

# Upanišady a joga



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# Základné otázky života



- Človek, keď sa dostane za „Zahmlenie mysle“ bežným životom, obyčajne začína chápať, že pozemský život je konečný a že bez spoznania cieľa svojho života, tento život nebude radostný.
- Na tento okruh otázok vznikli 2 odozvy
  - Pokus o „zvečnenie tela“
  - Pokus pochopiť skutočnosť, ktorá je duchovná.
- Pokus zvečniť telo je veľmi staré.
  - Mumifikácie, zmrazenie, atď.
- Pokus pochopiť To, čo sa smrťou nemení robí aj joga.
  - Prečo je to pokus? Lebo väčšinu jogistov to až tak nezaujíma.

# Baba Ramdas a kráska



# Ked' ešte naháňame adrenalín



# Čínský buddhistický mních



# Zmrazenie mrtvol



# Keď odídeme, zostane po nás stopa



- Každý z nás za sebou zanechá stopu.
  - Kto pozitívnu
  - Kto negatívnu
  - Kto neutrálnu.
- Aj naši cvičitelia, ktorí už nie sú s nami zanechali po sebe stopu.
- Obyčajne sa nevieme vyhnúť ani starobe.
- Väčšina bojuje proti nej, lebo by musela posunúť svoje požiadavky na život.

# Greschnerová, Jablonská, Grof, Timčáková, Trešťanská





# Kornél Eschwig-Hajts a Anita Sasváriová



# Staroba



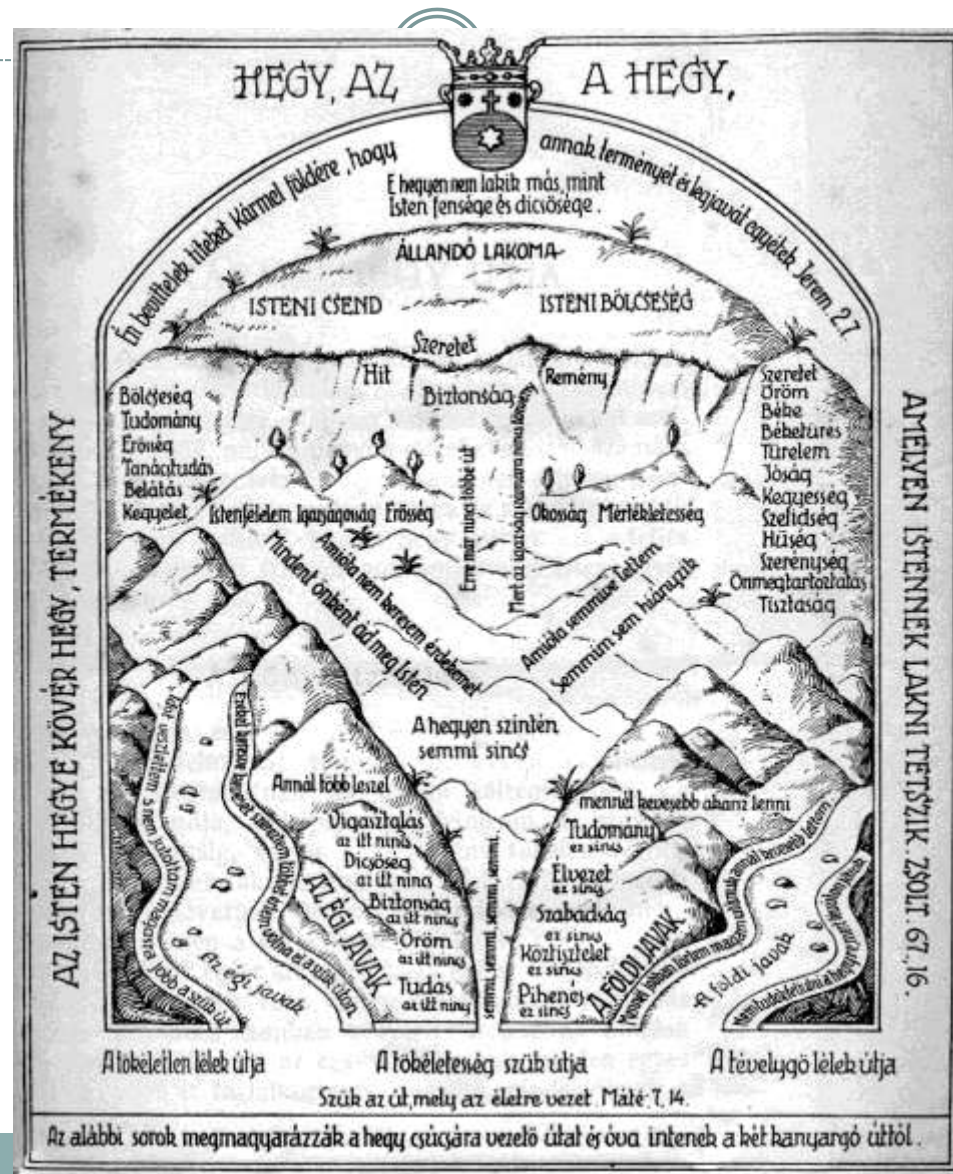


# Hľadanie zmyslu života



- Upanišady sú vlastne transcendentnou odpoveďou na túžbu po nájdení zmyslu života a na objavenie cesty za pozemským životom.
- Túto snahu mali všetky kultúry, ale nie u každej kultúry nachádzame takú bohatú ponuku ciest.
- Filozofia upanišad a príbuzných diel nám poskytuje výbornú možnosť ponoriť sa do tém, ktoré odhaľujú zmysel života a spôsob ako život zažiť bez zanechania nevhodných stôp.

# Božia hora podľa sv. Jána z Kríža



# Hora filozofov

Die Kunst ist gerecht, wahr und gewis  
Dem, der gottesfürchtig, fleißig ist,  
Und beachtet sich der Naturen recht.

Macht ihn zum Herrn, nicht zum Knecht,  
Eil nicht, bleib auf der rechten Bahn,  
So wirst du Nutz und Freud vil haun,



MONS PHILOSOPHORUM.

Und gönne's Gott die in dein in Leben,  
So steh' willig, dem Aemern geben,  
Sei keu, und halt die Kunst im Still.

Dem das ist gewislich Gottes Will,  
Halt Frau und Gnaub, denn man dabey,  
So bleib' du alle Nachred frey.

# Význam slova



- The [Sanskrit](#) term *Upaniṣad* (from *upa* "by" and *ni-ṣad* "sit down")<sup>[28]</sup> translates to "sitting down near", referring to the student sitting down near the teacher while receiving spiritual knowledge.<sup>[29]</sup> Other dictionary meanings include "esoteric doctrine" and "secret doctrine". [Monier-Williams'](#) *Sanskrit Dictionary* notes – "According to native authorities, Upanishad means setting to rest ignorance by revealing the knowledge of the supreme spirit."<sup>[30]</sup>

