is scorching. A person who has been going about in the sun feels cool when he reaches the shade. Someone who keeps on going from the shade into the sun and then back into the shade is a fool. A wise man stays permanently in the shade. Similarly, the mind of the one who knows the truth does not leave Brahman. The mind of the ignorant, on the contrary, revolves in the world, feeling miserable, and for a little time returns to Brahman to experience happiness. In fact, what is called the world is only thought. When the world disappears, i.e. when there is no thought, the mind experiences happiness; and when the world appears, it goes through misery.

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25. What is wisdom-insight (jnana-drsti)?

Remaining quiet is what is called wisdom-insight. To remain quiet is to resolve the mind in the Self. Telepathy, knowing past, present and future happenings and clairvoyance do not constitute wisdom-insight.

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26. What is the relation between desirelessness and wisdom?

Desirelessness is wisdom. The two are not different; they are the same. Desirelessness is refraining from turning the mind towards any object. Wisdom means the appearance of no object. In other words, not seeking what is other than the Self is detachment or desirelessness; not leaving the Self is wisdom.

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27. What is the difference between inquiry and meditation?

Inquiry consists in retaining the mind in the Self. Meditation consists in thinking that one's self is Brahman, existence-consciousness-bliss.

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28. What is release?

Inquiring into the nature of one's self that is in bondage, and realising one's true nature is release.

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Essential Teachings of Ramana Maharshi

(text from Greenblatt)

1. The mind is nothing but the thought “I.”
2. Thoughts arise because of the thinker.
3. The thinker is the ego, which if sought will automatically vanish.
4. Without consciousness, time and space do not exist; they appear within Consciousness but have no reality of their own.
5. It is like a screen on which all this is cast as pictures and move as in a cinema show.
6. The Absolute Consciousness alone is our real nature.
7. Grace is within you; Grace is the Self.
8. Grace is not something to be acquired from others. If it is external, it is useless. All that is necessary is to know its existence in you.
9. You are never out of its operation.
10. The mind cannot seek the mind.
11. You ignore what is real and hold on to that which is unreal, then try to find what it is. You think you are the mind and, therefore, ask how it is to be controlled.
12. If the mind exists, it can be controlled, but it does not. Understand this by inquiry.
13. Seek the real, the Self.
14. The Eternal is not born nor does it die.
15. We confound appearance with Reality. Appearance carries its end in itself.
16. What is it that appears anew?
17. If you cannot find it, surrender unreservedly to the substratum of appearances; then Reality will be what remains.
18. Reality is simply loss of the ego.
19. Destroy the ego by seeking its identity.

20. Because the ego has no real existence, it will automatically vanish, and Reality will shine forth by itself in all its glory. This is the direct method.
21. All other methods retain the ego. In those paths so many doubts arise, and the eternal question remains to be tackled. But in this method the final question is the only one and is raised from the very beginning.
22. No practices (sadhanas) are even necessary for this quest.
23. Your duty is to Be, and not to be this or that.
24. "I am That I Am" sums up the whole truth; the method is summarized in "Be Still."
25. The state we call Realization is simply being one's self, not knowing anything or becoming anything.
26. If one has realized, one is that which alone is and which alone has always been. One cannot describe that state, but only be That. Of course, we loosely talk of Self-realization for want of a better term.
27. There is no help in changing your environment.
28. The obstacle is the mind, which must be overcome, whether at home or in the forest. If you can do it in the forest, why not in the home? Therefore, why change the environment?
29. The cause of misery is not in life without; it is within you as the ego.
30. You impose limitations upon yourself and then make a vain struggle to transcend them.
31. Why attribute to the happenings in life the cause of misery, which really lies within you? What happiness can you get from anything extraneous to yourself? When you get it, how long will it last?
32. The body itself is a thought.
33. Be as you really are.
34. There are no stages in Realization or degrees in Liberation.
35. There are no levels of Reality; there are only levels of experience for the individual.
36. If anything can be gained that was not present before, it can also be lost, whereas the Absolute is eternal, here and now.
37. It is not a matter of becoming but of Being.

