

The Pure Teachings Of Ramana Maharshi



A Compilation of
Ramana Maharshi's Works
Translated by Michael James



Translations & Meaning by:
Michael James & Sri Sadhu Om

Compiled and Edited by:
Peerasin Pongtornpipat

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Editor's Notes:

This is a compilation of Michael James' translation of Ramana Maharshi's works on one book in an easy readable printable format.

Michael James' excellent understanding of Ramana Maharshi's teachings make his translations one of the best out there. The works that are translated in this book are Ramana's core and pure teachings. Michael himself recommends only to mainly stick to the key works of Ramana Maharshi for those interested in Bhagvan's path. The vast amount of books and knowledge on advaita-vedanta can be summarized within these keywords presented in this compilation.

My decision to make this compilation is because I wanted to read or chant Michael's translations of Bhagvan's works all in one book that is easy to read. Currently there is no compilation or book of Michael's translations, so I took the opportunity to compile it myself.

It's also not so easy to find Michael's translation on his website happinessofbeing.com which isn't the most user friendly site. Also, for those familiar with Michael's works he really goes in depth with each verse which can make it convoluted. Each verse he translates the written tamil, english translation, paraphrase, notes etc. and so is not really conducive for a quick read or chanting purposes. So this compilation is formatted in a more simple casual easy reading manner.

This compilation does not include Upadesa Saram, since Upadesa Undiyar which is the tamil version is already included. Also I did not include Ulladu Narpadu Kalivenba, which is the extended version of Ulladu Narpadu which is already included in the compilation.

You can email me comments or errors at ppongtorrnpipat@gmail.com

Om Namo Bhagavate Sri Arunachula Ramanya.

Sources & Links:

Nan Yar (Who am I?)

Translated by Michael James:

https://www.happinessofbeing.com/nan_yar.html

Ulladu Narpadu (Fourty Verses on What Is)

Translated by Michael James:

<https://happinessofbeing.blogspot.com/2017/10/ulladu-narpadu-tamil-text.html>

Ulladu Narpadu Anubandham (Fourty Verses on What Is: Supplement)

From Sri Ramanopadesa Noonmalai Published by Sri Ramana Kshetra, Kanvashrama Trust, Tiruvannamalai - 606 603. India

Meaning By Sri Sadhu Om, Translated by Michael James pg 86-159

https://www.happinessofbeing.com/Sri_Ramanopadesa_Noonmalai.pdf

Upadessa Undiyar (Teachings in an Undiyār Song of Thirty Verses)

Translated by Michael James:

<https://happinessofbeing.blogspot.com/2017/09/upadesa-undiyar-tamil-text.html>

Anma Vidai (The Science of Self-Knowledge)

Translated by Michael James:

<https://happinessofbeing.blogspot.com/2022/01/anma-viddai-tamil-text-transliteration.html>

Appala Pāttu (The Appalam Song)

Translated by Michael James:

<https://happinessofbeing.blogspot.com/2022/01/anma-viddai-tamil-text-transliteration.html>

Ekatma Vivekam Kalivenba (The Five Verses on the Oneness of Self)

Translated by Michael James and Sri Sadhu Om:

<https://happinessofbeing.blogspot.com/2009/05/ekatma-vivekam-kalivenba-version-of.html>

Sri Arunachala Stuti Panchakam (Five Hymns to Śrī Arunācala)

From Sri Arunachala Stuti Panchaakam Published by Sri Ramana Kshetra, Kanvashrama Trust, Tiruvannamalai - 606 603. India

Meaning By Sri Sadhu Om, Translated by Micheal James

https://www.happinessofbeing.com/Sri_Arunachala_Stuti_Panchakam.pdf

Nan Yār?

(Who am I?)

Original Tamil prose by Bhagavan Sri Ramana
English translation by Michael James

1. Since all sentient beings like [love or want] to be always happy without what is called misery, since for everyone the greatest love is only for oneself, and since happiness alone is the cause for love, [in order] to obtain that happiness, which is one's svabhāva [own being, existence or nature], which one experiences daily in [dreamless] sleep, which is devoid of mind, oneself knowing oneself is necessary. For that, jñāna-vicāra [awareness-investigation] called 'who am I' alone is the principal means.

2. Who am I? The sthūla dēha [the 'gross' or physical body], which is [formed] by sapta dhātus [seven constituents, namely chyle, blood, flesh, fat, bone, marrow and semen], is not I. The five jñānēndriyas [sense organs], namely ears, skin, eyes, tongue and nose, which individually [and respectively] know the five vinayas ['domains' or kinds of sensory phenomena], namely sound, touch [texture and other qualities perceived by touch], form [shape, colour and other qualities perceived by sight], taste and smell, are also not I. The five karmēndriyas [organs of action], namely mouth, feet [or legs], hands [or arms], anus and genitals, which [respectively] do the five actions, namely speaking, going [moving or walking], giving, discharge of faeces and enjoying [sexual pleasure], are also not I. The pañca vāyus [the five 'winds', 'vital airs' or metabolic processes], beginning with prāna [breath], which do the five [metabolic] functions, beginning with respiration, are also not I. The mind, which thinks, is also not I. All vinayas [phenomena] and all actions ceasing [as in sleep or any other state of manōlaya], the ignorance [namely absence of awareness of any phenomena] that is combined only with vinaya-vāsanās [inclinations to experience phenomena] is also not I. Eliminating everything mentioned above as not I, not I, the awareness that stands isolated [or separated] alone is I. The nature of [such] awareness is sat-cit-ānanda [being-consciousness-bliss].

3. If the mind, which is the cause for all awareness [of things other than oneself] and for all activity, ceases [or subsides], jagad-drsti [perception of the world] will depart [or be dispelled]. Just as unless awareness of the imaginary snake goes, awareness of the rope, [which is] the adhithāna [basis, base or foundation], will not arise, unless perception of the world, which is kalpita [a fabrication, imagination or mental creation], departs, darśana [seeing or sight] of svarūpa [one's own

form or real nature], [which is] the adhisthāna, will not arise.

4. What is called mind is an atīśaya śakti [an extraordinary power] that exists in ātma-svarūpa [the ‘own form’ or real nature of oneself]. It makes all thoughts appear [or projects all thoughts]. When one looks, excluding [removing or putting aside] all thoughts, solitarily there is not any such thing as mind; therefore thought alone is the svarūpa [the ‘own form’ or very nature] of the mind. Excluding thoughts [or ideas], there is not separately any such thing as world. In sleep there are no thoughts, and [consequently] there is also no world; in waking and dream there are thoughts, and [consequently] there is also a world. Just as a spider spins out thread from within itself and again draws it back into itself, so the mind makes the world appear [or projects the world] from within itself and again dissolves it back into itself. When the mind comes out from ātma-svarūpa, the world appears. Therefore when the world appears, svarūpa [one’s own form or real nature] does not appear; when svarūpa appears (shines), the world does not appear. If one goes on investigating the nature of the mind, oneself alone will end as mind [that is, oneself alone will finally turn out to be what had previously seemed to be the mind]. What is [here] called ‘tāt’ [oneself] is only ātma-svarūpa. The mind stands only by always going after [following, conforming to, attaching itself to, attending to or seeking] a sthūlam [something gross, namely a physical body]; solitarily it does not stand. The mind alone is described as sūkṣma śarīra [the subtle body] and as jīva [the soul].

5. Whatever it is that rises in this body as ‘I’, that alone is the mind. If one investigates in what place the thought called ‘I’ first appears in the body, one will come to know that it is in the heart [the innermost core of oneself]. That alone is the birthplace of the mind. Even if one continues thinking ‘I, I’, it will take and leave [one] in that place. **Of all the thoughts that appear** [or arise] in the mind, the thought called ‘I’ alone is the first thought [the primal, basic, original or causal thought]. Only after this arises do other thoughts arise. Only after the first person [namely ego, the primal thought called ‘I’] appears do second and third persons [namely all other things] appear; without the first person second and third persons do not exist.

6. Only by the investigation who am I will the mind cease [subside or disappear forever]; the thought who am I [that is, the attentiveness with which one investigates what one is], destroying all other thoughts, will itself also in the end be destroyed like a corpse-burning stick [a stick that is used to stir a funeral pyre to ensure that the corpse is burnt completely]. If other thoughts rise, without trying to complete them it is necessary to investigate to whom they have occurred. However many thoughts rise, what [does it matter]? Vigilantly, as soon as each thought appears, if one investigates to whom it has occurred, it will be clear: to me.

If one investigates who am I [by vigilantly attending to oneself, the ‘me’ to whom everything else appears], the mind will return to its birthplace [namely oneself, the source from which it arose]; [and since one thereby refrains from attending to it] the thought that had risen will also cease. When one practises and practises in this manner, for the mind the power to stand firmly established in its birthplace increases. When the subtle mind goes out through the doorway of the brain and sense organs, gross names and forms [the phenomena that constitute both the mental and the physical worlds] appear; when it remains in the heart [the core of oneself, namely one’s fundamental awareness, ‘I am’], names and forms disappear. The name ‘ahamukham’ [facing inside or facing I] or ‘antarmukham’ [facing inside] is only for [or refers only to] keeping the mind in the heart [that is, keeping one’s mind or attention fixed firmly on the fundamental awareness ‘I am’, which is the core or heart of ego, the adjunct-conflated awareness ‘I am this body’] without letting [it go] out [towards anything else whatsoever]. The name ‘bahirmukham’ [facing outside] is only for [or refers only to] letting [it go] out from the heart [that is, letting one’s mind move outwards, away from ‘I am’ towards anything else]. Only when the mind remains [firmly fixed] in the heart in this way, will what is called ‘I’ [namely ego], which is the mūlam [root, foundation, cause or origin] for all thoughts, depart and oneself, who always exists, alone shine. Only the place where the thought called ‘I’ [namely ego] does not exist even a little is svarūpa [one’s ‘own form’ or real nature, meaning ourselves as we actually are]. That alone is called ‘mauna’ [silence]. The name ‘jñāna-drsti’ [‘knowledge-seeing’, seeing through the eye of real knowledge or pure awareness] is only for [or refers only to] just being in this way. What just being (summā-v-iruppadu) is is only making the mind dissolve [disappear or die] in ātma-svarūpa [the real nature of oneself]. Besides [this state of just being, in which ego is dissolved forever in ātma-svarūpa and therefore does not rise at all to know anything else], knowing the thoughts of others, knowing the three times [past, present and future], and knowing what is happening in distant places cannot be jñāna-drsti

7. What actually exists is only ātma-svarūpa [the ‘own form’ or real nature of oneself]. The world, soul and God are kalpanaigal [fabrications, imaginations, mental creations, illusions or illusory superimpositions] in it, like the [illusory] silver in a shell. These three appear simultaneously and disappear simultaneously. Svarūpa [one’s own form or real nature] alone is the world; svarūpa alone is ‘I’ [ego or soul]; svarūpa alone is God; everything is śiva-svarūpa [the ‘own form’ or real nature of śiva, the one infinite whole, which is oneself].

8. For the mind to cease [settle, subside, yield, be subdued, be still or disappear], except vicāranā [self-investigation] there are no other adequate means. If made to cease [subside or disappear] by other means, the mind remaining [for a while] as if it had ceased, will again rise up [sprout, emerge or start]. Even by prāṇāyāma

[breath-restraint] the mind will cease [subside or disappear]; however, so long as prāna [life, as manifested in breathing and other physiological processes] remains subsided mind will also remain subsided, [and] when prāna emerges it will also emerge and wander about under the sway of [its] vāsanās [inclinations or propensities]. The birthplace both for mind and for prāna is one [namely ātma-svarūpa, the real nature of oneself, which is pure awareness, 'I am']. Thought alone is the svarūpa [the 'own form' or actual nature] of the mind. The thought called 'I' alone is the first thought of the mind; it alone is ego. From where ego arises, from there alone the breath also rises up [sprouts, emerges or starts]. Therefore when the mind ceases [subsides or disappears] the prāna also [ceases], [and] when the prāna ceases the mind also ceases. The prāna is called [or said to be] the gross form of the mind. Until the time of death the mind keeps the prāna in the body, and at the moment the body dies, grasping it it goes [that is, grasping, stealing or forcibly taking the prāna, the mind departs]. Therefore prānāyāma is just an aid to restrain the mind [or to make it (temporarily) cease, subside or disappear], but will not bring about manōnāśa [annihilation of the mind].

9. Just like prānāyāma, what are called mūrti-dhyāna [meditation upon a form of God], mantra-japa [repetition of a sacred word or phrase, usually consisting of or containing a name of God] and āhāra-niyama [restriction of diet, particularly the restriction of consuming only vegetarian food] are also only aids that restrain the mind [but will not bring about its annihilation]. Both by mūrti-dhyāna and by mantra-japa the mind gains ēkāgratā [one-pointedness]. Just as if one gives a chain in the trunk of an elephant, which is always moving [swinging about trying to catch hold of something or other], that elephant will proceed grasping it without grasping anything else, in exactly that way the mind, which is always moving [wandering about thinking of something or other], will, if one makes it habituated [to holding] on any one name or form, remain grasping it alone [without thinking unnecessary thoughts about anything else]. Because of the way in which the mind spreads out as innumerable thoughts [thereby scattering its energy], each thought becomes extremely weak. When thoughts reduce and reduce, for the mind which, gaining ēkāgra-tanmai [one-pointed nature], has thereby gained strength ātma-vicāra [self-investigation] will easily be accomplished. By mita sātत्वika āhāra-niyama [the restriction of consuming only sattva-conducive food in moderate quantities], which is the best among all restrictions, the sattva-guna [the quality of 'being-ness', calmness and clarity] of the mind increasing, for self-investigation help will [thereby] arise.

10. Even though visaya-vāsanās [inclinations to experience things other than oneself], which come from time immemorial, rise [as thoughts or phenomena] in countless numbers like ocean-waves, they will all be destroyed when svarūpa-dhyāna [self-attentiveness, contemplation on one's 'own form' or real nature]

increases and increases [in depth and intensity]. Without giving room even to the doubting thought ‘So many vāsanās ceasing [or being dissolved], is it possible to be only as svarūpa [my own form or real nature]?’ it is necessary to cling tenaciously to self-attentiveness. However great a sinner one may be, if instead of lamenting and weeping ‘I am a sinner! How am I going to be saved?’ one completely rejects the thought that one is a sinner and is zealous [or steadfast] in self-attentiveness, one will certainly be reformed [transformed into what one actually is].

11. As long as visaya-vāsanās exist within the mind, so long is the investigation who am I necessary. As and when thoughts appear, then and there it is necessary to annihilate them all by vicāranā [investigation or keen self-attentiveness] in the very place from which they arise. Not attending to anything other [than oneself] is vairāgya [dispassion or detachment] or nirāśā [desirelessness]; not leaving [or letting go of] oneself is jñāna [true knowledge or real awareness]. In truth [these] two [vairāgya and jñāna] are just one. Just as pearl-divers, tying stones to their waists and sinking, pick up pearls that are found at the bottom of the ocean, so each one, sinking deep within oneself with vairāgya [freedom from desire to be aware of anything other than oneself], may obtain ātma-muttu [the self-pearl, meaning the pearl that is one’s own real nature]. If one clings fast to uninterrupted svarūpa-smarana [self-remembrance] until one attains svarūpa [one’s own real nature, namely oneself as one actually is], that alone is sufficient. So long as enemies [namely visaya-vāsanās] are within the fortress [namely one’s heart], they will be continuously coming out from it. If one is continuously cutting down [or destroying] all of them as and when they come, the fortress will [eventually] be captured.

12. God and guru are in truth not different. Just as what has been caught in the jaws of a tiger will not return, so those who have been caught in the look [or glance] of guru’s grace will never be forsaken but will surely be saved by him; nevertheless, it is necessary to walk unfailingly in accordance with the path that guru has shown

13. Being ātma-nisthāparan [one who is firmly fixed as oneself], giving not even the slightest room to the rising of any other cintana [thought] except ātma-cintana [thought of oneself: self-contemplation or self-attentiveness], alone is giving oneself to God. Even though one places whatever amount of burden upon God, that entire amount he will bear. Since one paramēśvara śakti [supreme ruling power or power of God] is driving all kāryas [whatever needs or ought to be done or to happen], instead of we also yielding to it, why to be perpetually thinking, ‘it is necessary to do like this; it is necessary to do like that?’ Though we know that the train is going bearing all the burdens, why should we who go travelling in it,

instead of remaining happily leaving our small luggage placed on it [the train], suffer bearing it [our luggage] on our head?

