

## On Love

By A. Ramana (Written May 11, 1986 at 12:07 PM)

Love – as commonly seen, known, felt, and expressed – is a state occurring in dualism; it is one’s willingness to unconditionally acknowledge and accept the existence of another. Pure Being – the “location” and very nature of the True Self – does not, nor can It ever, know or acknowledge any “other” as having separate existence; for, all is in truth contained in that One Supreme Being *as* the One Being, without being known as such, whether seen or known or not. The Supreme Being, or One Self, does not even know itself as “I”; so, there is no knowledge of anyone as a “you.” All are (or everything is) contained in this One Supreme Being, *as* this One Being, which only pretends to express Itself in the various forms or seeming expressions that It chooses as being seen, believed, known or felt as another, or a seeming “other.”

The multiple separate-selves seen and felt to be all these apparent “other” selves and objects are, in every case, the One Self Itself pretending to appear as these apparent separate selves and objects being seen and felt. On inquiring into the very Source of one’s own being as a seeming “seer” or separate “self” – that is, by directly and immediately tracing the inner “self” that’s doing the feeling – meaning the sense of “I” or “me” itself as it is felt in the body or mind as “I” – and following this feeling to the very Source of itself, or to the “place” where it takes rise and is presently being sustained in consciousness or awareness itself, it (the separate-“I”-sense) will totally dissolve leaving an Extreme and Absolute Fullness – a Single Presence of Oneness, Peace, Love, and Joy – prior to any and all experiences or perceptions.

With the rising of the sense of “I and other,” there simultaneously arises the actual or potential cause for fear, doubt, suspicion, or concern, regarding being rejected or harmed by one or more apparent “others.” For an “other” may not always prove to be a friend, but rather a predator – an enemy, opponent, or rival. We see that there is the possibility of being unwanted, rejected, harmed, or injured, or even killed by “other,” just as there is also the possibility for companionship and support. The determinant factor in seeing “other” is one’s conditioned mind. When “I” rises as a separate individual, an objective ego, or body-mind living in time and space, seen and sensed as being apart from all “others,” this itself *is* duality. “I” and “other” can only exist in duality, which gives rise to thoughts of desire for various objects and fear regarding others.

Thus, all apparently separate perceptions occur in duality, as duality, and in fact actually create and sustain the sense and/or belief in duality. This is seen with all the various opposing pairs, such as events, situations, conditions, circumstances, and objects or things. These include love /hate, good/bad, likes/dislikes, small/large, hot/cold, etc., just to name a few. You cannot have a position without the presence or the potential of its opposing position; they are in fact entirely dependent on one another.

We think of love and being loved, and being loving as an appropriate emotion toward others. However, in duality, love and hate are natural opposites. There can and often does occur times when others are not loving or very lovable, and in fact are to be avoided. Hate, or its potential, may arise as one’s love subsides. For example, we all may love our parents, siblings, children, or our mate, but there are times when we also may hate them, if only temporarily. Love cannot exist without hate being also available, or possible; for they are the dual aspects of one another – or of the same emotion, like the opposite sides of the same coin.

The only way to perpetual and unconditional love, without the possibility of hate, is to transcend duality. That is, to trace the sense of “I,” or one’s seeming separate “self” as an apparent individual, person, or entity, back in to the very Source, or Pure Consciousness, Itself, out of which it rises or appears, and allow it (this separate sense of “I”) to fully dissolve, or merge into the Heart and Core of Pure Being, Itself. This is the One Pure Being without the sense of “I” or “not-I,” which is the True Self; Its very nature is Love.

**AHAM Meditation Retreat and Spiritual Training Center**  
**Asheboro, NC 27205**  
**Web site: [www.aham.com](http://www.aham.com)**