



Upadeśa Sāram

(Essence of the Teaching)

of Śri Ramaṇa Maḥarṣi

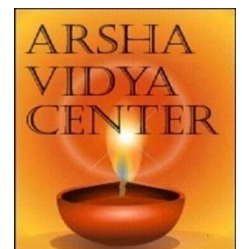
by

Swami Vidadatmananda Saraswati

Bay Area, CA Retreat



Presented by Arsha Vidya Center
Friday, June 28 to Sunday, June 30, 2013
Sequoia Retreat Center, Ben Lomond, CA



Retreat Schedule

[This schedule will likely change as it progresses. Kindly note all updates.]

Friday, June 28, 2013

9:00	AM	-	9:30	AM	Welcome and Introductions
9:30	AM	-	10:30	AM	Class 1
10:30	AM	-	11:30	AM	Break/Cabin Check-In
11:30	AM	-	12:30	PM	Class 2
12:30	PM	-	1:30	PM	Lunch
1:30	PM	-	3:30	PM	Free Time
3:30	PM	-	4:30	PM	Yoga *
4:30	PM	-	5:00	PM	Break
5:00	PM	-	6:00	PM	Class 3
6:00	PM	-	7:00	PM	Dinner
7:00	PM	-	8:00	PM	Satsanga 1

Saturday, June 29, 2013

5:45	AM	-	6:45	AM	Morning Temple Abhišekam Prayers *
7:00	AM	-	7:30	AM	Meditation 1
7:30	AM	-	8:30	AM	Class 4
8:30	AM	-	9:30	AM	Breakfast
9:30	AM	-	10:00	AM	Break
10:00	AM	-	10:30	AM	Prāṇāyāmā *
10:30	AM	-	11:00	AM	Break
11:00	AM	-	11:30	AM	Chanting *
11:30	AM	-	12:30	PM	Class 5
12:30	PM	-	1:30	PM	Lunch
1:30	PM	-	3:30	PM	Free Time
3:30	PM	-	4:30	PM	Yoga *
4:30	PM	-	5:00	PM	Break
5:00	PM	-	6:00	PM	Class 6
6:00	PM	-	7:00	PM	Dinner
7:00	PM	-	8:00	PM	Satsanga 2

Sunday, June 30, 2013

5:45	AM	-	6:45	AM	Morning Temple Abhišekam Prayers *
7:00	AM	-	7:30	AM	Meditation 2
7:30	AM	-	8:30	AM	Class 7
8:30	AM	-	9:30	AM	Breakfast
9:30	AM	-	10:00	AM	Break
10:00	AM	-	10:30	AM	Prāṇāyāmā *
10:35	AM	-	11:00	AM	Chanting *
11:00	AM	-	12:00	Noon	Class 8
12:05	PM	-	12:30	PM	Gurudakṣiṇa
12:30	PM	-	1:30	PM	Lunch; Retreat adjourns after lunch

* These sessions are optional. It is recommended you take advantage, and attend them.

शान्ति पाठः Śānti Pāṭhaḥ

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om saha nāvavatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvināvadhītamastu,
mā vidviṣāvahai. Om śāntiḥ śāntiḥ śāntiḥ*

May the Lord protect both of us. May He nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. *Om* peace, peace, peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate, pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate
Om śāntiḥ śāntiḥ śāntiḥ*

That (*Brahman*) is Fullness. This (apparent creation) is full. From Fullness (*Brahman*) this full (apparent creation) comes about. Bringing (out) this full (apparent creation) from Fullness, Fullness (*Brahman*) alone remains. *Om* peace, peace, peace.

गुरुवन्दनम् Guruvandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

śrutismṛtipurāṇānām ālayam karuṇālayam, namāmi bhagavatpādān śaṅkaraṁ lokaśaṅkaram 1

I salute *Śaṅkarabhagavatpāda*, the abode of *śruti* (*Vedas*), *smṛti* (*Gītā*, etc.), and *purāṇas* (epics like the *Bhāgavatam*, etc.), the repository of compassion, the one who bestows happiness on the world.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

śaṅkaraṁ śaṅkarācāryam keśavaṁ bādarāyaṇam, sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ 2

I salute, again and again, *Śaṅkarācārya* who is Lord *Śiva*, and *Bādarāyaṇa* who is Lord *Viṣṇu*, the venerable ones who wrote the aphorisms (*Brahmasūtras*) and the commentaries (*bhāṣyam* to the *Brahmasūtras* and the *Upaniṣads*).

