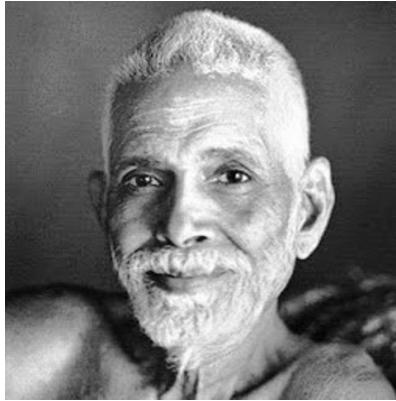


Sat Darshanam

Forty verses on reality



Sri Ramana Maharshi

Revised by Derek Thorne

Om Namo Bhagavate Sri Ramanaya
Om Namah Shivaya
Om Arunachala shivaya namaha

- 1 If the nature of experience is examined
There is that which sees and that which is seen.
Because these powers exist, we must concede a common
source for both,
The seer, the seen and the power of seeing itself.
All are this one source merely appearing as many.
- 2 The assumption that there is an individual, a world and God
Is the notion on which religions and creeds are based.
So long as the ego reigns, these three will remain as separate
appearances.
Once the ego subsides then all prevails as one.
To know this and abide as this is the supreme state.
- 3 The world is real, no, it is an illusion.
It is consciousness, no, it is matter.
It is happiness, no, it is sorrow.
Such disputes will never end and are of no use.
To leave these concerns alone and realise the Self directly is the
goal.
- 4 So long as one assumes he has form
Then the world and God also have form.
When one realises he is the formless Self
There is no other to view or see.
The Self is the very seeing itself, limitless and infinite.
- 5 This body is made up of five sheaths, that convey perception and
experience,
This is how nature is arranged.
Whilst linked to the body the world appears as it is.
When the body ceases this world will not appear.
- 6 Experience is created through sense perception.
The mind creates the world through these senses alone.
Senses cause those perceptions to be experienced as objects.
The world of objects as it appears is nothing other than these
senses.

- 7 The world arises as the mind arises.
It is by the light of the mind that the world is known.
The source from which both appear and in which both set, is
perfection;
That does not rise and does not set but forever shines.
That is reality.
- 8 However we may name, frame, or describe this reality,
Worship of it leads us to vision of it. **
To know ones' own self as that, to subside into that and be one
with that,
This is knowledge of the truth.
- 9 Appearances of objects as separate are the result of the ego,
This is known as the "I thought."
If one patiently enquires "Who am I?" and realises the answer,
Then the I thought subsides and the appearance of separation
ends.
In those who know this, ignorance ceases forever.
- 10 There cannot be knowledge without the presence of ignorance.
There cannot be ignorance without the presence of knowledge.
To search for the source of the individual in whom both appear
And to be as that, is true knowledge.
- 11 To study and evaluate all objects without knowing the Self that
knows
Is only perpetuating ignorance.
Once the source of being is known, wholeness prevails.
Then duality of knowledge and ignorance fall away.
- 12 Neither the presence of objects nor the absence of objects is
knowledge.
In the realised state; which is different from both,
Consciousness shines as wholeness with no sense of separate
objects.
This state is itself knowledge, it is fullness, it is not a void.
- 13 The Self is the heart of all; that alone is real and true.
The appearance of separate forms is ignorance,
Yet all appearance; including ignorance, is part of the one Self,
Just as all golden objects; however diverse in form, remain as
gold.

- 14 You and they, he and she, only appear when the sense “me” prevails.
When the nature of me is sought, the ego sense ceases to exist.
What now shines is the natural state in which all is as one.
The perception of you and they, he and she, as separate, is then at an end.
- 15 However it may appear, it is only the present that exists.
Past and future are only apparent as ideas.
All takes place in the here and now and nowhere else.
To seek to dwell in the past or the future, whilst unaware of the present,
Is like trying to count without the number one.
- 16 Space and time only appear because of this body and this life.
As a body I am bound by the nature of space, time, objects and things.
But am I a body?
No. I exist as the Self, formless and timeless, everywhere and always.
- 17 In those who know the Self and in those who do not, the body appears as I.
For those living in ignorance, this I seems fully contained by the body
Whilst in those in whom the Self is known,
The I shines boundless and limitless as the whole, both body and world.
Such is the difference between them.
- 18 The world exists for all.
In those living in ignorance, reality is bound by the world
Whilst in those in whom the Self is known,
Reality shines formless, as the source of all that is seen.
Such is the difference between them.
- 19 The debate “Does free will prevail or is fate predetermined?”
Is for those who do not know their common and vibrant source.
In those who realise the Self,
All is taking care of itself and such distinctions have no meaning.
As such they remain untouched.

