



Ramana Yoga
Sutras

by
Krishna Bhikshu
(Voruganti Venkata Krishnaiah)

RAMANA YOGA SUTRAS

by **Sri Krishna Bhikshu**



Sri Ramanasramam
Tiruvannamalai
INDIA

RAMANA YOGA SUTRAS:

by Sri Krishna Bhikshu

©SriRamanasramam, Tiruvannamalai
ElectronicCopyonly

Price: ₹ 10

Published by

V.S. Ramanan

President

SriRamanasramam

Tiruvannamalai 606003

TamilNadu, INDIA

Email : ashram@gururamana.org

Website : www.sriramanamaharshi.org

RAMANA YOGA SUTRAS

Sri Ramana Maharshi gave this “Ten Sutras” at the request of some devotees to benefit their *sadhana*. Sri Krishna Bhikshu (Voruganti Venkata Krishnaiah) was one of the early and ardent devotees of Bhagavan. He not only made a deep study of most the scriptures, he also practised them. He lived in the Ashram with Bhagavan for many years and wrote *Ramana Leela*, the life of Bhagavan in Telugu.

Following discourses on the *Ramana Yoga Sutras* by Sri Krishna Bhikshu at the Ramana Satsang, Hyderabad, some of the members desired to have these *Sutras* published in Telugu. It was done in 1973. This led to a desire to get the full text in English with a commentary, which was published in 1980.

Introductory

1. The *sutra* is a form of *Aryan* scientific literature. It is a statement of the essential point of a doctrine, in the fewest possible number of words, enunciated in a clear, unambiguous and comprehensive way, touching all the aspects of the point in question. In studying a *sutra*, therefore, not even a letter can be omitted.

In ancient times, a disciple would go to the Master and request him to teach him the *Vedanta*. The disciple was required to possess an initial basic ethical training and it was also required that he should have turned away from all the affairs of the world. As written in the *Brahmanical* texts, he should have had the four requirements of mind, and the six ethical qualities (in Sanskrit they are called *sadhana chatushrtaya* and *samadhi shatka sampatti*).

The Ramana doctrine requires no such initial equipment. It is intended for all, man or woman, of whatever race or clime. Anybody following the Ramana path will, in the course of his *sadhana*, acquire all this equipment automatically.

We have said, the *sutra* being so short, not a letter can be omitted in its interpretation. Why? The guru, after elucidating a philosophical point, would cast the entire teaching in the form of a *sutra* so that the disciple could remember it easily, and by the law of association, the entire doctrine.

2. Yoga literally means union, that is, of the *sadhaka* and the thing he strives for. The exact English equivalent is “religion”. In common parlance, yoga signifies the doctrine of *Hatha Yoga*, or control of the breath by using force of several kinds, adopting various *asanas*, etc. But here the word is used in a general sense, as a method of *sadhana* only.

In ancient times, the various ways of enlightenment were termed *vidyas*. In the Vedas, only the term *vidya* is used. From the time of the *Gita*, the term yoga has come into vogue. *Vidya* emphasizes the aspect of knowing the Ultimate. The word yoga signifies the union of the soul with the Divine. In the Ramana doctrine, the real emphasis is on Knowledge and inherence in It, but the commonly known term yoga has been employed throughout this text. So that *Ramana Yoga* means the doctrine of Ramana, or the way to attain the Ultimate.

3. Is it really for all? In a way, yes. It is especially for those who are wallowing in the miseries of *samsara*; for those who wish to get away from that bondage. Also for those who have had enough of the world, even of the riches and the sweet fruits of *samsara* (the term used in Sanskrit for this point or view is *alam buddhi*, or “enough idea”). The Ramana doctrine is also for those who want to know the Truth.

THE TEXT

Sutra I

आत्म निष्ठो भव

“*ātma niṣṭho bhava*”

Inhere in the Self

1. *Atman* denotes the body, the *prana*, the mind, the *buddhi*, the individual and the Ultimate. But here *Atman* is only used to indicate the Ultimate. Normally the Self is the word used to indicate the Ultimate and the self (lower case) is used to indicate the individual entity. Already we are firm in the notion of our individuality, and it requires no teaching from the Master. The Master emphasizes that the aim should be inherence in the Ultimate.