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

īśvaro gururātmēti mūrtibhedavibhāgīne, vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ 3

Salutations to Lord *Dakṣiṇāmūrti*, who is all-pervasive like space, but who appears (as though) divided as Lord, Teacher, and Self.

गुकारस्त्वन्धकारो वै रुकारस्तन्नितर्कः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

gukārastvandhakāro vai rukārastannivartakaḥ, andhakāranirodhitvādgururityabhīdhīyate 4

The letter 'gu' stands for darkness (of ignorance), and 'ru' represents its destruction. A *guru* is so called because he destroys the darkness (of ignorance).

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥

sadaśivasamārambhān śaṅkarācāryamadhyamām, asmadācāryaparyantān vande guruparamparām 5

I salute the lineage of teachers, beginning with *Śiva*, the Lord, (linked by) *Śaṅkarācārya* in the middle, and extending down to my own teacher.

1. कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किं परं कर्म तज्जडम् ॥ १ ॥
karturājñayā prāpyate phalam
karma kim paraṁ karma tajjadam
- உபதேச உந்தியார் (Original Verses in Tamil)
கன்மம் பயன்றால் கர்த்தன தானையாற்
கன்மங் கடவுளோ வுந்தீபற
கன்மஞ் சடமதா லுந்தீபற.
- कर्तुः आज्ञया *kartuḥ ājñayā* – by the laws (*ājñayā*) of the Lord (*kartuḥ*); प्राप्यते *prāpyate* – is obtained; फलम् *phalam* – the result (of an action); कर्म *karma* – action; किम् *kim* – is it; परम् *param* – ultimate, limitless; कर्म तत् *karma tat* – that (*tat*) (any) action (*karma*); जडम् *jadam* – is inert

The result of an action is obtained by the laws of the Lord. How can the action, which is inert, be limitless?

2. कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥
kṛtimahodadhau patanakāraṇam
phalamaśāśvatam gatinirodhakam
- வினையின் விளைவு விளிவுற்று வித்தாய்
வினைக்கடல் வீழ்த்திடு முந்தீபற
வீடு தரலிலை யுந்தீபற.
- कृतिमहोदधौ *kṛtimahodadhau* – in the vast ocean (*mahodadhau*) of action (*kṛti*); पतनकारणम् *patanakāraṇam* – the cause for (*kāraṇam*) fall (*patana*); फलम् *phalam* – the result; अशाश्वतम् *aśāśvatam* – is non-eternal, perishable; गति-निरोधकम् *gatinirodhakam* – an obstruction (*nirodhakam*) to liberation (*gati*)

(Action) is the cause for (one to) fall in the vast ocean of (further) action. The result of an action is limited and (hence) is an obstruction to (knowledge which is a direct means of) liberation.

3. ईश्वरार्पितं नेच्छया कृतम् ।
चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥
īśvarārpitam necchayā kṛtam
cittaśodhakam muktisādhakam
- கருத்தனாக் காக்குநிட் காமிய கன்மங்
கருத்தைத் திருத்தியஃ துந்தீபற
கதிவழி காண்பிக்கு முந்தீபற.
- ईश्वरार्पितम् *īśvarārpitam* – (action) dedicated to (*arpitam*) the Lord (*īśvara*); न इच्छया कृतम् *na icchayā kṛtam* – not (*na*) done (*kṛtam*) out of desire (*icchayā*); चित्तशोधकम् *cittaśodhakam* – that which purifies (*śodhakam*) the mind (*citta*); मुक्तिसाधकम् *muktisādhakam* – the (indirect) means (*sādhakam*) for liberation (*mukti*)

Action done not out of desire, and dedicated to the Lord, purifies the mind (and thereby) becomes the (indirect) means for liberation.

4. कायवाङ्मनः कार्यमुत्तमम् ।
 पूजनं जपश्चिन्तनं क्रमात् ॥ ४ ॥
kāyavāṅmanahkāryamuttamam
pūjanam japaścintanam kramāt
 काय-वाङ्-मनः-कार्यम् *kāyavāṅmanahkāryam* – physical (*kāya*), oral (*vāṅ*), mental (*manah*) action (*kāryam*); उत्तमम् *uttamam* – most beneficial; पूजनम् *pūjanam* – worship of the Lord (ritualistic); जपः *japaḥ* – chanting the name; चिन्तनम् *cintanam* – thinking of (meditating on) Him; क्रमात् *kramāt* – respectively

The physical, oral and mental actions, viz. ritualistic worship, chanting and meditation (on Him), are all most beneficial in that order.