14. What is called sukha [happiness, satisfaction, joy, ease, comfort or pleasantness] is only the svarūpa [the 'own form' or real nature] of ātmā [oneself]; sukha and ātma-svarūpa [one's own real nature] are not different. Ātma-sukha [happiness that is oneself] alone exists; that alone is real. What is called sukha [happiness or satisfaction] is not found [obtained or available] in even one of the objects of the world. We think that happiness is obtained from them because of our avivēka [lack of judgement, discrimination or ability to distinguish one thing from another]. When the mind comes out [from ātma-svarūpa], it experiences dukha [dissatisfaction, discomfort, uneasiness, unpleasantness, unhappiness, distress, suffering, sorrow, sadness, pain or affliction]. In truth, whenever our thoughts [wishes or hopes] are fulfilled, it [the mind] turning back to its proper place [the heart, our real nature, which is the source from which it rose] experiences only ātma-sukha [happiness that is oneself]. Likewise at times of sleep, samādhi [a state of manōlaya or temporary dissolution of mind brought about by prāṇāyāma or other such yōga practices] and fainting, and when anything liked is obtained, and when destruction [damage, elimination or removal] occurs to anything disliked, the mind becoming antarmukham [inward facing] experiences only ātma-sukha. In this way the mind wanders about incessantly, going outside leaving oneself, and [again] turning back inside. At the foot of a tree the shade is pleasant [comfortable or delightful]. Outside the heat of the sun is severe [or harsh]. A person who is wandering outside is cooled [literally, obtains coolness or cooling] [by] going into the shade. After a short while emerging outside, [but] being unable to withstand [or bear] the severity of the heat, he again comes to the foot of the tree. In this way he remains, going from the shade into the sunshine, and going [back] from the sunshine into the shade. A person who does thus is an avivēki [someone lacking judgement, discrimination or ability to distinguish]. But a vivēki [someone who can judge, discriminate or distinguish] will not depart leaving the shade. Likewise the mind of the jñāni [one who is aware of one's real nature] will not depart leaving brahman [that which alone exists, namely pure awareness, which is infinite happiness and one's own real nature]. But the mind of the ajñāni [one who is not aware of one's real nature] remains experiencing dukkha [dissatisfaction or suffering] [by] roaming about in the world, and for a short while obtaining sukha [satisfaction or happiness] [by] returning to brahman. What is called the world is only thought [because like any world that we experience in a dream, what we experience as the world in this waking state is nothing but a series of perceptions, which are just thoughts or mental phenomena]. When the world disappears, that is, when thought ceases, the mind experiences happiness; when the world appears, it experiences dukkha [dissatisfaction or suffering].

15. Just like in the mere presence of the sun, which rose without icchā [lik-ing, wish or desire], samkalpa [desire, volition or intention] [or] yatna [effort or exertion], a sun-stone [sūryakānta, a gem that is supposed to emit fire or heat when exposed to the sun] emitting fire, a lotus blossoming, water evaporating, and people of the world commencing [or becoming engaged in] their respective kāryas [activities], doing [those kāryas] and ceasing [or subsiding], and [just like] in front of a magnet a needle moving, jīvas [sentient beings], who are subject to [or ensnared in] muttonil [the threefold function of God, namely the creation, sustenance and dissolution of the world] or pañcakatyas [the five functions of God, namely creation, sustenance, dissolution, concealment and grace], which happen by just [or nothing more than] the special nature of the presence of God, who is samkalpa rahitar [one who is devoid of any volition or intention], move [exert or engage in activity] and subside [cease being active, become still or sleep] in accordance with their respective karmas [that is, in accordance not only with their prārabdha karma or destiny, which impels them to do whatever actions are necessary in order for them to experience all the pleasant and unpleasant things that they are destined to experience, but also with their karma-vāsanās, their inclinations to think, speak and act in particular ways, which dispose them to make effort to experience pleasant things and to avoid experiencing unpleasant things]. Nevertheless, he [God] is not samkalpa sahitar [one who is connected with or possesses any volition or intention]; even one karma does not adhere to him [that is, he is not bound or affected in any way by any karma or action whatsoever]. That is like world-actions [the actions happening here on earth] not adhering to [or affecting] the sun, and [like] the qualities and defects of the other four elements [earth, water, air and fire] not adhering to the all-pervading space

16. Since in every text [of advaita vēdānta] it is said that for attaining mukti [liberation] it is necessary to make the mind cease, after knowing that manōnigraha [restraint, subjugation or destruction of the mind] alone is the ultimate intention [aim or purpose] of [such] texts, there is no benefit [to be gained] by studying texts without limit. For making the mind cease it is necessary to investigate oneself [to see] who [one actually is], [but] instead [of doing so] how [can one see oneself by] investigating in texts? It is necessary to know oneself only by one's own eye of jñāna [pure awareness]. Does [a person called] Raman need a mirror to know himself as Raman? 'Oneself' is within the pañca-kōśas [the 'five sheaths' that seem to cover and obscure what one actually is, namely the physical body, life, mind, intellect and will]; whereas texts are outside them. Therefore, investigating in texts [in order to know] oneself, whom it is necessary to investigate [by turning one's attention within and thereby] setting aside [excluding, removing, giving up or separating from] all the pañca-kōśas, is useless. [By] investigating who is oneself who is in bondage, knowing one's yathārtha svarūpa [actual own nature] alone is mukti [liberation]. The name 'ātma-vicāra' is only for [or refers

only to] always keeping the mind on ātmā [oneself]; whereas dhyāna [meditation] is considering [thinking or imagining] oneself to be sat-cit-ānanda brahman [the one ultimate reality, which is existence-awareness-happiness]. At one time it will become necessary to forget all that one has learnt.

17. Just as one who needs to gather [or sweep] up and throw away rubbish [would derive] no benefit by examining [investigating or analysing] it, so one who needs to know oneself [will derive] no benefit by, instead of collectively rejecting all the tattvas, which are concealing oneself, calculating that they are this many and examining their qualities. It is necessary to consider the world [which is believed to be an expansion or manifestation of such tattvas] like a dream.

18. Besides the saying that waking is dīrgha [long lasting] and dream is kṣanika [momentary or lasting for only a short while], there is no other difference [between them]. To what extent all the vyavahāras [activities, affairs, transactions or events] that happen in waking seem to be real, to that extent even the vyavahāras that happen in dream seem at that time to be real. In dream the mind takes another body [to be itself]. In both waking and dream thoughts and names-and-forms [the phenomena that constitute the seemingly external world] occur in one time [or simultaneously].

19. There are not two minds, namely a good mind and a bad mind. Mind is only one. Only vāsanās [inclinations or propensities] are of two kinds, namely śubha [agreeable, virtuous or good] and aśubha [disagreeable, wicked, harmful or bad]. When mind is under the sway of śubha vāsanās it is said to be a good mind, and when it is under the sway of aśubha vāsanās a bad mind. However bad other people may appear to be, disliking them is not proper [or appropriate]. Likes and dislikes are both fit [for one] to dislike [spurn or renounce]. It is not appropriate to let [one's] mind [dwell] excessively on worldly matters. To the extent possible, it is not appropriate to intrude in others' affairs. All that one gives to others one is giving only to oneself. If one knew this truth, who indeed would remain without giving?

20. If oneself rises [or appears] [as ego or mind], everything rises [or appears]; if oneself subsides [disappears or ceases], everything subsides [disappears or ceases]. To whatever extent sinking low [subsiding or being humble] we behave [or conduct ourself], to that extent there is goodness [benefit or virtue]. If one is [continuously] restraining [curbing or subduing] mind, wherever one may be one can be [or let one be].

Ulladu Narpadu (Forty Verses on What Is) *English Translation*

Original Tamil prose by Bhagavan Sri Ramana
Introductory Verse composed by Sri Muruganar
English translation by Michael James

Introductory Verse: (composed by Sri Muruganar)

When Muruganar asked, ‘So that we may be saved, reveal to us the nature of reality and the means by which to attain [reach or join] it’, the noble Ramana, because he is free from the delusion of the unreal world, joyfully and with certainty composed Ulladu Nārpadu [Forty Verses on What Exists].

Benedictory Verses:

1. If what exists were not, would existing awareness exist? Since the existing substance exists in the heart without thought, how to think of the existing substance, which is called ‘heart’? Being in the heart as it is alone is thinking. Know.
2. Pure-hearted people who have intense fear of death will take refuge at the feet of God, who is devoid of death and birth, as a fortress. By their refuge, they undergo death. Will those who are deathless be associated with the thought of death?

Text:

1. Because we see the world, accepting one fundamental that has a power that becomes many is certainly the one best option. The picture of names and forms, the one who sees, the cohesive screen, and the pervading light—all these are he, who is oneself.
2. Each religion initially accepts three fundamentals. Contending ‘Only one fundamental stands as three fundamentals’, ‘Three fundamentals are always actually three fundamentals’, is only so long as ego exists. ‘I’ perishing, standing in the state of oneself is best.
3. What is the use of disputing: ‘The world is real’, ‘An unreal appearance’, ‘The world is sentient’, ‘It is not’; ‘The world is happiness’, ‘It is not’? Leaving the

world and investigating oneself, one and two ceasing, that state in which 'I' has perished is agreeable to all.

4. If oneself is a form, the world and God will be likewise; if oneself is not a form, who can see their forms? How? Can the seen be otherwise than the eye? The eye is oneself, the infinite eye.

5. The body is a form of five sheaths. Therefore all five are included in the term 'body'. Without a body, is there a world? Leaving the body, is there anyone who has seen a world? Say.

6. The world is a form of five sense-impressions, not anything else. Those five sense-impressions are impressions to the five sense organs. Since the mind alone perceives the world by way of the five sense organs, is there a world besides the mind? Say.

7. Though the world and awareness arise and subside simultaneously, the world shines by awareness. Only that which shines without appearing or disappearing as the place for the appearing and disappearing of the world and awareness is the substance, which is the whole.

8. Whoever worships in whatever form giving whatever name, that is the way to see that substance in name and form. However, investigating the reality of oneself, dissolving in the reality of that true substance, becoming one alone is seeing in reality. Know.

9. Dyads and triads exist always holding one thing. If one sees within the mind what that one thing is, they will slip off. Only those who have seen have seen the reality. They will not be confused. See.

10. Leaving ignorance, knowledge does not exist; leaving knowledge, that ignorance does not exist. Only the knowledge that knows oneself, who is the first, as to whom are that knowledge and ignorance, is knowledge.

11. Not knowing oneself, who knows, knowing other things is ignorance; besides, is it knowledge? When one knows oneself, the support for knowledge and the other, knowledge and ignorance will cease.

12. What is devoid of knowledge and ignorance is actually knowledge. That which knows is not real knowledge. Since one shines without another for knowing or for causing to know, oneself is knowledge. One is not void. Know.

13. Oneself, who is awareness, alone is real. Awareness that is manifold is ignorance. Even ignorance, which is unreal, does not exist except as oneself, who is awareness. All the many ornaments are unreal; do they exist except as gold, which is real? Say

14. If the first person exists, second and third persons will exist. If, oneself investigating the reality of the first person, the first person ceases to exist, second and third persons coming to an end, the nature that shines as one alone is oneself, the state of oneself.

15. Past and future stand holding the present. While occurring, they too are actually the present. The present is the only one. Not knowing the reality of now, trying to know the past or future is trying to count without one.

16. When we investigate, except we, where is time, where is place? If we are a body, we will be ensnared in time and place. Are we a body? Since we are the one, now, then and always, the one in place, here, there and everywhere, there is we, we. Time and place do not exist.

17. For those who do not know themselves, for those who have known themselves, the body is actually 'I'. For those who do not know themselves, 'I' is only the extent of the body; for those who have known themselves within the body, oneself, 'I', shines without limit. Consider that the difference between them is only this.

18. For those who do not have knowledge, for those who have, the world is real. For those who do not know, reality is the extent of the world; for those who have known, reality pervades devoid of form as the support for the world. This is the difference between them. Consider.

19. Only for those who do not have discernment of the root of fate and will is there dispute about which prevails, fate or will. Those who have known themselves, who is the one origin for fate and will, have discarded them. Will they thereafter be associated with them? Say.

20. Leaving oneself, who sees, oneself seeing God is seeing a mental vision. Only one who sees oneself, the origin of oneself, is one who has seen God, because the origin, oneself, going, oneself is not other than God.

21. If one asks what is the truth of many texts that say 'oneself seeing oneself', 'seeing God': Since oneself is one, how is oneself to see oneself? If it is not possible to see, how to see God? Becoming food is seeing.

22. Except by, turning the mind back within, completely immersing it in God, who shines within that mind giving light to the mind, how to fathom God by the mind? Consider.
23. This body does not say 'I'. No one says 'In sleep I do not exist'. After one thing, 'I', rises, everything rises. Contemplate by a subtle mind where this 'I' rises.
24. The insentient body does not say 'I'; being-awareness does not rise; in between one thing, 'I', rises as the extent of the body. This is the awareness-insentience-knot, bondage, soul, subtle body, ego, this wandering and mind. Know.
25. Grasping form it comes into existence; grasping form it stands; grasping and feeding on form it grows abundantly; leaving form, it grasps form. If seeking, it will take flight. The formless phantom ego. Investigate.
26. If ego comes into existence, everything comes into existence; if ego does not exist, everything does not exist. Ego itself is everything. Therefore, know that investigating what this is alone is giving up everything.
27. The state in which 'I' exists without rising is the state in which we exist as that. Without investigating the place where 'I' rises, how to reach the annihilation of oneself, in which 'I' does not rise? Without reaching, how to stand in the state of oneself, in which oneself is that? Say.
28. Like sinking wanting to see something that has fallen in water, sinking within restraining speech and breath by a sharpened mind it is necessary to know the place where the rising ego rises. Know.
29. Not saying 'I' by mouth, investigating by an inward sinking mind where one rises as 'I' alone is the path of knowledge. Instead, thinking 'not this, I am that' is an aid; is it investigation?
30. As soon as the mind reaches the heart inwardly investigating who am I, when he who is 'I' dies, one thing appears spontaneously as 'I am I'. Though it appears, it is not 'I'. It is the whole, the substance, the substance that is oneself.
31. For those who are happiness composed of that, which rose destroying themselves, what one exists for doing? They do not know anything other than themselves; who can conceive their state as 'like this'?

32. When the Vēdas proclaim ‘That is you’, instead of oneself being knowing oneself as ‘what?’, thinking ‘I am that, not this’ is due to non-existence of strength, because that alone is always seated as oneself.

33. Saying ‘I do not know myself’, ‘I have known myself’, is ground for ridicule. Why? To make oneself an object, are there two selves? Because being one is the truth, the experience of everyone.

34. Not standing firmly knowing the substance, which always exists for everyone as nature, in the mind that merges within, quarrelling saying ‘It exists’, ‘It does not exist’, ‘Form’, ‘Formless’, ‘One’, ‘Two’, ‘Neither’, is delusion-mischief.

35. Being knowing the substance, which exists as accomplished, is accomplishment. All other accomplishments are just accomplishments achieved in dream; if one wakes up leaving sleep, are they real? Will those who, standing in the real state, have left unreality be deluded? Know.

36. If we think that we are a body, thinking ‘No, we are that’ will be just a good aid for us to stand as that. Since we always stand as that, why thinking ‘We are that’? Does one think ‘I am a man’?

37. Even the contention that declares, ‘Duality only in spiritual practice, non-duality in attainment’, is not true. Both when one is eagerly searching and when one has found oneself, who indeed is one other than the tenth man?

38. If we are the doer of action, we will experience the resulting fruit. Investigating who is the doer of action, when one knows oneself, doership will depart and all the three actions will slip off. The state of liberation, which is eternal.

39. Only so long as one says ‘I am someone bound’, thoughts of bondage and liberation. When one looks at oneself as who is the one who is bound, when oneself, the one who is eternally liberated, remains as accomplished, if thought of bondage will not remain, will thought of liberation henceforth remain?

40. If it is said that liberation that one will experience is three, form, formless, form-formless, I will say: The ego-form, which distinguishes form, formless, form-formless, being destroyed is liberation. Know.

Ulladu Narpadu (Forty Verses on What Is) *Explanatory Paraphrase*

Original Tamil prose by Bhagavan Sri Ramana
Introductory Verse composed by Sri Muruganar
English translation by Michael James

Introductory Verse: (composed by Sri Muruganar)

When Muruganar asked, ‘So that we may be saved, reveal to us the nature of reality and the means by which to attain [reach or join] it’, the noble Ramana, because he is free from the delusion of the unreal world, joyfully and with certainty composed Ulladu Nārpadu [Forty Verses on What Exists].

Benedictory Verses:

1. If ulladu [what is or what exists] were not, would ulla-v-unarvu [existing awareness, actual awareness or awareness of what is] exist? [Or: (1) Except as ulladu, does ulla-v-unarvu exist? (2) Other than ulladu, is there awareness to think [of it, meditate on it or investigate it]?] Since ulla-porul [the existing substance or reality] exists in the heart without thought, how to [or who can] think of [meditate on or investigate] ulla-porul, which is called ‘ullam’ [the heart]? Being in the heart as it is [that is, as pure thought-free self-awareness] alone is thinking [of it, meditating on it, contemplating it, investigating it or revering it]. Know [or be aware] [of it as it is].

2. Pure-hearted people who have intense fear of death will take refuge at [or surrender to] the feet of Mahēśan [the Great Lord, Śiva or God], who is devoid of death and birth, [depending upon him] as [their protective] fortress. By their [taking] refuge [or as soon as they take refuge], their ego dies [and what remains is only their real nature, which is immortal awareness]. Will those who are [thereby] deathless be associated [ever again] with the thought of death?