38. Remain aware of yourself and all else will be known.
39. One comes into existence for a certain purpose.
40. That purpose will be accomplished whether one considers oneself the actor or not.
41. Everything is predetermined.
42. But one is always free not to identify oneself with the body and not to be affected by the pleasure and pain associated with its activities.
43. Engage yourself in the living present. The future will take care of itself.
44. Find out who is subject to free will or predestination and abide in that state.
45. Then both are transcended. That is the only purpose in discussing these questions. To whom do such questions present themselves?
46. Discover that and be at peace.
47. Your true nature is that of infinite spirit.
48. The feeling of limitation is the work of the mind.
49. When the mind unceasingly investigates its own nature, it transpires that there is no such thing as mind.
50. This is the direct path for all.
51. If one inquires as to where in the body the thought "I" first rises, one would discover that it rises in the heart; that is the place of the mind's origin.
52. Grace is always present.
53. You imagine it is something somewhere high in the sky, far away, and has to descend. It is really inside you, in your Heart, and the moment you effect subsidence or merger of the mind into its Source, grace rushes forth, sprouting as from a spring within you.
54. You speak as if you are here, and the Self is somewhere else and you had to go and reach it..
55. ...But in fact the Self is here and now, and you are always It.
56. It is like being here and asking people the way to the ashram, then complaining that each one shows a different path and asking which to follow.
57. The realized person weeps with the weeping, laughs with the laughing, plays with the playful, sings with those who sing, keeping time to the song.

58. What does he lose?

59. His presence is like a pure, transparent mirror. It reflects our image exactly as we are. It is we who play the several parts in life and reap the fruits of our actions. How is the mirror or the stand on which it is mounted affected? Nothing affects them, as they are mere supports.

60. The Consciousness of "I" is the subject of all of our actions.

61. Inquiring into the true nature of that Consciousness and remaining as oneself is the way to understand one's true nature.

62. All that is required to realize the Self is to Be Still.

63. What can be easier than that?

64. If one gains the Peace of the Self, it will spread without any effort on the part of the individual.

65. When one is not peaceful, oneself, how can one spread peace in the world?

66. Unless one is happy, one cannot bestow happiness on others.

67. Happiness is born of Peace and can reign only when there is no disturbance. Disturbance is due to thoughts, which arise in the mind. When the mind is absent there will be perfect Peace.

68. Reality lies beyond the mind.

69. So long as the mind functions, there is duality. Once it is transcended, Reality shines forth.

70. Self-effulgence is the Self.

71. Satsang means association (sanga) with Being (Sat), which is the Self.

72. For whom is association?

73. The ultimate truth is so simple; it is nothing more than being in one's natural, original state.

74. It is a great wonder that to teach such a simple truth a number of religions should be necessary, and so many disputes should go on between them as to which is the God-ordained teaching. What a pity!

75. Just be the Self, that is all.

76. Because people want something elaborate and mysterious, so many religions have come into existence. Only those who are mature can understand the matter in its naked simplicity.

77. There is neither past nor future; there is only the present.
78. Yesterday was the present when you experienced it; tomorrow will also be the present when you experience it.
79. Therefore, experience takes place only in the present, and beyond and apart from experience nothing exists.
80. Even the present is mere imagination, for the sense of time is purely mental.
81. Because people love mystery and not the truth, religions cater to them, eventually bringing them around to the Self.
82. Whatever be the means adopted, you must at last return to the Self; so why not abide in the Self here and now?
83. There is no greater mystery than this: Being Reality ourselves, we seek to gain Reality.
84. We think that there is something hiding Reality and that it must be destroyed before the truth is gained. This is clearly ridiculous.
85. A day will dawn when you will laugh at your past efforts. What you realize on the day you laugh is also here and now.
86. If we look upon the Self as the ego, we become the ego, if as the mind we become the mind, if as the body we become the body.
87. It is thought that builds up layers in so many ways.
88. Take no notice of the ego and its activities but see only the light behind it.
89. The ego is the "I"-thought.
90. The true "I" is the Self.
91. The world does not exist in sleep and forms a projection of your mind in the waking state. It is therefore an idea and nothing else.
92. It is false to speak of Realization; what is there to realize?
93. The real is ever as it is.
94. All that is required is to cease regarding as real that which is unreal. That is all we need to attain wisdom (jnana).
95. The universe is only an object created by the mind and has its being in the mind. It cannot be measured as an external entity.
96. The world phenomena, within or without, are only fleeting and are not independent of our Self.

97. Only the habit of looking at them as real and located outside ourselves is responsible for hiding our pure Being.

98. When the ever-present sole Reality, the Self, is found, all other unreal things will disappear, leaving behind the knowledge that they are not other than the Self.

99. Either surrender because you realize your inability and need a higher power to help you, or investigate the cause of misery.

100. The Divine never forsakes one who has surrendered.

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