5. जगत ईशधीयुक्तसेवनम् ।
 अष्टमूर्तिभृद्देवपूजनम् ॥ ५ ॥
jagata īśadhīyuktasevanam
aṣṭamūrtibhṛddevapūjanam
 जगतः *jagataḥ* – of the world; ईश-धी-युक्त-सेवनम् *īśa-dhī-yukta-sevanam* – serving (*sevanam*) accompanied with (*yukta*) the attitude (*dhī*) that it is the Lord (*īśa*); अष्ट-मूर्तिभृत्-देवपूजनम् *aṣṭamūrtibhṛt-devapūjanam* – worship (*pūjanam*) of the Lord (*deva*) of eight forms (*aṣṭamūrtibhṛt*)

Serving the world with an attitude that it is the Lord is the worship of the Lord of eight forms (five elements, viz. space, air, fire, water, earth; the Sun, the Moon and the conscious being).

6. उत्तमस्तावदुच्चमन्दतः ।
 चित्तजं जपध्यानमुत्तमम् ॥ ६ ॥
uttamastāvaduccamandataḥ
cittajam japadhyānamuttamam
 उत्तमस्तावात् *uttamastāvāt* – compared to the loud singing (*stavāt*) of the Lord (*uttama*); उच्च-मन्दतः *ucca-mandataḥ* – chanting aloud (*ucca*) with low tone (murmuring) (*mandataḥ*); चित्तजं जप-ध्यानम् *cittajam japa-dhyānam* – meditation (*dhyānam*) in the form of mental (*cittajam*) chanting (*japa*); उत्तमम् *uttamam* – (is) most efficacious

Compared to the loud singing of His praise, repeating His name aloud, (repeating) in a murmur or meditation in the form of mental (silent) chanting is better (in that order).

7. आज्यधारया स्रोतसा समम् ।
सरलचिन्तनं विरलतः परम् ॥ ७ ॥
ājyadhārayā srotasā samam
saralacintanam viralataḥ param
आज्यधारया (समम्) *ājyadhārayā (samam)* – (is like, *samam*) the flow (*dhārayā*) of *ghee* (clarified butter, *ājya*); स्रोतसा समम् *srotasā samam* – like (*samam*) the flow of water (in a river, *srotasā*); सरल-चिन्तनम् *sarala-cintanam* – unbroken (*sarala*) thinking (meditation, *cintanam*); विरलतः परम् *viralataḥ param* – better than (*param*) interrupted meditation (*viralataḥ*)

Unbroken thinking (of Him) like even the (unbroken) flow of *ghee* or the (effortless) flow of water (in a river) is better than interrupted meditation.

8. भेदभावनात्सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥ ८ ॥
bhedabhāvanāt so'hamityasau
bhāvanā'bhidā pāvanī matā
भेदभावनात् *bhedabhāvanāt* – better than the attitude of duality; सः अहम् *saḥ aham* – He (*saḥ*) am I (*aham*); इति *iti* – thus; असौ *asau* – this; अभिदा भावना *abhidā bhāvanā* – nondual (*abhidā*) vision (*bhāvanā*); पावनी *pāvanī* – is purifying; मता *matā* – this is the view (of *Śruti*)

Instead of meditating with an attitude of duality (I am different from the Lord), the non-dual vision 'He am I' is purifying – this is the view (of the *Śruti*).

9. भावशून्यसद्भावसुस्थितिः ।
भावनाबलाद्भक्तिरुत्तमा ॥ ९ ॥
bhāvaśūnyasadbhāvasusthitiḥ
bhāvanābalād bhaktiruttamā
भावशून्यसद्भावसुस्थितिः *bhāvaśūnyasadbhāvasusthitiḥ* – abidance in one's self (*sadbhāvasusthitiḥ*) free from the duality (of seer and seen, *bhāvaśūnya*); भावनाबलात् *bhāvanābalāt* – by the strength (*balāt*) of (repeated) contemplation (of 'He am I') (*bhāvanā*); भक्तिः उत्तमा *bhaktiḥ uttamā* – the best (*uttamā*) devotion (*bhaktiḥ*)

The best devotion is abidance in one's own Self, free from duality (of seer and seen) (brought about) by the strength of (repeated) contemplation (of 'He am I').