# Manuskript upanišady



इंद्रमः ॥ ईशावास्यमिदं सर्वं यत्किंचिज्जगत्प्राजगत् ॥ ते ज्ञानं तपश्चैतन्मंजीषामागच्छः कस्यचिद्दत्तं ॥ कु  
र्वन्ते वेदोक्तमिच्छन्ति जीवितं कृतं समाः रावं त्वपि नान्यथेतोस्ति न कर्म लिप्यते नरे १ असृष्ट्याः नामैतैस्तो  
काश्च न्येन तमसा व ताः ॥ तां स्ते प्रेत्याभिगच्छन्ति ये के चात्मह नो जनाः ३ ॥ अने जदेकं मनसो जवी  
येनैत देवा अप्रव न्यर्वमशर तद्वावतौ न्या नयेति तिष्ठ त्स्मिन्त यो मा तशिष्या दधाति ४ तदे जति त  
नै जति तदूरे तद्वैतिके च तदं तरस्य सर्वस्य त दु सर्वस्यास्य वा स्वतः ५ यस्तु सर्वाणि भूतान्यात्म न्येवा  
न पश्यति सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ६ यस्मिन् सर्वाणि भूतान्यात्मेवा भूदि जानतः  
तत्र कोहः कः शोक रा कर्तव्यमनु पश्यतः ७ स पर्यगा च्छुभ म काय म ब्रह्मामस्त्रा विरं ८ ९ इम पाप  
विद्वं क विर्मनीषी परिभूः स्वयं भू यथा तप्यतो र्यान व्यदधा च्छुश्रुतीभ्यः समाभ्यः १० अन्धन्त  
मः प्रविशन्ति ये विद्यामु सते ततो भय इव तं तमो यदु विद्याया चं रताः ११ प्रन्य देवा हु विद्यया न्यरा  
इर विद्यया इति षु म धी रायां येन स्तदि च च क्षिरे १० विद्यां चा विद्यां चा विद्यां च यस्तदे हो  
भयं सह अविद्यया मृत्युं तीर्त्वा विद्यया मृतमश्नुते ११ अंधं तमः प्रविशन्ति ये संभूतिमुपा



# Autori



- The authorship of most Upanishads is uncertain and unknown. Radhakrishnan states, "almost all the early literature of India was anonymous, we do not know the names of the authors of the Upanishads".<sup>[35]</sup> The ancient Upanishads are embedded in the Vedas, the oldest of Brahmanism's religious scriptures, which some traditionally consider to be *apauruseya*, which means "not of a man, superhuman"<sup>[36]</sup> and "impersonal, authorless".<sup>[37][38][39]</sup> The Vedic texts assert that they were skillfully created by *Rishis* (sages), after inspired creativity, just as a carpenter builds a chariot.<sup>[40]</sup>

# Vznik



- Scholars are uncertain about when the Upanishads were composed. <sup>[49]</sup> The chronology of the early Upanishads is difficult to resolve, states philosopher and [Sanskritist](#) Stephen Phillips, <sup>[15]</sup> because all opinions rest on scanty evidence and analysis of archaism, style and repetitions across texts, and are driven by assumptions about likely evolution of ideas, and presumptions about which philosophy might have influenced which other Indian philosophies. Indologist [Patrick Olivelle](#) says that *"in spite of claims made by some, in reality, any dating of these documents [early Upanishads] that attempts a precision closer than a few centuries is as stable as a house of cards"*. <sup>[18]</sup> Some scholars have tried to analyse similarities between Hindu Upanishads and Buddhist literature to establish chronology for the Upanishads. <sup>[19]</sup>

# Počet upanišad



- There are more than 200 known *Upanishads*, one of which, the [Muktikā](#) Upanishad, predates 1656 CE<sup>[56]</sup> and contains a list of 108 canonical Upanishads,<sup>[57]</sup> including itself as the last. These are further divided into Upanishads associated with [Shaktism](#) (goddess Shakti), [Sannyasa](#) (renunciation, monastic life), [Shaivism](#) (god Shiva), [Vaishnavism](#) (god Vishnu), [Yoga](#), and [Sāmānya](#) (general, sometimes referred to as Samanya-Vedanta).<sup>[58][59]</sup>
- Some of the Upanishads are categorized as "sectarian" since they present their ideas through a particular god or goddess of a specific Hindu tradition such as Vishnu, Shiva, Shakti, or a combination of these such as the [Skanda Upanishad](#). These traditions sought to link their texts as Vedic, by asserting their texts to be an Upanishad, thereby a [Śruti](#).<sup>[60]</sup> Most of these sectarian Upanishads, for example the [Rudrahridaya Upanishad](#) and the [Mahanarayana Upanishad](#), assert that all the Hindu gods and goddesses are the same, all an aspect and manifestation of [Brahman](#), the Vedic concept for metaphysical ultimate reality before and after the creation of the Universe.<sup>[61][62]</sup>

# Delenie upanišád



According to the Muktikopanishad 108 Upanishads are divided according to four Vedas as follows:

- 10 Upanishads from the Rigveda
- 19 Upanishads from the Shukla-Yajurveda
- 32 Upanishads from the Krishna-Yajurveda
- 16 Upanishads from the Samaveda and
- 31 Upanishads from the Atharvaveda.

# Základných 13 upanišád



- **(A) Upanishads of the Rigveda :**
- (1) Aitareya Upanishad,
- (2) Kaushitaki Upanishad
- **(B) Upanishads of the Shukla-Yajurveda:**
- (3) Brihadaranyaka Upanishad,
- (4) Isha Upanishad
- **(C) Upanishads of the Krishna-Yajurveda:**
- (5) Taittiriya Upanishad,
- (6) Katha Upanishad,
- (7) Shvetashvatara Upanishad,
- (8) Maitrayaniya Upanishad

# Základných 13 upanišád



- **(D) Upanishads of the Samaveda:**
- (9) Chandogya Upanishad,
- (10) Kena Upanishad
- **(E) Upanishads of the Atharvaveda:**
- (11) MundakaUpanishad,
- (12) MandukyaUpanishad,
- (13) Prashna Upanishad.

# Vzťah 4 véd s upanišadami

Veda	Recension/revision	<u>Shakha</u> (branch)	Principal Upanishad
Rig Veda	Only one recension	<u>Shakala</u>	<u>Aitareya</u>
Sama Veda	Only one recension	Kauthuma	<u>Chāndogya</u>
		<u>Jaiminiya</u>	<u>Kena</u>
		Ranayaniya	
Yajur Veda	Krishna Yajur Veda	Katha	<u>Katha</u>
		<u>Taittiriya</u>	<u>Taittirīya</u>
		Maitrayani	
		Hiranyakeshi (Kapishthala)	
	Shukla Yajur Veda	Vajasaneyi Madhyandina	<u>Isha</u> and <u>Brhad āraṇyaka</u>
		<u>Kanva Shakha</u>	
Atharva	Two recensions	<u>Shaunaka</u>	<u>Māndūkya</u> and <u>Muṇḍaka</u>
		Paippalada	<u>Prashna Upanishad</u> <u>Sarva upanishad</u>

# Filozofia upanišad



- The Upanishadic age was characterized by a pluralism of worldviews. While some Upanishads have been deemed 'monistic', others, including the [Katha Upanishad](#), are [dualistic](#).<sup>[89]</sup> The Maitri is one of the Upanishads that inclines more toward dualism, thus grounding classical [Samkhya](#) and [Yoga](#) schools of Brahmanism, in contrast to the non-dualistic Upanishads at the foundation of its Vedanta school.<sup>[90]</sup> They contain a plurality of ideas.<sup>[91][note 11]</sup>



# Filozofia upanišad



- The Upanishads include sections on philosophical theories that have been at the foundation of Indian traditions. For example, the [Chandogya Upanishad](#) includes one of the earliest known declaration of [Ahimsa](#) (non-violence) as an ethical precept.<sup>[96][97]</sup> Discussion of other ethical premises such as [Damah](#) (temperance, self-restraint), [Satya](#) (truthfulness), [Dāna](#) (charity), [Ārjava](#) (non-hypocrisy), [Daya](#) (compassion) and others are found in the oldest Upanishads and many later Upanishads.<sup>[98][99]</sup> Similarly, the Karma doctrine is presented in the [Brihadaranyaka Upanishad](#), which is the oldest Upanishad.<sup>[100]</sup>