By implication, the Master insists that the *sadhaka* should turn his face away from all the affairs and ideas of the world. He must be literally dead to it, so that he may be reborn in the Divine realm. The Master teaches that we should strictly abandon all activities, contacts and social functions of the world, whether good or bad, whether for individual or for social benefit. The aspirant should be a *nissanga* (non-attached). He should not allow himself to be carried away by such propaganda suggesting that “living in society means participation in it for the good of society”, or for that matter, for any portion of society or even for individuals. He should be non attached even to his individual matters, including attainment of mystic powers or better worlds, called heaven in the Christian and Mohammedan religions, *svarga* in the Hindu and Buddhist religions and the several lokas of Indra, Agni, Varuna, etc. (Indra, Agni and Varuna are the *devas* or deities mentioned in the *Vedas*. They have their own worlds or *lokas*). In the Ramana doctrine, there is no God or gods, angels or archangels, powers and hosts to rely upon for attaining this state of ‘Self’ inherence.

3. *Nishtha* comprises two ideas. *shtha* indicates “being in”; *nish* means “firmly, never to come out”. The use of *nish* indicates that in the Ramana doctrine, once one attains the highest state, there should be no coming back, or down. In the *Yoga Sastra* the *sadhaka* comes down to earth again even from

the states of highest *samadhi*. When the power of his concentration slackens, he reverts to his normal state of consciousness, that is, *jagrat*. Ramana distinguishes this state as the state of practice and not a state of attainment of the goal, which he calls the *sahaja* state, that is, the native state, the original state. According to him, it is only when he forgets his pristine state that the notions of himself, the world and the Lord of the world occur.

4. This aphorism defines the goal; it must be noted that in Ramana's opinion all other activities, even the divination of the world, are futile without which knowledge one can never understand his relation to the world and to the lord, nor the lesser aim of perfecting the world, which will not and cannot be successfully done.

Sutra II हृदि विश

“hr̥di viśa”

Enter the heart

1. The word “heart” here is used in its verbal sense. It means “that which carries away”, “that which engulfs”, “that which digests everything into itself”. The meaning is that the world, and consequently ideas of it, submerge into the heart. Logically, the ideas of the world must submerge into that from which they originally sprung. In effect, the base on which thoughts arise and into which they finally subside is the heart. Really it is indefinable, for a definition means a significant distinctive statement of the characteristics of a thing. All these are included in the realm of ideas which do not appear there, where the heart alone is.

Therefore, the heart mentioned here should exclude the following definitions of the heart given in various schools of philosophy:

a) it does not mean the blood pumping organ in the body;

b) it does not mean the *anahata chakra* mentioned in Yoga. In the *Yoga Sastra* it is said that there is a conduit pipe for the flow of the vital *prana* inside the spinal column consisting of two canals and contained in a sheath. Through one of them, the *purva sushumna*, the kundalini power flows from below upwards when forced by the practice of Yoga to these centres. And when the power inheres in each chakra, various mystic powers are attained. The fourth chakra up the *sushumna* is called the *anahata* and is at about the level of the sternum. Evidently this is not the heart mentioned or intended here;

c) Neither is it the *Atman*. Bhagavan explained the *hridayam* as consisting of two words: *hrid* plus *ayam*. This is the *hrid* that is the *Atman*. It is said above in the first aphorism that to reach the *Atman* one must enter the heart;

d) nor is it the heart mentioned by Bhagavan as being on the right side of the chest between the two nipples. That is the point according to Bhagavan where first the *Chit sakti* (knowledge power) enters into the body of a being. That power goes to the head (*sahasrara* through the *Amrita nadi*, and comes down through the *sushumna*, giving us the experiences of the various worlds);

e) it is not the heart which signifies the, center of emotions.

All these definitions must be eschewed before the exact significance of the word *hrid* is comprehended. *Hrid* really means a state of consciousness and force. It is from this sea of consciousness that during the wakeful state thoughts arise, and into this that they again subside.