10. हृत्स्थले मनःस्वस्थता क्रिया ।

भक्तियोगबोधाश्च निश्चितम् ॥ १० ॥

hṛtsthale manassvasthatā kriyā

bhaktiyogabodhāśca niścitam

हृत्स्थले *hṛtsthale* – in the heart (the place of 'I'); मनःस्वस्थता *manassvasthatā* – (lead to) an abiding mind; क्रिया *kriyā* – action; भक्तियोगबोधाः च *bhaktiyogabodhaḥ ca* – devotion (*bhakti*), Patañjali Aṣṭāṅga Yoga (*yoga*) and (*ca*) knowledge (*bodha*); निश्चितम् *niścitam* – this is the confirmed view (of *Śruti*)

Abiding of the mind in the heart (the core of myself) is action, devotion, *yoga* and knowledge. This is the confirmed view (of *Śruti*).

11. वायुरोधनाल्लीयते मनः ।

जालपक्षिवद्रोधसाधनम् ॥ ११ ॥

vāyurodhanāllīyate manaḥ

jālapakṣivadrodhasādhanam

वायुरोधनात् *vāyurodhanāt* – by restraining (*rodhanāt*) the breathing (*vāyu*); लीयते *līyate* – is dissolved (absorbed); मनः *manaḥ* – the mind; जालपक्षिवत् *jālapakṣivat* – like a bird (*pakṣivat*) in a net (*jāla*) (like a net for a bird); रोधसाधनम् *rodhasādhanam* – a means (*sādhanam*) for controlling (*rodha*) (the mind)

Like a net for a bird, breath-control is a means for controlling the mind; by control of breathing, the mind is absorbed (but not resolved totally).

12. चित्तवायवश्चिक्रियायुताः ।

शाखयोर्द्वयी शक्तिमूलका ॥ १२ ॥

cittavāyavaścikriyāyutāḥ

śākhayordvayī śaktimūlakā

चित्तवायवः *cittavāyavaḥ* – the mind (*citta*) and the breathing (functions of *prāṇa*) (*vāyavaḥ*); चिक्रियायुताः *citkriyāyutāḥ* – are endowed (*yutāḥ*) respectively with the ability of knowledge (*cit*) and activity (*kriyā*); शाखयोः द्वयी *śākhayoḥ dvayī* – these two (*dvayī*) branches (of activity) (*śākhayoḥ*); शक्तिमूलका *śaktimūlakā* – has (one) power (*śakti*) as the cause (*mūlakā*)

The mind and the *prāṇa* are endowed with the ability to know and to act, respectively. These two are like the two branches stemming from one power (*māyā*).

13. लयविनाशने उभयरोधने ।

लयगतं पुनर्भवति नो मृतम् ॥ १३ ॥

layavināśane ubhayarodhane

layagatam punarbhavati no mṛtam

लयविनाशने *layavināśane* – absorption (*laya*) and destruction (*vināśanam*); उभयरोधने *ubhayarodhane* – two (*ubhaya*) forms of control (*rodhanam*); लयगतम् *layagatam* – (the mind) that has attained (*gatam*) absorption (*laya*); पुनः *punaḥ* – again; भवति *bhavati* – is born; न उ *na u* – definitely not; मृतम् *mṛtam* – (the mind) that is dead (resolved)

There are two forms of control (of the mind): *laya*, absorption and *vināśa*, destruction. The mind that has attained absorption is born again, but definitely not the mind that is dead.

14. प्राणबन्धनाल्लीनमानसम् ।

एकचिन्तान्नाशमेत्यदः ॥ १४ ॥

prāṇabandhanāllīnamānasam

ekacintanānnāśametyadaḥ

प्राणबन्धनात् *prāṇabandhanāt* – by control (*bandhana*) of breathing (*prāṇa*); लीनमानसम् *līnamānasam* – the mind (*mānasam*) that is absorbed (abiding) (*līna*); एकचिन्तनात् *cintanāt* – by contemplating (*cintanāt*) on the One (non-dual) (*eka*); नाशम् एति *nāśam eti* – gains (*eti*) destruction (is totally resolved) (*nāśam*); अदः *adaḥ* – that (mind)

The mind that has gained an absorption by control of breathing is destroyed once and for all by contemplating on the One Nondual Self.

15. नष्टमानसोत्कृष्टयोगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥ १५ ॥

naṣṭamānasotkrṣṭayoginaḥ

krṭyamasti kiṁ svasthitim yataḥ

नष्टमानस-उत्कृष्टयोगिनः *naṣṭamānasa-utkrṣṭayoginaḥ* – for that exalted *yogī* (*utkrṣṭayoginaḥ*) whose mind (*mānasa*) is lost (resolved) (*naṣṭa*); कृत्यम् *krṭyam* – to be done (by him); अस्ति किं *asti kiṁ* is there (*asti*) anything (*kiṁ*); स्वस्थितिम् *svasthitim* – his own nature; यतः *yataḥ* – for the one who has attained

For that exalted *yogī*, whose mind is lost (totally resolved), and who has attained his own nature, is there anything to be done? (There does not remain anything to be done for him.)