# Pohl'ad upanišad na rituály



- While the hymns of the Vedas emphasize rituals and the Brahmanas serve as a liturgical manual for those Vedic rituals, the spirit of the Upanishads is inherently opposed to ritual. [\[101\]](#) The older Upanishads launch attacks of increasing intensity on the ritual. Anyone who worships a divinity other than the self is called a domestic animal of the gods in the [Brihadaranyaka Upanishad](#). The *Chāndogya* Upanishad parodies those who indulge in the acts of sacrifice by comparing them with a procession of dogs chanting *Om! Let's eat. Om! Let's drink.* [\[101\]](#)

# Upaniṣady proti rituálo



- The [Kaushitaki Upanishad](#) asserts that "external rituals such as [Agnihotram](#) offered in the morning and in the evening, must be replaced with inner Agnihotram, the ritual of introspection", and that "not rituals, but knowledge should be one's pursuit".<sup>[102]</sup> The [Mundaka Upanishad](#) declares how man has been called upon, promised benefits for, scared unto and misled into performing sacrifices, oblations and pious works.<sup>[103]</sup> Mundaka thereafter asserts this is foolish and frail, by those who encourage it and those who follow it, because it makes no difference to man's current life and after-life, it is like blind men leading the blind, it is a mark of conceit and vain knowledge, ignorant inertia like that of children, a futile useless practice.<sup>[103][104]</sup>

# Brahman a átman



- The [Maitri Upanishad](#) states, [\[105\]](#) two concepts that are of paramount importance in the Upanishads are [Brahman](#) and [Atma](#).[\[9\]](#) The Brahman is the ultimate reality and the Atma is individual self („soul“).[\[116\]\[117\]](#) Brahman is the „material“, efficient, formal and final [cause](#) of all that exists.[\[118\]\[119\]\[120\]](#) It is the pervasive, genderless, infinite, eternal truth and bliss which does not change, yet is the cause of all changes.[\[116\]\[121\]](#) Brahman is "the infinite source, fabric, core and destiny of all existence, both manifested and unmanifested, the formless infinite substratum and from which the universe has grown". Brahman in Hinduism, states [Paul Deussen](#), as the "creative principle which lies realized in the whole world".[\[122\]](#) Some see it as the Absolute existential principle.

# Atma



- The word *Atma* means the inner *individual self*, the soul, the immortal spirit in an individual, and all living beings including animals and trees. [\[123\]](#)[\[117\]](#) Ātman is a central idea in all the [Upanishads](#), and "Know your Ātman" their thematic focus. [\[10\]](#) These texts state that the inmost core of every person is not the body, nor the mind, nor the „ego“ - ahamkara, but *Atma* – "soul" or "self". [\[124\]](#) Atma is the spiritual essence in all creatures, their real innermost essential being. [\[125\]](#)[\[126\]](#) It is timeless, and ageless. Atman is that which one is at the deepest level of one's existence.

# Átman



- *Atman* is the predominantly discussed topic in the Upanishads, but they express two distinct, somewhat divergent themes. Younger upanishads state that Brahman (Highest Reality, Universal Principle, Being-Consciousness-Bliss) is identical with *Atman*, while older upanishads state *Atman* is part of Brahman but not identical.<sup>[127][128]</sup> The [Brahmasutra](#) by Badarayana (~ 100 BCE) synthesized and unified these somewhat conflicting theories. According to Nakamura, the Brahman sutras see *Atman* and Brahman as both different and not-different, a point of view which came to be called [bhedabheda](#) in later times.<sup>[129]</sup> According to Koller, the Brahman sutras state that *Atman* and Brahman are different in some respects particularly during the state of ignorance, but at the deepest level and in the state of self-realization, *Atman* and Brahman are identical, non-different.<sup>[127]</sup> This ancient debate flowered into various dual, non-dual theories in Brahmanism.

# Skutočnost a mája



- Two different types of the non-dual Brahman-Atman are presented in the Upanishads, according to Mahadevan. The one in which the non-dual Brahman-Atman is the all inclusive ground of the universe and another in which empirical, changing reality is an appearance (Maya). [\[130\]](#)
- The Upanishads describe the universe, and the human experience, as an interplay of [Purusha](#) (the eternal, unchanging principles, consciousness) and [Prakrti](#) (the temporary, changing material world, nature). [\[131\]](#) The former manifests itself as [Ātman](#) (soul, self), and the latter as [Māyā](#). The Upanishads refer to the knowledge of *Atman* as "true knowledge" (*Vidya*), and the knowledge of *Maya* as "not true knowledge" (*Avidya*, Nescience, lack of awareness, lack of true knowledge, incorrect knowledge). [\[132\]](#)

# Školy vedanty



- The Upanishads form one of the three main sources for all schools of Vedanta, together with the [Bhagavad Gita](#) and the [Brahmasutras](#).<sup>[139]</sup> Due to the wide variety of philosophical teachings contained in the Upanishads, various interpretations could be grounded on the Upanishads. The schools of Vedānta seek to answer questions about the relation between [atman](#) and Brahman, and the relation between Brahman and the world.<sup>[140]</sup> The schools of Vedanta are named after the relation they see between atman and Brahman:<sup>[141]</sup>
- According to [Advaita Vedanta](#), there is no difference.<sup>[141]</sup>
- According to [Vishishtadvaita](#) the jīvātman is a part of Brahman, and hence is similar, but not identical.
- According to [Dvaita](#), all individual souls (jīvātman) and matter as eternal and mutually separate entities.
- Other schools of Vedanta include Nimbarka's *Dvaitadvaita*, Vallabha's *Suddhadvaita* and Chaitanya's *Acintya Bhedabheda*.<sup>[142]</sup> The philosopher [Adi Sankara](#) has provided commentaries on 11 [mukhya](#) Upanishads.<sup>[143]</sup>