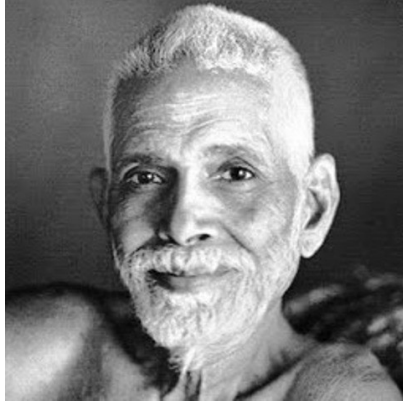
- 20 To view God as other than the Self is a false projection of the mind.
God is not separate from the seer who sees.
To abide in the heart of being, the poise of the Self
Is true vision and worship of God.
- 21 The term "Seeing the Self" suggests something else to see.
This is false understanding.
The Self is the whole, the fullness of everything.
Seeing the Self means becoming absorbed as the Self.
That is how the Self is known.
- 22 That which illumines the mind is the Self shining unseen.
It cannot be detected through the borrowed light of the mind.
Turning inward and merging in the source of the minds' light
Is the direction to take to have vision of the Self.
- 23 The body does not denote I.
In deep sleep there is no I yet existence prevails.
It is apparent that when I is present, all things appear.
So what is this sense I and from where does it arise?
Search with a keen mind.
- 24 The body is matter, it is insentient.
The Self is awareness; it does not rise or set.
Between the two and bound by the body, the I thought rises.
This knot of matter and spirit is experienced as person, as me.
Identifying as this is ignorance and bondage.
- 25 The ego is a ghost appearance with no form of its own.
Born of forms and feeding on forms,
When linked with a body it rises, stays and thrives.
Leaving one form, it takes hold of another.
When sought through enquiry, it takes to flight.
- 26 When the ego rises all things appear.
With its subsidence all subside.
Relinquishing the ego is the key to freedom.
Tracking it to its source is the way to victory over everything.
- 27 The Self shines clearly, when the ego is not.
Without searching from where this ego has arisen, the Self is not found.
To be as the real state the ego must subside.
It is the very search for it that dissolves it.

- 28 Discover the source of the ego by turning within.
Regulate breath, speech and mind.
Explore with keen vision and dive deep.
Surrender to the source from which the ego springs.
- 29 Enquire silently and deeply
“Who am I?”, “From whence am I?”
This alone is Atma Vichara.
Ideas such as “I am not this” or “I am that” may be aids
But they are not the enquiry itself.
- 30 When through enquiring “Who am I?” the mind merges in the heart.
The one becomes apparent as itself, shining as I, I, I.
It is not the ego, it is the power of being, the reality.
This I, I, is the very substance of the Self.
- 31 For the one who is so realised
There is nothing left to do.
Abiding as the Self, the Self alone is.
With ego dissolved; never again to rise,
Who can understand the nature of this state?
- 32 The texts state “That, you are.”
To not act on this knowledge.
To not enquire deeply and realise the Self directly
But instead to debate and think “I am that, I am not this”
Is only due to the weakness of the mind.
- 33 There are not two selves, one to be known by another.
The Self is one only.
To say “I do not know myself” or to look for the Self elsewhere
Is cause for laughter.
- 34 Reality is the heart of all and I am that.
Not to seek it there and abide as it
But to theorise about it and quarrel over its properties
Is illusion, the perplexing mischief of Maya.
- 35 To abide as the heart is the one complete attainment.
Other attainments are like dreams only lasting till waking.
Those fully surrendered to the real are firmly rooted;
They are beyond delusion or distraction.

- 36 So long as it appears that we are the body,
To think "I am the Self" is helpful for realising that.
Yet as we are always that, what need is there to so affirm?
Does a man need to repeat "I am a man?"
- 37 Theories that duality exists during the search
And unity exists at the end of the search, are misleading.
The one has been the one throughout, only appearing as two.
Just as the man who lost himself, through clear seeing, found
himself. ***
- 38 As long as you identify as the doer
You will accumulate the effects of action.
Through enquiring "Who am I?" and realising the truth,
The doer vanishes and the sense of intent is lost.
Karma is then at an end. This is liberation.
- 39 Thoughts of liberation and freedom
Last only as long as one thinks one is bound.
By the enquiry "Who am I?", "Who is bound?" the Self, eternal
and free, is attained.
Thereafter, thoughts of bondage or of freedom arise no more.
- 40 Scholars may speculate on what prevails after liberation.
Some say form, some say no form, some say form coming and
going.
But I say liberation is the loss of the ego that engages in such
debate.
It is that and that alone which prevails;
The heart of being, the fullness of the one.
I am that.

** Upadesa Saram v 4-8 describes what the worship of reality means.

*** This relates to the story of the 10 men who believed one of them was lost, as each time they counted, they only counted 9 and forgot to include the one who was counting. Once this was noticed, 10 men were again revealed. Similarly, reality is misperceived and I is missed.



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