Text:

1. Because we [as ego] see the world, accepting one mudal [first thing, origin, source, base or fundamental reality] that has a power that becomes many [appearances, namely ourself as ego, the seer or perceiver, and all the manifold

phenomena that constitute this or any other world that we may see or perceive] is certainly the one best option. The picture of names and forms [namely the world and whatever other phenomena appear in the mind], the one who sees [this picture] [namely ego], the cohesive screen [namely the mind as the background on which it appears], and the pervading light [namely the mind as the reflected light of awareness, which is what illumines its appearance] — all these are he [the one original thing], who is oneself [one's real nature].

2. Each religion [or theistic system of belief] initially accepts three fundamentals [namely the soul, world and God]. Contending that only one fundamental stands as [these] three fundamentals or that [these] three fundamentals are always actually three fundamentals is [possible] only so long as ego exists. [As a result of] 'I' [ego] perishing [or being destroyed], standing in the [real] state of oneself is best.

3. What is the use of disputing: 'The world is real', '[No, it is] an unreal appearance'; 'The world is sentient', 'It is not'; 'The world is happiness', 'It is not'? Leaving [all thought about] the world and investigating [or knowing] oneself, [thereby] putting an end to [all disputes about] one and two [non-duality and duality], that state in which 'I' [ego] has [thereby] perished is agreeable to all.

4. If oneself is a form, the world and God will be likewise; if oneself is not a form, who can see their forms, and how [to do so]? Can what is seen be otherwise [or of a different nature] than the eye [the awareness that sees or perceives it]? [Therefore forms can be perceived only by an 'eye' or awareness that perceives itself as a form, namely the ego or mind, which always perceives itself as the form of a body.] The [real] eye is oneself [one's real nature, which is pure awareness], the infinite [and hence formless] eye [so it can never see any forms or phenomena, which are all finite].

5. The body is pañca-kōśa-uru [a form composed of five sheaths, namely a physical structure, life, mind, intellect and will]. Therefore all five [sheaths] are included in the term 'body'. Without a body [composed of these five sheaths], is there a world? Without [experiencing oneself as such] a body, is there anyone who has seen a world? Say.

6. The world is a form [composed] of five [kinds of] sense-impressions [sights, sounds, tastes, smells and tactile sensations], not anything else. Those five [kinds of] sense-impressions are impressions to [or for] the five sense organs. Since the mind alone [or since one thing, the mind] perceives the world by way of the five sense organs, is there [any] world besides [excluding, if not for, apart from, other than or without] the mind? Say.

7. Though the world and awareness [the awareness that perceives the world, namely ego or mind] arise and subside simultaneously, the world shines by [that rising and subsiding] awareness [the mind]. Only that which shines without appearing or disappearing as the place [space, expanse, location, site or ground] for the appearing and disappearing of the world and [that] awareness is porul [the real substance or vastu], which is pūndram [the infinite whole or pūrṇa].

8. Whoever worships [it] in whatever form giving [it] whatever name, that is the way to see that [nameless and formless] porul [the real substance, namely brahman, the ultimate reality or God] in name and form. However, [by] investigating [or knowing] the reality of oneself, [and by thereby] dissolving [or subsiding] in the reality of that true porul, becoming one [with it] alone is seeing [it] in reality. Know [or be aware].

9. Dyads [pairs of opposites, such as existence and non-existence, life and death, awareness and non-awareness, knowledge and ignorance, happiness and unhappiness, good and bad, liberation and bondage] and triads [the tripuṭī or three factors of transitive knowledge or awareness, namely jñātā or pramātā (the knower or subject, namely ego), jñāna or pramāna (knowing or the means of knowing, such as seeing, hearing, perceiving, experiencing, inferring or believing reliable testimony) and jñēya or pramēya (whatever is known, namely objects, phenomena, facts, theories and so on)] exist [by] always holding [or depending on] one thing [namely ego, the knower, in whose view alone they seem to exist]. If [by looking keenly at oneself] one sees within the mind what that one thing is, they will slip off [run away or disappear] [implying that they will cease to exist, because their support and foundation, namely ego, will itself cease to exist]. Only those who have seen [what remains when all dyads and triads have thereby ceased to exist along with their root, ego] have seen the reality. They will not be confused [by ever again seeing anything else at all]. See [what is real in this way by seeing within the mind what that one thing is that rises as 'I' to know all other things].

10. Without ignorance [of other things], knowledge [of them] does not exist; without knowledge [of them], that ignorance [of them] does not exist. Only the knowledge [or awareness] that knows [the reality of] oneself [ego], who is the first [to appear], [by investigating] to whom are that knowledge and ignorance [of other things], is [real] knowledge [or awareness].

11. Instead of knowing [the reality of] oneself [ego], who knows [everything else], knowing other things is ignorance; except [that], is it knowledge? When one knows [the reality of] oneself [ego], the ādhāra [support, foundation or container] for knowledge and the other [ignorance], knowledge and ignorance [of

everything else] will cease [because the reality of ego is just pure awareness, so when one knows oneself as pure awareness ego will no longer seem to exist, and hence all its knowledge and ignorance will cease to exist along with it].

12. What is devoid of knowledge and ignorance [about anything other than itself] is actually arivu [knowledge or awareness]. That which knows [or is aware of anything other than itself, namely ego] is not real arivu [knowledge or awareness]. Since [the real nature of oneself] shines without another for knowing or for causing to know [or causing to be known], oneself is [real] arivu [knowledge or awareness]. One is not void [emptiness, desolation, nothingness or non-existence]. Know [or be aware].

13. Oneself, who is jñāna [knowledge or awareness], alone is real. Awareness that is manifold [namely the mind, whose root, ego, is the awareness that sees the one as many] is ajñāna [ignorance]. Even [that] ignorance, which is unreal, does not exist except as [besides, apart from or as other than] oneself, who is [real] awareness. All the many ornaments are unreal; do they exist except as gold, which is real? Say. [In other words, though ego or mind, which is the false awareness that sees itself as numerous phenomena, is ignorance and unreal, the real substance that appears as it is only oneself, who is true knowledge or pure awareness, so what actually exists is not ego or mind but only oneself.]

14. If the first person [ego] exists, second and third persons [everything else] will exist. If the first person ceases to exist [by] oneself investigating the reality of the first person, second and third persons will come to an end, and [what then remains alone, namely] the nature [selfness, essence or reality] that shines as one [undivided by the appearance of these three persons or 'places'] alone is oneself, the [real] state [or nature] of oneself.

15. Past and future stand holding [or depending upon] the present. While occurring, they too are actually the present. [Therefore] the present is the only one [the only time that actually exists] [alternatively this sentence can be interpreted as meaning: the present alone [is all these three times]; the present alone [exists]; or [there is] only the present] [so the implication of all these interpretations is that there are not three times, namely the past, present and future, but only one, namely the present, which alone is what seems to be these three]. [Hence] without knowing the reality of today [the present moment, now], trying to know the past or future is [like] trying to count [calculate or evaluate] without [knowing the value of] one.

16. When we investigate [ourselves], except we, where is time and where is place? If we are a body, we will be ensnared in time and place. [But] are we a body? Since

we are the [same] one [without any change], now, then and always, the [same] one in [each] place, here, there and everywhere, there is [only] we, [the timeless and placeless] we. Time and place do not exist.

17. For those who do not know themselves [their real nature] and for those who have known themselves, the body is actually 'I' [or only 'I']. For those who do not know themselves, 'I' is [limited to] only the extent of the body, [whereas] for those who have known themselves within the body, oneself [called] 'I' shines without limit [boundary or extent] [as the one infinite whole, which alone exists and which is therefore the sole substance that appears as the body and everything else]. Consider that the difference between them is only this.

18. For those who do not have knowledge [of their real nature] and for those who have, the world is real. For those who do not know [their real nature], reality is [limited to] the extent of [the forms that constitute] the world, [whereas] for those who have known [their real nature], reality pervades devoid of form as the ādhāra [support, foundation or container] for [the appearance of the forms that constitute] the world. This is the difference between them. Consider.

19. Only for those who do not have vidhi-mati-mūla-vivēkam [ability to distinguish or discern the root of fate (vidhi) and will (mati), namely ego] is there dispute about which prevails, fate or will. Those who have known [the reality of] themselves [ego], who is the one origin [cause or foundation] for fate and will, have [thereby] discarded them [because ego as such does not actually exist, since its reality is not what it seems to be but just pure awareness, so when one knows oneself as pure awareness the appearance of ego will be dissolved forever, and thus one will have discarded not only ego but also its fate and will]. Will they thereafter be associated with them? Say.

20. Leaving [letting go of, neglecting, ignoring or not investigating] oneself [namely ego], who sees [all things other than oneself], oneself seeing God is seeing a mental vision [a mind-constituted image, phenomenon or appearance]. Only one who sees oneself [one's real nature], the origin [base or foundation] of oneself [namely ego], is one who has seen God, because oneself [one's real nature], [which alone is what remains] when oneself [namely ego], the origin [root or foundation of all other things], goes, is not other than God.

21. If anyone asks what is the truth of many texts that talk of 'oneself seeing oneself' and 'seeing God' [the reply is]: Since oneself is one, how is oneself to see oneself? If it is not possible [for oneself] to see [oneself], how [is oneself] to see God [who is the real nature of oneself]? Becoming food [to God] is seeing [both

oneself and God]. [In other words, ego being swallowed and consumed entirely by the infinite light of pure awareness is alone real seeing.]

22. Except by turning [bending or folding] mati [the mind or intellect] back within [and thereby] completely immersing [embedding or fixing] it in pati [the Lord or God], who shines [as pure awareness] within that mind giving light [of awareness] to the mind, how to fathom [or investigate and know] God by the mind? Consider.

23. This body does not say 'I' [that is, it is not aware of itself as 'I']. No one says 'In sleep I do not exist' [even though one was then not aware of this or any other body]. [Therefore neither this nor any other body can be what I actually am, but in waking and dream an awareness rises as 'I am this body'.] After one thing [called] 'I' [namely ego, the awareness that rises as 'I am this body'] rises, everything rises. Contemplate [investigate, discern, determine or ascertain] by nun mati [a subtle, refined, sharp, keen, acute, precise, meticulous and discerning mind or intellect] where this 'I' rises.

24. The jada [insentient] body does not say 'I'; sat-cit [being-awareness] does not rise; [but] in between [these two] one thing [called] 'I' rises as the extent of the body. This [the spurious adjunct-conflated awareness that rises as 'I am this body'] is cit-jada-granthi [the knot (granthi) formed by the entanglement of awareness (cit) with an insentient (jada) body, binding them together as if they were one], bandha [bondage], jīva [life or soul], nutpa mey [subtle body], ahandai [ego], this samsāra [wandering, revolving, perpetual movement, restless activity, worldly existence, embodied condition or the cycle of birth and death] and manam [mind]. Know.

25. Grasping form [that is, projecting and perceiving the form of a body (composed of five sheaths) as itself] it comes into existence [rises into being or is formed]; grasping form [that is, holding on to that body as itself] it stands [endures, continues or persists]; grasping and feeding on form [that is, projecting and perceiving other forms or phenomena] it grows [spreads, expands, increases, ascends, rises high or flourishes] abundantly; leaving [one] form [a body that it had projected and perceived as itself in one state], it grasps [another] form [another body that it projects and perceives as itself in its next state]. If seeking [that is, if it seeks to know what it actually is by keenly investigating itself], it will take flight [because it has no form of its own, and hence it cannot seem to exist without grasping the forms of other things as itself and as its food or sustenance]. [Such is the nature of this] formless phantom [fiend, demon or evil spirit] ego. [Therefore] investigate [it] [or know thus].

26. If ego [the false awareness ‘I am this body’] comes into existence, everything [all phenomena, everything that appears and disappears, everything other than our pure, fundamental, unchanging and immutable awareness ‘I am’] comes into existence; if ego does not exist, everything does not exist [because nothing other than pure awareness actually exists, so everything else seems to exist only in the view of ego, and hence it cannot seem to exist unless ego seems to exist]. [Therefore] ego itself is everything [because it is the original seed or embryo, which alone is what expands as everything else]. Therefore, know that investigating what this [namely ego] is alone is giving up everything [or is everything ceasing] [because ego will cease to exist if it investigates itself keenly enough, and when it ceases to exist everything else will cease to exist along with it].

27. The state in which ‘I’ exists without rising [as ego] is the state in which we exist as that [brahman, the ultimate reality and infinite whole, the nature of which is pure self-awareness, uncontaminated by the appearance of anything else]. Without investigating the place [namely one’s fundamental awareness of one’s own existence, ‘I am’] where [from which or in which] ‘I’ rises, how to reach [achieve or take refuge in] the annihilation of oneself [ego], [the state] in which ‘I’ does not rise? [In other words, the only way to annihilate ego is to investigate oneself, the source from which it rises, because only when one investigates oneself will one see oneself as one actually is, and only when one sees oneself as one actually is will one forever cease rising as ego, the false awareness that rises and subsides as ‘I am this body’.] [And] without reaching [or taking refuge in] [the annihilation of ego], how to stand [stop, stay or abide] in the [real] state of oneself, in which oneself is that? Say [or explain].

28. Like sinking [submerging, immersing or plunging] wanting [needing or in order] to see [find or discover] something that has fallen in water, sinking [submerging, immersing, diving, plunging or piercing] within [oneself] restraining speech and breath by kūrnda mati [a sharpened, pointed, keen, acute, penetrating and discerning mind or intellect] it is necessary to know the place [namely one’s real nature, which is pure awareness] where [from which or in which] the rising ego rises. Know [or be aware].

29. Without saying ‘I’ by mouth, investigating by an inward sinking [submerging, immersing, diving, plunging or piercing] mind where one rises as ‘I’ is alone the path of jñāna [the means to experience jñāna, real knowledge or pure awareness, which is one’s true nature]. Instead, thinking ‘[I am] not this [body or mind], I am that [brahman]’ is an aid, [but] is it vicāra [investigation (in the sense of self-investigation)]?

30. As soon as the mind reaches the heart [its core and essence, which is pure

awareness] [by] inwardly investigating who am I, when [thereby] he who is 'I' [ego] dies, one thing [or the one] appears spontaneously [or as oneself] as 'I am I' [that is, as awareness of oneself as oneself alone]. Though it appears, it is not 'I' [namely ego]. It is pūdam [the whole or pūrṇa, which is infinite, eternal and unchanging], the porul [the real substance or vastu], the porul that is oneself.

31. For those who are [blissfully immersed in and as] tanmayānanda [happiness composed of that, namely brahman, one's real nature], which rose [as 'I am I'] destroying themselves [ego], what one [action] exists for doing? They do not know [or are not aware of] anything other than themselves; [so] who can [or how to] conceive their state as '[it is] like this'?

32. When the Vēdas proclaim 'That is you', instead of oneself being [as one is] [by] knowing oneself [by investigating] what [am I], thinking 'I am that [brahman], not this [body or mind]' is due to non-existence [destitution or deficiency] of strength [of bhakti and vairāgya] [and consequent lack of clarity of heart and mind], because that [brahman] alone [or that itself] is always seated [calmly] as oneself.

33. Saying [either] 'I do not know myself' [or] 'I have known myself' is ground for ridicule. Why? To make oneself visaya [an object, something known as other than oneself, the knower], are there two selves [a knowing self and a known self]? Because being one is the truth, [as is known by] the experience of everyone. [That is, since we always experience ourselves as one, we are never not aware of ourselves, so ātma-jñāna (self-knowledge or self-awareness) is not something that we are yet to attain but is our very nature, and hence what is called the attainment of ātma-jñāna is actually not a gain of anything but a loss of everything along with its root, ego, which is merely a false awareness of ourselves (an awareness of ourselves as something other than what we actually are), and when ego is lost there is no one left to say 'I have known myself', because what remains is only our real nature, which is pure, infinite, eternal and immutable awareness.]

34. Instead of standing firmly [as pure, infinite, eternal and immutable awareness] knowing porul [the real substance, namely pure awareness], which always exists for everyone as [their real] nature, in the mind that merges within [or in the heart, where it exists as one], quarrelling [fighting or disputing] saying 'It exists', 'It does not exist', '[It is a] form', '[It is] formless', '[It is] one', '[It is] two', '[It is] neither [one nor two]', is māyā-mischief [mischief, wickedness or defectiveness born of māyā, delusion or self-ignorance].

35. Being [as one actually is] knowing porul [the one real substance, which is oneself], which exists as siddham [what is always accomplished], is [real] sid-

dhi [accomplishment]. All other siddhis [such as the asta-siddhis, eight kinds of paranormal powers that some people try to achieve by meditation or other yōga practices] are just siddhis achieved [or experienced] in dream; if one wakes up leaving [this] sleep [of self-ignorance], are they real? Will those who, standing [firmly] in the real state [of pure awareness], have left unreality [or illusion, namely the unreal states of waking and dream] be deluded [by such unreal siddhis]? Know.