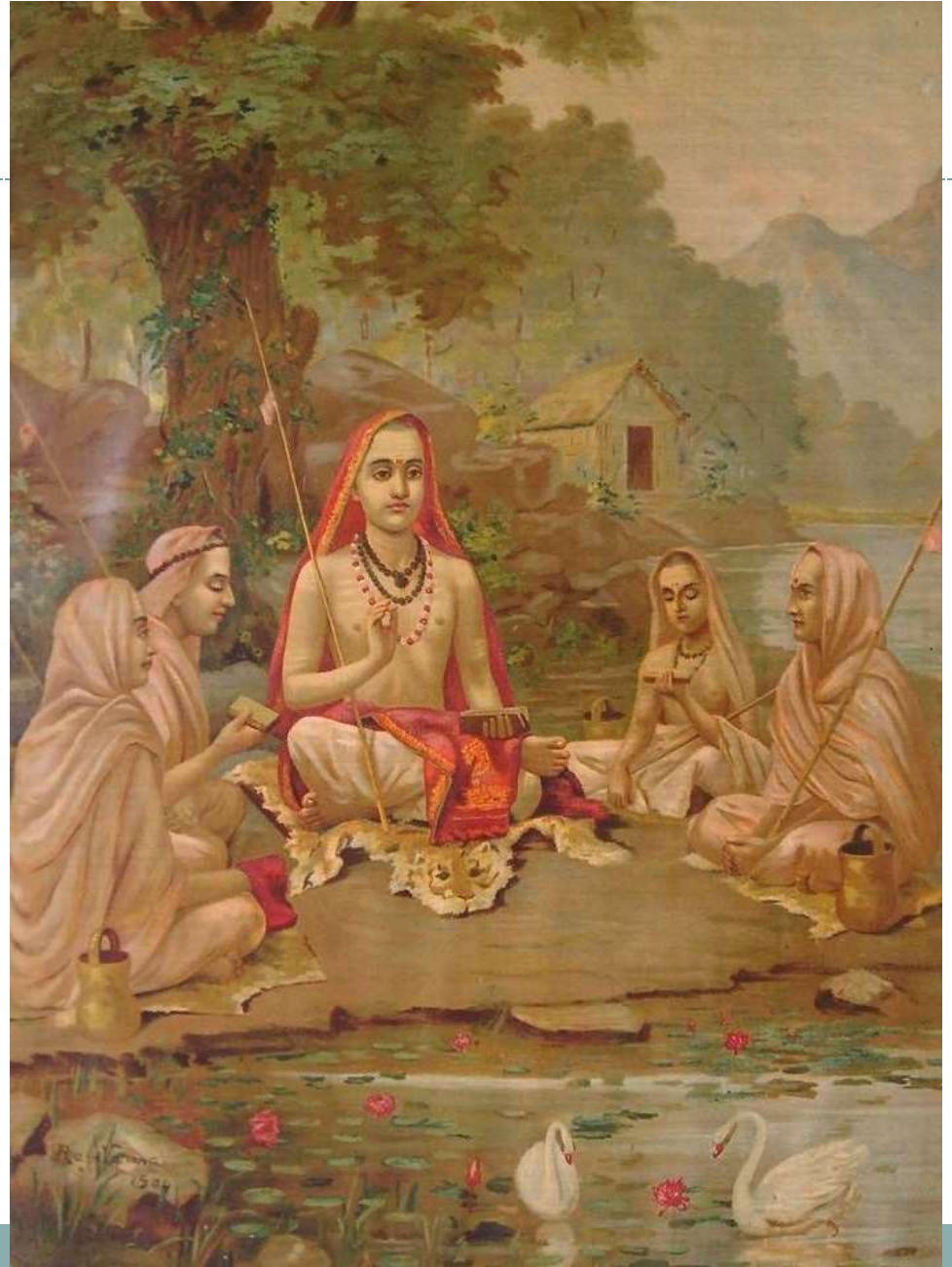


# Advaita vedanta



- Advaita literally means non-duality, and it is a [monistic](#) system of thought.<sup>[144]</sup> It deals with the non-dual nature of [Brahman](#) and [Atman](#). Advaita is considered the most influential sub-school of the *Vedanta* school of Indian philosophy.<sup>[144]</sup> Gaudapada was the first person to expound the basic principles of the Advaita philosophy in a commentary on the conflicting statements of the Upanishads.<sup>[145]</sup> Gaudapada's Advaita ideas were further developed by [Shankara](#) (8th century CE).<sup>[146][147]</sup> King states that Gaudapada's main work, *Māṇḍukya Kārikā*, is infused with philosophical terminology of Buddhism, and uses Buddhist arguments and analogies.<sup>[148]</sup> King also suggests that there are clear differences between Shankara's writings and the *Brahmasutra*,<sup>[146][147]</sup> and many ideas of Shankara are at odds with those in the Upanishads.<sup>[149]</sup> Radhakrishnan, on the other hand, suggests that Shankara's views of Advaita were straightforward developments of the Upanishads and the *Brahmasutra*,<sup>[150]</sup> and many ideas of Shankara derive from the Upanishads.<sup>[151]</sup>

# Šankaračarja



# Mahāvākje – hlboké výroky



- The Upanishads contain four sentences, the [Mahāvākyas](#) (Great Sayings), which were used by Shankara to establish the identity of Atman and Brahman as scriptural truth:
- ["Prajñānam brahma"](#) - "Consciousness is Brahman" ([Aitareya Upanishad](#))<sup>[155]</sup>
- "Aham brahmāsmi" - "I am Brahman" ([Brihadaranyaka Upanishad](#))<sup>[156]</sup>
- ["Tat tvam asi"](#) - "That Thou art" ([Chandogya Upanishad](#))<sup>[157]</sup>
- "Ayamātmā brahma" - "This Atman is Brahman" ([Mandukya Upanishad](#))<sup>[158]</sup>

# Viśištadvaita



- The second school of Vedānta is the Viśiṣṭadvaita, which was founded by Śrī Rāmanuja (1017–1137 CE). Śrī Rāmanuja disagreed with Ādi Śaṅkara and the Advaita school.<sup>[160]</sup> Viśiṣṭadvaita is a synthetic philosophy bridging the monistic Advaita and theistic Dvaita systems of Vedānta.<sup>[161]</sup> Śrī Rāmanuja frequently cited the Upanishads, and stated that Viśiṣṭadvaita is grounded in the Upanishads.<sup>[162][163]</sup>
- Śrī Rāmanuja's Viśiṣṭadvaita interpretation of the Upanishad is a qualified monism.<sup>[164][165]</sup> Śrī Rāmanuja interprets the Upanishadic literature to be teaching a body-soul theory, states Jeaneane Fowler, where the Brahman is the dweller in all things, yet also distinct and beyond all things, as the soul, the inner controller, the immortal.<sup>[163]</sup> The Upanishads, according to the Viśiṣṭadvaita school, teach individual souls to be of the same quality as the Brahman, but quantitatively they are distinct.<sup>[166][167][168]</sup>

# Dvaita



- The third school of Vedanta called the Dvaita school was founded by [Madhvacharya](#) (1199–1278 CE).<sup>[172]</sup> It is regarded as a strongly theistic philosophic exposition of Upanishads.<sup>[161]</sup> Madhvacharya, much like Adi Shankara claims for Advaita, and Sri Ramanuja claims for Vishishtadvaita, states that his theistic Dvaita Vedanta is grounded in the Upanishads.<sup>[162]</sup>
- According to the Dvaita school, states Fowler, the "Upanishads that speak of the soul as Brahman, speak of resemblance and not identity".<sup>[173]</sup> Madhvacharya interprets the Upanishadic teachings of the self becoming one with Brahman, as "entering into Brahman", just like a drop enters an ocean. This to the Dvaita school implies duality and dependence, where Brahman and Atman are different realities. Brahman is a separate, independent and supreme reality in the Upanishads, Atman only resembles the Brahman in limited, inferior, dependent manner according to Madhvacharya.<sup>[173][174][175]</sup>

# Katha upanišad



- Je to jedna z najstarších upanišad a hovorí o osude Načiketa, syna rišiho Vádžasravasa.
- Ten pri organizácii veľkej obete, kde sa vo veľkom pripravovali dary, po nostalgických otázkach syna, z ktorej posledná bola, že jeho daruje komu?
- Vadžasravasa odpovedal: Jamovi – Smrti. Syn teda zašiel za Jamom a poprosil ho o osvetlenie toho, čo sa stane s človekom po smrti a ako dosiahnuť Poznanie, ktoré robí smrť tela triviálnym.
- Ten mu ponúkal, bohatstvo, ženy, deti, vnúčatá, ale Načiketa stál na svojom – všetko toto je pomíňajúce.
- Preto nakoniec mu odhalil Pravdu: skutočnosť je skrytá v ÓM.

# Kl'uč k Poznaniu



# Samádhi

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# Sarva upanišad



- Je to malé dielo, ktoré je aj preložené do slovenčiny: „Majstri jogy o Pravde a Poznani“.
- Preberá v podstate všetko, čo je potrebné pochopiť.
- Tejto Upanišade je venovaná celá ďalšia prezentácia.