3. Some say that thoughtlessness itself is the state of *Atma* realisation. Surely not. We have no thought when we enter sleep or when experiencing a fit. Surely those states are not the state of the *Atman*. Buddha calls this state only *sunyata*, or void. But *Atman* is a positive conception.

Hindu philosophy explains that the Divine has an indefinable power called *maya*. *Maya* should not be equated with illusion. These two are not the same. *Maya* has two powers: it acts as a sheath to the *Atman*. This power is called *avarana sakti*. There is another correlated power. This is the power of manifestation, of becoming many. That power is called the *vikshepa sakti*. Now, in sleep we are not in command of our own mind, that is, of the totality of thoughts. Our will does not function. We are said to be in a state of *tamas*.

4. To attain Realisation we must have awareness! we must be wakeful and get the experience. We must have the *sattva guna*.

The state of the void is called *tamasi* by the *Advaitins*, or *maya*. Buddhists call it the *sunyata*. Modern Indian philosophers have made a total confusion between the two. They mistakenly proclaim that *sunyata* is the *Brahman*. No. One may or may not get the *sunyata* state before Realisation. *Tripura Rahasya* says that there are six different states before attaining the final realisation.

5. In yoga also, in *nirvikalpa samadhi*, one gets a state of thoughtlessness; practically the glory of *Atma* realisation is experienced then. The only difference between that state and the state of *Atma* realisation advocated by Bhagavan is that in the former one slips back to the normal consciousness eventually. But when once Realisation, or *Atma nishtha* is attained, one never departs from it.

Sutra III

पवन चलन रोधात्

“pavana calana rodhāt”

By controlling the movement of the breath

1. Bhagavan explains how one can enter the heart or the state of thoughtlessness. He says it can be done by controlling the movements of the breath. It is said that the word *pavana* here is used in a technical sense. It means *prana* or the vital force. The vital force in the body works mainly in five ways, and also in another five ways that are subsidiary. The first five movements are called the *pancha pranas*. The first force makes one breathe in and the second enables one to talk. Another enables one to expel things out of the body. Still another aids digestion, and the fifth spreads all over the body, keeping it alive. The *pavana* of the vital force here intended is that which makes one breathe in and out. It is called the *mukhya prana*.

2. When the breath is held, it is observed that the thoughts also decrease and finally, when the breath movement is brought to a standstill, the thoughts also completely subside. This is a practical tip given by Bhagavan. He explains this rationale in a couplet of *Upadesa Saram* where he says, “Force divides into two branches. One is the mind and the second is the *prana*.” [Verse 12] They are like two horses harnessed to a carriage. When the reins of one are held tight, it naturally has to stop, thereby rendering the other unable to proceed.

Contrary to what medical science says, stoppage of breath does not result in an increase of carbon dioxide in the blood, which should weaken one. *Yogis* have been said to prolong their lives for hundreds of years by completely stopping their breath (by adopting what is called *lambika yoga*). Now, completely stopping the breath is not possible in the beginning; it is a matter of practice. Certain other things are helpful (such as remaining fixedly in an *asana*) for effecting control of breath.

By controlling any one *prana* it is seen, in practical life, that you control the other *pranas* also.

3. When the movements of the vital force are controlled, this vital force no longer gives any scope for the sense organs to reach out towards worldly

objects. Consequently the vital force fills the body and returns to its source, the *Atman*, where the mind also dissolves at the same time. It is, so to speak, as if a dam were raised across a rushing torrent, which would inevitably reverse the direction of its flow.

4. It is said that if one stops talking for a dozen years the mind will be rendered fairly calm, at which time the silencing of the thoughts altogether can be practiced. With a dozen years of practice of the latter variety, the silence attained will be profound and deep, and that is the state of *samadhi*. Sri Rama Yogi, a well known disciple of Sri Bhagavan, practiced the silence of the first variety and the progress he made is described in Paul Brunton's book, *A Search in Secret India*.

Sutra IV सतत प्रत्यवेक्षणात्

“satata pratyavekṣaṇāt”

By constant watching (of the breath)

1. There are several methods advocated in the practice of breath control. The method the Maharshi teaches is a rare one: if one merely watches the breath and no attempt to control it is made, the breath of itself slows down almost to the vanishing point. This is a practical tip and is the essence of several types of *yoga sadhana*.