36. If we think that we are a body, thinking ‘No [we are not this body], we are that [brahman]’ will be just a good aid for [reminding and encouraging] us to stand [firmly] as that. [However] since we always stand [abide or exist] as that, why [should we be] thinking ‘We are that’? Does one think ‘I am a man’ [that is, does one need to always think ‘I am a man’ in order to be aware of oneself as a man]? [Therefore instead of just thinking ‘I am not this body, I am that’, we should look keenly at ourself to see what we actually are, because only when we see what we actually are will we see that we always stand firmly as that.]

37. Even the contention that declares, ‘Duality [exists] only in spiritual practice, [and] non-duality [exists only] in attainment’, is not true [because even when one is seeking to know one’s real nature, what actually exists is only oneself and not anything else]. Both when one is eagerly searching [for the missing tenth man] and when one has found oneself [to be him], who indeed is one other than the tenth man? [Here daśaman, ‘the tenth man’, refers to the supposedly missing man in the analogy of the ten foolish men who, after fording a river, each counted the other nine but forgot to count himself, and therefore concluded that one of them was missing. Just as each of them was actually the tenth man even while they were anxiously searching for him, we are never actually anything other than the one reality that we are seeking to know, so just as all that each of the ten men needed was to count himself, all that we need is to look keenly at ourself, because when we look at ourself keenly enough we will see that we alone exist and are therefore eternally non-dual.]

38. If we are the doer of action, we will experience the resulting fruit. [However] [by] investigating who is the doer of action, when one knows oneself [as one actually is], [ego, which is what seemed to do actions and to experience their fruit, will thereby be eradicated, and along with it its] kartṛtva [doership] [and its bhokṛtva, experiencership] will depart and [hence] all [its] three karmas [its āgāmya (actions that it does by its own will), sañcita (the heap of the fruits of such actions that it is yet to experience) and prārabdha (destiny or fate, which is the fruits that have been allotted for it to experience in its current life)] will slip off. [This is] the state of mukti [liberation], which is eternal [being what actually exists even when we seem to be this ego].

39. Only so long as one says ‘I am someone bound’ [that is, only so long as one experiences oneself as if one were bound] [will there be] thoughts of bandha [bondage] and mukti [liberation]. When one looks at [observes, examines or scrutinises] oneself [to see] who is the one who is bound, and when [thereby] oneself, the one who is eternally liberated, [alone] remains as siddham [what is firmly established or always accomplished], since thought of bondage will not remain, will thought of liberation henceforth remain?

40. If it is said that mukti [liberation] that one will experience [or that one will attain, or that will happen] is of three kinds, with form, without form, or either with form or without form [that is, a state in which one can alternate back and forth between being a form or being formless], I will say: [Only] destruction of the ego-form [the form-bound ego], which distinguishes [these three kinds of liberation], with form, without form, or either with form or without form, is mukti. Know.

Ulladu Narpadu Anubandham (Fourty Verses on What Is: Supplement)

Original Tamil prose, Compilation and Translation by Bhagavan Sri Ramana

Translation by Sri Sadhu Om

English translation by Michael James

Prefatory verse:

People of clear understanding who have learnt, understood and followed (the teaching given in) Ulladu Narpadu together with (those given in this) work, which He (Sri Bhagavan) gave as a supplement (Anubandham) by gathering together (some of) His own (verses) and some of those (verses) given by other languages (which He had translated into Tamil, will surely attain the greatness (of Selfknowledge or Liberation).

Benedictory Verses:

That in which all these worlds (seem to) exist steadily, that of which all (these worlds are a possession), that from which all these worlds rise, that for which all these exist that by which all these worlds come into existence, and that which indeed is all these - That alone is the existing Reality (or sat-vastu). Let us cherish that Self, which is the Reality, in the heart

Text:

1. By sat-sanga (that is, by association with sat, the Reality, or by association with those who know and abide as the Reality), the association (with the objects of the world) will be removed. When (that worldly) association is removed, the attachment (or tendencies) of the mind (that is, the inward attachment towards the objects of the world, in other words, the vishaya-vasanas or tendencies towards sense objects) will be destroyed. Those who are (thus) devoid of (the delusion of) mental attachment, will perish in that which is motionless (in other words, they will lose their ego and will remain in Self, the motionless Reality). (Thus) they attain Jivanmukti (liberation from jivatva or individuality). (Therefore) cherish their association.

2. That supreme state (of Self) which is praised (by all the scriptures) and which is attained here (in this very life) by the clear vichara (that is, by the clear

Self-enquiry or atmavichara) which arises in the heart when one gains association with a Sage (sadhu) is impossible to attain by (listening to) preachers, by (studying and learning) the meaning of the scriptures, by (doing) virtuous deeds or by any other means (such as worship, japa or meditation).

3. If one gains association with sadhus (that is, with those who know and abide as the Reality), of what use are all these observances (niyamas)? When the excellent cool southern breeze itself is blowing, say, what is the use of holding a hand-fan?

4. Heat will be removed by the cool moon, poverty by the celestial wish-fulfilling tree (Kalpaka-taru), and sin by the Ganga (the holy river Ganges). (But Know that) all these three beginning with heat will be removed merely by the great (and rare) sight (darsanam) of incomparable Sadhus (that is, by one's merely seeing them).

5. Tirthas (sacred bathing places), which are composed of water, and Daivas (images of deities), which are (made of substances such as) stone and earth, cannot be comparable to those Great souls (mahatmas). Ah (what a wonder)! They (the Tirthas and Daivas) bestow purity (of mind) after countless days, (whereas such purity is instantly bestowed upon one) as soon as Sadhus see (one) by (their) eyes. Know thus.

6. **Disciple:** "Who is God?"

Guru: "Who knows the mind?" (thereby implying that he who knows the mind is God).

Disciple: "My mind is known by me, the soul."

Guru: "Therefore since the scriptures (srutis) declare that God is one, you are God."

7. **Guru:** 'What is the light for you?'

Disciple: 'For me, in day-time the sun, and in darkness a lamp'. **Guru:** 'What is the light which knows (those) lights?'

Disciple: 'The eye'.

Guru: 'What is the light which knows it (the eye)?'

Disciple: 'The light (which knows the eye) is the mind'.

Guru: 'What is the light which knows the mind?'

Disciple: 'It is I'.

Guru: '(Therefore) you are the light of lights (that is, you are the light of consciousness which illumines all the lights mentioned above)'. When the Guru declared thus, the disciple realized 'I am only That the supreme light of consciousness'.

8. In the centre of the cave which is the Heart, the one (non-dual) Brahman alone shines directly in the form of Self as 'I-I' (or 'I am I'). Enter the Heart (by the mind) sinking scrutinizing Self, or by the mind sinking along with the breath, and be one who abides in Self.

9. What knowledge (or consciousness) is (shining as) the form of the pure and motionless 'I' (the real Self) in the Heartlotus – know that, that knowledge which is 'I' (the adjunctless and thought-free self-consciousness) alone will bestow liberation, (the state of) Self, by destroying 'I' (the ego).

10. The body (deham) is insentient like an earthen pot; since the consciousness 'I' does not exist for it (that is, since it possesses no 'I'- consciousness) and since our existence is experienced (as 'I am') daily in (deep) sleep, where the body does not exist, it is not 'I' (naham). Within the Heart-cave of those who abide (as Self) having (scrutinized and) known 'Who is (this) ego-person (who rises as 'I am this body') and where is he?', Arunagiri-Siva, the Omnipresent (vibhu), will shine forth spontaneously as the sphurana 'He is I' (soham).

11. Who is truly born? He alone is truly born and he alone is truly living, who has become firmly established in his own source, the real Self, by scrutinizing 'What is the source from which 'I' rose as a limited individual?'; He is ever-living, having transcended birth and death; He is the Lord of Sages and is ever new and fresh

12. Give up thinking the wretched body to be 'I'. Know the (real) Self, which is ever-unending bliss. Trying to know the (real) Self and at the same time cherishing the (unreal and) perishable body, is like taking hold of a crocodile in order to cross a river.

13. Know that destroying the feeling 'I am the body' (dehatma-bhava) is charity (dana), asceticism (tapas), oblation (yaga), righteousness (dharma), union (yoga), devotion (bhakti), heaven (swarga),..... (etc., as above)..... and bliss (ananda).

14. Enquiring to whom are these (four defects), karma (or action performed with a sense of doership), vibhakti (or absence of love for God), viyoga (or separation from God) and ajnana (or ignorance of the true nature of God)? is itself karma (the path of desireless action), bhakti (the path of devotion), yoga (the path of union) and jnana (the path of knowledge). (How?)

When one enquires (thus), (the ego or individual 'I' will be found to be non-existent, and) without 'I' (the individual who has those four defects) they (the defects) never exist. (when the ego and all its defects are thus found to be ever

non-existent, it will be realized that) remaining as the (defectless) Self, alone is the truth (that is, it will be realized that the truth is that we have never had any of those four defects, for we always exist and shine as the everdefectless Self).

15. The buffonery of the madmen who, not knowing the manner in which they function by sakti (that is, not knowing the truth that it is only by the atma-sakti or power of Self that they are enabled to function and perform activities), engage in activities (such as sacrificial oblation, worship, japa or meditation) saying, “We shall obtain all occult powers (siddhis)”, is like the story of the cripple who said, “If someone helps me to stand, what are these enemies (that is, how powerless they will be in front of me)?”

16. Since peace of mind (chitta-santi) alone is liberation (mukti), which is (in truth always) attained, say, how can those who set (their) mind upon occult powers (siddhis), which cannot be attained without activity of the mind, immerse in the bliss of liberation, which is devoid of all turbulence of mind?

17. See, when God is bearing the burden of the world (and of all the people in the world), the pseudo soul (imagining as if it were) bearing (that burden) is a mockery (like) the form of a gopuram-tangi (a sculptured figure which seems to support the top of a temple-tower). Whose fault is it if someone who is travelling in a train, which is bearing a great burden, undergoes suffering by bearing (his small) burden on (his own) head instead of placing (it) on the train?

18. Between the two breasts, below the chest and above the stomach there are six things of many colours. Among these, one thing which resembles a lily bud and which is within, two digits to the right (from the centre of the chest), is the heart.

19. Its mouth is closed; in the tiny hole which is inside (it), there exists the dense darkness (of ignorance) together with desire (anger, greed, delusion, pride, jealousy), and so on; all the major nerves (nadis) are connected with it; it is the abode of the breath, the mind and the light (of consciousness).

20. The Lord who shines as ‘I’ in the cave of the heart-lotus (or who shines having the cave of the heart-lotus as His abode), is indeed He who is adored as Guhesan. If, by the strength of constant practice of the meditation ‘He is I’ (soham bhavana) in the form ‘That Guhesan is I’ (in other words “I am only He who shines in the heart as ‘I’”), you abide as that Lord (that is, as ‘I’) as firmly as (the feeling) ‘I’ is (now) established in your body, then the ignorance ‘I am this perishable body’ will perish like darkness in front of the red sun.

21. To Rama, who asked, “Tell (me), in which great mirror do all these (worlds) appear in front (of us) as a reflection, and what is that which is declared to be the Heart of all the beings in this universe?”, the Sage Vasishtha said, “When considered, the Heart of all the beings of this world is of two kinds.

22. (Vasishtha continued): “Listen to the characteristics of these two, one which is fit to be accepted and one which is fit to be rejected. Know that the organ called heart which is situated in a place within the chest of the limited body is that which is fit to be rejected, and the Heart whose form is the one consciousness is that which is fit to be accepted. That exists both inside and outside, (but) it is not that which exists (only) inside or (only) outside”.

23. Vasishtha continued : That (the real Self, whose form is consciousness) alone is the important Heart (mukhya hridayam). In it all these (worlds) are existing. It is the mirror to all objects (that is, it is the mirror in which all objects appear in front of us like a reflection, as mentioned in verse 21), It alone is the abode of all wealth. Hence, consciousness alone is declared to be the Heart of all beings. It is not a small portion in a part of the body, which is perishable and insentient like a stone.

24. (Vasishtha concluded): “Therefore, by the practice (sadhana) of fixing the mind in the pure Heart (the real Self), which is of the nature of consciousness, the subsidence of the breath (prana) along with the tendencies (vasanas) will be accomplished automatically”.

25. By the ever – unbroken meditation in the heart, ‘what knowledge (or consciousness) is devoid of all adjuncts (upadhis) – that Siva is ‘I’, destroy all the attachments of the mind.

26. (Vasishtha said to Rama) “O Hero, having enquired into all the states, which are of various kinds, play (your role) in the world always clinging firmly with the mind only to that one which is the supreme state devoid of unreality. O Hero, since you have known that (Self) which exists in the heart as the Reality of all the various appearances; therefore without ever abandoning that outlook, play (your role) in the world as if (you have) desire”.

27. (Vasishtha continued) “O Hero, being one who has seeming mental excitement (or rising) and joy, being one who has seeming mental anxiety and hatred (anger), being one who has seeming effort or initiative but being as one who is (in truth) devoid of (all such) defects, play (your role) in the world. O Hero, being one who has been, released from the many bonds called delusion, being one who is firmly equanimous in all conditions, (yet) outwardly doing actions appropriate

to (your) disguise, play (your role) in the world.

28. Proclaim that He who has conquered the senses by knowledge (jnana) and who abides as existenceconsciousness, is a knower of Self (atma-vid); (He) is the fire of knowledge (jnanagni); (He is) the wielder of the thunderbolt of knowledge (jnana-vajrayudha); He, the destroyer of time (kala-kala), is the hero who has killed death.

29. Know that luster and power of intellect will automatically increase in those who have known the Reality, like the trees on this earth shining forth with all qualities such as beauty as soon as spring comes.

30. Just like one who is (seemingly) listening to a story when (his) mind has (in fact) gone far away, the mind (of the Atmajnani or knower of self) in which the tendencies (vasanas) have been erased, has not (in fact) done (anything) even though it has (seemingly) done (many things). (On the other hand) the mind (of an ajnani or one who does not know Self) which is saturated with them (tendencies or vasanas), has (in fact) done (many things) even though it has (seemingly) not done (anything), (just like) one who (thinks) in dream (that he) has climbed a hill and is falling over a precipice, even though (his body is in fact lying) here without movement (sleeping on his bed).

31. The (states of) activity, absorption (nishta) and sleep, which are (unknown) to the knower of reality (mey-jnani), who is (wakefully) asleep within the fleshy body, which is (like) a cart, are similar to (the states of) the cart moving, (the cart) standing still and the cart being unyoked, (which are unknown) to one who is asleep in the cart.

32. For those who do not intend to destroy the letters (of destiny) by scrutinizing where they were born who have learnt the letters (of the scriptures), what is the use of (their) having learnt (those) letters? They have (merely) acquired the nature of a sound-recording machine. Say, O Sonagiri (Arunachala), the knower (of reality), who else (are they but mere sound-recording machines)?

33. Saying that sanchita and agamya will not adhere to a Jnani (but that) destiny (prarabdha) will remain (to be experienced by Him), is a reply which is told (not to mature aspirants but only) to the questions of others (who are unable to understand that the Jnani is not the body and mind). Know that just as no wife will remain unwidowed when the husband dies, all the three karmas (sanchita, agamya and prarabdha) will vanish (when) the doer (is destroyed by selfknowledge).

34. Know that for people of little learning others such as children and wife form (only) one family, (Whereas) in the, Know that for people of little learning others such as children and wife form (only) one family, (Whereas) in the,

35. For those who do not intend to destroy the letters (of destiny) by scrutinizing where they were born who have learnt the letters (of the scriptures), what is the use of (their) having learnt (those) letters? They have (merely) acquired the nature of a sound-recording machine. Say, O Sonagiri (Arunachala), the knower (of reality), who else (are they but mere sound-recording machines)?

36. Rather than those who have no humility (literally, those who have not subsided) though learned, the unlearned indeed are saved. They are saved from the demon of pride which possesses (those who are learned); they are saved from the disease of countless whirling thoughts; and they are saved from running in search of glory (fame or wealth). (Therefore) know that, that from which they are saved is not (only) one (evil, but many).

37. Even though all the worlds are (renounced as mere) straw and even though all the scriptures are inhand (that is, have been thoroughly mastered), for those who have come under the sway of the vicious harlot which is praise, ah; to escape from slavery (to her) is (indeed very) difficult!

38. When one always abides unswervingly in one's own state (the state of Self) without knowing (any differences such as) 'oneself' and 'others', what (does it matter) if who says what about one self? Even if one praises or even if one disprages oneself, what (does it matter)? (Because in that state of Self-abidance) who is there other than oneself?)

39. O son, always experience non-duality (advaita) in the heart, (but) do not at any time put non-duality in action. Non-duality is fit (to be expressed even with the three Gods, Brahma, Vishnu and Siva) in (their) three worlds, (but) know that non-duality is not fit (to be expressed) with the Guru.

40. I shall truly declare the essence of the established conclusion of all Vedanta (Sarva-Vedanta-Siddhanta-Sara). If 'I' (the ego) dies and 'I' (the real self) is (found to be) That (the absolute reality), know that 'I' (the real self), which is the form of consciousness, alone-will be what remains.