# Cesta k svetlu



# Aparigraha a chudoba



- Aparigraha znamená, že nezhrmažďujeme veci, ktoré nepotrebujeme k životu.
- Z toho vyplýva, že by sme mali žiť v „chudobe“
- Chudoba môže byť
  - Nútená – ak sa narodíme do chudoby, alebo ak všetko stratíme
  - Dobrovoľná – ak sa chceme uvoľniť od nutnosti pracovať za účelom zhromaždenia peňazí k zabezpečeniu štýlového života.
- Kým dávnejšie aj chudobní boli akceptovaní, dnes chudobných považujú za loserov, hlúpych či nešikovných.

# Dobrovoľná chudoba



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# Literatúra



- <https://en.wikipedia.org/wiki/Upanishads>
- <http://vedicheritage.gov.in/upanishads/>

# Dodatky



- Katha upanišad
- Ulladu narpadu (40 veršov o Skutočnosti)

# Katha upaniṣad



Ātman, when taught by an inferior person, is not easily comprehended, because It is diversely regarded by disputants. But when It is taught by him who has become one with Ātman, there can remain no more doubt about It.<sup>6</sup> Ātman is subtler than the subtlest and not to be known through argument. (I. ii. 8)

This Knowledge cannot be attained by reasoning. Ātman becomes easy of comprehension, O dearest, when taught by another. You have attained this Knowledge now. You are, indeed, a man of true resolve. May we always have an inquirer like you! (I. ii. 9)

# Katha upaniṣad



The fulfilment of desires,<sup>7</sup> the foundation of the universe,<sup>8</sup> the endless rewards of sacrifices, the shore where there is no fear,<sup>9</sup> that which is adorable and great, the wide abode, and the goal—all this you have seen; and being wise, you have with firm resolve discarded everything. (I. ii. 11)

The wise man who, by means of concentration on the Self, realizes that ancient, effulgent One, who is hard to be seen, unmanifest, hidden, and who dwells in the buddhi and rests in the body<sup>10</sup>—he, indeed, leaves joy and sorrow far behind. (I. ii. 12)

The mortal who has heard this and comprehended it well, who has separated that Ātman, the very soul of dharma,<sup>11</sup> from all physical objects and has realized the subtle essence, rejoices because he has obtained that which is the cause of rejoicing. The Abode of Brahman, I believe, is open for Nachiketā. (I. ii. 13)



# Katha upaniṣad



Nachiketā said: That which you see as other than righteousness and unrighteousness, other than all this cause and effect, other than what has been and what is to be—tell me That. (I. ii. 14)

Yama said: The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continence,<sup>12</sup> I will tell you briefly: it is Om. (I. ii. 15)

This syllable *Om* is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires. (I. ii. 16)

This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahmā. (I. ii. 17)

# Katha upaniṣad



The knowing Self<sup>13</sup> is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting, and ancient, It is not killed when the body is killed. (I. ii. 18)

If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed.<sup>14</sup> (I. ii. 19)

Ātman, smaller than the small, greater than the great, is hidden in the hearts of all living creatures. A man who is free from desires beholds the majesty<sup>15</sup> of the Self through tranquillity of the senses and the mind and becomes free from grief.<sup>16</sup> (I. ii. 20)

Though sitting still, It travels far; though lying down, It goes everywhere. Who but myself can know that luminous Ātman who rejoices and rejoices not? (I. ii. 21)

# Katha upaniṣad



The wise man, having realized Ātman as dwelling within impermanent bodies but Itself bodiless, vast, and all-pervading, does not grieve. (I. ii. 22)

This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses.<sup>17</sup> To such a one Ātman reveals Its own form. (I. ii. 23)

He who has not first turned away from wickedness, who is not tranquil and subdued, and whose mind is not at peace, cannot attain Ātman. It is realized only through the Knowledge of Reality. (I. ii. 24)

Who, then, knows where He is—He to whom brāhmins and kshatriyas are mere food, and death itself a condiment? (I. ii. 25)

# Tisícruký Avalokitéšvara



# Ulladu narpadu – 40 veršov o Skutočnosti



- Ramana Maharishi: 1. Nakol'ko vnímame svet, iste sa všetci zhodnú, že existuje istá Prvá Príčina v rámci ktorej existuje tvorivý potenciál, ktorý je schopný vyvolať rôznorodosť sveta. Obraz pozostávajúci z mien a tvarov, ten, ktorý ich vníma, plátno, na ktorom sa stáva vnímateľným, a čisté svetlo, ktoré to osvetľuje, všetko to je On, a je to Bytie.

# Un 1-4

மங்கலம்

உள்ளதல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு  
ளுள்ளலற வுள்ளத்தே யுள்ளதா — லுள்ளமெனு  
முள்ளபொரு ளுள்ளலெவ னுள்ளத்தே யுள்ளபடி  
உள்ளதே யுள்ள லுணர்வாயே (1)

— யுள்ளே

மரணபய மிக்குளவம் மக்களர னாக  
மரணபவ மில்லா மகேசன் — சரணமே  
சார்வர்தஞ் சார்வொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்  
சார்வரோ சாவா தவர்நித்தர் (2)

நூல்

— பார்வையே

நாமுலகங் காண்டலா னானாவாஞ் சத்தியுள  
வோர்முதலை யொப்ப லொருதலையே — நாமவுருச்  
சித்திரமும் பார்ப்பானுஞ் சேர்படமு மாரொளியு  
மத்தனையுந் தானா மவ (1)

லுலகு — கர்த்தவியிர்

மும்முதலை யெம்மதமு முற்கொள்ளு மோர்முதலே  
மும்முதலாய் நிற்குமென்று மும்முதலு — மும்முதலே  
யென்னலகங் கார மிருக்குமட்டே யான்கெட்டுத்  
தன்னிலையி னின்ற றலையாகுங் (2)

— கொள்ளே

உலகுமெய்பொய்த் தோற்ற முலகறிவா மன்றென்  
றுலகுசக மன்றென் றுரைத்தெ — லுலகுவிட்டுத்  
தன்னையோர்ந் தொன்றிரண்டு தானற்று நானற்ற  
வந்நிலையெல் லார்க்குமொப் பா (3)

முனே — துன்னு

முருவந்தா னாயி லுலகுபர மற்றா  
முருவந்தா னன்றே லுவற்றி — லுருவத்தைக்  
கண்ணுறுதல் யாவனெவன் கண்ணலாற் காட்சியுண்டோ  
கண்ணதுதா னந்தமிலாக் கண்ணாமே (4)

Invocation

Could there be a being-consciousness existing apart from that which [eternally] is? Since that Reality exists in the Heart, free of thought, who could meditate upon that Reality, called the Heart? **You should** know that to remain within the Heart, as one is, is truly to meditate [upon the Heart].

Those people who have a deep **inner** fear of death will, for their protection, take refuge at the holy feet of Lord Siva, he who is without both birth and death. In thus taking refuge [in Him], they suffered their own death. For them, **the eternal ones**, in this deathless state, will the thought of death remain?

Text

Since we, **who possess sight**, perceive the world, there is certainly absolute agreement that there exists a First Cause, inherent in which is a creative potential for manifesting diversity. The picture consisting of names and forms, he who sees it, the screen on which it appears, and the light which illuminates it, all are He, who is the Self.

Every religion postulates three fundamentals, **the world, the soul and God**. The argument as to whether one First Cause manifests as three or whether three First Principles remain as three will continue as long as the ego exists. To remain in one's own [true] state, after the 'I' has perished is the highest attainment.