2. Normally in *hatha yoga* the nostrils are closed and opened with the fingers for definite intervals. Some say that if the time taken for inhalation is one unit, the retention of the breath should be for four units and breathing out for two units. The *sadhaka* practicing in this way is fighting a battle, as it were, with the force of the breath. Were this battle to be conducted the wrong way, dangers or disasters might follow, particularly if it were to be lost. Forced effort may end in various kinds of diseases; it may even cause madness, and in some cases, if the *kundalini* or life force rises uncontrolled, the body gets almost burnt up and death can result. So this practice needs to be done with great care and circumspection under the personal supervision of a Master, adopting easy techniques from time to time and different restrictions as to diet, time and posture. The Maharshi bids us strictly to avoid this method of *hatha yoga*.

Do not fight with the natural flow of the breath. Only watch it as if you were a witness to a process. This is called the *sakshi bhava* in philosophical terminology,

3. The advantages of the Maharshi's method are many. It automatically turns the thoughts away from the ideas and objects of the world, effecting a severance of the world and one's self. The world of affairs will amount to zero for the practitioner of this method. All the tribulations that naturally follow any contact with the world cease, so that all disturbing factors are brought to an abrupt end. Not for him are the emotional surges and fits of despair found in the *bhakti marga*, nor are the anxieties of the *karma marga* present. The dangers of the *yoga marga* will never touch him; not even the troubles of the

path of *raja yoga* will face him. One is almost the Divine, the *kootastha*, who is said to be the witness of the three states of consciousness – *jagrat*, *svapna* and *sushupti*.

4. The result will be the slowing down of the speed at which thoughts arise; they become slower. In the end, a thought arises and sinks, an interval ensues, and only then another thought arises. That means, since the thoughts arise in consciousness, the thoughts sink back again into consciousness, and before another thought ensues, there is only the consciousness free from thought. In reality, one is that consciousness, in which there is no idea of the manifested world, either gross or subtle. One is almost in the state of Divinity. It is the *hrid* state of consciousness, which is thoughtless. One has reached the highest possible goal of individual effort in which the little self is not known; it is almost the attainment of the *Atman*.

5. The practice of this method needs no *niyamas* (observances); differences in time, circumstances, clime, personality, sex, race and religion are all extinguished. The moment you begin this practice you are taken away from the world's dualities. There, no more *sastras*, no more discussions trouble you. Others need not even know that you are a *sadhaka* of this sort. Generally people praise a *sadhaka* for his consistency, good nature and high spiritual attainment. This praise is the greatest danger to a *sadhaka*. In *Ulladu Narpadu Anubhandam* [Supplement, Verse 37] Bhagavan has clearly pointed out this danger. In this method, even the vanity of being a *sadhaka* is given up.

6. Above, I said, "almost the Divine". The reason for this reservation is that the Self, even in this state, is shrouded by the *avarana sakti* of *Maya*. No one can remove this shroud by their own effort. For when one is in the state of 'hrid', there is no individual left to make any effort for the removal of this veiling. Then what is the way? Nothing but Divine Grace can help you now. The state of *hrid* contains in itself the unmanifested seeds which later manifest. The force of those seeds is weakened by the efflux of time and by the experience of their results in various worlds, both subtle and gross. When the force of those seeds becomes negligible, the *Atman* of itself emerges in all its glory. The state of *hrid* is a negative experience. The state of the *Atman* is a positive one, entirely dependent upon its own Grace. So say the *Kathopanishad Upanishad*: "To him whom It chooses, It reveals Itself."

Sutra V

मनसास्वंचिन्वता

“*manasāsvam cinvatā*”

Searching for one's Self with the mind

1. The self here is one's self, not the *Atman* which is beyond search. One's self is a little entity; the search is to know whence that idea of 'I' arises, that is to say, who is this little self? In *Ulladu Narpadu* Bhagavan says, “The real Self does not say 'I'; the body cannot say 'I'; in between the two arises this thought 'I', which firmly clings to the body. If you search for its nature which is as a phantom devil, it disappears.” When thoughts disappear into their source, even this thought 'I' should disappear. This 'I' thought is the primary thought, and the other thoughts cannot sprout without it.