Upadesa Undiyār (Teachings in an Undiyār Song of Thirty Verses) *English Translation*

Original Tamil prose, by Bhagavan Sri Ramana
English translation by Michael James

Prefatory Verse: (composed by Sri Muruganar)

Know that Upadēśa Undiyār is a light of jñāna that our father Ramana composed and gave to Muruganar, who said, ‘For the world to be saved, giving up the delusion of karma, tell the secret of the nature of the path to experience liberation’.

Introductory Verse:

1. Those who were doing austerities in the Daruka forest were going to ruin by pūrva karma
2. Because of delusive conceit they became intoxicated with intense pride that there is no God except karma.
3. They saw the fruit of actions done disparaging God, who gives the fruit of actions. They left arrogance.
4. When they wept, ‘Graciously protect’, attaching the eye of grace, Śiva graciously gave this upadēśa.
5. When one imbibes and follows upadēśa sāram, happiness will rise from within; miseries within will cease.
6. May the essence of Upadēśa Sāram enter within. May joy accumulate, accumulate. May suffering cease, cease.

Text

1. Action giving fruit is by the ordainment of God. Since action is non-aware, is action God?

2. The fruit of action perishing, as seed causes to fall in the ocean of action. It is not giving liberation.
3. Desireless action done for God, purifying the mind, it will show the path to liberation.
4. This is certain: pūjā, japa and dhyāna are actions of body, speech and mind. One than one is superior.
5. Worshipping thinking that all eight forms are forms of God is good pūjā of God.
6. Rather than praising, loud voice, rather than japa within the mouth, what is done by mind is beneficial. This is called dhyāna.
7. Rather than meditating leavingly, certainly meditating unleavingly, like a river or the falling of ghee, is superior to meditate.
8. Rather than anya-bhāva, ananya-bhāva, in which he is I, certainly is the best among all.
9. By the strength of meditation, being in sat-bhāva, which transcends bhāvanā, alone is para-bhakti tattva.
10. Being, subsiding in the place from which one rose: that is karma and bhakti; that is yōga and jñāna.
11. When one restrains the breath within, like a bird caught in a net the mind also will be restrained. This is a means to restrain.
12. Mind and breath are two branches, which have knowing and doing. Their root is one.
13. Dissolution is two: laya and nāśa. What is lying down will rise. If form dies, it will not rise.
14. Only when one sends the mind, which will be restrained when one restrains the breath, on the investigating path will its form perish.
15. When the form of the mind is annihilated, for the great yōgi who remains permanently as the reality, there is not a single doing. He has attained his nature.

16. Leaving external phenomena, the mind knowing its own form of light is alone real awareness.
17. When one investigates the form of the mind without forgetting, there is not anything called 'mind'. This is the direct path for everyone whomsoever.
18. Thoughts alone are mind. Of all, the thought called 'I' alone is the root. What is called mind is 'I'.
19. When one investigates within what the place is from which one rises as 'I', 'I' will die. This is awareness-investigation.
20. In the place where 'I' merges, that, the one, appears spontaneously as 'I am I'. That itself is the whole.
21. That is at all times the substance of the word called 'I', because of the exclusion of our non-existence even in sleep, which is devoid of 'I'.
22. Since body, mind, intellect, life and darkness are all jada and asat, they are not 'I', which is sat.
23. Because of the non-existence of other awareness to be aware of what exists, what exists is awareness. Awareness alone exists as we.
24. By existing nature, God and soul are just one substance. Only adjunct-awareness is different.
25. Knowing oneself leaving aside adjuncts is itself knowing God, because of shining as oneself.
26. Being oneself alone is knowing oneself, because oneself is devoid of two. This is tanmaya-nisthā.
27. Only knowledge that is devoid of knowledge and ignorance is knowledge. This is real. There is not anything for knowing.
28. If one knows what the nature of oneself is, then beginningless, endless and unbroken existence-awareness-happiness.
29. Standing in this state, thereby experiencing supreme bliss, which is devoid of bondage and liberation, is standing in the service of God.

30. 'I ceasing, what if one knows what remains, that alone is good tapas': thus said Lord Ramana, who is oneself.

Concluding Verses of Praise (composed by Sri Muruganar)

1. Touching the feet of God, all the rsis paid obeisance; they sang aloud praise.
2. The supreme guru who sang Upadēśa Undiyār, an assurance to devotees, is the auspicious Venkatan.
3. Many years, many years, many hundreds of thousands of years, many years may he shine gloriously on earth.
4. May those who sing, those who hear and those who flawlessly understand shine gloriously for many aeons.
5. May those who learn, and those who, learning and understanding, stand accordingly, shine gloriously for long aeons.

Upadessa Undiyar (Teachings in an Undiyār Song of Thirty Verses) *Explanatory Paraphrase*

Original Tamil prose, by Bhagavan Sri Ramana
English translation by Michael James

Prefatory Verse: (composed by Sri Muruganar)

Know that Upadēśa Undiyār is a light of jñāna [true knowledge or pure awareness] that our father Ramana composed and gave to Muruganar, who said, ‘For [the people of] the world to give up the delusion of karma [action] and be saved [from self-ignorance], tell [us] the secret of the murai [nature or orderly process] of the path [way or means] to experience liberation’.

Introductory Verse:

1. Those who were doing tavam [austerities or tapas] in the Daruka forest were going to ruin by [following] pūrva karma [the path of ritualistic action as interpreted and prescribed by pūrva mīmāṃsā].
2. Because of [their] delusive conceit [or infatuation] they became [so] intoxicated [or mad] with intense pride [that they fell prey to the arrogant belief] that there is no God except karma.
3. They saw the fruit of actions done disparaging [spurning or disregarding] God [the kartā or ordainer], who gives karma-phala [the fruit of actions], [and hence] they left [gave up or lost] garva [their pride or arrogance]. (Tiruvundiyaṛ 1.99)
4. When they wept [repentantly], ‘Graciously protect [or save us]’, fixing [his] eye of grace [upon them], Śiva graciously gave this upadēśa [spiritual teaching].
5. When one imbibes and follows [this] upadēśa sāram [the essence or summary of the spiritual teachings given by Lord Siva], happiness will rise from within [and thereby] miseries within will cease [die or be destroyed].

6. May the sāra [essence, substance or import] of Upadēśa Sāram enter within [our heart]. May joy accumulate [or be achieved] abundantly. May suffering cease entirely.

Text

1. Karma [action] giving fruit is by the ordainment of God [the kartā or ordainer]. Since karma is jada [devoid of awareness], can karma be God?

2. The fruit of [any] action will perish [when it is experienced as part of prārabdha], [but what remains] as seed [namely visaya-vāsanās (also known as karma-vāsanās): inclinations to seek happiness or satisfaction in experiencing vi-sayas (objects or phenomena) by doing actions of mind, speech and body] causes [one] to fall in the ocean of action. [Therefore] it [action or karma] does not give liberation.

3. Niskāmya karma [action not motivated by desire] done [with love] for God purifies the mind and [thereby] it will show the path to liberation [that is, it will enable one to recognise what the correct path to liberation is].

4. This is certain: pūjā [worship], japa [repetition of a name of God or a sacred phrase] and dhyāna [meditation] are [respectively] actions of body, speech and mind, [and hence in this order each subsequent] one is superior to [the previous] one [in the sense that it is a more effective means to purify the mind].

5. Considering all the eight forms [the asta-mūrti, the eight forms or manifestations of Siva, namely the five elements (earth, water, fire, air and space), sun, moon and sentient beings (jīvas)] [or all thought-forms, namely all forms, which are just thoughts or mental phenomena] to be forms of God, worshipping [any of them] is good pūjā [worship] of God.

6. Rather than praising [God by chanting hymns], [japa or repetition of his name is beneficial]; [rather than japa done in a] loud voice, [japa whispered faintly within the mouth is beneficial]; [and] rather than japa within the mouth, mānasa [that which is done by mind] is beneficial [in the sense that it is a more effective means to purify the mind]. This [mental repetition or mānasika japa] is called dhyāna [meditation].

7. Rather than meditating [on God] interruptedly [because of being frequently distracted by other thoughts as a result of insufficient love for him], certainly meditating uninterruptedly [without being distracted by any other thoughts because of the intensity of one's love for him], like a river or the falling of ghee, is a

better way to meditate [or is superior, when considered] [in the sense that it is a more effective means to purify the mind].

8. Rather than *anya-bhāva* [meditation on anything other than oneself, particularly meditation on God as if he were other than oneself], *ananya-bhāva* [meditation on nothing other than oneself], in which he is [understood to be] I, certainly is the best among all [practices of *bhakti*, varieties of meditation and kinds of spiritual practice] [in the sense that it is the most effective of all means to purify the mind, and is also the only means to eradicate ego, the root of all impurities].

9. By the strength [intensity, firmness or stability] of [such] meditation [*ananya-bhāva* or self-attentiveness], being in *sat-bhāva* [the state of being], which transcends [all] *bhāvanā* [thinking, imagination or meditation in the sense of mental activity], alone [or certainly] is *para-bhakti tattva* [the nature, reality or true state of supreme devotion].

10. Being [by inwardly] subsiding in the place from which one rose [namely one's own real nature (*ātma-svarūpa*), which is pure being-awareness (*sat-cit*), 'I am']: that is [the culmination of the paths of] [*niskāmya*] *karma* and *bhakti* [as explained in the previous seven verses]; that is [also the culmination of the paths of] *yōga* [as will be explained in the next five verses] and *jñāna* [as will be explained in the final fifteen verses].

11. When one restrains [curbs, calms or subdues] the breath within, like a bird caught in a net the mind also will be restrained [sink, subside, calm down, become quiet, be dissolved or cease being active]. This [the practice of breath-restraint or *prānāyāma*] is [therefore] a means to restrain [curb, calm, subdue, shut down or dissolve] [the mind].

12. Mind and breath [or life, which includes breath and all other physiological functions] are two branches, which have knowing and doing [as their respective functions]. [However] their *mūla* [root, base, foundation, origin, source or cause] is one [so this is why when either one is restrained the other one will also be restrained, as pointed out in the previous verse].

13. Dissolution [complete subsidence or cessation of ego or mind] is [of] two [kinds]: *laya* [temporary dissolution] and *nāśa* [permanent dissolution or annihilation]. What is lying down [or dissolved in *laya*] will rise. If [its] form dies [in *nāśa*], it will not rise.

14. Only when one sends the mind, which will be restrained [become calm or

dissolve] when one restrains the breath, on ōr van [the investigating path or one path, namely the path of self-investigation, which is the one and only means to eradicate ego and thereby annihilate the mind] will its form perish. [However, the mind cannot be sent on this path of self-investigation if it has dissolved in laya, so if one practices breath-restraint in order to restrain the mind, one should take care to send the mind on this path of self-investigation (which means to direct one's attention back towards oneself) when it has become calm but before it dissolves in laya.]

15. When the form of the mind is annihilated, for the great yōgi who [thereby] remains permanently as the reality, there is not a single doing [action or karma], [because] he has attained his [real] nature [which is actionless being].

16. Leaving [or letting go of] [awareness of any] external visayas [namely phenomena of every kind, all of which are external in the sense that they are other than and hence extraneous to oneself], the mind knowing its own form of light [namely the light of pure awareness, which is its real nature and what illumines it, enabling it to be aware both of itself and of other things] is alone real awareness [true knowledge or knowledge of reality].

17. When one investigates [examines or scrutinises] the form of the mind without forgetting [neglecting, abandoning, giving up or ceasing], [it will be clear that] there is not anything called 'mind'. This is the direct [straight or appropriate] path for everyone whomsoever.

18. Thoughts alone are mind [or the mind is only thoughts]. Of all [thoughts], the thought called 'I' alone is the mūla [the root, base, foundation, origin, source or cause]. [Therefore] what is called mind is [essentially just] 'I' [namely ego, the root thought called 'I'].

19. When one investigates within [or inwardly investigates] what the place is from which one [or it] rises as 'I' [ego or mind], 'I' will die. This is jñāna-vicāra [investigation of awareness].

20. In the place where 'I' [namely ego, the false awareness 'I am this'] merges, that, the one, appears spontaneously [or as oneself] as 'I am I' [that is, as awareness of oneself as oneself alone]. That itself [or that, oneself] is pūndram [pūrṇa: the infinite whole or entirety of what is].

21. That [the one that appears as 'I am I', namely pure awareness, which is our real nature] is at all times the substance [or true import] of the word called 'I', because of the exclusion of our non-existence [that is, because we do not become

non-existent] even in sleep, which is devoid of 'I' [namely ego].

22. Since [the five sheaths, namely] body [annamaya kōśa], life [prānamaya kōśa], mind [manōmaya kōśa], intellect [vijñānamaya kōśa] and darkness [ānandamaya kōśa, namely the cittam or will, which is internal darkness in the form of the dense fog of visaya-vāsanās, inclinations or desires to seek happiness in things other than oneself] are all jada [non-aware] and asat [unreal or non-existent], they are not 'I', which is [cit, what is aware, and] sat [what actually exists].

23. Because of the non-existence of [any] awareness other [than what exists] to be aware of what exists, what exists (ulladu) is awareness (ullarvu). Awareness alone exists as we [that is, the awareness that actually exists, namely pure awareness, which is awareness that is aware of nothing other than itself, is what we actually are].

24. By [their] existing nature [that is, because the real nature of each of them is what actually exists (ulladu), which is the pure and infinite awareness (unarvu) that shines eternally as 'I am', devoid of all adjuncts], īśa [God] and jīva [soul] are just one porul [substance or vastu]. Only upādhi-unarvu [adjunct-awareness, namely ego or jīva, the adjunct-conflated awareness 'I am this body', which is what attributes adjuncts not only to itself but also to God] is [what makes them seem] different. [However, though the soul (jīva) is aware of itself as a certain set of adjuncts, namely the five sheaths that constitute whatever person it currently seems to be, and consequently attributes certain other adjuncts to God, God always remains just as pure awareness, in the clear view of which no adjuncts exist at all, so the differences between God and soul seem to exist only in the view of the soul and not in the view of God.]

25. Knowing [or being aware of] oneself without adjuncts is itself knowing God, because [God is what is always] shining as oneself [one's own real nature, namely pure awareness, which is oneself without any adjuncts].

26. Being oneself [that is, being as one actually is without rising to know anything else] alone is knowing oneself, because oneself [one's real nature] is devoid of two [that is, devoid of the fundamental duality of subject and object, knower and thing known, and also devoid of any possibility of being divided as two selves, one self as a subject to know the other self as an object]. This is tanmaya-nisthā ['steadfastness as that': the state of being firmly fixed or established as 'that' (tat), the one infinite reality called brahman].

27. Only knowledge [in the sense of awareness] that is devoid of knowledge and ignorance [of anything other than oneself] is [actual] knowledge [or aware-

ness]. This [alone] is [what is] real [or true], [because in the clear view of oneself as pure awareness] there is not anything [other than oneself for one either] to know [or to not know].

28. If one knows what the [real] nature of oneself is, then [what will remain existing and shining is only the real nature of oneself (ātma-svarūpa), which is] anādi [beginningless], ananta [endless, limitless or infinite] and akhanda [unbroken, undivided or unfragmented] sat-cit-ānanda [existence-awareness-happiness].

29. Standing [remaining, abiding or steadfastly being] in this state [of beginningless, infinite and indivisible sat-cit-ānanda], thereby experiencing supreme bliss, which is devoid of [the dyad or duality of] bondage and liberation, is standing in the service of God [or is standing as God directed].

30. What [exists and shines alone] if one knows what remains after I [ego] has ceased to exist, [just being] that [namely egoless pure awareness] alone is good tapas [spiritual austerity or asceticism]: thus said Lord Ramana, who is oneself [one's own real nature].

Concluding Verses of Praise (composed by Sri Muruganar)

1. Touching the feet of God [Lord Siva], all the rsis [the 'rishis' or ascetics in the Daruka forest] paid obeisance [and] sang aloud praise [to him].

2. The supreme guru who sang Upadēśa Undiyār [as] an assurance to devotees [friends or those close to him, implying those who came to him for salvation] is the auspicious Venkatan [Sri Ramana].

3. [For] many years, many years, many hundreds of thousands of years, many years may he [Sri Ramana] shine gloriously on earth.
May those who sing, those who hear [literally feed or fill their ears with] and those who flawlessly understand [this Upadēśa Undiyār] shine gloriously for many aeons.

4. May those who sing, those who hear [literally feed or fill their ears with] and those who flawlessly understand [this Upadēśa Undiyār] shine gloriously for many aeons

5. May those who learn [this Upadēśa Undiyār], and those who, learning and understanding [it], stand [remain or abide] accordingly [as beginningless, infinite and indivisible sat-cit-ānanda], shine gloriously for long aeons.

Anma Vidai

(The Science of Self-Knowledge)

Original Tamil prose, by Bhagavan Sri Ramana
English translation by Michael James

Refrain:

English Translation: Ah, extremely easy, ātma-vidyā, ah, extremely easy!

Explanatory Paraphrase: Ah [what a wonder], knowing oneself is [so] extremely easy, ah, [so] extremely easy!

Post Refrain:

English Translation: Oneself exists as so very real even for those who are simple-minded that an āmalaka fruit on the palm ends as unreal. (Ah, extremely easy, ...)