"The world is real – the world is a false appearance," the world is consciousness – no, it is not," the world is happiness – no, it is not"... why do these **profitless** arguments persist? The egoless state, beyond Duality and Non-Duality, in which one has abandoned the world and come to know oneself through investigation, is the fitting state for all.

If one's self is a form, **composed of flesh**, then it follows that the world and the Supreme will have form also. If one's self is not a form, who is there to see their forms, and how? Is there anything that is seen whose nature is other than that of the eye [that sees]? That eye, **indeed, is** in reality the Self, the infinite eye.

# Un 5-10

## — யென்னி

லுடல்பஞ்ச கோச வருவதனா லைந்து  
முடலென்னுள் சொல்லி லொடுங்கு — முடலன்றி  
யுண்டோ வுலக முடல்விட் டுலகத்தைக்  
கண்டா ருளரோ கழறுவாய் (5)

## — கண்ட

வுலகைம் புலன்க ளுருவேறன் றவ்வைம்  
புலனைம் பொறிக்குப் புலனா — முலகைமன  
மொன்றைம் பொறிவாயா லோர்ந்திடுத லான்மனத்தை  
யன்றியுல குண்டொ வறை (6)

## நேரே — நின்ற

வுலகறிவு மொன்றா யுதித்தொடுங்கு மேனு  
முலகறிவு தன்னா லொளிரு — முலகறிவு  
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை  
யாதொளிரும் (7)

பூன்றமா மஃதே பொருளமா

## — வேன்றதா

மெப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி  
லப்பொருளைக் காண்வழிய தாயினுமம் —  
மெய்ப்பொருளி  
னுண்மையிற்ற னுண்மையினை யோர்ந்தொடுங்கி  
யொன்றுதலே  
யுண்மையிற் காண லுணர்ந்திடுக (8)

## — விண்மை

யிரட்டைகண் முப்புடிக ளென்றுமொன்று பற்றி  
யிருப்பவா மவ்வொன்றே தென்று — கருத்தினுட்  
கண்டாற் கழலுமவை கண்டவ ரேயுண்மை  
கண்டார் கலங்காரே கா (9)

## னிருள்போள் — மன்டு

மறியாமை விட்டறிவின் றாமறிவு விட்டவ்  
வறியாமை யின்றாகு மந்த — வறிவு  
மறியா மையுமார்க்கென் றம்முதலாந் தன்னை  
யறியு மறிவே யறிவா (10)

Upon examination, the body is a form composed of five sheaths. Therefore, all five are signified by the word 'body'. Is there a world which is other than the body? Is there anyone who, without a body, has seen the world? **Pray** speak!

The world **that we see** is of the form of the five sense perceptions. It is nothing other. Those five senses function through the five organs of sense. Since the mind alone perceives the world through the medium of those five sense-organs, can there be a world apart from the mind? **Speak!**

Although the world, **which stands before us**, and the mind arise and subside together, it is through the mind that the world shines forth. That which is the perfection that shines without appearing or disappearing, as the place where both the world and the mind appear and disappear, is **indeed** the Real.

Whoever they may be, whatever name they give it, and in whatever form they worship it, that [practice] constitutes a way of knowing that Reality in name and form. **That is possible.** Nevertheless, **you should** know that the only true knowing is to discern one's own truth in the truth of that Supreme Reality, to subside into it, and to merge as one with it.

[Unreal like] the blue of the sky, the pairs of opposites and the three factors of knowledge are entities which depend upon the one (the mind or ego) for their existence. If one investigates with one's own mental faculties what that one actually is, those entities will cease to be. Those who know in this way are indeed knowers of the truth. They are not confused. This you should know.

Without ignorance **that is dense like darkness** knowledge does not exist, and without knowledge that ignorance does not exist. That alone **is** knowledge that knows the [ego] self, which is the source [of knowledge and ignorance], through the enquiry, "To whom does that knowledge and ignorance occur?"

# Un 11-16

வறிவுறுந் தன்னை யறியா தயலை  
யறிவ தறியாமை யன்றி — யறிவோ  
வறிவயற் காதாரத் தன்னை யறிய  
வறிவறி யாமை யறுமே

— மறிப

(11)

யறிவறி யாமையு மற்றதறி வாமே  
யறியும் துண்மையறி வாகா தறிதற்  
கறிவித்தற் கன்னியமின் றாயவிர்வ தாற்றா  
ளறிவாகும் பாழன் றறிவாய்

— யறவே

(12)

— செறிவாய  
ஞானமாந் தானேமெய் நானாவா ஞானமஞ்  
ஞானமாம் பொய்யாமஞ் ஞானமுமே — ஞானமாந்  
தன்னையன்றி யின்றணிக டாம்பலவும்  
பொய்மெய்யாம்  
பொன்னையன்றி யுண்டோ புக

— செறிவாய

(13)

— லுடனா — னென்னுமத்  
தன்மையுண்டேன் முன்னிலைப டர்க்கைக டாமுளவாந்  
தன்மையி னுண்மையைத் தானாய்ந்து — தன்மையறின்  
முன்னிலைப டர்க்கை முடிவுற்றொன் றாயொளிருந்  
தன்மையே தன்னிலைமை தா

— லுடனா — னென்னுமத்

(14)

— னிதமு — மன்னு  
நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப  
நிகழ்கா லவையு நிகழ்வே — நிகழ்வொன்றே  
யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன்  
லொன்றின்றி யெண்ண வுன்

— னிதமு — மன்னு

(15)

— னாமன்றி — நின்றபொரு  
ணாமன்றி நாளேது நாடேது நாடுங்கா  
ணாமுடம்பே ணாணாட்டு ணாம்படுவ நாமுடம்போ  
நாமின்றன் றென்றுமொன்று நாடிங்கங்  
கெங்குமொன்றா  
ணாமுண்டு நாணாடி னா

— னாமன்றி — நின்றபொரு

(16)

To know that which is foreign [to oneself] without knowing the self that is the knower **of those things that are known** – how can this be knowledge and not ignorance? Upon knowing oneself, which is the foundation for both [mediate] knowledge and its object [the world], both knowledge and ignorance will **indeed** cease to exist.

That in which knowledge and ignorance are **entirely** non-existent is [true] knowledge. That which knows [the world] is not true knowledge. Since it shines without anything other which it knows, or which makes it known, the Self is [true] knowledge. It is not a void. **You should** know thus.

The Self, which is the **fullness of** knowledge (jnana), alone is real. Knowledge of a multifarious nature is ignorance. Even this ignorance, which is unreal, does not exist apart from the Self, which is knowledge. Can all that [gold] jewellery, which is not real, exist apart from the gold, which is real? Say!

If the First Person, **which affirms that the body is 'I'**, exists, the Second and Third Persons will also be in existence. But if, upon one's investigation into the reality of its nature, the First Person is destroyed, the Second and Third Persons will also cease to be, and Self-nature, shining alone, will verily be revealed as one's own nature.

The past and future exist depending on the present. Whilst they are occurring, these too are the present, **which is experienced daily**. The present alone exists. To attempt to understand the past and future without having ascertained the truth of the now, is like trying to count without the number 'one'.

When we investigate, where is time and where is space apart from ourselves, **the clearly known, enduring reality?** If we are the body, then we will be caught up in time and space – but are we the body? Now, then and always we are the same One. In space, here, there and everywhere we are the same One. Therefore we alone exist, we in whom there is neither time nor space.