2. This enquiry is sometimes based on the previously mentioned practice of watching the breath. Normally, we are not able to catch up with the speed with which one thought succeeds another. It is as if the series of frames on the cinema reel succeed each other with such rapidity that we get the impression of one continuous picture. Therefore it is only when we can slow down this mental process and are able to catch each single thought by itself, that we can enquire about it. In slowing down thoughts, we have used the process of watching the breath. (We can also take the illustration of a slow motion picture here, say, of horse racing.)

3. When a thought by itself appears Bhagavan asks us to enquire, with a searching mind, to whom it arises. It is an intellectual affair, not a negation of all thought, as some contend. We hold to the thought and try to follow it up by asking to whom it occurs. Obviously it occurs to the notional 'I', for the real 'I' has no thought. Bhagavan asks us to proceed and see whence that notion arises. It must necessarily be to the consciousness; that is to say, to the *Atman*, where even the 'I thought' does not exist. If one repeats this process continuously, without any break, the process leads to the *Atman*. It is as if a brand burns other brands and itself too.

4. There is another slight modification. Instead of questioning to whom does the thought occur, enquire whence the thought arises. We mean any

thought, not the thought of 'I' only.

All thoughts must arise from the consciousness and they are directed towards the world and all our ideas connected with it. If we try to cut across the connection with this world, only the consciousness remains; it is the *Atman*. In this process there is only one step: whence does this thought arise? In the previous paragraph we have talked of a process where there are two steps: searching for the source of each thought, and searching for the source of the 'I thought'.

5. These processes are called by Bhagavan the *sarala marga*, or the straight and easy path. At any rate, they are easy for those who can turn their minds inward and away from the objects of the world. But if one, as a preceding step, follows the first path of watching the breath, it is quite easy for anybody.

6. The point to note is, we do not negate a thought as does the Sankara method. Sankara says, "When a thought occurs, dismiss it immediately." Here we do not do that; we retain the thought and attempt to seek its source. I once asked Bhagavan how it could be possible to trace the root of a tree all the while without remembering the trunk of the tree; how can we go to the source of the thought without holding on to the thought?" Bhagavan replied, "Practice and see."

Bhagavan compares this method to each enemy soldier coming out of the fort alone, when he can be easily killed; if one thought comes out, one can easily kill it. If all the warriors in the fort rally forth at once, it will be difficult to repulse them. Therefore, slow down the speed of the thoughts first; catch each thought, and by seeking its source, destroy it.

In the supplement to *Ulladu Narpadu* there is a verse which lends support to the idea that this Self enquiry is performed without the mind. The matter is elucidated in the explanation of the next aphorism. In this aphorism it is clearly stated that it is the mind which carries on this Self enquiry.

Sutra VI

मज्जता वा

“majjatā vā”

By dipping in

1. In the previous aphorisms, Bhagavan advocated the discipline of moving away from name and form which, if they exist, form an obstacle on the path. In this aphorism, the discipline taught is a unique one because it takes the very name and form used to denote the Divinity as steps to the realisation of the ultimate Divine, the *Atman*. For, as it is said in *Ulladu Narpadu*, “By whatever name or form you worship, or in whatever way you worship, the worship will lead you to That which has no name or form.”

2. A name is but an idea; it reminds you of a quality (*guna*), or of an action (*kriya*), of a genesis (*jati*) or of a symbol having a particular significance. At least that is so in Sanskrit. If we say ‘Siva’, it means ‘good to the universe’. So in that word ‘Siva’ an attribute is described. If we say ‘Vishnu’, that means ‘One who is omnipresent’. Being everywhere is an action. If we say ‘the Formless’, we indicate the genesis of a form. And if in *Mantra Sastra* we say ‘A’, we are using the symbol for the Creator. Therefore, the use of all the different languages means the use of different ideas. The basis of all languages is sound and the different manifestations of sound are in the letters. Sound is the basis of all creation. “In the beginning there was the Word,” says the *Bible*. The Word could not have existed without an idea. The Word should have been comprised of different deflections of sound; and it was the Word out of which the world arose.