Explanatory Paraphrase: Oneself exists as so very real [and clear] even for those who are simple-minded that [in comparison] [even] an āmalaka fruit on the palm ends [declines or fades away] as unreal [and unclear]. ([Therefore] ah, extremely easy, ātma-vidyā, ah, extremely easy!)

Text:

1. *English Translation:* Though oneself exists incessantly and indubitably as real, the body and world, which are unreal, arise sprouting as real. When unreal darkness-pervaded thought is dissolved without reviving even an iota, in the reality-pervaded heart-space oneself, the sun, will certainly shine by oneself; darkness will cease; suffering will end; happiness will surge forth. (Ah, extremely easy, ...)

Explanatory Paraphrase: Though oneself exists incessantly and indubitably [or imperishably] as real, the body and world, which are unreal, arise sprouting [springing forth or appearing] as [if] real. When thought, which is pervaded by [or full of] unreal darkness [the darkness of self-ignorance, namely ego, which is the cause for the appearance of the body and world], is dissolved without reviving even an iota [in other words, when it is dissolved in such a manner that it does not ever revive even an iota], in the heart-space, which [alone] is real, oneself, [who is] the sun [of pure awareness], will certainly shine by oneself [sponta-

neously or of one's own accord]; darkness [self-ignorance in the form of ego] will cease; suffering will end; happiness will surge forth. ([Therefore] ah, extremely easy, ātma-vidyā, ah, extremely easy!)

2. **English Translation:** Since the thought 'this, the body composed of flesh, itself is I' alone is the one thread to which the various thoughts are joined, if one goes within thus: what is the place from which I spread out, thoughts ceasing, in the cave ātma-jñāna alone will shine spontaneously as 'I am I'. This alone is silence, the one space, the abode of bliss. (Ah, extremely easy, ...)

Explanatory Paraphrase: Since the thought 'this, the body composed of flesh, itself is I' alone is the one thread to which [all] the various thoughts are joined [or on which they are all strung together], if one goes within [investigating] what is the place from which I spread out [or: who am I, what is [my] place], [all] thoughts [including the root thought, 'I am this body'] will cease [or depart], and in the cave [of one's heart] ātma-jñāna [pure self-awareness] alone will shine spontaneously [or as oneself] as 'I am I' [that is, as awareness of oneself as oneself alone]. This alone is silence, the one space [of pure awareness], the abode of bliss. ([Therefore] ah, extremely easy, ātma-vidyā, ah, extremely easy!).

3. **English Translation:** Without knowing oneself, if one knows whatever else, what? If one has known oneself, then what exists to know? When one knows in oneself that self, which is the undivided light in separate sentient beings, within oneself the shining of oneself alone will flash forth. The shining forth of grace; the annihilation of ego; the blossoming of happiness. (Ah, extremely easy, ...)

Explanatory Paraphrase: Without knowing oneself, if one knows whatever else, [so] what? [That is, how can such knowledge be reliable, so how can it have any real value?] If one has known oneself, then what [else] exists to know? When one knows in oneself that self [one's real nature], which is the undivided light [the light that shines without bhinna: division, separation, difference or distinction] in separate [divided, different or distinct] sentient beings [or souls], within oneself ātma-prakāśa [the shining, clarity or light of oneself] alone will flash forth [like lightening]. [This is] arul-vilāsa [the shining forth, amorous play or beauty of grace], aha-vināśa [the annihilation of ego], inba-vikāsa [the blossoming of happiness]. ([Therefore] ah, extremely easy, ātma-vidyā, ah, extremely easy!)

4. **English Translation:** For the bonds beginning with action to be untied, to rise from the devastation beginning with birth, more than whatever path, this path is what is exceedingly easy. When one just is, resting without the least action of mind, speech or body, ah, in the heart the light of oneself alone. The eternal experience. Fear does not exist. The ocean of bliss alone. (Ah, extremely easy, ...)

Explanatory Paraphrase: For the bonds beginning with karma [that is, the bonds of action and of all that results from it] to be untied, and to rise [or be resurrected] from the devastation beginning with birth [that is, to transcend and become free from the miseries of embodied existence, which begins with birth and ends with death], more than whatever [other] path, this path [of ātma-vicāra] is what is exceedingly easy. When one just is, resting [calmly as pure awareness] without the least karma [action] of mind, speech or body, ah, in [one's] heart the light of oneself alone [will shine forth clearly as 'I am I']. [Having thereby drowned and lost oneself (namely ego) forever in this perfectly peaceful and infinitely clear state of pure awareness, it will be clear that this is one's] eternal experience. Fear does not [or will not] exist. The ocean of [infinite] bliss alone [will remain]. ([Therefore] ah, extremely easy, ātma-vidyā, ah, extremely easy!)

Appala Pāttu (The Appalam Song):

Original Tamil prose, by Bhagavan Sri Ramana
English translation by Michael James

Refrain:

English Translation: Making appallam, see; eating it, put an end to your desire.

Explanatory Paraphrase: Making appallam [in the manner prescribed in this song], see [yourself as you actually are, namely as ‘I am I’]; eating it [by experiencing yourself as ‘oneself alone is oneself’], put an end to your desire [for anything other than yourself].

Sub Refrain:

English Translation: Without wandering about yearning in this world, in accordance with the unique language without equal or greater, which is the truth that he who is sadguru, existence-awareness-happiness, spoke without speaking.

Explanatory Paraphrase: Without wandering about yearning [with desire for pleasures] in this world, in accordance with the unique language [namely silence], [which is] without [anything that is] equal [to] or greater [than it], [and] which is the tattva [reality, truth or true principle] that he who is sadguru [namely Dakshinamurti], [who is] sat-bhōda-sukha [sat-cit-ānanda or existence-awareness-happiness], spoke without speaking, (making appallam, see; eating it, put an end to your desire.)

Text:

1. *English Translation:* In the hand-mill of awareness-investigation, who am I, breaking and pulverising the black gram grains, which are the identification ‘myself’ that grows in this, the field of five sheaths, which is not oneself, as ‘not I’, (making appallam, see; ...)

Explanatory Paraphrase: In the hand-mill of jñāna-vicāra [awareness-investigation], [which is the practice of being keenly self-attentive in order to see] who am I, breaking and pulverising the black gram grains, which are the māna [attachment, identification, pride or conceit] ‘myself’ [the dēhābhīmāna, the proud identification and attachment ‘this field of five sheaths is myself’] that grows

[and flourishes] in this, the field of five sheaths [namely body, life, mind, intellect and will], which is not oneself, [thereby separating that entire field of five sheaths from oneself] as ‘not I’, (making appallam, see; eating it, put an end to your desire.)

2. **English Translation:** With juice of square-stemmed vine, which is sat-sangha, with cumin and black pepper, which are śama and dama, and with that salt, which is uparati, mixing asafoetida, which is the good vāsanā in the heart, (making appallam, see; ...)

Explanatory Paraphrase: With juice of square-stemmed vine, which is sat-sangha [association with what is real (sat), either directly by being self-attentive, or indirectly by dwelling on teachings that repeatedly encourage one to be self-attentive or by lovingly thinking about or being in the company of a jñāni who gives such teachings], with cumin and black pepper, which are [respectively] śama [tranquillity or calmness of mind] and dama [taming, curbing, restraining or subduing the mind by withdrawing it from both external and internal objects], and with that salt, which is uparati [cessation of mental activity by giving up interest in anything other than being self-attentive], mixing [adding or combining] asafoetida, which is the good vāsanā [namely sat-vāsanā, the inclination to know and to be what one actually is] in the heart, [that is, combining and mixing all these supportive ingredients with the main ingredient, namely black gram, the dēhābhimāna or false identification ‘I am this body composed of five sheaths’, which has been broken and pulverised in the hand-mill of jñāna-vicāra] (making appallam, see; eating it, put an end to your desire.)

3. **English Translation:** By the pestle of facing inwards without being agitated, incessantly pounding as ‘I am I’ in the heart-stone, by the rolling-pin, which is peace, on the board, which is equanimity, without weariness always joyfully (making appallam, see; ...)

Explanatory Paraphrase: By [means of] the pestle of ul-mukha [the practice of facing inwards] without being agitated [or confused] [by allowing one’s attention to be distracted away from oneself under the sway of one’s visaya-vāsanās], incessantly pounding [the dēhābhimāna tempered with the other ingredients] [by recognising oneself as] as ‘I am I’ [the fresh degree of clarity (sphurana) of self-awareness that shines in one’s heart as ‘I am I’ (that is, as awareness of oneself as oneself alone) to the extent that one keenly, calmly and steadily faces inwards to see who am I] in the heart-stone [the pure heart or mind that is imbued with steadfast titikṣā (endurance, forbearance and patience), which is unshakably firm like a stone mortar], [and then flattening the resulting appallam dough (namely the thoroughly pounded dēhābhimāna) into round wafers] with the rolling-pin,

which is śānta [peace, tranquillity, composure, contentment, resignation or subsidence], on the board, which is sama [sameness, constancy, evenness, equanimity, imperturbability or samādhi], without salippu [weariness, weakness, inattentiveness, negligence or pramāda] always joyfully (making appallam, see; eating it, put an end to your desire.)

4. **English Translation:** To experience as ‘oneself alone is oneself’, in that, the excellent ghee of brahman, which is heated by the fire of jñāna in the infinite pan, which is mauna-mudrā, constantly frying as ‘I am that’, (making appallam) composed of that, (see; ...)

Explanatory Paraphrase: [In order] to experience [ātma-svarūpa, the real nature of oneself] as ‘oneself alone is oneself’ [‘myself alone is myself’ or ‘I alone am I’], in that, the excellent ghee [or pure clarified butter] of brahman, which is heated by jñānāgni [the fire of jñāna or pure awareness] in the infinite pan, which is mauna-mudrā [the sign that is silence, namely the infinite space of silence, which is the sign that inwardly reveals the real nature of oneself as ‘I am just I’], constantly frying [the dry wafers of appallam dough prepared in the manner described in the previous three verses in accordance with the unique language of silence described in the anupallavi] as ‘I am that [namely brahman, the pure awareness that always shines as I]’, (making) tanmaya (appallam [appallam composed of tat, ‘that’, namely brahman], see; eating it, put an end to your desire.)

Ekatma Vivekam Kalivenba (The Five Verses on the Oneness of Self Extended):

Original Tamil prose, by Bhagavan Sri Ramana
English translation by Michael James

Prefatory Verse (Composed by Muruganar):

Here the Lord, Sri Ramana Guru, who first graciously gave Ekatma Pan-chakam [The Five Verses on the Oneness of Self], has himself again lovingly composed it as a fine kalivenba called Ekatma Vivekam [The Knowledge of the Oneness of Self] as an aid to true devotees in reciting.

Text:

1. One previously forgetting self, mistaking a body as self, taking innumerable births and finally knowing self and being self, is [just like] waking up from a dream of wandering about the world. Know thus.
2. Declare that he who asks himself ‘who am I?’ and ‘what is the place where I am [coming from]?’ though he always exists as self, is equal to a drunkard who asks ‘Who am I?’ and ‘In which place am I?’
3. When in fact the body is within self, [which is] existence-consciousness-bliss (sat-chit-ananda), he who thinks that self is within that insentient body is like one who thinks that the cloth [of the screen], which is the substratum of the [cinema] picture, exists within that picture.
4. Can an ornament exist as other than gold, which is the substance (vastu)? Without self [the sole existing reality], where is the body? He who thinks the body to be himself is an ajnani. He who takes [himself] to be self is a jnani, who knows self. Know thus.
5. The only thing (vastu) that exists eternally by its own light is that one self. When in those [ancient] days the adi-guru [the primal guru, Sri Dakshinamurti] revealed that vastu through speechless speech, say, who can reveal it through speech?

Concluding Verse (Composed by Muruganar)

Thus in these days Guru Ramana, who shines as the form of the one self-knowledge (ekatma-jnana-swarupa), has made clear in this verse sung by him what the truth of that oneness of self is, destroying [thereby] the 'I am the body' feeling (dehatma-bhava) of his devotees.

Sri Arunachala Stuti Panchakam (Five Hymns to Śrī Arunācala')

Original Tamil prose, by Bhagavan Sri Ramana
Meaning by Sri Sadhu Om
English translation by Michael James

Contemplation upon Satguru Sri Ramana:

Touching (His) Holy Feet on (our) eyes, let us meditate in the heart upon Maha Guru Ramana murti, the formless (Reality) who assumed a (human) form with Jnana and Grace as (His) two eyes and who, being a refuge to those who come to him desiring to know what is the Reality, dispels the delusion of ignorance of (His) devotees.

Sri Arunachala Mahatmiyam

The Greatness of the five hymns to Sri Arunachala:

It does not matter if you have not understood the final import of the peerless four Vedas; it does not matter if you have not practised any of the four Yogas glorified by the people of the world; it does not matter if you have not worshipped Lord Vishnu or Lord Siva ; it does not matter if you have not praised Devi, Ganapati or Subramanya. If you are able to recite (or to reflect upon the meaning of) Sri Arunachala Stuti Panchakam, which is the foremost path of Upasana and the ambrosia of immortality, and which was graciously sung with heart-melting love by Sri Arunachalaramana, the embodiment of Grace and the Lord of Munis, that alone is sufficient, that alone is now sufficient to enable you to attain the knowledge, 'You are That' (Tat-Tvam-Asi).

Sri Arunachala Siva Dhyanam:

This is Arunachala Siva, who, being the ocean of Grace, bestows Liberation when thought of.

Sri Arunachala Tattuvam (The significance of Arunachala)(Composed by Muruganar):

The true significance of Annamalai (Arunachala), which shone forth between Brahma and Vishnu in order to subdue their pride (by making them realize

that) they were unable to reach (the top and bottom of it respectively), is only the Heart (the real self), the centre (of all), which shines forth when the intellect (buddhi) and ego (ahankara) lament and subside, (having realized their inability to know It as it is)

Deepa Darsana Tattuvam

The significance of seeing the light

The true significance of seeing the light (flame) on Annamalai, which is the centre of the world, is seeing the light of the non-dual Real 'I' having given up the sense, this body alone is 'I', by fixing the mind in the Heart through the attention to 'I'

Nandi Vakku

1. That (Arunachala) is verily the holy place (sthalam). Of all holy places, Arunachala is the foremost. Know that it is the heart of the world. It is verily Siva. It is (His) heart-abode, a secret Sthala. In that place He, the Lord, ever abides as the Hill of Light named Arunachala.
2. The ancient day, on which He (Lord Siva) assumed the form of Arunachala, the original, great and wonderful Lingam (which first rose as a column of Light), was Adirai in Margazhi (the day when the moon is in conjunction with constellation aridra or Orion in the Tamil month Margazhi (December-January). The day on which Vishnu and other Gods praised and worshipped the Lord, who had risen as That Light, was Masi-Sivaratri (the night of the thirteenth waning moon in the Tamil month Masi, February - March).
3. Siva Said:
"Though I was (originally) in the form of fire, my remaining (now) as a Hill of subdued Light is due to my grace in order to protect the world. Moreover, I ever abide here as a Siddha (a sage named Arunagiri Yogi). Know that within me shine caves surging with many enjoyments (Bhogas)".
4. Since their (karma) nature is to bind all the worlds, the vicious actions (karmas) are bondage (runa). This (Hill) indeed is the effulgent Arunachala (the hill that destroys bondage), the refuge, by seeing which, they (the karmas) become non-existent.
5. The Supreme Knowledge (self-knowledge), the import of Vedanta, which cannot be attained without undergoing great difficulty, will be (easily) attained by anyone if they see the form (of this Hill) from wherever It is visible or even

if they think (of it) by mind from afar.

6. By my ordinance, “I, the Lord, truly bestow my Sayujya (the state of non-dual union with Me), which is devoid of attachment, upon those who reside in this Holy place (sthala), which extends for three yojanas (around this Hill), even without (their receiving) initiation and so on, which remove defects.”

7. Devi Said:

This Holy place alone is ever the abode for righteous people and devotees. Here base people who intend harm to others will perish by being afflicted with many diseases, and the power of the wicked will be lost in a second without leaving a trace. (Therefore) Do not fall into the fierce fire of the anger of Lord Arunachala, whose form is a Hill of Fire.

Arunachala Aksharamanamai

The Bridal Garland of Letters in praise of Sri Arunachala

A. Those who sink into the Heart with the thought ‘Arunachala’ - taking as a means this joyful Akshara - mana- malai (the bridal garland of letters), which is like a series of golden rays of the rising sun and which was sung in divine ecstasy by our Guru, Muni Ramana, the Embodiment of Grace, as a refuge, as a prayer to dispel the ignorance of good devotees who seek enlightenment will rule Siva-Loka (that is, they will become one with Lord Siva Himself).

B. O Ganapati, the bestower of grace, protect me by giving Your helping hands so that I may make and offer a Bridal Garland of Letters worthy of the bridegroom, Arunachala.

1. O Arunachala, You root out the ego of those who think ‘Arunachalam’ in the heart.

2. O Arunachala, may ‘I’ and ‘You’, like Azhahu and Sundaram, unite and be non-different.

3. O Arunachala, having entered my heart and having drawn me (towards You), You have kept me as a prisoner in the cave of Your heart. What (a wonder is this Grace of Yours)!