# Un 17-22

## மூள — மாயில்

வுடனானே தன்னை யுணராரக் குணர்ந்தார்க்  
குடலளவே நான்ற னுணராரக் — குடலுள்ளே  
தன்னுணர்ந்தார்க் கெல்லையறத் தானொளிநு  
நானிதுவே  
யின்னவர்தம் பேதமென வெண்ணுவாய் (17)

## — முன்னா

மூலகுண்மை யாகு முணர்வில்லார்க் குள்ளார்க்  
குலகளவா முண்மை யுணராரக் — குலகினுக்  
காதார மாயுருவந் றாருமுணர்ந் தாருண்மை  
யீதாகும் பேதமிவர்க் கெண்ணுக (18)

## — பேத

விதிமதி மூல விவேக மிலார்க்கே  
விதிமதி வெல்லும் விவாதம் — விதிமதிகட்  
கோர்முதலாந் தன்னை யுணர்ந்தா ரவைதணந்தார்  
சார்வரோ பின்னுமவை சாற்றுவாய் (19)

## — சார்பவை

காணுந் தனைவிட்டுத் தான்கடவு ளைக்காணல்  
காணு மனோமயமாங் காட்சிதனைக் — காணுமவன்  
றான்கடவுள் கண்டானாந் தன்முதலைத்  
தான்முதல்போய்த்  
தான்கடவு ளன்றியில தா (20)

## லுமிராத் — தான்கருதுந்

தன்னைத்தான் காண றலைவன் றனைக்காண  
லென்னும்பன் னூலுண்மை யென்னையெனின் —  
றன்னைத்தான்  
காணலெவன் றானொன்றாந் காணவொணா  
தேற்றலைவந்  
காணலெவ னுணாதல் கா (21)

## ணெவையுங் — காணு

மதிக்கொளி தந்தம் மதிக்கு ளொளிநு  
மதியினை யுள்ளே மடக்கிப் — பதியிற்  
பதித்திடுத லன்றிப் பதியை மதியான்  
மதித்திடுத லெங்ஙன் மதியாய் (22)

This vile fleshly body is 'I' both to those who have known the Self and to those who have not. To those who have not, the 'I' is limited to the body only. For those who have known the Self whilst in the body, the 'I' shines limitlessly. **You should** know that this is truly the difference between these two.

The world in front [of us] will be real both to those who possess knowledge [of the Self] and to those who do not. For those who have not known [the Self], Reality is limited to the world [of name and form]. The Reality of those who have known [the Self] will shine without limit as the substratum for the world. **You should know** that this is truly the difference between these two.

The dispute as to which will triumph, fate or free will, **which are fundamentally different**, is only for those who are without understanding as to the root of fate and free will. Those who have known the [ego] self, which is the single source of fate and free will, are free from those things. **Pray** say, will they resort to them thereafter?

To see God, whilst unaware of the Self that sees **the objects seen**, is merely a perception which is of the form of the mind which perceives it. Can it be said, even, that he who sees the Self sees God, his source, when, once one's root, the ego, has gone, one is no longer other than God?

If you ask what is the truth of the many learned works which speak of 'one's seeing oneself', **whom one takes to be the jiva** and 'one's seeing God', [the reply will be,] If, since oneself is One, one cannot see oneself, then how can the seeing of oneself occur? And how can the seeing of God occur? It is only by becoming a prey [to the Self]. See!

Giving light to the mind **that sees everything**, [the Lord] will shine within that mind. Other than by curbing the mind, turning it inwards and embedding it in the Lord, how can there be any thinking of the Lord on the part of the mind? **You should** consider this.

# Un 23-28

## — மதியிலதா

னானென்றித் தேக நவிலா துறக்கத்து  
நானின்றென் றாரு நவில்வதிலை — நானொன்  
றெழுந்தபி னெல்லா மெழுமிந்த நானெங்  
கெழுமென்று நுண்மதியா லெண்ண — நழுவும் (23)

சடவுடனா னென்னாது சச்சித் துதியா  
துடலளவா நானொன் றுதிக்கு — மிடையிலிது  
சிச்சடக்கி ரந்திபந்தன் சீவனுட்ப மெய்யகந்தை  
யிச்சமு சாரமன மெண் (24)

## னென்னே — விச்சை

யுருப்பற்றி யுண்டா முருப்பற்றி நிற்கு  
முருப்பற்றி யுண்டுமிக வோங்கு — முருவிட்  
டுருப்பற்றுந் தேடினா லோட்டம் பிடிக்கு  
முருவற்ற பேயகந்தை யோர்வாய் (25)

## — கருவா

மகந்தையுண் டாயி னனைத்துமுண் டாகு  
மகந்தையின் றேலின் றனைத்து — மகந்தையே  
யாவுமா மாதலால் யாதிதென்று நாடலே  
யோவுதல் யாவுமென வோர் (26)

## முதல்போள் — மேவுமிந்த

நானுதியா துள்ளநிலை நாமதுவா யுள்ளநிலை  
நானுதிக்குந் தானமதை நாடாம — னானுதியாத்  
தன்னிழப்பைச் சார்வதெவன் சாராமற் றானதுவாந்  
தன்னிலையி னிற்பதெவன் சாற்றுதி (27)

## — முள்ள

ரெழும்பு மகந்தை யெழுமிடத்தை நீரில்  
விழுந்த பொருள்காண வேண்டி — முழுகுதல்போற்  
கூர்ந்தமதி யாற்பேச்சு மூச்சடக்கிக் கொண்டுள்ளே  
யாழ்ந்தறிய வேண்டு மறி (28)

Since it is insentient, this body does not say 'I'. And no one says 'When I am asleep I do not exist.' After the 'I' arises, all else arises. **When one** investigates with a keen mind whence this 'I' arises, it will disappear.

The physical body does not say 'I'. Being-consciousness does not arise [or disappear]. But in between the two something arises, the 'I', which is limited to the body. Understand that this is known as the knot between consciousness and the insentient, as bondage, as the individual soul, as the subtle body, as the ego, as this worldly condition of existence, and as the mind.

**What a wonder!** The ghost ego, which has no form, comes into existence by grasping a form, and having grasped it, endures. Thus grasping and consuming forms, it waxes greater. Letting go of one form, it will grasp another. If you seek it out, it will take flight. **You should** understand this.

If the ego, **which is the embryonic source**, arises, all else will arise. If the ego is not, nothing else will exist. The ego, truly, is all. Know therefore that simply to enquire what it is, is to renounce everything.

The state in which **this** ego, **which appears as a fundamental entity**, has not arisen is the state in which we are 'That'. Without investigating the place in which the 'I' arises, how can the loss of oneself, in which the 'I' does not arise, be achieved? And if it is not achieved, **pray** tell, how may one become established in one's own state, where oneself is 'That'?

Just as one would dive into water in order to retrieve an object which had fallen in, one should dive within oneself with a concentrated mind, controlling one's speech and breath, in order to discover the place of origin of the ego as it arises **first**. Know this.

