

Consciousness Being Itself by A. Ramana

"There is nothing more important than abiding in that by which we know that we are. How do we know that we are? How can we not know that we are? We know that we are, and must know that we are in order to know anything. In fact, anything else that we think we know, we really don't know. The only thing we know for sure is that we are.

"So, we might as well let go of all that we think we know and abide in that which reveals us to our selves, for that's the only reality; not any of this that we think we are, for all of that is conceptual. It is only concept."

(Page 114)

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"As we partake purely of this Consciousness, it begins to release insight, it begins to release its own understanding, it begins to awaken us to its own secrets, revealing its own secrets, the secrets of Consciousness. This is an inner releasing, and inner awakening that happens as we just

stabilize in this Awareness, or as this Awareness.

"This stabilizing in awareness as Awareness reveals its true nature as uncaused, unqualified being, eternal and infinite Awareness, universal Awareness, not individual but universal.

"This very Awareness is universal. As we abide in this universal Awareness, the 'I AM' is revealed as a reflection of this universal Awareness, it has its own universal quality, because it is a reflection of universal Awareness. It apparently also partakes of individual consciousness which is identified with the body-mind, so it seems to partake of both. But, actually, the individual consciousness is a reflection of this Consciousness, this Awareness that is universal.

"So, the 'I AM' is the bridge between the universal and the individual; and, since it partakes of the universal, it's of that nature too; and, since it reveals and supports the individual, it appears to be of that nature, but that's only an appearance. When the individual dissolves, then the sense of consciousness as 'I AM' also dissolves, and just the universal Awareness remains.

"That remaining universal Awareness, which is the Self, is both the location and the source of Happiness, of peace. That's freedom, that's jnana, or enlightenment. The natural state! Absolute peace! Absolute stillness... as such, just of

itself, beginningless and endless in the moment; always beginningless, always endless, in the moment. It is unhindered, unhampered, unlimited, the Supreme Being, the very Self. Are we touching this?"

(Pages 128-129)

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"Prior to being (or knowing) the awareness of the Allness of being, there was the awareness as an 'I', as an individual, limited to this body. Limited to the form of the body, to the name, the personality, the collected memory, the history, this apparent entity. And since there was identification with all that, it looked like 'I am separate and other than all these others.' But, you see, that's only an appearance; and that very appearance is contraction, and it's suffering. It's seeking.

"From the suffering rises the seeking to be free of the suffering, the seeking takes the form of the pursuit of persons, places and things, and events and experiences. This is in order to find or feel a place of freedom, of release, of pleasure. Or, a good feeling to replace this contraction, which contraction is actually the underlying

basis of duality, brought about from this sense of individuality.

"From this sense of individuality is this contraction; and that's the ground of being that is ordinarily lived. But prior to that, prior to all of that, you see, is the awareness that is aware of all that, and is already free of all that. Are we all with this?"

(Pages 131-132)