16. दृश्यवारितं चित्तमात्मनः । वेग्लिविड யங்களை விட்டு மனந்தன்
चित्त्वदर्शनं तत्त्वदर्शनम् ॥ १६ ॥ नोग्लियुरु वोगार्तले यन्तीपற
drśyavāritam cittamātmanah வண்மை யுணர்ச்சியா முந்தீபற.
cittvadarśanam tattvadarśanam
दृश्यवारितम् *drśyavāritam* – withdrawn (*vāritam*) from perceptions (including thoughts) (*drśya*);
चित्तम् *cittam* –mind; आत्मनः *ātmanah* – one’s; चित्त्वदर्शनम् *cittvadarśanam* – (is) the appreciation
(*darśanam*) of Awareness (*cittva*); तत्त्वदर्शनम् *tattvadarśanam* -- (this is) the appreciation
(*darśanam*) of Truth (*tattva*)

One’s mind withdrawn from perceptions is the appreciation of Awareness (one’s real nature) which is the appreciation of Truth.

17. मानसं तु किं मार्गणे कृते । मणत्ती नुरुவை மறவா துசாவ
नैव मानसं मार्गं आर्जवात् ॥ १७ ॥ मणமென வொன்றிலை யுந்தீபற
mānasam tu kiṁ mārgaṇe kṛte மார்க்கநே ரார்க்குமி துந்தீபற.
naiva mānasam mārga ārjavāt
मानसं तु किम् *mānasam tu kim* – what is the nature (*tu kiṁ*) of the mind (*mānasam*); मार्गणे कृते
mārgaṇe kṛte – when enquiry (*mārgaṇe*) is carried out, undertaken (*kṛte*); न एव मानसम् *na eva*
mānasam – mind (*mānasam*) is indeed (*eva*) not (*na*) (there); मार्गं *mārga* – in the enquiry, path;
आर्जवात् *ārjavāt* – since it is the most direct

When an enquiry is undertaken as to the nature of the mind, it is found that there indeed is no mind, since there is a directness in the enquiry.

18. वृत्तयस्त्वहंवृत्तिमाश्रिताः । எண்ணங்க ளேமனம் யாவினு நானெனு
वृत्तयो मनो विद्ध्यहं मनः ॥ १८ ॥ மெண்ணமே மூலமா முந்தீபற
vṛttayastvahaṁ vṛttimāśritāḥ யானா மனமென லுந்தீபற.
vṛttayo mano viddhyahaṁ manah
वृत्तयः *vṛttayah* – thought-forms; तु *tu* – but; अहंवृत्तिम् *ahamvṛttim* –the I (*aham*) thought (*vṛttim*);
आश्रिताः *āśritāḥ* – dependent upon; वृत्तयः मनः *vṛttayah manah* – mind (*manah*) is thought-forms
(*vṛttayah*); विद्धि *viddhi* – know; अहम् *aham* – the ego; मनः *manah* – mind

Mind is thought-forms and the thought-forms are but dependent upon the I-thought, ego. So know the mind to be the ego. (So enquiry into the mind is the same as enquiry into the I-thought.)

19. अहमयं कुतो भवति चिन्वतः ।

अयि पतत्यहं निजविचारणम् ॥ १९ ॥

ahamayam kuto bhavati cinvataḥ

ayi patatyaham nijavicāraṇam

अहम् *aham* – I; अयम् *ayam* – this; कुतः *kutaḥ* – where from; भवति *bhavati* – arises; चिन्वतः *cinvataḥ* – for the one who enquires thus; अयि *ayi* – O! (seeker); पतति *patati* – drops; अहम् *aham* – the I-notion; निजविचारणम् *nijavicāraṇam* – (this is) self-enquiry

O seeker! For the one who enquires thus, “Where from does this ‘I’ arise?”, the I-notion drops. This is self-enquiry.