# Un 29-34

## பினம்போற் — தீர்ந்துடல

நானென்று வாயா னவிலாதுள் ளாழ்மனத்தா  
னானென்றெங் குந்துமென நாடுதலே — ஞானநெறி  
யாமன்றி யன்றிதுநா னாமதுவென் றுன்னறுணை  
யாமதுவி சாரமா மா (29)

## வதனாள் — மீமுறையே

நானா ரெனமனமுன் ணாடியுள நண்ணவே  
நானா மவன்றலை நாணமுற — நானானாத்  
தோன்றுமொன்று தானாகத் தோன்றினுநா  
என்றுபொருள்  
பூன்றமது தானாம் பொருள் (30)

## பொங்கித் — தோன்றவே

தன்னை யழித்தெழுந்த தன்மயா னந்தருக்  
கென்னை யுளதொன் றியற்றுதற்குத் — தன்னையலா  
தன்னிய மொன்று மறியா ரவர்நிலைமை  
யின்னதென் றுன்ன லெவன் (31)

## பரமாய் — பன்னு

மதுநீயென் றம்மறைக ளார்த்திடவுந் தன்னை  
யெதுவென்று தான்றேர்ந் திராஅ — ததுநா  
னிதுவன்றென் றெண்ணலுர னின்மையினா லென்று  
மதுவேதா னாயமர்வ தாலே (32)

## — யதுவுமலா

தென்னை யறியேனா னென்னை யறிந்தேனா  
னென்ன னகைப்புக் கிடனாகு — மென்னை  
தனைவிடய மாக்கவிரு தானுண்டோ வொன்றா  
யனைவரனு பூதியுண்மை யா (33)

## லோர் — நினைவறவே

யென்று மெவர்க்கு மியல்பா யுளபொருளை  
யொன்று முளத்து ஞனார்ந்துநிலை — நின்றிடா  
துண்டின் றுருவருவென் றொன்றிரண் டன்றென்றே  
சண்டையிடன் மாயைச் சழக்கொழிக (34)

Having discarded the body as if it were a corpse, to investigate, with the mind inwardly focussed, whence the 'I' arises, without uttering the word 'I' out loud, is alone the way of knowledge. Other than this, to think 'I am not this. I am that', whilst it may be an aid, can it be enquiry (vichara) itself?

Therefore, as the mind, seeking inwardly in the above manner through the enquiry 'Who am I', reaches the heart, and as the one known as 'I' bows its head in shame, the One appears spontaneously as 'I – P'. However that which appears is not the 'I' [of the ego]. It is the perfection of the Real. It is the Reality which is the Self.

For one who, upon [the Reality] surging into manifestation, has destroyed his personal self and is enjoying the bliss of the Self which arises thereafter, what single thing remains to be done? Since he knows nothing other than the Self, who could conceive what state he is in, and how?

The Vedas may proclaim in thunderous tones 'You are That' which is declared to be the supreme, but to think 'I am That. I am not this', instead of knowing oneself through enquiry and remaining in that state, is due to lack of strength of mind, since That ever abides as oneself.

For the rest, to say 'I do not know myself' or 'I have known myself' is an occasion for ridicule. Why so? Can there be two selves, with one making the other its object, when it is the experience of everyone that they are one?

Without knowing within the Heart, wherein [the mind] merges, the Reality that exists eternally as the nature of everyone, free even a single thought, and remaining established there, to engage in disputes, arguing, 'It exists; it does not exist.' 'It has form; it is formless.' 'It is One; it is Two; it is neither,' is ignorance born of illusion. Give up [all such disputes].

# Un 35-40

## — வொண்டியுளம்

சித்தமா யுள்பொருளைத் தேர்ந்திருத்தல் சித்திபிற  
சித்தியெலாஞ் சொப்பனமார் சித்திகளே — நித்திரைவிட்  
டோர்ந்தா லவைமெய்யோ வுண்மைநிலை நின்று  
பொய்ம்மை  
தீர்ந்தார் தியங்குவரோ தேர்ந்திருந் (35)

## — கூர்ந்தமய

ளாமுடலென் றெண்ணினல நாமதுவென் றெண்ணுமது  
நாமதுவா நிற்பதற்கு நற்றுணையே — யாமென்று  
நாமதுவென் றெண்ணுவதே னான்மனித னென்றெனுமோ  
நாமதுவா நிற்குமத னா (36)

## லறியா — தேமுயலுஞ்

சாதகத்தி லேதுவிதஞ் சாத்தியத்தி லத்துவித  
மோதுகின்ற வாதமது முண்மையல — வாதரவாய்த்  
தான்றேடுங் காலுந் தனையடைந்த காலத்துந்  
தான்றசம னன்றியார் தான் (37)

## வித்துப் — போன்ற

வினைமுதனா மாயின் விளைபயன் றுய்ப்போம்  
வினைமுதலா ரென்று வினவித் — தனையறியக்  
கர்த்தத் துவம்போய்க் கருமமுன் றுங்கழலு  
நித்தமா முத்தி நிலையீதே (38)

## — மத்தளாய்ப்

பத்தனா னென்னுமட்டே பந்தமுத்தி சிந்தனைகள்  
பத்தனா ரென்றுதன்னைப் பார்க்குங்காற் — சித்தமாய்  
நித்தமுத்தன் றானிற்க நிற்காதேற் பந்தசிந்தை  
முத்திசிந்தை முன்னிற்கு மோ (39)

## மனத்துக் — கொத்தாய்

சூருவ மருவ முருவருவ மூன்றா  
முறுமுத்தி யென்னி லுரைப்ப — னுருவ  
மருவ முருவருவ மாயு மகந்தை  
யுருவழிதன் முத்தி உண (40)

## ரீ — தருள்ரமன

னுள்ளது நாற்பது மொன்றுகவி வெண்பாவா  
முள்ளது காட்டு மொளி

To know, with the mind in abeyance, the Reality that exists ever attained and to remain as that Reality is true attainment (*siddhi*). Truly all other attainments are attainments acquired in a dream. If, on waking up, one investigates them, will they [be found to] be real? Will they be deluded who, remaining in the true state, have become free of falsehood? **Having considered and known, simply be.**

If we, in an excess of delusion, think we are the body, then to meditate, 'No we are not. We are That,' may be a good aid to help us abide as That. However, since That is what we are, why should we always be thinking, 'We are That?' Does a man need to think, 'I am a man?'

Even the assertion that during practice, which we persevere in out of ignorance, there is Duality, and upon realisation there is Non-Duality is not true. Who else is the Tenth Man [in the story] but the Tenth Man, both while he is anxiously seeking himself, and upon attaining himself?

If we are the performers of actions, which are like seeds, we shall experience the fruit resulting from them. But when, on enquiring, 'Who is the doer of actions?' one knows oneself, the sense of doership will disappear and the three *karmas* also will fall away. **This indeed** is the state of liberation which is eternal.

So long as one thinks, like a madman, 'I am in bondage,' thoughts of liberation and bondage will remain. When one sees oneself through the enquiry, 'Who is the bound one?' and the Self alone remains, eternally attained and eternally free, will the thought of liberation still remain, where the thought of bondage cannot exist?

If it be said, according to one's mental propensities, that liberation is of three kinds, with form, without form, and both with and without form, I shall reply that the destruction of the form of the ego, which distinguishes between [liberation which is] with form, without form, and both with and without form, is itself liberation. Know thus.

**This work, Ulladu Narpadu, which Ramana in his grace** (composed and) linked as one *kali venba* is the light which reveals Reality.

# Vznik Ulladu Narpadu



- Toto dielo, podávajúce pohľad Ramana Maharishiho na svet a jeho Podstatu zaznamenal básnik a filozof Muruganar (nasledovník a súčasník Ramana Maharishiho), avšak všetky časti definoval sám Mahariši. Celé dielo kontroloval a korigoval tiež Ramana Maharishi, za edičnej pomoci Lakšmana Šarmu, ktorý to preložil aj do sanskritu tak, aby to zodpovedalo presne Maharishiho vhl'adu do podstaty Stvorenia a jeho Základu.
- Do angličtiny to najpresnejšie preložil R. Butler a M. James, ktorému pomáhal Sadhu OM.