3. The worship of the Divine through words or ideas generally means recitation of the names of the Lord with the help of hymns, songs, a stuti or *mantra*, the combination of words of mystical import.

In this aphorism Bhagavan advocates sticking to the name or a *mantra*. He says in *Upadesa Saram*: “Japa of *mantras* is better than hymnal praise; and the mental repetition of the *mantra* or the Name is more effective than the oral utterance or whisper.” And then he explains, “If you continue sticking to the sound or the idea there will come a stage when there will be only a sound,

undifferentiated even into various letters.” As you go deeper and deeper, even the sound dissolves, and that process he calls ‘dipping in’.

4. There is a link between this ‘dipping in’ and the previous path advocated, that of Self-enquiry. When you repeat a name or *mantra*, Bhagavan says that you should watch the source of the sound or the one that produces the sound, that being the *Atman* alone. You have to follow the sound to the *Atman*. This is a finer point of *Atma Vichara*. That is what he taught to Ganapati Muni. Here we find the reconciliation between *Mantra Sastra* and *Vedanta*.

5. As with the name, the process of ‘dipping in’ can be carried on with the help of a form. The most popular form taken up is that of an idol, an icon, a symbol like a *swastika*, a *yantra*, like the six-pointed star, or a *chakra* in the form of a *Sri Chakra*. Hold on to any of these forms. Remember them every minute of your life. The form disappears. There will be a light — not of this earth. It will be the Divine Light and that Light will disappear into the *sunya*, or the void, the *brid* (Centre). In technical language, the name is defined as *nada* and the final form of the form is the *kala*. Both disappear into the *bindu*, the vast void, wherein take place these phenomena, or creation. In this method we see clearly that thoughts are only thoughts, forms are only thought forms. There is no effort to reach their source, the source is reached automatically. Negate all thoughts of name and form except those which you have adopted. With this as your aid, dip in or slip into your Self. Reject every other idea. At the source of creation, you are — you, being the *Atman*.

6. All *sadhanas* advocated in all the religions are included in the process of ‘dipping in’. Clinging to a name or form is *bhakti*. Worshipping a form or name is *karma*. Knowing a form or name and its significance is *jnana*. Keeping your attention fixed on a name or form to the exclusion of all others is *raja yoga*. All the religions of the world have their basis in this: clinging to the One and ‘dipping in’. All meet in this Ramana doctrine. This is the method he has advocated in the previous aphorism as the real *Vichara*. In *Ulladu Narpadu*, he says: “Do not utter ‘I-I’ aloud; collect all your *prana* and dip into That. That is the real *Atma Vichara*.”

7. It may be interesting to note that the idea that sound, being the subtlest medium through which we can dip into the *Atman*, is also the opinion held by our great musician Thyagaraja. He says that without knowledge of music, the

art of utilizing sound, and without knowledge of the sound in the *muladhara* (sound as a concept), one can never attain liberation. He followed the *bhakti marga* and his practice was also 'dipping in', into the music, and merging with the primal sound. He also used the technique of yoga, by the control of the movement of *prana* through the various channels and through the *sahasrara*.

Sutra VII साक्षात् भाति

“sākṣāt bhāti”

Directly experienced

1. In aphorism five, *nirgunopasana* or the worship of *Brahman* without attributes is advocated. In aphorism six, the way of *saguna Brahman*, *upasana* is explained. In this aphorism, Bhagavan tells us that the fruition of all spritual endeavour lies in the direct experience of the *Atman*.

2. There are two kinds of experiences, one is mediate, the other immediate. When we perceive by means of the eye and know a thing it is mediate experience. When suddenly a thought flashes intuitively in the mind, it is immediate experience. The experience of *Brahman* can only be immediate, and unlike conventual experiences which imply the triad of experiencer, experienced and experience, this experience of the *Atman* is a direct and immediate. Bhagavan used to add: “Think of a person going down into a well in search of some lost article. He sees it and takes it but is unable to communicate this to the people outside the well itself. Similarly, a man having the experience of the *Atman* (in *samadhi*) is unable to speak of it when he is in *samadhi*. Unlike the first case (mediate experience), in the second, even after he returns to normal consciousness, he cannot actually reveal his experience in words, for words only come after the appearance of phenomena, and in *Brahman* there is no phenomenon.