4. O Arunachala, for whose sake did You take me as Your own ? If You now reject forsaking me, the world will blame You.

5. O Arunachala, escape this blame. Why did You make me think of You?

Now who can leave (the bond which You have thus created between us) ?

6. O Arunachala, who is far more gracious than one's own mother, (if You now forsake me) is this Your grace?
7. O Arunachala, be seated firmly upon my mind so that it may not cheat You and run away (due to desire for the outside world)
8. O Arunachala, Show me your beauty so that, by seeing you uninterruptedly, my mind, which (by nature) wanders about the world, may subside (in You, the real Self, and never leaving you).
9. O Arunachala, is this manliness, if You do not now unite with me, destroying me (my ego or the sense of individuality)?
10. O Arunachala, when the desires for external objects are dragging me away from You, the real Self, why do You pretend to sleep as if You do not know what is happening? Since I rightfully belong only to You, does this indifference on Your part befit You?
11. O Arunachala, when the thieves, (the desires for the objects known through) the five senses, entered my heart, were You not in my heart ? (already)
12. O Arunachala, unknown to You, who are the One (who alone truly exist), who can come (into my heart) ? Therefore, (when those thieves entered my heart) it was only Your trick.
13. O Arunachala, import of the sound 'Om', unequalled and unsurpassed, who can know You (as You are)?
14. O Arunachala, like a mother (who is spontaneously kind to her own child), it is Your duty to bestow Your grace upon me and to take me as Your own.
15. O Arunachala, who can see You, who, being the eye to the eye, sees without eyes? (Therefore) See me (by turning the glance of Your grace upon me).
16. O Arunachala attracting me as a magnet attracts iron, be united with me and never leave me.
17. O Arunachala, Ocean of grace in the form of a Hill, being intensely gracious, bestow grace upon me.

18. O Arunachala, Gem of light which shines everywhere, both in the low and in the high, destroy my lowness (my base and impure nature).

19. O Arunachala, who shine as the form of Guru, enslave me, destroying my defects entirely (along with their root,the ego) and endowing me with good qualities.

20. O Arunachala, being intensely gracious join with me (to protect me) so that I may not be ensnared in the alluring (delusive) cruelty of sharp sword eyed (women) people.

21. O Arunachala, though I humbly entreat You, like a cheat You do not show even the least pity. (Now at least) bestow Your grace (and give me refuge) saying, 'fear not'.

22. O Arunachala, instead of blemishing your blemishless fame of giving unasked, bestow your grace upon me.

23. O Arunachala, the fruit in my hand, bestow Your grace so that I may be blissfully intoxicated by drinking your juice, the Reality (that is, by experiencing the real Self).

24. O Arunachala, import of the sound 'Om', unequalled and unsurpassed, who can know You (as You are)?

25. O Arunachala, who are of angerless nature, what wrong have I done that You have taken me as the target (of your anger)?

26. O Arunachala, great Hill of Grace praised by Gautama, make me Your own by bestowing Your gracious glance (kataksha) upon me.

27. O Arunachala, sun of bright rays who swallow everything (the entire world-picture), make my mind lotus blossom.

28. O Arunachala, was it merely to eat food by depending upon You that I came to You as a Sadhu (a religious mendicant)? (Did I not come to You in order to satisfy my spiritual hunger by attaining union with You?)

29. O Arunachala, Moon of Grace, in order to cool my mind (which is being burnt by the fire of wordly desires), open the gate of immortality by placing

upon me Your hands, the rays (of Your grace).

30. O Arunachala, graciously bestow upon me the glory of Your grace, destroying my (worldly) glory and establishing me in Nirvana (the natural state of Self).

31. O Arunachala, be quietly united with me there (in my heart), so that the ocean of Bliss may surge forth (within me) and so that my speech and mind may subside.

32. O Arunachala, without testing me hereafter by playing tricks, show me Your form of light (Your true form of pure self consciousness).

33. O Arunachala, having made me give up this worldly delusion of learning the arts of deception, reveal to me the art of self-abidance.

34. O Arunachala, if You do not unite with me, my body will melt into water (due to the fire of my intense longing for You) and I shall drown in a river of tears.

35. O Arunachala, if You reject me saying, chai, (the fruit of) the karmas done (by me in the past, present and future) will surely burn me, and what will be the way for me to be saved? Tell me.

36. O Arunachala, saying without saying, 'Be without speech', You remained still.

37. O Arunachala, tell me, if you merely sleep (in this manner) enjoying the bliss (of self) like an idler, then what will be my condition?

38. O Arunachala, when did You show Your valour and destroy my defects ? (Yet) You remain without moving.

39. O Arunachala, (without the all powerful help of your grace) by what strength can I, who am worse than a dog, seek and attain You ?

40. O Arunachala, graciously bestow Jnana upon me in order to put an end to the weary suffering (which I am undergoing) due to desire for You without Jnana.

41. O Arunachala, "like a bee (hovering in front of an unblossomed bud), why should even You stand in front of me saying, You have not blossomed (that is, You have not yet attained spiritual maturity)"?

42. O Arunachala, (by your causeless grace) You have taken possession of a blemishful wretch (myself) who did not know any principle (tattva) what a (gracious) principle this is!

43. O Arunachala, Self (the consciousness, 'I am') itself is the Reality. Reveal this to me Yourself.

44. O Arunachala, my Real Self, you taught me, "Turning away from external objects with intense desirelessness or vairagya, persistently scrutinize the feeling 'I' with an introverted attention; then only will you realize the truth that Self itself is the Reality."

45. O Arunachala, I sought you inwardly as the real Self, but since my mind lacked the necessary strength of desirelessness or vairagya, I failed to attain you. Therefore I now come back to you and pray, "Bestow your Grace upon me by giving me the strength which is necessary to turn away from external objects and realise you as my real self.

46. O Arunachala, of what use is this birth without vichara-jnana (knowledge born of self-enquiry) ? (Therefore) come to make it (my birth) worthy (by graciously enabling me to attain such knowledge).

47. O my Arunachala, bestow Your grace to make me to merge in Self, Your Reality, in which only those who are pure in mind and speech can merge.

48. O Arunachala, when I sought refuge in You as God (believing that you would protect me), You completely annihilated me.

49. O Arunachala, Supreme treasure of Divine Grace found without seeking, graciously remove my mental delusion.

50. O Arunachala, when I courageously sought and attained Self, your Reality, I became bereft of wants. (such is your) grace!

51. O Arunachala, if You do not touch and embrace my body with the hands of Your grace, I shall have lost (the fruit of this human birth). (Therefore) bestow Your grace upon me.

52. O Arunachala, may You, who is devoid of defects, bestow Your grace upon me by becoming one with me so that we may ever be united in Bliss.

53. O Arunachala, when I have come to take refuge in you, there is no room for You to laugh and mock at me, seeing my immaturity. Instead of laughing at me derisively, You should look at me, bestowing upon me the compassionate smile of your grace.
54. O Arunachala, without any shyness I approached You of my own accord in order to attain union with You. Hence you became one with me, shining forth in me like a pillar as the motionless and thought free consciousness 'I'.
55. O Arunachala, before the fire (of my intense longing) for You burns me and reduces me to ashes, shower upon me the rain of Your grace (there by enabling me to attain You).
56. O Arunachala, by uniting with me to destroy (the false distinction) 'You' and 'I' graciously bestow upon me the state of remaining ever blissful.
57. O Arunachala, when will the waves of thoughts in me cease, so that I unite with You, the form of the extremely subtle space (of self consciousness) ?
58. O Arunachala, graciously dispel the deluded knowledge of me, who am an ignorant person lacking scriptural knowledge.
59. O Arunachala, when, melting more and more (with intense devotion), I merged in you as my refuge, you stood unveiled (as the mere existence-consciousness-bliss, devoid of the veiling adjuncts of name and form).
60. O Arunachala, having roused desire for You in me, who was devoid of love, You should bestow Your grace upon me and should not cheat me (by failing to fulfil this desire).
61. O Arunachala, if you allow me to waste away and become disheartened due to the suffering of longing for You without attaining You, I shall be rendered worthless, like an over ripe and decayed fruit. Therefore, before I waste away in such a manner, graciously take me and feed upon me, destroying my ego. That will be best for both of us.
62. O Arunachala, if you do not take me and give yourself to me so that I do not perish with suffering (due to my intense longing for you) You will be Antakan (the God of Death) to me.
63. O Arunachala, may You graciously take me as Your own, having made me

mature, by seeing me, thinking of me and touching my body.

64. O Arunachala, before the poison of delusion possesses me, reaches my head and kills me, bestow Your grace so that Your grace alone may possess me.

65. O Arunachala, graciously see me in order to put an end to my delusion. If You do not graciously see me, see, who can tell You (that is, who can intercede with You on my behalf)?

66. O Arunachala, having removed my madness (for the world), You have made me a madman like You. Graciously grant me the medicine (of self knowledge) which will clear away even this madness (of intense longing for you).

67. O Arunachala, unite with me who, in fear (of this world-illusion), came to You, who is devoid of fear. Why should You fear (to unite with me)?

68. O Arunachala, when Your grace possesses me, tell me, where is base mind and where is good mind?

69. O Arunachala, graciously bestow upon me complete union with you, so that my mind, which is (a bundle of) worldly tendencies, may acquire the tendency for perfection.

70. O Arunachala, as soon as I thought of Your name, You caught me and drew me to Yourself. Who can understand Your greatness?

71. O Arunachala, having possessed me as an unexorcisable demon in order to exorcise my demonnature (the ego), you made me a demoniac (one possessed by the demon of Your Grace). What a wonder this is!

72. O Arunachala, protect me, being a support for me to cling to, so that I may not droop down like a tender creeper without anything to cling to.

73. O Arunachala, having enchanted me with the magic powder (of your grace) and having (there by) robbed me of my bodha, you revealed to me your bodha.

74. O Arunachala, show me the war-play of grace in the common space which is devoid of going and coming.

75. O Arunachala, bestow your grace so that I may see and be united with your splendour for ever, having given up the attachment to the physical body (as

'I' and 'mine').

76. O Arunachala, who shine as the Hill of the medicine of Grace, need You hesitate to give the medicine for confusion (the medicine to remove the confusion of identifying the body as 'I') ?

77. O Arunachala, who shine devoid of attachment (abhimana), destroying the attachment of those who come to you with attachment, (graciously destroy my dehabhimana or attachment to the body as 'I').

78. O Arunachala, I am a person of little intelligence who prays to You whenever overwhelmed (by sufferings). Therefore, bestow Your grace upon me without cheating me.

79. O Arunachala, graciously protect me (and be the helmsman of my life), so that I may not be (like) a ship tossing in a great storm without a helmsman.

80. O Arunachala, like a mother, is it not your duty to place me in the final goal (the state of Self), having untied the knot (the 'I am the body'-identification), the beginning and end of which are not known ?

81. O Arunachala, instead of being (like) a mirror held before a noseless man, graciously lift and embrace me.

82. O Arunachala, bestow Your grace so that we may unite as the Reality on the soft floral bed of the (pure) mind in the house of the body.

83. O Arunachala, by uniting with tender-natured devotees who are more and more humble, You have attained exaltation. What a wonder this is!

84. O Arunachala, removing my dense delusion with the magic paste of Your grace, You have brought me under sway of Your Reality.

85. O Arunachala, having shaved me (of all my deeply rooted tendencies or vasanas), you danced your dance (as 'I-I') in the open space (of self). What a wonder this is!

86. O Arunachala, my real Self, fulfil these two desires of mine: remove my delusion of attachment to the body and world and grant me ever increasing love for You.

87. O Arunachala, if You remain silent like a stone without responding (in

spite of my having entreated You so much), will this silence befit You?

88. O Arunachala, who (was it but You that) ruined my living by putting mud in my mouth ?

89. O Arunachala, who (was it but You that), unknown to anyone, enchanted and stole away my mind?

90. O Arunachala, I declared 'Ramana', without taking offence, come to make me happy.

91. O Arunachala, come, let us enjoy the supreme bliss in the pure and empty space of self, which is devoid of the limitations of time and space.

92. O Arunachala! Taking (me) as (Your) target and releasing the arrow of (Your) Grace, You devoured me (the ego) along with (my) breath (prana).

93. O Arunachala! You are the (supreme) gain. (when it is so) what gain did You obtain by obtaining me, who has no gain here or hereafter.

94. O Arunachala! Did You not tell (me) to come (to You)? (Therefore, now that I have come to You) come and give (me) my measure (all that I need). Suffer (thus for me). (This is) Your fate.

95. O Arunachala! The very moment that, (selecting me by) saying 'come', (You) enter (my) heart and bestow (upon me) Your life (Your state of Self), I have lost my life (my individuality). Therefore bestow (Your) grace (upon me in this manner).

96. O Arunachala! if (You) leave (me), it will be a (terrible) affliction (for me). (Therefore) bestow (Your) grace (upon me) so that (my) life may leave (the body) without (my) leaving you.

97. O Arunachala! Entering (my) heart abode stealthily (unknown to anyone) and dragging (me) out of (my) home, You revealed Your (true) home (the state of liberation). (Such is your) grace.

98. O Arunachala! I have thus openly disclosed Your (secret) act (of grace). Without resenting (me for having done so), openly shower Your grace and save me.

99. O Arunachala! Graciously bestow (upon me the experience of) the reality of the Vedas, which shines (as one) without another in Vedanta.

100. O Arunachala! Taking (all my words of) abuse as praise, and taking (me) as a subject (of Your kingdom of) grace, graciously do not (ever) forsake me.

101. O Arunachala! like ice in water, graciously melt me as love in You, the form of love.

102. O Arunachala! As soon as I thought of Arunai (the holy place Arunachala), I was caught in the trap of (Your) grace. Can the net of Your grace (ever) fail ?

103. O Arunachala! Like a spider (which spins a web, catches its prey and feeds upon it), having (once) decided that I should be trapped in (the web of Your) grace, You entwined (me), imprisoned (me) and fed (upon me).

104. O Arunachala! Bestow (Your) grace so that I may graciously become a devotee of the devotees who hear Your name with love.

105. O Arunachala! Graciously live for ever protecting helpless devotees like me (in such a way) that they attain Bliss.

106. O Arunachala! May even (Your) ears, which have received (with joy) the sweet words of (Your true) devotees whose bones melted (due to their intense love for You), graciously accept (even) my poor (unworthy) words.

107. O Arunachala, the very embodiment of patience and forbearance in the form of a Hill, bear with my unworthy prayers, regarding them as worthy praises, and then bestow Your grace upon me in whatever way You wish.

108. O Arunachalaramana, having bestowed upon me the garland (of your grace), graciously wear my garland (this Bridal Garland of Letters), O Arunachala.

Glory to Arunachala! Glory to (His) devotees! Glory to (this) Bridal Garland of Letters (Aksharamana Malai)

May (this) Bridal Garland (mana-malai), which, due to the surging up of the supreme experience enjoyed (by Him), was composed by Sri Ramana, who is the ocean of the attainment of grace (arul-siddhi) and who was immersed and rejoicing in the ocean of love (bhakti), bestow upon us the Bliss of Absolute knowledge (Siva Jnana Sukha).

Arunachala Navamanimalai

The Garland of Nine Gems in praise of Sri Arunachala

1. Though (Lord Siva is) truly Achalan (the motionless one), in that assembly, (at Chidambaram) He dances in front of the Mother, (Sakti Devi), who is Achalai (The consort of Achalan), (in order to bring her dance to an end). (But) know that when that Sakti subsides in His motionless form (here in Tiruvannamalai), He shines exalted as Arunachala.
2. On considering (the import of the name) Arunachala, which bestows Liberation (Mukti) when (merely) thought of and which is lustrous (like) red gold, (it is revealed that) the meaning of (the three syllables) 'A-ru-na' is not only Existence - Consciousness - Bliss (Satya - Chit - Sukha) but also that (great vedic revelation) 'That Thou Art' (Tat-TvamAsi), which denotes the oneness of the Supreme and the Soul (Parajiva Aikya), and that the meaning of Achala is ghana (firmness, fullness, abundance or greatness)
3. Those (mature souls) who - with a mind which always seeks the clarity (of true knowledge or Jnana), having given up the liking for the mental delusion of being attached to wealth, country, relatives, caste and so on-are longing for the Divine grace of the red Lotus-Feet-of the Supreme Lord, the embodiment of Grace, who abides in Arunachala, will drown in the ocean of Bliss, having for ever attained (His) grace, which is like the rays of the rising Sun, (their) ignorance having been destroyed in (this very) world (that is, in this very life time).
4. O Annamalai (Arunachala) ! Do not think of letting me pine away looking upwards (in despair) like one who has not thought of you. It is not proper (for you to allow me) to perish as earth by thinking the impure body, which is (composed of) earth, to be 'I'. O Beloved, (who are dear) to my two eyes!. Without playing any trick (upon me), look (at me) with (your) eyes, which are full of cool (refreshing) compassion. O Lord, whose form is the light (of consciousness), which transcends the forms of female, male and neuter! (Graciously) abide (and shine forth) in my heart (as the all transcending consciousness 'I-I').
5. O Lord, who is the form of consciousness (ChitSwarupa) and who shines gloriously as the great Sonagiri (Arunachala) ! Forgiving all the great wrongs of this insignificant person (myself) and protecting (me) in such a way that I do not fall again into this void (of worldly delusion or ignorance), bestow (upon me) the glance of (Your) cloud-like (ever-showering) grace. If (You do) not (do so), I will be unable to reach the shore (or to be freed) from the cruel (ocean of) birth (and death). Tell (me), is there anything equal to the unequalled good

which a mother does to (her) child ?