20. अहमि नाशभाज्यहमहन्तया ।

स्फुरति हृत्स्वयं परमपूर्णसत् ॥ २० ॥

ahami nāśabhājyahamahantayā

sphurati hṛt svayam paramapūrṇasat

अहमि नाशभाजि *ahami nāśabhāji* – when the ego (I-notion) (*ahami*) is destroyed (*nāśabhāji*); अहम् *aham* अहन्तया *aham ahantayā* – as I, I, ... ; स्फुरति *sphurati* – shines; हृत् *hṛt* – the Self; स्वयम् *svayam* – by Itself; परमपूर्णसत् *paramapūrṇasat* – the limitless (*parama*) full (*pūrṇa*) existence (*sat*)

When the ego (I-notion) is destroyed, the limitless, full, existence that is Self shines by Itself as I, I, ... (‘I’ is self-shining).

21. इदमहम्पदाऽभिख्यमन्वहम् ।

अहमि लीनकेऽप्यलयसत्तया ॥ २१ ॥

idamahampadā’bhikhyamanvaham

ahamilīnake’pyalayasattayā

इदम् *idam* – this; अहम्-पद-आभिख्यम् *aham-pada-ābhikhyam* – what is called (implied) (*ābhikhyam*) by the word (*pada*) I (*aham*); अन्वहम् *anvaham* – daily; अहमि लीनके अपि *ahami līnake api* – even (*api*) when the ego (*ahami*) is resolved (*līnake*) (in sleep); अलयसत्तया *alayasattayā* – in the form of destruction-free Existence

Even when the ego is resolved daily (in sleep) there remains the ‘I’ in the form of destruction-free Existence; this awareness ‘I’ is the implied meaning of the word ‘I’ (the content of the ego).

22. विग्रहेन्द्रियप्राणधीतमः ।

नाहमेकसत्तज्जडं ह्यसत् ॥ २२ ॥

vigrahendriyaprāṇadhītamah

nāhamekasattajjadam hyasat

विग्रह-इन्द्रिय-प्राण-धी-तमः *vigraha-indriya-prāṇa-dhī-tamah* – the physical body (*vigraha*), the sense organ(s) (*indriya*), the physiological functions (*prāṇa*), the mind (*dhī*), ignorance (*tamah*); न अहम् *na aham* – I (*aham*) am not (*na*); एक सत् *eka sat* – the one, nondual (*eka*) Existence, Reality (*sat*) (I am); तत् जडम् *tat jadam* – that (assembly) (*tat*) is inert (*jadam*); हि असत् *hi asat* – therefore (*hi*) unreal, false (*asat*)

I am not the body, sense organs, physiological functions, the mind or the ignorance. They are inert and hence unreal. I am the One, nondual Existence.

23. सत्त्वभासिका चित्कवेतरा ।

सत्तया हि चिच्चित्तया ह्यहम् ॥ २३ ॥

sattvabhāsikā citkvavetarā

sattayā hi ciccittayā hyaham

सत्त्वभासिका *sattvabhāsikā* – that which illumines (*bhāsikā*) the existence (*sattva*); चित्-क्व-वा-इतरा *cit-kva-vā-itarā* – where is (*kva vā*) another (*itarā*) awareness (*cit*); सत्तया *sattayā* – in the form of existence; हि *hi* – verily; चित् *cit* – (is) awareness; चित्तया *cittayā* – in the form of awareness; हि *hi* – indeed; अहम् *aham* – is I (existence)

Where is another awareness to illumine the existence (I)? Awareness is in the form of existence (I) and I (existence) is in the form of Awareness. (The two are not different.)

24. ईशजीवयोर्वेषधीभिदा ।

सत्त्वभावतो वस्तु केवलम् ॥ २४ ॥

īśajīvayorveśadhībhidā

satsvabhāvato vastu kevalam

ईशजीवयोः *īśajīvayoḥ* – between the Lord (*īśa*) and the individual (*jīva*); वेषधीभिदा *veśadhībhidā* – the division (*bhidā*) (exists) due to the reality given (*dhī*) to the costume (*veśa*); सत्त्वभावतः *satsvabhāvataḥ* – from the standpoint of the essential nature (*svabhāvataḥ*) which is (*sat*); वस्तु केवलम् *vastu kevalam* – Truth (*vastu*) is only one (*kevalam*)

Due to the reality given to the costume (*upādhi*), there is the notion of division between the Lord and the *jīva*. But from the standpoint of the essential nature which is *sat*, the Truth is only one.

25. वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣahānataḥ svātmadarśanam

īśadarśanam svātmarūpataḥ

वेषहानतः *veṣahānataḥ* – by removal of (*hānataḥ*) costume (*veṣa*); स्वात्मदर्शनम् *svātmadarśanam* – appreciation (*darśanam*) of one’s own Self (*svātma*); ईशदर्शनम् *īśadarśanam* – vision of the Lord; स्वात्मरूपतः *svātmarūpataḥ* – as one’s own essential nature

By removal of (these) costumes (by proper enquiry) there is the appreciation of one’s own Self (free from all limitations), and that is the vision of the Lord as one’s own essential nature.