Sutra VIII

अहम् अहम् इति

“aham aham iti”

As ‘I-I’

1. The direct experience that comes to a *sadhaka* as a fruition of his endeavors is the experience of the Ultimate as ‘I-I’. In the negative way, various descriptions have been given of this experience, e.g., “It is neither light nor darkness; it gives light so it is called The Light. It is neither knowledge nor ignorance; it gives knowledge, so it is Knowledge (*chit*).” In modern language too: “It is not being nor becoming, but it exists; therefore it is called *Sat*, in contrast to all other things that disappear.” Bhagavan calls this experience the *I-experience*. In that state one must have been there to experience it; it must be devoid of any other experience, then only can it be said to be the Self and nothing else.

2. Some have questioned: ‘There being only one experience, why should Bhagavan have used two I’s (‘I- I’) to describe it?’ One explanation is, the second ‘I’ does not indicate a subsequent experience, but is used to ‘confirm’ the experience. Others say, “In *nirvikalpa samadhi*, you get a similar experience, but it is not continuous — like the flash of lightning, it appears and disappears — so two I’s are used. Finally, the experience becomes a continuous one.

3. We may add that in this experience of yoga there is a slight tinge of individuality and the mind can be said to exist in a very, very rarified state called *visuddha sattva*. But in actual experience it makes no difference. The experience is something like a throb. That is why it may be called *jnana spanda* (a throb of knowledge).

Sutra IX

ब्रह्म मात्रम्

“brahma mātram”

Only *Brahman*

People knowledgeable of *Sastras* will question whether the *Atman* experienced can be real because the experience may be of only a short duration. They also say that in the texts the *Atman* is said to be infinitesimally thin (*thanvi*), but Bhagavan says It is big, too. How is this to be reconciled? The texts themselves give the answer, which Bhagavan has also repeated: “Smaller than the smallest and bigger than the biggest...” says the *Upanishad*.

The *Sruti* says, “Verily all this is *Brahman*”. Then can there be no difference between the *Atman* and the *Brahman*? In the *Atman* there is the superimposition of the manifested cosmos which alone is apparent to you and which prevents your experiencing the *Atman* as *Brahman*. In the state of knowledge, the superimposed mental knowledge disappears, and, call It whatever you will, *Atman* or *Brahman*, It alone remains, without a second. As the *Sruti* says: *Ekameva* (only one), *Adviteedyam* (no second).

Sutra X

केवलम्

“kevalam”

Only

Philosophy expounds three types of differences: *sajateeya*, the difference between a horse and another horse; *Vijateeya*, the difference between a horse and a cow; *Svagata*, the difference between the hand and the foot in one's person. Bhagavan says that none of these types of differences exist in *Brahman*. It is like an ocean — all salt water, though not totally like an ocean because salt exists there in a state of dissolution. There is nothing dissolved in the *Atman*. It is pure.

This aphorism is necessary to controvert the position that *Brahman* is *saguna* (with form). Otherwise, how could a cosmos with various attributes come out of It? Bhagavan says, “No, It has no attributes; It is *purna*, undefiled by any admixture.” It is, in Sanskrit, *ghana*, not giving scope to any other thing. The Ultimate is *anandaghana*, not *anandamaya*.

Epilogue

These aphorisms are the very words of Sri Bhagavan. All but one of them have been taken from the first Sanskrit verse he wrote in about the year 1913, the famous *Hridaya Kuhara sloka* found in Chapter II of *Sri Ramana Gita*. Aphorism number four has been taken from *Ramana Gita* itself (Chapter VI, v. 5). Bhagavan himself gave several of the explanations. The rest has been culled from other philosophical texts, so that the author of this brochure makes no claim for originality. Nor does he claim that Bhagavan's teaching, except in one point, is original. So far as he is aware, Bhagavan's teaching and explanations are in tune with the best traditional *Advaitic* thought and texts.



OM TAT SAT
SRI RAMANARPANAMASTU