6. O Arunachaleswara! You are always praised by (Your) devotees as Kamari (the destroyer of kama or lust). Yes, yes, (this is) true. (yet) I doubt, is this (name) befitting You ? If it is befitting, how can Anangan (the bodiless one, kama), though (he is) indeed a brave and valient person, enter a mind which takes refuge in the fort of the Feet of You, who is Kamari.

7. O Annamalai! The very moment you took me as Your own, You took possession of (my) soul and body. (Therefore) is there (now) any shortcoming (defect, want or grievance) for me ? (Since my shortcomings and virtues cannot exist apart from You) I will not think of them, (my) shortcomings and virtues but only of You. O my life (my Real Self), whatever be (Your) will, do that (alone). O beloved, Bestow (upon me) only ever-increasing love for Your two Feet.

8. I was born to the virtuous tapasvi Sundaram (Sundaramaiyar) and to (his) faithful wife Sundaram (Azhahammai) in Tiruchuzhi, which among the towns of God (Siva Kshetras) in the world is called Pongidum Bhuvu (the surging place, that is, the place of the tank of surging holy water). The Lord of the Red Hill (Arunachala), who stands in the world so that consciousness will glow and so that the reality will flourish (in other words, so that Atma-vidya, the science of Self-Knowledge, will shine and flourish on earth), gave me His own state (of Selfabidance) with His heart overflowing with joy, in order that the miserable distress (of my life) in the world (that is, the miserable distress of being ensnared) in the wickedness of the petty senses, would come to an end.

9. Having borne and tended me in the world in the form of (my) mother and father, before I fell and drown in the deep ocean of that worldly illusion (Maha - Maya) You entered my mind, pulled (me) and established (me) at your Feet (or in Your state). O Arunachala, who is of the nature of consciousness (chinmaya)! What a wonder of Your Grace (this is)!

A. Because the great Arunagirisan (Lord Arunachala), who is the doer (karta), who by (His) grace had taken (Sri Bhagavan) as His own by uniting (with Him) in (His) soul, as the inner cause impelled (Sri Bhagavan's) mind by (His) unceasing Grace (with the words) "Karunaiyal ennai, Karunaiyal ennai, Karunaiyal ennai", He (Sri Bhagavan) composed Patikam and Ashtakam (beginning with the words) "You, who by (Your) Grace have taken me as your own" (Karunaiyal ennai anda ni).

B. When (His) Father, the great Arunachala Siva, who had taken as His own the great Muni, the divine Ramana, who had lost the (individual) self (the ego) when He united (with Him), induced (His) mind by prompting (it) through the Supreme Power of Grace (Arul-Para-Sakti), He composed one verse after another in antadi concatenation, more and more (words) flowing in succession. Of His own accord He related that experience to us as He saw it.

Sri Arunachala Padigam

1. If You, who by (Your) grace have taken me as Your own, do not (now) graciously bestow upon me Your (true) vision (the vision of Self or Atma-Dar-sana) what will be my condition if this body leaves (me) after (my) suffering intensely (like this) in the miserable world of darkness (ignorance or mental delusion) longing (for Your true vision) ? Can a lotus blossom without seeing the sun? O (Embodiment of) love called Arunamamalai (the great Aruna Hill), where grace springs forth in abundance and gushes out as a torrent, (You) being the Sun to the sun (the consciousness which illumines everything), can my mind-lotus blossom without seeing Your True Vision?
2. O Arunachala, the form of love! Having taken (me) as your own, does it befit (You now) to ruin me by not bestowing love for You upon me, who am devoid of (such) love by which I would think of You in the heart, soften and melt like wax in fire? O Bliss resulting from love! O unsatiating Ambrosia welling up in the heart of (Your) devotees ! what (is there for me) to say ? Your will is my will; that (alone) is happiness for me, O Lord of my life!
3. Having by the rope of Your grace drawn me, who did not have (the least) idea to think of You, the Lord, You stood (determined) to kill (me) without (leaving even) a little life. What wrong have I, (this) poor wretch, done (to you)? What little obstacle now (remains to prevent You from destroying me completely) ? Why to torture me thus, keeping (me) half-alive? O Arunachala, who are the Lord! Fulfilling (Your) intention (to destroy me completely), may You live for long aeons (for all eternity) as the (only existing) one!
4. What profit did You gain from me (by selecting me) from among (all) the people living in (this) world? Having saved (this) poor wretch (myself) from falling into the void (of worldly delusion or Maya), You kept (me) fixed at your Feet (or in your state). O Lord, who is the ocean of grace! When I think (of Your Supreme Grace and of my extreme unworthiness) I feel very great shame. Glory to You, O Arunachala ! My head bows down praising and adoring You!

5. O Lord! Having brought me (to You) by stealth (unknown to anyone), You have kept (me) till this day at Your Feet. O Lord! (in reply) to those who ask (me) what Your (real) nature is, You have made (me remain) like a head-bent statue (because the nature of God cannot be expressed in words, being beyond the range of the mind, speech and body). O Lord! So that I may not be like a deer (caught) in a net, bring about the destruction of my wearisome suffering! O Arunachala, who are the Lord, who is (this) poor person (myself) to know what (Your) will is?

6. O Supreme Reality! Though I have always remained at (Your) Feet, I am (still like) a frog (remaining) at the stem of a lotus (that is, I am still unable to know your true greatness). If (instead) You make (me) as a flower-bee which drinks the excellent honey of the state of consciousness (the state of true knowledge or Jnana), there will be Salvation (that is, I will attain Salvation). O light of spreading red rays in the form of a Hill ! O space of grace (the space of self or Atmakasa) more subtle (even) than the (physical) space! (If You let me remain like a frog and do not make me like a flower - bee, and) if (in this condition) I leave (my) life at your divine lotus-feet, it will be forever a standing column of blame for you.

7. If the (five) elements - space, air, fire, water, earth and (all) material objects, which manifest as the many living beings, are not other than You, the space of light (the space of consciousness or chitakasa), who else am I (but You)? O Blemishless One! Since You shine without another in the heart as the space (of consciousness), who am I who come out as another (that is, who am I who rise as I am so-andso)? O Arunachala! placing (your) vast lotus-Feet on his head (on the head of this rising 'I', the ego), come out (and manifest Yourself as the real 'I').

8. Having destroyed (in me) the intelligence to know the way of making a living in the world, You have made (me) worthless. If You keep (me) thus (in this condition), it will not be happiness for anyone (for me, for You or for the world) but only misery. Death indeed is better than this (kind of) life. O supreme who have taken the form of Aruna Hill, which shines on earth as the medicine for the madness (of desire for the world) ! Graciously bestow upon me who, (in spite of) being possessed by the madness (of love for You), am deprived of the fruit (of Jnana), the rare medicine (of your grace) which will unite (me) with your Feet (that is, which will make me one with your supreme state of Self).

9. O Supreme! (I am) the supreme (foremost) among those who do not possess the supreme wisdom to cling to Your Feet without (having any other)

attachment. Make my actions cease, (taking them) as Your burden, (for) what will be a burden to You, who sustain (the whole universe)! O Supreme! what I have gained by holding this world on my head (that is, by bearing the burden of samsara), having let go of You, is (now) enough (for me). O Arunachala, who are the Supreme! do not think hereafter of keeping me away from Your Feet (or state).

10. I have seen a wonder, (this) magnetic Hill which forcibly attracts the soul! Having suppressed the mischievous (mental) activities of the soul who has thought of It (even) once, having drawn (that soul) to face towards Itself, the One, and having made it motionless (achala) like Itself, It feeds upon that sweet (pure and ripened) soul. What (a wonder) this is! O souls! Be saved by thinking of this great Arunagiri, the destroyer of the soul (the ego) who shines in the heart!

11. Oh! How many are those who like me have been destroyed by thinking this Hill to be the Supreme! O people who are wandering about thinking of a means to give up the body, having given up the desire for this (worldly) life due to (its) increasing misery, there is on earth one rare medicine which, when (merely) thought of once in the mind, will kill (the ego) without killing (the body)! Know that it is indeed Aruna Hill !

Sri Arunachala Ashtakam

Eight verses in praise of Arunachala

1. Ah (what a wonder)! It stands quietly as if an insentient Hill, (yet) its action is mysterious difficult for anyone to understand ! (Listen to my experience) From (my) knowledgeless early childhood (that is, from my early childhood when I knew no other thing), Arunachala was shining in my mind as that which is most great. (However) even when I came to know through someone that it was Tiruvannamalai, I did not realize the truth of It (that is, I did not realize what Arunachala really is). (But later) when having enchanted (my) mind, It drew me near, then I came near and saw It to be a Hill (achala).

2. When I, scrutinized within the mind who is the seer (who saw thus) ?, the seer became non-existent and I saw that which remained (namely the real Self). The mind (the ego or I thought) does not (now) rise to say, “I saw (the Self)” ; (therefore) how can the mind rise to say, ‘I did not see (the Self)’ ? Who has the power to reveal this (the state of Self-experience) by speaking, when in ancient times (even) You (as Dakshinamurthi) revealed it only without speaking (that is, only through silence) ? Only to reveal Your state (the true state of Self experience) without speaking (that is, through Silence), You stood shining as a

Hill (rising from) earth (to) sky.

3. When I approach thinking of You (the Supreme Reality) as a form, You stand as a Hill on earth. If one thinks of (or meditates upon) Your form (Your real nature) as formless, one is like someone who wanders about the world in order to see the sky. Therefore, instead of trying to meditate upon You thus, when without thinking one, thinks of Your (Real) form (the existence-consciousness 'I am') (one's) form (or separate individuality) will cease to exist like a sugar-form placed in the ocean. When I know myself, what else is my form (but you)? You, who were existing as the great Aruna Hill, (alone) are (and I, the separate individual, am not).

4. See, leaving You (the real Self), who (always and everywhere) exist (as existence or Sat) and shine (as consciousness or chit), and seeking God, is only (like) taking a light, seeking darkness Only to reveal (the truth about) Yourself, who exist and shine (as the existence-consciousness "I am"), You exist as various forms in each and every religion. If people do not know You, who (thus) exist and shine (as 'I am'), they are only (like) the blind who do not have knowledge of (the existence of) the Sun. O Gem (of self-shining consciousness) called the peerless great Aruna Hill, (graciously) exist and shine in my heart as one without a second !

5. Like the string in (a garland of) gems, You alone exist as the one in each and every soul and in each and every one of the diverse religions (that is, You exist as the one self in every soul and as the one God in every religion). Just as a gem is polished (on a grinding stone), if the mind is polished on the stone called mind (that is, if the mind attends to itself, the first person) so as to remove (its) flaws (the adjuncts or upadhis such as this or that), the light of your grace will shine forth (that is, the mind will shine devoid of adjuncts as the light of your grace, the mere consciousness 'I am'). (Then) just, as (the colour of any other object cannot affect) the light of a (coloured) gem, the attachment towards any other object will not approach (such a mind, which has been transformed into Self). When the light of the sun falls on a photographic plate, can an image (thereafter) be impressed (upon it)? When the light of Arunachala, (similarly the sun of Self- knowledge) falls upon the mind, no image can thereafter be impressed upon it. Other than you, the intensely lustrous Aruna Hill, is there (any) thing (whose light can thus destroy the mind) or whose light can thereafter make an impression upon it) ?

6. You, the Heart, the light of consciousness (or Selfknowledge), the One Reality, alone exist! A wonderful power sakti exists in You as not other (than You). From (that sakti) series of subtle shadowy thoughts (rise and) by means of

(the reflected light of) consciousness in (and due to) the whirl of destiny (prarabdha) - are (simultaneously) seen (as) shadowy world-pictures, both inside (on) the mirror of the thought-light (or mind-light) and outside through the (five) senses such as the eyes, just like a cinema-picture which exists (by being projected) through a lens. O Hill of Grace, whether they (the world-picture) stop (appearing) or whether they continue (appearing), they do not exist apart from You.

7. If the thought 'I' (the ego or mind, the feeling 'I am this' or 'I am that') does not exist, no other thing will exist. Until that (that is, until the thought 'I' is found to be nonexistent), if other thoughts rise, (one should enquire) To whom (do they rise)? To me (then by scrutinizing) what is the rising-place of 'I?', merge (within). Diving within (in this manner), if one reaches the Heart-Throne, (one will become) verily the Sovereign under the shade of one umbrella. (that is, one will become the One non-dual Supreme Reality itself). (Since the thought 'I' will then not exist) the dream (of dyads or dvandvas) known as inside and outside, the two karmas (good karmas and bad karmas), death and birth, pleasure and pain, and darkness and light, will not exist, and the limitless ocean of the light of Grace called Aruna Hill, which dances motionlessly in the court of the heart (in the form of the sphurana'I-I'), alone (will exist).

8. The water showered by the clouds, which rose from the ocean, will not stop, even if obstructed, until it reaches (its) abode, the ocean, (similarly) the embodied soul (the soul which rises as 'I am this body') rises from You (O Arunachala) and will not stop, though it wanders (or suffers) on the many paths which it encounters, until it reaches (or unites with) You. Though it wanders about the vast sky, (in that sky), there is not abode (or place of rest) for the bird; the place (for the bird to rest) is not other than the earth; (therefore) what it is bound to do is to go back the way it came. O Aruna Hill, when the soul goes back the way it came it will unite with You, the ocean of Bliss.

Arunachala Pancharatnam

The five Gems in praise of Sri Arunachala

1. O Ocean of Amrita (the ambrosia of immortality), which is the fullness of Grace ! O Arunagiri, the Supreme Self (paramatma) who swallow everything (the entire world-appearance) by the spreading rays (of the Light of Self-Knowledge) ! (Graciously) shine as the Sun of Self knowledge which will make (my), mind-lotus which is swelling (with love and ready to blossom), blossom fully.

2. O Red Hill (Arunachala)! All this (world-appearance), which is a picture, rises, stands and subsides only in You. Since You dance eternally (in) the Heart as (the Real Self), they (the Sages or Jnanis) say that Your name itself is Heart, (Hridayam).
3. O Red Hill (Arunacha O Arunachala ! Having scrutinized with that pure mind which is facing Self-wards (ahamukham) “where does this ‘I’ rise ?” and having (thereby) clearly known the form (or real nature) of ‘I’, one ceases to exist (by merging) in You like a river (which merges and loses its form) in the ocean. Know thus.la)! All this (world-appearance), which is a picture, rises, stands and subsides only in You. Since You dance eternally (in) the Heart as (the Real Self), they (the Sages or Jnanis) say that Your name itself is Heart, (Hridayam).
4. O shining Arunesa, Having given up (attending to) external objects (second and third persons) and having meditated upon You (the Self) in the heart with a mind which has become still by restraining the breath, the Yogi will see the Light (of Self knowledge) and will attain greatness in You (by thus uniting with You, the embodiment of all greatness). Know this.
5. O Arunachala, he who, with a mind surrendered to You and seeing You always, without (a sense of) otherness loves everything as Your form, triumphs having drowned (and lost his individuality) in You (the self), who are the form of bliss.

Arunagiri - Ramana happily gave to the world through (these) pleasant Tamil venbas (verses in venba metre) the ‘Five Gems to Arunachala’. (Sri Arunachala Pancharatnam), which are (a revelation of) the precious import of vedanta and which He (first) composed in sanskrit.

Arunachalaramana is the Supreme Self (Paramatman) who blissfully exists as consciousness (as the pure adjunctless consciousness “I am”) in the cave of the Heartlotus of (all) different souls (jivas) beginning with Hari. When the mind melts with love and reaches the cave (of the heart) in which the benign Supreme dwells, the eye of (true) Consciousness will open and you will know (this) Truth, (for) it will (become manifest) reveal itself.

Glory to the beneficent Name of Divine Arunachala ! Glory to the Five Hymns (Stuti Panchakam) which bear that name ! Glory to the Feet of the Great Ramana who sang (these Hymns) ! Glory to the good devotees who are fixed at those Feet !

Verses of Praise

Glory to Sri Ramana, the Giver of light ! Glory ! Glory! Glory to You, who transcend the limitations of the three times (past, present and future) ! Glory ! Glory to You, who pervade all the forms of the crores of universe! Glory to You, the ship which remains understroyed in the flood of universal destruction (pralaya) ! Glory !

Glory to Sri Ramana, the ocean of Jnana ! Glory ! Glory! Glory to the Mantra of the Name of Sri Ramana! Glory ! Glory ! Glory for long aeons to those (devotees) who sing, “Glory to the form of Sri Ramana” ! Glory to You, the Great Guru Ramana, who protect us ! glory !