26. आत्मसंस्थितिः स्वात्मदर्शनम् ।

आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

ātmasaṁsthitih svātmadarśanam

ātmanirdvayādātmaniṣṭhatā

आत्मसंस्थितिः *ātmasaṁsthitih* – well-abiding (*saṁsthitih*) in the Self (*ātma*); स्वात्मदर्शनम् *svātmadarśanam* – vision (*darśanam*) of one’s own Self (*svātma*); आत्मनिर्द्वयात् *ātmanirdvayāt* – because the self is nondual; आत्मनिष्ठता *ātmaniṣṭhatā* – abiding in the Self

The vision of one’s own Self is the well-abiding (of the mind) in the Self. Because of the nonduality of the Self, there is the natural (effortless) abidance in the Self.

27. ज्ञानवर्जिताऽज्ञानहीनचित् ।

ज्ञानमस्ति किं ज्ञातुमन्तरम् ॥ २७ ॥

jñānavarjitā’jñānahīnacet

jñānamasti kiṁ jñātumantaram

ज्ञानवर्जिता *jñānavarjitā* – free from knowledge (of objects); अज्ञानहीनचित् *ajñānahīna-cit* – free from ignorance (*ajñānahīna*) awareness (*cit*); ज्ञानम् *jñānam* – knowledge (cognate sense); अस्ति किं ज्ञातुम् अन्तरम् *asti kiṁ jñātum antaram* – is there (*asti kiṁ*) anything else (*antaram*) to be known (*jñātum*)

Awareness is knowledge which is free from knowledge (of objects) and ignorance (of oneself and objects). Is there anything else to know?

28. किं स्वरूपमित्यात्मदर्शने ।
 अव्ययाऽभवाऽऽपूर्णचित्सुखम् ॥ २८ ॥
kiṁ svarūpamityātmadarśane
avyayā'bhavā''pūrṇacitsukham
 किं स्वरूपम् इति *kiṁ svarūpam iti* – what (*kiṁ*) is the essential nature (of the Self) (*svarūpam*) thus (*iti*); आत्मदर्शने (सति) *ātmadarśane (sati)* – when the knowledge of the Self takes place; अव्यय-अभव-आपूर्ण-चित्-सुखम् *avyaya-abhava-āpūrṇa-cit-sukham* – free from (destruction) waning (*avyaya*) unborn (*abhava*) ever full (*āpūrṇa*) conscious (*cit*) happiness (*sukham*)

(With the enquiry) ‘What is the essential nature (of myself)?’ when there is knowledge of the Self, there is Awareness (Self) that is happiness, ever full, (being) unborn and never waning.

29. बन्धमुक्त्यतीतं परं सुखम् ।
 विन्दतीह जीवस्तु दैविकः ॥ २९ ॥
bandhamuktyatītaṁ paraṁ sukham
vindatīha jīvastu daivikah
 बन्ध-मुक्ति-अतीतम् *bandha-mukti-atītam* – that which is beyond (*atītam*) bondage (*bandha*) and liberation (*mukti*); परं सुखम् *paraṁ sukham* limitless (*param*) happiness (*sukham*); विन्दति *vindati* – attains; इह *iha* – here (while living); तु *tu* – indeed; जीवः दैविकः *jīvaḥ daivikah* – the individual (*jīvaḥ*) endowed with divine virtues (*daivikah*)

The limitless happiness (that is the Self) is beyond bondage and liberation. The individual with divine qualities indeed attains it here and now (as a result of teaching).

30. अहमपेतकं निजविभानकम् ।
 महदिदं तपो रमणवागियम् ॥ ३० ॥
ahamapetakam nijavibhānakam
mahadidaṁ tapo ramaṇavāgiyam
 अहम् अपेतकम् *aham apetakam* – destruction of (*apetakam*) *ahaṅkāra (aham)*; निजविभानकम् *nijavibhānakam* – (leading to) the shining of the Self; महद् इदं तपः *mahad idaṁ tapaḥ* – this is (*idaṁ*) the greatest (*mahad*) penance (*tapas*); रमणवाक् इयम् *ramaṇavāk iyam* – this (*iyam*) is the word (teaching) (*vāk*) of Ramana (*ramaṇa*)

The destruction of the *ahaṅkāra* (as a result of enquiry), leading to the shining of the Self (knowledge of the Self) is indeed the greatest *tapas*, penance. These are the words of Ramana.

ॐ तत् सत् Om tat sat

ॐ अथ पञ्चदशोऽध्यायः Om atha pañcadaśo'dhyāyah

श्रीभगवानुवाच ।

śrībhagavān uvāca

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

ūrdhvamūlam adhaḥśākham aśvattham prāhuravyayam

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

chandānsi yasya paṇāni yastam veda sa vedavit

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

adhaścordhvaṁ prasṛtāstasya śākhāḥ

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥

guṇapravṛddhā viṣayapravālāḥ

adhaśca mūlānyanusantatāni

karmānubandhīni manuṣyaloke

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

na rūpam asyeha tathopalabhyate

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥

nānto na cādirna ca sampratiṣṭhā

aśvattham enam suvirūḍhamūlam

asaṅgaśastrena dṛḍhena chittvā

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

tataḥ padam tat parimārgitavyam

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥

yasmim gatā na nivartanti bhūyaḥ

tam eva cādyam puruṣam prapadye

yataḥ pravṛttiḥ prasṛtā purāṇi

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

nirmānamohā jitasāṅgadoṣāḥ

द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥

adhyātmanityā viniṣṛttakāmāḥ

dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ

gacchantyamūḍhāḥ padam avyayam tat

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

na tad bhāsayate sūryaḥ na śaśāṅko na pāvakaḥ

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

yad gatvā na nivartante tad dhāma paramam mama

ममैवांशो जीवलोके जीवभूतः सनातनः ।

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

śarīram yad avāpnoti yaccāpyutkrāmatisvarah

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

gṛhītvaitāni saṁyāti vāyurgandhān ivāśayat

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

śrotram cakṣuḥ sparsanam ca rasanam ghrāṇam eva ca

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

adhiṣṭhāya manaścāyam viṣayān upasevate

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

utkrāmantaṁ sthitam vāpi bhujñānaṁ vā guṇānvitam

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

yatanto yoginaścainam paśyantyātmanyavasthitam

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

yatanto'apyakṛtātmānaḥ nainam paśyantyacetasah

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

yad ādityagatam tejaḥ jagad bhāsayate'khilam

yaccandramasi yaccāgnau tattejo viddhi māmakam

gām āviśya ca bhūtāni dhārayāmyaham ojasā

puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakeḥ

aham vaiśvānaro bhūtvā prāṇinān deham āśritaḥ

prāṇāpānasamāyuktaḥ pacāmyannam caturvidham

sarvasya cāham hṛdi sanniviṣṭaḥ

mattaḥ smṛtirjñānam apohanam ca

vedaiśca sarvairaham eva vedyaḥ

vedāntakṛd vedavid eva cāham

dvāvīmau puruṣau loka kṣaraścākṣara eva ca

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate

uttamaḥ puruṣastvanyāḥ paramātmetyudāhṛtaḥ

yo lokatrayamāviśya bibhartavyaya īśvaraḥ

yasmāt kṣaram atīto'ham akṣarād api cottamaḥ

ato'smi loka vede ca prathitaḥ puruṣottamaḥ

yo mām evam asammūḍhaḥ jānāti puruṣottamam

sa sarvavid bhajati mām sarvabhāvena bhārata

iti guhyatamaṁ śāstram idam uktam mayānagha

etaḥ buddhvā buddhimān syāt kṛtakṛtyaśca bhārata

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahma-vidyāyām yoga-śāstre

śrīkṛṣṇārjunasaṁvāde puruṣottama-yogo nāma pañcadaśo'dhyāyaḥ

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥

sarvadharmān parityajya mām ekaṁ śaraṇam vraja, aham tvā sarvapāpebhyaḥ mokṣayiṣyāmi mā śucaḥ

हरिः ॐ hariḥ om

ॐ ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

om brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam

brahmaiva tena gantavyam brahmakarmasamādhinā

[ॐ नमःपार्वतीपतये] हर हर महादेव [om namaḥ pārvatī pataye] hara hara mahādeva



ओं नमो भगवते दक्षिणामूर्तये मह्यं मेधां प्रज्ञां प्रयच्छ स्वाहा ॥

om namo bhagavate dakṣiṇāmūrtaye mahyaṁ medhāṁ prajñāṁ prayaccha svāhā

Om Salutations to Bhagavān Dakṣiṇāmūrti

Please bless me with medhā, memory, and prajñā, wisdom